



"Seek out wisdom and the reason of things,"—Ecc. 7: 25

George Eldred Marsh

No.

5

Date

H E R A L D

OF THE

KINGDOM AND AGE TO COME:

A Periodical,

DEVOTED TO THE INTERPRETATION

OF THE

“LAW AND THE TESTIMONY,”

AND TO THE DEFENCE OF THE

“FAITH ONCE DELIVERED TO THE SAINTS.”

BY JOHN THOMAS, M.D.

RICHMOND, VIRGINIA :

1851.

THE HISTORY OF THE UNITED STATES
OF AMERICA
FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME
BY JOHN T. SPENCER

Vol. 1

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

1854

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 150 NASSAU ST.

1854

G. E. Marsh

HERALD

OF THE

KINGDOM AND AGE TO COME.

"Earnestly contend for the Faith, which was once delivered to the Saints."--Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 1.

ON THE NAMES OF OUR PERIODICALS.

Since 1834 the Editor of this paper has published eleven or twelve volumes of periodical numbers. Six were styled the "Apostolic Advocate," one "The Investigator," and five the "Herald of the Future Age." The first of these was to advocate what he then supposed to be the doctrine of the Apostles, under the impression that the New Testament, as expounded by certain writers, was a sufficient rule or measure of faith and practice. He therefore called it the "Apostolic Advocate." But in process of time he perceived that this impression was not made upon his mind by the scriptures of truth. From the study of these he discovered that the measure of a man's faith was exceedingly defective which did not embrace an intelligent belief of the Old Testament as well. The words of the Apostle to the Gentiles sounded in his ears, that he testified to the people and their rulers, "saying, none other things than those which the Prophets and Moses did say should come," ACTS XXVI. 22. It was evident, therefore, from this and numerous other passages which might be quoted, that a christian should know and believe the things that God had spoken to the Fathers of Israel by the Prophets. Under this conviction he applied himself to the study of them, and proceeded to call the attention of his readers to them also. Thus the interpretation of the sure word of prophecy was superadded to the advo-

cacy of what was supposed to be the Apostles' doctrine. This was an advance which seemed to indicate the propriety of amplifying the title of the paper; and it was accordingly named "The Apostolic Advocate and Prophetic Interpreter."

In 1839 the last volume of the Advocate was concluded. Having removed to the North-West, to a country which was being filled up with raw materials from all parts of the Union, and the British Isles, the Editor thought that the state of things there at that time rather demanded investigation of what existed than the especial advocacy of what he then believed. Whether this were a correct view of the nature of things or not, he acted upon it, and in recommencing his literary labors he styled his paper "The Investigator." The country, however, was too new, its population was too much engaged in "subduing and replenishing the earth," for examination of the high and important matters pertaining to things unseen and eternal. The Editor was, therefore, removed from this place to another, where spiritual ideas command more attention and respect. The mission of the Investigator came to an end, but the Editor still survived.

A few months after the Apostolic Advocate was commenced, the Editor was entangled in divers controversies. The principle he had set out upon was to "prove all things and to hold fast that which was good." He supposed that the spirit as well as the letter of this apostolic

precept was the honest and ingenuous policy of the ecclesiastical community with which he found himself associated by the force of circumstances. Perhaps these circumstances expressed the will of God, who had thus placed him there for his trial and preparation for some future work. He learned patience and obedience by the things which he suffered; and acquired an experience which could be purchased only by endurance. He found that he was at liberty to "prove all things" provided that he held fast only what the rulers allowed to be good. This was setting up a mere human standard of faith and practice, a substituting *their views of truth* for the truth itself, which was certainly not the meaning of the precept, and therefore could not be submitted to by those who aspired to the liberty of the Sons of God. The manifestation of this disposition to arbitrate with despotic authority in the community—to say, "thus far shalt thou go and no farther"—originated within its pale a diversity of opinion in the premises which predisposed to the examination of principles which might lead to a difference of faith and practice.

The principle which first turned up as the result of proving all things, was that *the immersion of an individual whose "faith" was not the faith of the gospel was a valueless immersion*—it was not christian baptism. This principle has been a leading one, implied if not expressed, in all the Editor's teaching from 1834 to 1850. From this he has never swerved, and cannot possibly depart so long as reason holds her own. Out of this principle grew another, namely, that *a knowledge of the truth acquired subsequently to such an immersion did not convert it into obedience of the gospel or christian baptism*. These principles were warmly opposed by the rulers. At first some of them reasoned, but their reasonings proving weak and their position untenable, they changed their tactics, and resorted to denunciation and to attacks upon character. This only widened the breach and rendered highly

improbable a restoration of unity among the old materials of the sect.

But to return to the principles. While they were maintained by the Editor and others, they were advocated under the supposition that the faith of the gospel consisted in believing in Jesus Christ as the Son of God, in his death for sin, his burial, and resurrection, and that "baptism was for remission of sins." They did not then perceive that these things did not constitute the faith of the gospel, although some of them are unquestionably items of the mystery of the gospel. "Baptism for remission of sins" was then proclaimed throughout the land as the "Ancient Gospel" to all who should repent and believe that Jesus was the Christ. Many of the leaders in this proclamation had been preachers in the Baptist denomination, who, when this "Ancient Gospel" was first propounded to them, violently and acrimoniously opposed it. It was obvious then that when they were immersed they were, if not ignorant at least entirely faithless of it. But afterwards they ceased their opposition, and declared that they believed that faith in Jesus as the Christ and remission of sins by baptism were the gospel, and so they continued to preach. Now the two principles stated above became to these people so many thorns in their flesh; for they resolved their immersion into a mere introduction into the Baptist body instead of a putting on of Christ by union to his name. They therefore turned upon the Editor, saying in effect, "Forbear, for in teaching these things thou condemnest us also!" This, however, was a trifling consideration; for he had assumed the position that the truth must be spoken, maintained and defended, though all might be condemned including himself. This position he has consistently and perseveringly maintained for years, and is prepared to uphold it to the end of the chapter.

Shortly after the controversy about the scriptural foundation of immersion commenced, the Editor propounded certain

Questions for examination without affirming his belief in any of them. Among these were some bearing upon the subject of immortality. No sooner were these announced than the rulers seized upon them as a kind of godsend. They declared that they were not simply inquiries, but *bona fide* articles of his faith—a creed to which he proposed to convert their community. They raised a great dust, hoping, doubtless, thereby to obscure the real question at issue about the two principles. But good very often is eduved from present evil. It was so in the case before us. The clamor and attacks made by the rulers compelled the Editor to study the subject of immortality so that he might be able to state the truth concerning it, and to defend it from assaults on every side. The result was that he discovered for himself that *immortality is a good thing, which like all other good things to come is promised to the righteous, and to them alone.*

This hope of immortality raised the question *when will this hope be realized?* He saw clearly that it was not at death, but at the resurrection of the righteous from among the dead. This resurrection then was a great epoch in the future history of the world, and the commencement of an era of wonders upon the earth. It was introductory in truth to an Age and Dispensation in which the “exceeding great and precious promises of God” would be realized by all the saints. The scripture testimony of these things created in his mind a hope which looked beyond the resurrection epoch, and contemplated a kingdom, glory, and dominion under which all nations should be blessed. This economy is styled by the Apostle “the Age to come,” *ERN. I. 21.*, or the Future Age. Of this age the Lord Jesus is the Founder, and therefore he is styled by the prophet “the Father of the Everlasting Age,” which being an age of undisturbed repose confers upon Him the honorable and glorious title of “the Prince of Peace.”

To advocate the claims of this age upon

the faith and hope of his contemporaries, the Editor recommenced his literary labors, and bestowed upon the periodical devoted to it the name of the “Herald of the Future Age.” He was the more induced to designate it by this title because he believed that the Age was at hand or fast approaching. If he had thought that it was far off he would not have styled it the “Herald” of that age. He believed then as he believes now, that it was near, even at the doors; he therefore heralded forth that announcement though upon different principles from “the cry” that was then sounding throughout the land. That cry as a question of time has been shown by events to have been discordant with the word; the truth of the advent, however, has not been at all affected by the mistake. The word of the Lord lives and abides forever, and though men may err in their interpretations, the declaration of his will standeth firm that all things here shall be subjected to his dominion, so that “his will shall be done on earth as it is in heaven.”

From 1834 to '46 or '47 the Editor had been bringing out and advocating great and important truths. During this period every effort had been made by the rulers to prevent their discussion and to turn away the ears of the people. But the Editor was bound to persevere although discouragements obtained pre-eminence on every side. He advocated the truths because he believed them to be true; and because all truth that God has condescended to reveal in his word is worthy of being known, and when known is calculated to soften the heart, and improve the dispositions of men. At that time he would not have said that the knowledge and belief of them was indispensable to a participation of the everlasting blessings of the age to come. He had not the testimony before his mind to justify such a conclusion; consequently could not venture to affirm it. But in process of time he came to see that they were *the gospel in ruins*—its integral parts lying as the

fragments of a wreck all around. Having made this discovery he proceeded to rebuild the fabric—to bring the dismembered elements together, and to set them forth as one harmonious whole.

His faith had now attained an amplitude it had not possessed before. It embraced the hope of God's calling to his kingdom and glory in the name of Jesus as the future Lord and sovereign of the world. He now perceived what the faith of the gospel was that was necessary to constitute an immersion christian baptism. It was nothing less than the Gospel of the Kingdom of God and name of Jesus as the Christ; and he discovered accordingly that if a man would inherit that kingdom he must believe with an honest and good heart the things concerning it. It was not simply a Future Age of glory, but it was "a kingdom, glory, and dominion" in that age with "honor and immortality" that were the glad tidings of "the truth as it is in Jesus." To become a joint-heir with him of this kingdom the Editor was immersed in 1847. Having thus obeyed the gospel himself, he forthwith commenced its announcement to others in the United States, and afterwards in Britain. Thousands upon thousands have heard the joyful sound during the two years that are past; and if it be God's will that it should be still further proclaimed in these States the Editor holds himself in readiness to do it to the full extent of the means afforded him.

Having returned from Europe for this purpose, he begins this work by the issue of the "Herald of the Kingdom and Age to Come." As the things of the Kingdom of God and of his Anointed will be the great theme of this periodical, he has amplified the title of the former work. The "Future Age" and the "Age to Come" signify the same thing; he has therefore for the sake of euphony adopted the latter phrase as a substitute for the former, and inserted "the Kingdom" before it. This is the great fact of the Age to Come, and the promise made to the fathers, the hope

of Israel, and the faith of all believing Gentiles, who are not highminded and too wise in their own conceit to learn. The kingdom has become the topic of the present age which cannot be set aside. The acceptance or rejection of the doctrine concerning it will determine the destiny of every man that hears it; for it is the subject of the gospel by which we all must be saved.

Thus from the beginning to the present time progress has marked the Editor's career. There has been no vacillation with him. He has not professed and recanted, and professed again, not knowing his own mind for two successive moons together. Though hampered for want of means to carry on efficiently the work in which he has been engaged these seventeen years, he has never sold his birth-right for a mess of pottage. Such "grains of sense" as these he has inherited from none. He has proved by his works his faith, and when his traducers can do the same, he will cheerfully yield to them the palm of equal disinterestedness with himself.

'THE HERALD OF THE KINGDOM AND AGE TO COME may be considered as the organ of all those, be they many or few, whose hope the kingdom is. The Editor is their humble servant for the truth's sake. When they can find another who will serve them in that truth more patiently, perseveringly, and self-denyingly, he will readily give place to such an one, and retire into that obscurity which is far more congenial to his feelings and habits than a notoriety which exposes him to the rancor and ill will of the rulers of the present darkness, and of those who do their will. Till then, however, it is to be hoped that they will bestir themselves, and not allow his efficiency to be cramped by a parsimony of which the world itself would be ashamed. Much can be done with a little as he has proved; but the armies of the aliens cannot be effectually encountered if the locker be entirely destitute of shot. A word to the wise is enough.

THE DESTINY OF NATIONS.

If we look upon nations as so many great individuals playing a drama, we shall perceive at once that each has a distinct and intelligible character; each a peculiar mission to fulfil, and a corresponding career to pursue.

No two great nations bear much resemblance to each other. They are as unlike as two distinct men, and their principles and motives of action are as different. The Jews had a theological mission, and the whole world has felt the power of it. The Greeks had a philosophical and artistic mission; and to this day the world condescends to be their disciples, and in many respects their humble imitators. The Romans had a political mission, and we see their rules and forms of government incorporated with all civilised nations. These three great nations of antiquity have laid the foundations of modern civilisation. What would the world have been, had one of these nations been wanting? Very different altogether from what it is at present. We can scarcely imagine what would have been the consequence.

The character of Spain is very different from that of France or England. It is a half-breed, like one of its own mules, between the despotism of the East and the civilisation of the West. It is the only one of the great Christian nations which was for ages possessed and peopled in part by Mahomedans; and, though at last they were driven out of the land, their spirit of tyranny and chivalry remained behind them, and lingers even still, despising the commercial utilitarian habits of the north-west. To Spain was allotted the great dramatic part of discovering the New World in the 15th and 16th centuries; and in the fulfilment of that most important mission, the peculiar character of the nation was developed in hard and definite outline. The worshippers of God and Mammon were never, perhaps, in the whole history of the world, elsewhere combined in so picturesque and imposing a manner. The conquerors of Mexico and Peru had no Bibles and tracts, or even preaching missionaries, like the cooler and more rational nations of the North. With a crucifix in one hand, and a sword in the other; with one eye on the gold, and the other on the silver that they found in their path; small in number but powerful in faith, and full of the pleasing hope of riches in this world, or heaven in the next—they pillaged the temples, ransacked the dwellings, tortured and burnt the sovereigns and nobles, set up crosses and images of the Virgin in room of the pagan idols, said masses to the bewildered natives, persuaded them to submit to the rite of baptism, to take the eucharist, cross themselves and bow to the Virgin, and even held out the cross to their victims to kiss whilst they were burning them at the stake for pagans, infidels, and traitors. It is a marvellous history; so very unlike the history of the Anglo-Saxon adventurers, who laid the foundation of the great republic in the cooler and more

northern regions of the New World. But, amid all this wantonness, cruelty, and inconsistency, this unnatural union of avarice and devotion, there was mercy to be found. The conquerors mixed their blood with the vanquished. They regarded them, so soon as converted, as men of the same origin and rank with themselves. A common faith was, in their eyes, a common blood; and a new race of men arose from the mixture of the white and red races. But to this day it is an unsettled race; and none of the countries which the Spaniards colonised in the New World have been able to settle themselves under any definite or permanent government; but remain to this hour, like political volcanoes, always burning and always threatening another devastation. The appetite for gold was the ruin of the mother country; and the irrational and violent system of converting the Indians has only laid the foundation of an inferior civilisation, which has never been able to distinguish itself, or exercise even a re-active influence on the civilisation of the old world. It was a work of passion; and passion still prevails over reason in regulating the destiny of Spanish colonies; whilst Spain herself, still doggedly adhering to her old principles, reluctantly submits to her inevitable destiny.

The history of France is altogether different. The French are a gay and a social people, and therefore peculiarly adapted for taking the lead in an age like the present. Their conquests are at home rather than abroad. They have no colonies. Their great ambition is to lead the world, by leading the civilised nations, and making Paris the capital of civilisation; and they have, to a considerable extent, accomplished this end. But being merely a dependency of Rome in its ecclesiastical capacity, the nation is fettered in one of its legs, and incapable of forming other than a political or philosophical centre for the circumference of civilisation. In fact, there may be said to be no other principle in France but Popery and philosophy. Between these two there is eternal war—a war without hope—for the weakness of the one is the strength of the other. But Popery not having her dwelling place or centre in France, philosophy has taken the lead in her government and her literature, and may be said to form the intellectual mission of the nation. Moreover, the French politicians are remarkable for the logical form which they give, or attempt to give, to all their disputations. They seek for authority in abstract principles, and the common laws of Nature, and endeavor to establish the paramount authority of reason, in opposition to the authority of faith, which is dictated from Rome. In doing so, they prove the power and weakness of reason at the same time—its power to shake the foundations of old society—its weakness to discover a firm foundation for the new. France is wandering in the desert of thought, or at sea without a compass, on a voyage of discovery for a new world, but,

like Columbus, only discovering a number of islands. Her systems are an Archipelago of political islands, which are so far from satisfying the mind of the enthusiast, that they only tempt him to go out to sea in search of a continent.

Look at Germany, and you will see something very different from France or Spain. The name of Germany denotes the land of the universal man, *all-man* [*alle-magne*,] and the destiny of Germany is merely a commentary on its name. In Germany you have every species of government—an empire, kingdoms, principalities, dukedoms, municipalities. It is a world in miniature. But it is a world divided. *It has not a capital.* Each distinct sovereignty has its own capital, its own money and its own laws; and yet there is a common literature belonging to all. Political discussion has been suppressed in Germany, but religious discussion has been tolerated; and as in Germany the sects are numerous, the theology of Germany has received a wider development from the mere fact of the field being open for its almost unrestrained cultivation. The consequence has been, that the Germans have come out, by necessity and opportunity, the most profound thinkers, and the greatest innovators in opinion, and speculators in abstract notions, of any people in Europe. Almost every novelty in opinion seems to originate in Germany. The French themselves borrow copiously from the Germans, only clothing their ideas in more easy and readable language, and giving them wings for circulation throughout the world of civilisation. The German nations once broke down the Roman empire by the inundation of the northern tribes in their rude and uncultivated state. In a later period they poured in a torrent of innovation under the leadership of Luther, which shook the spiritual empire of Rome to its foundation; and at present they are pouring in floods upon floods of philosophy into the South, which are re-issued from Paris as the capital of philosophy, and ascribed to the fickleness and inventive genius of the French nation. Germany is like a spirit without a body, for want of a capital, and that spirit seeks and finds its body in the capital of civilisation.

How very different from any one of these nations is England—the land of general but modified liberty! In Germany there is more theological and philosophical liberty, and the universities are open to all sects, even to a chaos of opinion. In France there is more social liberty. In Spain there is more geographical, or rustic liberty. But in England there is more of all the liberties taken collectively. We have but little rustic liberty in England, for our soil is too valuable, too highly cultivated, for such a blessing. Our poor therefore probably enjoy fewer privileges than those of Spain, where the habits and customs of the olden times are still preserved, and where modern art has done little or nothing, either to enslave the commons, to

fence the fields, or to interdict the free passage of the people over the surface of the soil. Our social habits are very strict; our universities are still in the hands of the established clergy, under more severe discipline than now prevails either in France or Germany, and perhaps even equal to that of Spain herself. But then our press and our tongues are at liberty to speak upon all subjects, to discuss political and ecclesiastical questions, unrestrained except by the censorship of public opinion. This has given a moderation to the tone of controversy in England which is found in no other European nation; and, at the same time, it has made the English press a better representative of the mind of the people than any other European press whatsoever. The fact is important, as it invests England with a peculiar species of universality—a universality of an intellectual character, and therefore of a higher order than that which belongs to Germany—a universality of a political and ecclesiastical character, and therefore higher than that which belongs to France, which, like the cow with the crumpled horn, is deficient in one of its intellectual developments.

The language of England, moreover, is singularly illustrative of this. It is chiefly a mixture of the German and the Roman. German is rather alien, or opposed to the languages of the Roman empire, like the Germans themselves, who have been a thorn in its side from time immemorial. French, Italian, Spanish, and Portuguese, are almost exclusively Roman. But English is a compound of all the languages of Western civilisation, and is, therefore, the best representative of that great and increasing interest. Nor is this intellectual symbol of universality without its corresponding political and geographical facts to illustrate and confirm it. The colonization by England is now the most extensive and the most prosperous of all. The Anglo-Saxon race is to be found in every habitable latitude and longitude of the globe. It is re-peopling the old world, and peopling the new. It is spanning the earth, and even threatening to possess it as its destined inheritance.

To this great people the commercial mission is given, in a special manner; that very mission which is calculated, above all others, to facilitate the intercourse between different nations of the world, to make a way through the deep and through the desert, to climb the mountains, and to cut through the forests.

England, as the mother and representative of this people, is a little world in herself, distinct in all respects from the Continent. Unlike France and Spain, she has her Church within herself. Unlike Germany, she is united under one capital and policy. Unlike Italy, she is the representative of modern times, and not of mediæval superstition and exclusiveness. She stands alone amongst the nations, like her island home in the Atlantic Ocean. And, as her character and position, so is her mission, so is her destiny.

It is one of great breadth and universality. She holds this commission from Heaven, and none can deprive her of it. It is fixed, from of old, in the geographical shape of the earth, and the political and ecclesiastical distribution of ideas and systems amongst the surrounding nations. The *role* which she enacts in the great drama of humanity, is appointed by the Great Manager of the Theatre of Society, and it needs but little of the gift of prophecy to discover that, as yet, the greater part of her destiny is before her—that she is but at present buckling on her armor for the great work to which she is appointed. No other nation is, as yet, in advance of her. All the nations of civilisation have been shaken but herself. She stands at present unmoved, like a rock in the ocean, which the lightning will not strike, and the breakers cannot harm.

Yet she wants unity, and there lies her weakness. How can this be cured? Rome boasts of unity; but it is like that of a poker, too stiff to bend or to play the part of a pair of tongs. It is an impotent unity, even if it were real. But it is not real. The Archbishop of Paris has just condemned the Popish press of Paris, and accused it of all manner of ecclesiastical outrages—accused it even of defending miracles which the Church has not sanctioned. The *Univers*, an ultracatholic paper, answers the Archbishop, by publishing the sanction of the Pope himself to the miracles alluded to! If the priests themselves are not united, how can the people be? There is no unity in the world. England is not singular in her want of unity. But still it is a great want; and, until it be supplied, her universality can be productive of little positive benefit to the poor or the world.

After this general outline of the dramatic character of nations, it is easy to perceive that it is well for humanity at large that this diversity has been established. Each by it has been compelled to cultivate different gifts, and to do different parts of the great work of mundane civilisation. If men had succeeded in making them all alike, and subjecting them to the same laws, a similar development would have taken place in all; the diversity would not have appeared, and less real positive work would have been done. The division of labor increases the facility of execution, and is a better guarantee for the final beauty and perfection of the work. Man must labor for the final rest that is promised to the world; and, during that labor, a principle of division of labor—a well-known law of Nature—is as scrupulously pursued in the government of nations, as it is in the government of factories and workshops. But when labor is over, then comes rest, then comes enjoyment; and that rest is as positively promised to the world, as ever labor was positively ordained. The time must come when the nations will rest—when war will cease to the ends of the earth—when the bow will be broken, and the

spear cut asunder, and the chariot of war be burned in the fire. The people of all Christendom pray daily for this consummation, when they say "Thy kingdom come;" but they forget the meaning of the words, for their eyes have been blinded by the deaf philosophy, and they have forgotten the hope upon which the civilisation of the world has been built.—*Family Herald*.

From the Millennial Harbinger.

IS NOT CHRIST TO SIT UPON THE THRONE OF DAVID?

LOUISVILLE, April 24th, 1848.

BROTHER CAMPBELL, DEAR SIR:

It is not my intention to write on the subject of the "coming of the Lord," nor indeed to consider that subject at all, neither as it respects the time, the preparation for it, nor the circumstances attending it. What I now write may be considered to have some bearing on that point, or the things stated may involve it; but yet, that is not my present subject. So much has been said and written, that what might now be said, could not claim any attraction on the score of novelty. A subject may be treated until the readers and hearers may complain of something like, or perhaps more than satiety. Such a thing may have taken place when Noah was building the Ark. It is highly probable that the subject was heard much in the days of Jerusalem's overthrow. Since the days of Miller, something like a sceptical propensity seems to prevail, and a disposition to lay the matter aside, is beginning to manifest itself. The editor of the *Millennial Harbinger* has not at all times kept his eye upon the same point, or, perhaps, not looked at the object from the same point; and hence, some appearance of change even in him. This appearance I do not, however, blame or find fault with, when the rage for speculation on that rich subject prevailed to so great an extent. Indeed, it begins to be among the things of the past, and like a tale often told it attracts no attention. Some of those who have been prominent in the discussion, have not evinced their faith by works corresponding; and, therefore, the people have concluded that the "affair" is but the dream of an enthusiast, and unworthy of their notice. Notwithstanding this general disposition to put the question,—“Where is the promise of his coming?” I find in the community “here and there a traveller” who lives like a pilgrim, and thinks that, as the Apostles besought the disciples to look for the coming of the Lord, and prepare for it, such teaching should exist even now. Eighteen

centuries have passed since the Apostle wrote, and yet the faithful long and look for that glorious appearing.

But whither am I wandering? This is not my subject, and it seems I shall say much with respect to it. This very state of affairs of which I speak, may be a better indication of the near approach of that time, than any calculation which may be made from periods given in prophecy, or dates afforded by history. It is true that iniquity abounds and the love of many waxes cold. Novelty in the way of convert-making, and plans for uniting Christians, so called, are very abundant. The plain old way of preaching Christ and him crucified, of living a godly, quiet life seems to be forgotten; and stupendous scenes on the "one idea" system for bringing all churches into one, swallow up that "simplicity which is in Christ."

One item in my religious creed reads as follows—"And the angel said unto her, fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1, 30-34. And another reads thus,—"To him that overcome I will grant to sit with me on my throne, even as I also overcame and am set down with my father on his throne." From these I conclude that there is a throne on which Jesus will sit. 'Tis he calls his, (my) to distinguish it from his father's. It is now evident that he now sits on a throne in the heavens. This throne is either God's or David's. If it is God, his heavenly father's throne on which he now sits, then, hereafter he will sit on his father David's throne. But, if that on which he now sits be David's, then hereafter he will have one which is called his. That there will be a change of thrones is evident from the portion last cited. That he is not now on his father David's throne, is evident from the fact of his being seated with his father on his (his father's) throne. I say this is evident, unless some one can prove that David sits on his throne in heaven. I think this will not be assumed by any one. Therefore, the throne of his father David is yet to be occupied by him. To strengthen this conclusion, I will quote Isaiah—"Unto us a child is born, unto us a son is given; of the increase of his government and peace there shall be no end; upon the throne of

David, and upon his kingdom to order it, and to establish it with judgment and justice, from thenceforth even forever. The zeal of the Lord of hosts will perform this."

Of the Jewish people and Jerusalem, Jesus thus speaks,—Luke 21, 24—"They shall fall by the edge of the sword, and shall be led away captive unto all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." This language needs no comment, yet I must observe that a part of this has been, to the letter, fulfilled. The Jews are now in all nations, and Jerusalem has been trodden down by the Gentiles for nearly eighteen centuries. When the time of the Gentiles shall be fulfilled, then will the Jews cease to be scattered, and Jerusalem to be trodden down. Blindness in part, says Paul, has happened to Israel until the fullness of the Gentiles be come in. That same blindness is yet theirs. But when the fullness of the Gentiles is come in, then will that blindness cease. This seems too plain to be mistaken. I know not for what purpose this nation is kept and preserved as it is, if all the scripture relative to them has been accomplished. Verily I believe they are destined to hold the kingdom under the whole heaven, the sceptre of which will be in the hand of our Prince Messiah, and if the subject were not a common one, and if the people had not heard it before, I would go about to give a reason for the belief that is in me. Talk of missionary operations to convert the heathen, and of like societies to convert the Catholics! Strange that men should thus talk when God has pronounced sentence on a corrupt race; and when our only hope for the world lies in the resurrection of the sons of Abraham from their religious death. Not that I object to such efforts when properly directed. But when I see heathens at our own doors, and irreligion fill our streets, I rather think that expediency would say, convert your neighbors and your own sons, and then, when these are converted, go with one heart, one faith, one purpose, to the distant land. The mighty Colossus of superstition that bostrides European, African, and Asiatic nations will fall only by the visible manifestations of the Almighty's power. Long since has the prophet said of Jerusalem,—"The nation and the kingdom that will not serve thee, shall perish; yea, those nations shall be utterly destroyed." To the sons of Abraham, engrafted on their good olive, do I look as the only means of a world's conversion.

Who will persuade the Archbishop of Canterbury to descend into the Thames, or the Pope of Rome and his cardinals into the Tiber, that they may imitate him, who, in his humility, was buried in the waters of Jordan? Who, or what can reconcile the jarring and discordant elements of the present Protestant associations? Will any one say the Gospel will do this? I answer, have they not heard? and, again, who hath believed our report? The apostolic (there is no other,) Gospel has been sounded in the length and breadth of the land, and though many, comparatively, have heard, what multitudes neither hear nor will hear? Who will convert the more than one hundred millions of Romanists now bound, body and soul, to their miserable superstition? How can the gentle voice of peace be heard amid the clash of swords that is now preparing in western Europe? There is a spirit abroad that will rouse to fierce conflict the nations of the earth,—but it is not the spirit of faith,—no, but the spirit of infidelity. God says to the nations, since you will not harken nor believe, make experiment of your unbelief. That experiment will be made, and the consequence will be, the present associations, political and religious, of the Old World, will be like chaff before the wind. The extremities, feet of Nebuchadnezzar's metallic image, seen in his dreams, will now be smitten; and, as Daniel says, become as the chaff of the summer threshing floors. This will terminate the dreams of Protestants about a world's conversion. But I wander. Vain, however, are our hopes from the existing state of affairs for the salvation of the world. Our effort is a noble one. It will prepare a people for the Lord; it will save multitudes from sin, and lift them up from the condition of slaves of sin to that of sons of God. We will labor with perseverance and fidelity, that we may be found without spot and blameless. But my faith is in what God has promised to his Son. He has promised him the throne of his father David. Paul says we are heirs of God and joint heirs with Jesus Christ; and in his letter to the Galatians, "If ye be Christ's then are ye Abraham's, and heirs according to the promise." God has promised to Abraham the world for an inheritance, a heavenly city for a habitation; to Christ, the throne of David and his kingdom, and to all who are faithful a joint possession. "Blessed are the meek for they shall inherit the earth." If it be alleged that Abraham looked for a heavenly country, I answer, that the ideas of such persons

are not consistent with the ideas of those souls whom John heard sing, the last words of which song, are,—“thou hast made us unto our God kings and priests, and we shall reign on the earth.” But Peter says our inheritance is reserved in heaven. Let this be the answer to all objectors of that sort,—that the earth is our inheritance, and our city and its king are in heaven. The inheritance is compound, or twofold. God will remove his tabernacle and dwell among men. Jerusalem, therefore, says Paul, is the mother of us all. That the new heavens and earth will be the habitation of the saints, and that the Messiah will be king is nothing new. But that he will sit upon the throne of his father David and reign over the house of Jacob forever, is a subject to which I have not known the attention of this people directed. This is the point to be decided. You may think that in my own mind, at least, this is decided. True, it is so. But not so firmly and immutably fixed as not to be changed by a good reason to the contrary. I am ready to admit, that I can, at present see no consistency in the bible promises unless this is so. Nor can I see why the nation of Israel should be preserved a distinct nation, unless they are designed for some grand purpose, such as that already named. Now, sir, if you can spare time to say a few words on that point, the occupation of the throne of David by the Messiah, you will confer a favor on, not myself only, but others, your constant readers. I have said much more than I intended at first; but perhaps not more than the nature of the case demands. The present movements in Europe are events of importance to the student of the good book; and make up the hope that the end is not far off,—I mean the end of the great apostacy. Should you think those remarks worth of a place in your Harbinger, give them publicity; if not, lay them aside, but a few lines relative to the point above named, will be gratifying to me.

Yours with much esteem and love.

H. T. ANDERSON.

Remarks on the above hereafter.—A. C.

From the Millennium Harbinger.

THE THRONE OF DAVID.

An opinion has been occasionally propagated at different periods of the Christian Church, that the conversion of the Jews would be effected at once in a national way, and that by a personal and literal return of the Messiah to the literal and earthly Jerusalem in Judea, where our Lord was crucified. This opinion has

again been revived in connexion with other kindred notions, propagated also at different periods of the Christian Church concerning the state of the dead, of which I cannot now speak particularly. But the recent attempts to revive the oft alleged, and as often refuted, notions of the personal and literal return to Jerusalem of the Messiah to sit upon the literal throne of David, and thus to convert the Jews by sight rather than by faith, demands a passing notice at our hands, and more especially as it has now been presented to our consideration by our much esteemed brother Anderson, of Kentucky. At present we can do little more than exhibit an induction of what is said in Holy Writ, on the subject of the Throne of David. And first, then, we shall place before the reader what the scriptures say on this subject.

1. Abner's oath runs in these words: "As Jehovah hath sworn to David even so do I to him—to transfer the kingdom from the house of Israel, and to set up *the throne of David* over Israel and over Judah from Dan even to Beersheba."—2 Sam. iii. 9, 10. Thus we are first introduced to the throne of David.

Jehovah's oath, or *covenant* to David, runs in these words: "And" (David) "when thy days be fulfilled, and thou shalt lie down with thy fathers, I will raise up thy seed after thee," (Solomon) "who shall proceed from thee, and I will establish his kingdom; he shall build a house for my name, and I will establish *the throne of his kingdom* for ever."—"And" (David) "thy house and thy kingdom shall be steadfast for ever before thee, *thy throne shall be established forever.*"—2 Sam. vii. 12—16.

And David in response said: "O, Lord Jehovah, thou hast also spoken of thy servant's house for a great while to come," (v. 19.) "Therefore now let it please thee to bless the house of thy servant that it may continue for ever before thee: for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever," (v. 29.)

This Throne of David was by himself *sworn*, or *covenanted* to his son Solomon as his successor. Nathan the prophet commanded Bathsheba to put the following words to David:—"Didst not thou, my lord, O king, swear to thy handmaid, saying, Assuredly, Solomon, thy son shall reign after me, and he shall sit upon my throne?" And what did David respond? "As Jehovah liveth that hath delivered me out of all my distress, even as I swore to thee by Jehovah God of Israel, saying,

Assuredly, Solomon, thy son shall reign after me, and he shall sit upon my throne in my stead, *even so will I certainly do this day.*"—1 Kings i. 13, 29, 30. "Thus Solomon sat on the throne of David his father."—1 Kings ii. 12. The throne of David is frequently called "*the throne of Israel.*"—1 Kings ii. 4; viii. 25; ix. 5; 2 Chron. vi. 16; Jer. xxxiii. 17. "David," saith Jehovah, "shall never want a man to sit on the throne of Israel." This name was given to the throne of David, before the nation was divided into two sovereignties—that of Judah, and that of Israel.

This covenant is again alluded to in the Psalms lxxxix. 3, 4. "I have sworn a covenant with my chosen, I have sworn to David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." Again, Psalms cxxii. 11. "Jehovah has sworn in truth to David; he will not turn from it. Of the fruit of thy body will I set on thy throne."

Before the birth of Jesus 740 years, Isaiah says, chap. ix. 7, "Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

During the captivity, Jeremiah prophesied, chap. xvii. 25, that on certain conditions, "there shall enter into the gates of Jerusalem kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes: and this city shall remain for ever." This promise is repeated, Jer. xx. iv. This throne of David is again alluded to, but with no reference to our present subject, Jer. xxii. 2; xxix. 16; xxxvi. 30. Such is a full induction of all the allusions in the Old Testament to the "*throne of David,*" bearing on *the covenant concerning David and his seed as sitting on that throne.*

In the New Testament, Luke, chap. i. 32, an angel announces, that the son promised Mary "shall be called the son of the highest, that the Lord God will give him the throne of his father David, and that he will reign over the house of Jacob forever, and of his kingdom there shall be no end." Such are the prophecies and promises concerning the throne of David, in the Old and New Testaments.

But it is proper here to inquire,—*Did, or did not, the Lord Jesus Christ obtain a throne in heaven, on his ascension, and if so, what throne is it?* We propose the question for the sake of form, and to give to

our minds a proper direction, rather than as insinuating any doubt as to the fact of his coronation. It will be, I presume, admitted by every Bible student, that the Lord Jesus Christ, "born to be a king," but not on earth, did, on entering the heavens, ascend to a throne, a crown, and a kingdom. Let us turn over again the leaves of the Old Testament prophecies.

David foretold that his son would be a king and sit upon his throne,—not on earth, but in the heavens. Psalm 2d—“Why do the heathen rage and the people imagine a vain thing? The kings of the earth array themselves, (Herod and Pontius Pilate—Caesar’s representatives and vicegerents,) and the princes take counsel together against Jehovah and his ANOINTED; saying,—let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, Jehovah will deride them. Then will he speak to them in his wrath and humble them in his fury—yet have I set my king upon my holy mountain, Zion. Ask of me and I will give them the heathen for thine inheritance and the utmost parts of the earth for thy possession. Thou shalt break them with a sceptre of iron, thou shalt dash them in pieces like a potter’s vessel,” &c.

We have here the authority of the whole Jerusalem church, with all its spiritual gifts for interpreting this passage and for applying it to Jesus as Jehovah’s anointed king in the heavenly Zion, the proper antitype of the city and throne of David. Despite of Cesar in his representatives—Herod and Pontius Pilate—Jehovah placed his king upon the holy hill of Zion. And who is this king but David’s son and David’s sovereign? Now, according to the angelic annunciation, (Luke 1, 32,) did not Jehovah, the God of Israel, at this time give to him the throne of his father David?—!

But we have other documents in the Jewish writings as explicit, and, perhaps more direct and striking than even these. What diligent student of the official grandeur of the Lord Jesus does not ponder with delight upon the 110th Psalm?—

“Jehovah said to my Lord, Sit thou at my right hand until I make thine enemies thy foot stool. Jehovah shall send the sceptre of thy strength from Zion: rule thou in the midst of thine enemies. Thy people shall be willing (volunteers) in the day of thy power—(gubernatorial authority.) In the beauty of holiness from (more than) the womb of the morning, thou hast the dew of thy youth. Jehovah hath sworn and will not repent,—

thou art a priest forever after the order of Melchisedec. The Lord at thy right hand shall crush kings in the day of his wrath. He shall judge among the heathen. He shall fill the places with the dead bodies. He shall crush the heads over many countries”—or the sovereigns of great nations. Was not Melchisedec a priest upon a throne, and is not our high priest of that order; now king of kings, as well as priest of the most High God?

Nay, we are constrained to admit that Jesus is now constituted Lord of all. Peter, on Pentecost, assured the fleshly Israel that God had anointed or made Jesus supreme over all. And Paul also indicates the same when he says, (Hebrews 8, 1.) “We have such an high priest who is seated on the right hand of the majesty in the heavens.” Even so speaks the Lord Jesus himself. He went from earth in quest of a kingdom and a throne, and found one, for he says—“As I have overcome and am set down with my Father on his throne, so he that overcometh shall sit down with me on my throne.” In all the visions of our ascended Lord, he appears invested with regal glory, “a prince and saviour,” exalted to a throne and a kingdom, having “all authority in heaven and on earth,—Lord of Lords and King of Kings.”

With this induction of all the passages that speak of the throne of David, and all that is said of the anointing or coronation of the Lord Jesus, can any one find a vestige of authority for the assumption that Jesus Christ will descend from the throne of God in the heavens, to sit upon any thing called a throne of David, in the literal Jerusalem; and thus, in the form of a man, reign as a prince and priest over one nation and people, for any national, temporal, or spiritual purpose!

But the emphasis recently laid upon this assumption, is such as to call for a still farther exposition of its baseless character. From the passages quoted we note the significant fact, that the throne of David is once and again said to be “established forever.” Now, that it continued till the birth of “David’s son and Lord,” would certainly be implied in the fact that it was “established forever.” That “the sceptre should not depart from Judah till Shiloh come,” I need scarcely say, is relied on by the so-called Christian world universally, as a strong proof of the Messiahship of Jesus of Nazareth: for till he came that throne or sceptre of Judah ceased not. But after his death, Jerusalem and the nation fell into ruins; and, according to Hosea, they have ever since

been "without a king and without a prince, and without a sacrifice, and without a pillar, and without an image, and without Teraphim."—Hosca 3, 4. Now, unless Jesus be king, and the throne of David be raised to heaven, how can it be said that the throne of David was established forever! For eighteen hundred years that throne has fallen down and been without a king, unless in the person of Jesus of Nazareth!!

Still there is a stronger argument, or, at least, one more explicit, than even this. It is as flat a negation of this neophyte assumption as I can imagine. It is that cited from Isaiah, 33, 17—"For thus saith Jehovah, *David shall never want a man to sit upon the throne of the house of Israel.*" I own it may be translated "There shall not be cut off a man from David before me," i. e. *He will always have a representative.* Now, according to the oracle, so explicit, so definite, and so intelligible, David's son and David's Lord reigns upon his throne, as his royal representative.

But one fact is seen by those neophytes who assume so much on this subject. It is this, that *David's throne was originally the throne of God,* and David was but his representative. *Jehovah himself was king of Israel,* and when Israel repudiated him, he gave them in his anger what they sought, i. e. "a king like other nations," but he would merely deputize him and authorize him by an unction in his name, thereby constituting him "*the Lord's anointed.*" This is the mystery which none of these theological adventurers have yet been taught.*

The kings of Europe and the Pope are

* I would refer all doubtful minds to the repusal and reconsideration of the call and consecration of Saul and David. Let them read with care 1 Samuel, 8th, 9th, and 10th chapters in which they will find the call, consecration, and inspiration of Saul, as the Lord's anointed. Then let them read 1 Samuel, 16th chapter, in which are the same significant preliminaries to the call of David, and the same solemn accompaniment of his consecration as the vicary or vicegerent of Jehovah. The Kings of Judah were as much in need of inspiration in order to sit upon the throne of God, as were the Apostles of Christ, to give them authority. But when they became wicked the spirit of God foreook them, and this circumstance called for prophets to instruct, reform and admonish them. Hence, prophets became a necessary appendage to the kings who acted for God.

These matters not properly weighed nor understood in all their amplitude, by many who choose both to preach and write on such lofty themes.

yet hugging a kindred delusion. They suppose that the Pope's Chrism is the holy oil; and that the kings of Europe are severally the Lord's anointed. A few lessons to priests and modern kings, and even to his grace of Canterbury, on this subject, might do them no harm. But as certainly as Aaron was God's high priest, alone and exclusively, so David and his sons were God's only anointed kings, and just as exclusively and alone, as Jesus of Nazareth is his only begotten son and heir of the throne in the heavens—therefore with literal and exact truth after his resurrection, he said, all sacerdotal, political, regal, and divine authority, in heaven and earth, were his, and only his, and his forever. God reigned on earth in the persons of Judah's kings on David's throne. But after the Jews said,—"*This is the heir, come let us kill him and seize the inheritance,*" he translated the throne of David to heaven and placed his son upon it, and there it will continue as the seat of the Lord Jesus Christ till all his enemies fall before him.

And here we shall pause for the present.

A. C.

(The following article was written at the request of a friend in Glasgow, and published in the Gospel Banner. It is a brief review of Mr. Campbell's remarks on Mr. Anderson's letter; and it is reproduced in this place for the information of the readers of the Herald.—ED.)

From the Gospel Banner.

MR. EDITOR.—A reader of the *British Millennium Harbinger* has directed my attention to two articles which have appeared in its February number under the caption placed at the head of this communication. They purport to be from two of my acquaintances on the other side of the Atlantic; the one Mr. Henry T. Anderson, of Kentucky, the other Mr. Alexander Campbell, of Bethany, Virginia; both of them "Reformers," and in fellowship with each other as "much esteemed brethren"; at least so it appears from Mr. Campbell's remarks, though Mr. Anderson addresses him simply as "Dear Sir," and subscribes himself "yours with much esteem and love":—yet by comparing the articles it will be found that their faiths are as wide asunder as the poles. I mention this that your readers may understand, that "christian fellowship" in the States, is not

so much predicated upon *what* a man believes, as *who he is* that believes it. I am happy in being able to say, that with one or two unimportant exceptions, I entirely agree with the sentiments expressed by Mr. Henry T. Anderson, although this avowal places me with him in that class of believers styled by Mr. Campbell, 'neophytes' and 'theological adventurers.' The former, however, does not exactly apply to either of us; though possibly, we may be very accurately defined by the latter. We are not 'new converts' to the doctrine of the Lord Jesus Christ sitting upon the throne of his father David. I taught it by word of mouth, and published it in the *Apostolic Advocate* about the year 1836, as Mr. Wallis can testify, seeing that he republished an article upon the subject from my pen with approbation in the *Christian Messenger*. Since that time Mr. Anderson has assented to it—for he was a subscriber to the *Advocate*—and I rejoice to find that he still holds on to it; for it is God's truth, and *no man can refute it*. As to our being 'theological adventurers,' I have the honor to plead 'guilty' in my own behalf. Unless a man *adventure* to cut loose from the *theology* of schools and colleges; and to lay hold of that *doctrine of God—Theou logos*—revealed in 'the Law and the Testimony,' he will neither reign with Christ at the right hand of the Majesty in heaven, nor on earth when He, his Apostles, and the Saints shall occupy the thrones of the House of David, and then wield a divine sceptre over Israel and the Nations in the Age to Come. The Pharisees considered the Apostles as 'theological adventurers.' They have ever been a self-denying, and independent class of men; 'proving all things and holding fast' what appeared to them to be 'good.' I will, therefore, being true to my class, *adventure* to examine Mr. Campbell's *theology* on the subject before us, premising this one word, that *there is no argument in opprobrious epithets*.

Mr. Campbell says that 'the recent attempts to revive the oft-alleged, and as often refuted notions of the personal and literal return to Jerusalem of the Messiah to sit upon the literal throne of David,' demands a passing notice at his hand. From this, then, it is evident, that he does not believe in the personal and literal return of Jesus for

any such purpose; consequently, if it can be proved that such a return is taught in 'the word of the kingdom,' as I have done in *Elpis Israel*, it is clear that he does not believe the gospel, whatever his faith may be as to the identity of Jesus with the person described in Moses and the prophets. He styles this heaven-revealed truth '*a notion*,' and affirms that it has been '*often refuted*.' Now this assertion I deny in toto. When, where, and by whom has it been often refuted? In the absence of all other testimony in the case, we must take him as answering the question, and saying in effect, 'I have refuted it in my reply to Mr. Anderson.' Well then, let us see!

Mr. C. says 'we are *first* introduced to the throne of David' in 2 Sam. iii. 9, 10. This is not exactly correct. The first allusion to the throne in *connexion with David* is in 1 Sam. xiii. 14. 'Thy kingdom,' said Samuel to Saul, 'shall not continue: the Lord hath sought him *a man after his own heart*, and the Lord hath commanded him to be Captain over his people.' And again in chap. xv. 28, 'the Lord hath rent the Kingdom of Israel from thee, Saul, this day, and hath given it to a neighbor of thine who is better than thou.' In the next chapter the Lord said to Samuel, 'I have rejected Saul from reigning over Israel; and have provided me a king among the sons of Jesse.' He then sent Samuel to anoint one of them as *king elect* to succeed Saul. When David came into his presence, the Lord said 'Arise, anoint him: *this is he*.' After this David slew Goliath, and received the acclamations of the people. Saul's envy was excited, for they had placed David before him in seats of arms. He was very angry, and said 'What can he have more but the kingdom?' 1 Sam. xvii. 1. This transfer of the kingdom of Israel from Saul's heirs to David was well known in Saul's family; and was the ground of all their animosity to the son of Jesse. When Saul and Jonathan were slain, Saul's son Ish-bosheth was made king over the Israelites, except Judah, by Abner, Saul's uncle. Being offended with Ish-bosheth, Abner vowed he would transfer his allegiance to David, and swear to him '*as the Lord had sworn to David*.' What had the Lord sworn? 'To translate the kingdom from the house of Saul, and to set up the throne of

David over Israel and over Judah from Dan even to Beersheba.' Ish-bosheth was assassinated after reigning two years, and David henceforth acknowledged as king in fact, and Jehovah's Anointed over the whole nation. From this, then, it is evident,

1. That David was *king elect* for several years before he became *king in fact*.

2. That he was *divinely elected and anointed* to be king over *Saul's kingdom*, whose throne was to become his throne;

3. That Saul and David's throne and kingdom were identical with *the throne of the House of Israel*, and the kingdom of Israel;

4. That when David became *king in fact* over all Israel, the Lord had fulfilled his promise to him as far as his being Saul's successor was concerned, but no more;

5. That 'we are' not 'first introduced to the throne of David' in 2 Sam. iii. 9, 10.

The question now presenting itself is, *Seeing that the throne and kingdom of Saul were transferred to David, was the dominion over all Israel, that is, over the twelve tribes in one united nation, to be established in his family forever; or was it to be taken away as it was from Saul, and given to some one else of another tribe, family, or nation?* This question is answered in 2 Sam. vii. 12—15. In this passage is recorded the covenant of Jehovah with David concerning the everlasting possession of the throne and kingdom of Israel. The things of this covenant are styled in Isaiah lv. 3 and Acts xiii. 24, '*the sure mercies of—*or gracious promises made to—*David; to an inheritance, or possession of which, all who thirst for the honor and glory of the kingdom, are invited as joint-partakers in 'the joy of their Lord.'* David, in his last words, styles these promises '*all his salvation and all his desire, though he made it not to grow;*' that is, although the Lord had made no move towards its present accomplishment. The covenant has relation to David individually; to David's House; to David's throne and kingdom; and to David's son, who should sit upon his throne for ever. As to David, he was to '*sleep with his fathers;*' and secondly, '*his house and his kingdom are to be established for ever BEFORE HIM.*'—Now, seeing that 'David is both dead and buried,' and 'is not ascended into the heavens,' it is certain, that his house and kingdom are not now established before him,

that is, *in his presence*. Again, they are to be established *where he is*, and as he is not in the heavens, his house, kingdom and throne *are therefore not there*; but, as they are to be '*established for ever before him,*' *David must be raised from the dead immortal,* that he may be co-existent with his son's everlasting throne and kingdom, which is to '*break in pieces, and consume all kingdoms, and stand itself for ever.*' In this way the covenant contained a promise of everlasting life to David; he might therefore well say, '*it is all my salvation and all my desire.*'

But who is the son of David spoken of in the covenant? '*Solomon,*' says Mr. Campbell!! And so say all the professors and disciples of College Divinity! 'I will set up thy seed after thee,' saith the Lord; '*even Solomon,*' add those who make void the word of God by their traditions. But the apostles do not say so. They tell us plainly that the seed spoken of in the covenant before us is Christ even Jesus, the greater than Solomon. Referring to this, Peter says, '*David knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would RAISE UP the Christ to sit on his throne.*' This was the purpose among other things for which he was raised from the dead—that sitting on that throne he might '*judge the world in righteousness*' as the ordained of God—Acts ii. 30; xvii. 31. Did Jehovah '*raise up*' Solomon to succeed David? The seed referred to was to be '*raised up.*' This was David and Peter's understanding of the words '*set up*'—to be raised from the dead to sit on the throne of Israel, when '*the kingdom shall be restored again to them.*' Our question is answered by the facts in the case. Solomon has not been raised from the dead; therefore he is not the son referred to in the place.

But the matter is triumphantly settled by Paul; for he quotes from the very passage applied by '*divines*' to Solomon, and *applies it to Jesus*. Reasoning about the superiority of the resurrected Jesus over the angels, he says, '*To which of the angels said he at any time, Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father and he shall be my Son.*' Both these quotations are applied to the same person, who at the close of the argument is declared to be Jesus—Heb. i. 5, 9. God swore that

the Christ should possess David's throne forever; and David swore that Solomon should succeed him; but more than this he could not say.

As I have explained the things of this covenant in detail in my recent work, I need not enlarge here. I shall therefore pass on. Mr. C. quotes about seventeen relevant and irrelevant passages from Samuel, Kings, Chronicles, Jeremiah, Psalms, and a solitary one from Isaiah, occupying with a few comments not quite two columns of the B. M. H., and then winds up by saying, 'Such is a full induction of all the allusions in the Old Testament to the throne of David bearing on the covenant concerning David and his seed as sitting on that throne.' This statement will be immediately recognized as utterly erroneous by those who have possessed themselves of *Elpis Israel*; and clearly evinces how little Mr. C. understands the subject, which he says has been so 'often refuted.'

He adds one more text from Luke, and then inquires, 'Did or did not, the Lord Jesus Christ obtain a throne in heaven, on his ascension, and if so what throne is it?' After putting this, he goes on to say, 'I presume that every Bible student will admit that he did on entering the heavens, ascend to a throne, a crown, and a kingdom.' He says that Jesus was 'born to be a king, but not on earth;' and adds that David foretold that his son would be a king, and sit upon his throne—not on earth, but in the heavens; which he regards as 'the heavenly Zion the proper antitype of the city and throne of David.' He then finishes a paragraph by asking, 'Now, according to the angelic announcement—Luke i. 32,—did not Jehovah, the God of Israel, at this time—his ascension—give to him the throne of his father David?'

He has not adduced one iota of proof that Christ is to reign where he now is for ever, and not upon earth. He has attempted it, but signally failed, having mistaken a prophecy for a history. He quotes the second psalm which has been only partially fulfilled. His comment upon 'yet have I set my king upon Zion the hill of my holiness' is, that 'despite of Cesar Jehovah placed his king upon the holy hill of Zion.' This construction of the text turns upon a piece of theological alchemy; such as, Zion does not mean Zion; but somewhere called 'the right

hand of the majesty in the heavens!' Then the three thousand did not come to Mount Zion on the day of Pentecost, when they believed the gospel of the kingdom which sets forth to the eye of faith, Zion on which they stood, under a heavenly constitution, when God shall have made the horn of David to bud—Psalm cxxxii. 13, 11;—but they were come to the right hand of God! After this fashion it is that the scriptures are tortured and twisted, and made to signify anything deemed expedient in the art of special pleading. The right hand of God where Jesus is, is nowhere called Zion in the sacred writings. This proper name belongs only to the Mount on which David dwelt within the walls of Jerusalem; and to that community of the faithful in their resurrected state, which stands related to the things to be revealed there, when David is raised up to witness them. When Jesus dwells and reigns on Zion, 'he will abundantly bless her provision; satisfy her poor with bread; clothe her priests with salvation; make her saints shout aloud for joy, and be the lamp of David's house. His enemies will be clothed with shame; but upon himself shall his crown flourish.'

Mr. C. next quotes Psalm cx. to sustain his interpretation; but this is singularly against his transestherial Zion. Jehovah says to Christ, 'Sit thou at my right hand TILL I make thy foes thy footstool.' Then, as a proof that this is accomplished at the time contemplated, it is added, 'Jehovah shall send the sceptre of thy power out of Zion; rule thou in the midst of thine enemies.' If he be now in Zion, then he is ruling in the midst of his enemies; and consequently, no longer at the right hand of God; for he is only to sit there, until he shall be established in the midst of his enemies, which is coeval with their being made his footstool. All Mr. C. claims is granted in regard to Jesus being already constituted Lord, King, and High Priest, after the order of Melchizedec. These things are part of his Name. But it is one thing to be constituted Lord of all, and another thing to be in actual possession of lordship, to be king in fact, &c. David, when he was anointed, was constituted by an oath King of Israel, many years before he became king in fact, by the removal of Saul and Ish-bosheth. Jesus and all

his brethren are 'kings and priests;' but they are only kings and priests *electd* for the kingdom, to be established in the Age to Come. Melchizedec reigned in Jerusalem; and Jesus being a High Priest upon his throne after his order, must reign there also; for as Aaron and his race were High Priests of the nation, under the law of Moses, so Jesus is to be Israel's High Priest under a law yet to go forth from Zion, combining in himself, like Melchizedec, the kingly and priestly offices, contemporarily with the continuance of sin upon the earth. But I cannot dilate further upon this subject here. See *Elpis Israel* under the head of the '*Priesthood of Shiloh*.' Suffice it to say, that when Jesus is 'King of kings, and Lord of lords,' *in fact* as well as by constitution or election, there will be no other kingdom or empire, imperial, regal, or sacerdotal, upon the earth, but his. The nations will be 'blessed in him,' and Abraham; and the tyrants that now harass and destroy them, will be themselves destroyed from among mankind.

Mr. Campbell affirms that *David's throne continued till the birth of 'David's Son and Lord,'* as implied in the fact that it was 'established forever.' But to this I object, that David's throne and kingdom did neither of them continue till the birth of Jesus. He confounds Judah's sceptre, or sovereignty, with David's. David's throne has had no existence since the Babylonish captivity. And this reminds me of one of Mr. C.'s texts, namely, '*David shall never want a man to sit upon the throne of the house of Israel.*' This is one of his strong arguments for the translation of David's throne to heaven; because if it were not so, then David has been without a son upon his throne for eighteen hundred years! Aye, but what becomes of this strong argument—this 'flat negation of the neophyte assumption'—in the face of the fact, that *between the Babylonish captivity and the birth of Jesus, about 583 years, no son of David wore a crown as King of Judah or Israel?* Judah had no king until after Judas Maccabæus, and then only for one hundred and twenty-nine years; and these were not sons of David, but Asmoneans of the tribe of Levi. They were suppressed by the Romans, and a Gentile became their king, even Herod the Idumean. Previous to the Maccabæus, Judah was governed by the

kings of Persia, and Macedon. What will Mr. C. do with this? While he is ruminating upon the matter, I will explain the text, the misconception of which has led him so far astray.

Has the promise of God failed, or is the time not yet arrived to fulfil it? To answer this question, let us hear what God said by Ezekiel to Zedekiah, the last son of David that ever sat on his throne. 'Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown—of David which he wore—; *this—man—shall not be the same—*spoken of in the new covenant with David —: *exalt him that shall be low;—the coming Shiloh—: abase him—Zedekiah!—that is high.* But, then, when he is dethroned, what shall become of David's kingdom and throne? 'I will overturn, overturn, overturn it; *and it shall be no more UNTIL HE COME whose right it is; and I will give it him.*' But when, Lord? When the time comes that the saints should possess the kingdom, 'there shall be given him dominion, glory, and a kingdom, that all peoples, nations, and languages should serve him.' 'It shall stand for ever; and *from that time* shall David never want a man to sit upon the throne of the house of Israel,' *before him.* Ezek. xxi. 25, 27; Dan. ii. 44; vii. 14, 22. Here, then, with this paraphrase, I may dismiss Mr. Campbell's tradition of the translation of David's throne to heaven beyond the atmosphere! A person skilled in 'the Law and the Testimony' will know how to appreciate his *refutation* of our 'neophyte assumption,' so 'baseless' in its 'character,' as he affirms. His light is proved to be darkness; for he speaks not according to the word, which declares emphatically, that having received the kingdom, Jesus will return in like manner as he ascended; and will build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up *AS IN THE DAYS OF OLD.* And if it be asked, 'for what purpose will he return to do this?' It answers, 'That the residue of men may seek after the Lord, and all the Gentiles upon whom his name is called.' Luke xix. 15; Acts i. 11; Amos ix. 11.

Having written upwards of four hundred

pages about this kingdom and its relations, I could, of course, in these few lines give only a few thoughts upon the subject. Those who wish to go into the matter more deeply, are referred to *Elpis Israel*. Let this be digested, and the reader will be effectually cured of all credence in a throne and kingdom of David beyond the skies!

I remain, Mr. Editor, in hope of seeing Jesus sitting on the throne of his father David on Mount Zion in Palestine,

Yours faithfully, JOHN THOMAS.

From The Voice of Israel.

THE RESTORATION FROM BABYLON.

There are few events in Jewish history, the correct knowledge of which is more important to the student of prophecy than that of the restoration from Babylon. Vague and unscriptural notions on this subject have misled most Christian commentators; who, by referring almost all those predictions which relate to the national prosperity of Israel to the return from Babylon, have, in place of elucidating, obscured and perplexed the writings of the Hebrew prophets. We shall therefore endeavour to place this event in its scriptural bearing and magnitude.

After Jehoiachin and many of the Jewish people had been carried away unto Babylon, and Zedekiah reigned in his stead, the prophet Jeremiah had a vision, wherein was revealed unto him the Lord's purpose with respect to those who were then captives in Babylon, and also regarding that part of the people who still dwelt in Jerusalem and in the land of Judah. This vision is recorded Jeremiah chapter 24th, where we read that the prophet had shown unto him "two baskets of figs;" one basket contained "very good figs," and the other basket "very naughty figs," which could not be eaten, they were so bad (verses 1, 2.)

What was represented under these images the Lord informs the prophet, in the words which follow: "Thus saith the Lord the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.* For I will set mine eyes upon them for good, and I

* We learn from this vision, that they were the best of the people who were at this time carried to Babylon, and that this visitation, although terrible in its outward aspect, was mingled with much mercy.

will bring them again to this land," &c. (ver. 5, 6.) "And as the evil figs which cannot be eaten, they are so evil, surely thus saith the Lord, so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into *all the kingdoms of the earth* for their hurt, to be a reproach, a taunt, and a curse, in all places whither I shall drive them" (ver. 8, 9.)

Again, in Jer. xxix. 10, we have the Lord's gracious message to the captives then in Babylon, in which the *time when* he would visit and deliver them, and bring them back unto their own land, is expressly mentioned. "Thus saith the Lord, That after *seventy years* be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place." Let us next attend to the words which are spoken concerning those who are not gone forth into captivity, but still dwelt in the land of their fathers. "Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth into captivity, thus saith the Lord of Hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like *vile figs*, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to *all the kingdoms of the earth*," &c. (ver. 16—18.)

Hence, it is very evident that the promise of a return from captivity at the expiration of *seventy years*, was expressly limited to those who were carried captive to Babylon in the reign of Jehoiachin and that of his son Jehoiachin (2 Kings xxiv. 1—16.) To the rest of the people not one word of favour is spoken; they are given to expect nothing but dispersion, with heavy judgments and dire calamities attending them in all places whither they are driven. It is of the utmost importance to bear this in mind, as it will prevent much confusion, both in thought and expression, with respect to the Lord's dealings with the Jewish people, and also enable us to form correct views regarding many prophecies which still remain to be accomplished. From inattention to this, many confound the return of the Jews from Babylon with the prophecies which relate to their *general restoration* in the latter day.

We are expressly told that the *seventy*

years spoken of by Jeremiah, terminated with the first year of Cyrus (2 Chron. xxxvi. 20—23.) when he issued his decree for the rebuilding of the Temple, and the return of the Jews to their own land. That Cyrus' decree was general, and had respect to all the Jews within his dominions, there can be no doubt; the purpose, however, which the Lord designed to accomplish by this means, was *special*, namely, the *good word* which he had spoken (Jer. xxix. 10, 11.)

That there were among the captives who returned from Babylon, a small number of the ten tribes is clear from several parts of Scripture. This is easy to be accounted for, if we consider the following things. When Jeroboam set up the calves in Bethel and Dan, the priests and the Levites (*i. e.*, those who dwelt among the ten tribes) left their suburbs and their possessions, and came and dwelt in Judah and Jerusalem (2 Chron. xi. 13, 14.) And there followed them out of all the ten tribes such as set their hearts to seek the Lord, who came to Jerusalem to sacrifice unto the Lord God of their fathers (ver. 16.) In the reign of Asa, likewise, very many of the ten tribes joined themselves to Judah (2 Chron. xv. 9;) and at the Passover observed by Hezekiah divers of the tribes of Asher, Manasseh, and Zebulon, came to Jerusalem (2 Chron. xxx. 11.) There remained some of the ten tribes at Jerusalem and other cities of Judah, and also in their own land, after the final deportation of the nation by the king of Assyria; for Shalmaneser swept not away all of the whole ten tribes, but left a remnant of them in their own country. These, or a part of them at least, united themselves to the two tribes of Judah and Benjamin, and became sharers with them in their fortunes. And thus it happened, that, among those who returned from Babylon, there were a small number of the ten tribes. But surely none, who give any degree of attention to the subject will say that this was the accomplishment of the numerous prophecies which speak of the restoration of Judah and Israel to their own land in the latter day, of which the following is a specimen: "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither" (Jer. xxxi. 6.) "When I have brought them again from the people, and gathered them out of their countries' lands, and am sanctified in them in the sight of many nations, then

shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have LEFT NONE OF THEM ANY MORE THERE" (Ezek. xxxix. 27, 28.) "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land (or, "*come up from the earth*," *i. e.*, from all parts of the earth :) for great shall be the day of Jezreel" (Hos. i. 11.)

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, *January*, 1851.

With this number of the Herald we resume our editorial labours in the United States. The past has been arduous and eventful, and the future, we doubt not, will be productive of interesting and important results. Of the recent past, that is, of the past two years and a half, we have much to say; but under the peculiar circumstances which press upon us, we cannot at present speak particularly. These circumstances will appear from the following brief account:

We sailed from Liverpool in the *Marathon* on the 11th October. This was a ship of about eleven hundred tons, chartered to convey emigrants to the United States. When her complement was complete there were stowed away in the upper and lower steerages five hundred and forty persons, principally from the Romish districts of Ireland. The lower steerage, which was a dark and loathsome hold, contained about three hundred, of whom not more than fifty had beds of straw to lie on. The filth and misery, as it appeared to us, seemed perfectly congenial to the subjects of them. The idea of getting to America was a panacea for all inconveniences, and beyond that consummation nothing gave them the least concern.

Our cabin accommodation was excellent. Had all parts of the ship been judged of by this, it would have been

deemed a comfortable and even elegant floating habitation. Its rosewood and gilded panels, its cushioned sofa and pier glass, however, were of but little concern to us who were wearied by a tedious voyage, and the incessant motion of the ship. Having been appointed physician to the Marathon, time did not hang so heavily upon our hands as upon our fellow-passengers; nevertheless it added to our discomfort, for we were often more in need of attendance than able to look after the sick of whom there were not a few.

We were thirty-nine days from port to port. During these we had many days of calm. Two heavy gales only arose to vary the scene, all the rest were light winds until we arrived off Sandy Hook. A strong wind and tide compelled us to come to an anchor here with about forty fathom of chain cable, upon which there was a powerful strain. We rode thus from Sunday afternoon until Tuesday morning, when a steam tug undertook to tow us to New York. We accordingly weighed anchor and proceeded. We got round "the beacon," but it soon became manifest that the steamer was not powerful enough to tow us round "the buoy," the strong wind and tide were fast drifting us on the shore, which, when the pilot perceived, the anchor was again let go. Nor was this done too soon, for in a few minutes more we should have been aground. We lay in this position, about half the ship's length from shore, exposed to a strong wind and tide, for four hours, when another steamer hove too and lent us its assistance. By this additional aid we were extricated from our perilous situation, and enabled to get round "the buoy," after which we had a prosperous navigation into port.

One incident only occurred to vary the monotony of the voyage, and that had nearly resulted in a terrible catastrophe. One night about eleven o'clock, as we were about sitting down to supper, our attention was suddenly drawn off from the table to things on deck. A great noise

over our heads, and a cry of "Down with the helm! Down with the helm!" started us all to our feet and up the companion with a rush. The wind was blowing fresh and the ship going at ten knots, surrounded by a considerable fog. The first mate had left the bows only three minutes before when all seemed to be right a head; but on the fog opening a little a large ship had been discovered by the watch bearing right across us. A collision seemed inevitable. The helm was put down "hard a-port," which was all that could be done. The result was favorable. The ship answered to her helm, and the two vessels cleared each other within a stone's cast. A cheer announced that the danger was over, and we returned to the cabin penetrated with gratitude to our heavenly Father, that instead of being a floating wreck, or buried suddenly in the depths of the sea, we were still in the land of the living to praise him and call him blessed.

We arrived then in the United States on the 19th November, after an absence of two years and a half, in a good health; though, as the sequel has proved, with a latent predisposition within us to an almost fatal attack of disease. The clearance of five boxes of stereotype plates (from which Elpis Israel will be republished here) through the Custom House, and other matters, necessarily detained us a few days in New York. While tarrying here we accepted an invitation to lecture on "the things of the Kingdom of God." Three discourses were all we had time to deliver, and these were submitted to the public in the Hall of the Physicians' College, 67 Crosby street. On Lord's Day morning we attended at "the Disciples' Meeting House," Seventeenth street. This is occupied by the congregation which met at 80 Green street, and whose elders so gratuitously testified to the "kind of gospel" we preached, though they had never heard a word we had to say. These are now the elders of the body, and as hard hearted towards us as ever. One

refused to give out the notice of our lectures, and the other's countenance fell like Cain's when on meeting him in the street the kind friend with whom we were walking, informed him whom we were. The change of meeting house is greatly for the better. The new one is exceedingly comfortable. Dr. Shepard is their teacher at present. He is a kind, liberal, and worthy man. Of course if he hold Mr. Campbell's views our faiths are wide as the poles asunder. Of this, however, we cannot speak particularly; suffice it to say, we spent some friendly and pleasant moments together, and our conviction is, that he is worthy of better company than the illiberal and narrow-minded overseers it is his lot to be associated with. There are some worthy and excellent people in the congregation, and far too intelligent for the oversight of such men. But time and the word will remedy many evils.

We left New York on Thursday morning and arrived in Richmond on Friday night, November 29. On the following Lord's Day we spoke in the place where the brethren usually meet. A huskiness in the throat somewhat inconvenienced us, though otherwise our health seem tolerable firm. On Tuesday night, however, we were seized with a chill which introduced us to a sickness of a severer character than we have been the subject of for seven years. From December 3rd. to the time we are writing this article, (January 1.) we have not left our bed. A continued bilious fever is the form of disease which has laid us low. Its effect upon us has been almost fatal. A change, however, for the better has taken place; and although our weakness is extreme and our bulk reduced to mere bone and attenuated muscle, yet we feel that we are improving, and that with care we shall be enabled to leave our bed in a few days. We long to stand upon our feet again, for there is an important work to be done, and but a short time to do it in. **The Gospel of the Kingdom of God in**

the name of Jesus Christ has to be defined, advocated and defended, that men believing and obeying it may through the faith of it become heirs of it. Moses and the prophets must be expounded, and the great things they testify concerning the crisis that has come upon the world made as familiar to the faithful as household words. But of these things at present we are too debilitated to write more; therefore we close these remarks abruptly, wishing health and happiness to the reader till we meet again.

This number of the Herald has been sent to all our old subscribers who have given no notice of discontinuance. The terms are **TWO DOLLARS, in advance.** They will perceive that its appearance and typography are improved. The secret of this is the Editor is at home. Those who decline the work will please return this number; while all who retain it will be kind enough to act as if they were agents, and do the best they can to send us new subscribers to our list.

This number of the Herald has been sent to some of our friends in Britain, that seeing it they may inform us whether any copies will be required there. It can be supplied to *prepaying* subscribers in any part of the country on the same terms as to subscribers in the United States—that is, at Two Dollars, or *Eight Shillings and Fourpence* sterling the volume, which at the cost of printing in this city, is the lowest at which it can be afforded. The particular direction of each individual subscriber must be furnished as the numbers must be separately mailed.

Letters containing inquiries on any matters relative to the things of the Kingdom, from either side the Atlantic, will receive due attention in the Herald. It must, however, never be forgotten that *all communications to the Editor must be post paid.*

Persons in Britain who wish to take the Herald can send their orders and subscriptions to **RICHARD ROBERTSON, Esq.,** late Secretary of the Custom House, No. 1, Berwick Place, Grange Road, Bermondsey, London, who will forward their names and subscriptions to the Editor.

ELPIS ISRAEL.

This is the name of the work we published in London. When we come to reflect upon it the publication was really a remarkable event. Having been absent from Britain so long we returned to it almost a stranger. Those of our acquaintances we found alive were of no use to us religiously; and those to whom our name was known by report, only thought of us as one who was "the greatest enemy of their faith." It was, therefore, quite an extraordinary circumstance that such an individual should publish an octavo volume of four hundred pages and dispose of nearly 1200 of them in a few weeks.

The reader may know from this that there was something in connexion with this book that does not belong to books of an ordinary kind. It is considered the most readable book published on Bible subjects; at the same time one that requires thought and collateral examination of the scriptures in the reading. The author has been warmly thanked for its publication, both in public and private; and several have declared that if another copy could not be procured they would not take its weight in gold for their's. This may be an extreme estimate of its value; but it results from the fact that it unfolds connectedly to the lover of the word of God that wonderful system of things which is revealed in the Bible. In short, it makes the Bible intelligible to the most ordinary capacity.

Now it is proposed to publish an edition of *ELPIS ISRAEL* in this country. It can be issued in one month from the time of going to press. The delay will therefore not arise from the work to be done; but from the time necessary to obtain a sufficiently large subscription to justify the undertaking. As soon as 500 copies are subscribed for in advance the Editor will proceed to its publication. He feels confident that the circulation of this number of copies in Virginia, among people of intelligence, would produce such a revolu-

tion in their minds that men have not experienced in this country since it was a colony. There are sufficient brethren of our acquaintance in the Old Dominion able to take up this number of copies among them and not feel it. If they would do it they could soon dispose of their copies among their friends and neighbors, and thus expedite proceedings. But our work since we obeyed the Gospel of the Kingdom has been a work of faith and labor of love. Such it continues to be, so that we have no misgivings as to the result. *Elpis Israel* will no doubt be published, for the difficulties are infinitely less than those already overcome in Britain. All we can do now is to make the announcement of what we propose. The work will be well got up in New York, and published with an excellent likeness of the author, engraved on steel, by an artist in London. The price of the work will be Two DOLLARS a copy in advance. The subscriber should be particular in giving his address and in stating how he would have his copy forwarded. Further particulars will be given as we advance.

THE CRETANS.

The character of these islanders, as exhibited eighteen centuries ago, is recorded in Titus i. 12. Many of the converts made from among them to the faith by Paul, seem to have been so inveterately imbued with their old habits of thought and action, that he despaired of making any thing of them that was even respectable in the eyes of the heathen. Quoting one of their own prophets or wise men, he says: "The Cretans are always liars, evil beasts, slow bodies;" and he adds, as the result of his own experience of them, "this testimony is true." It was true not of the pagan Cretans only, but of the prominent persons in the body of Christ also in the island. These were "liars," or as he says, "unruly and vain talkers, and deceivers." The word "Cretan" then with us comes to designate a class of persons who profess to be "pious," or religious, but who

bridle not their tongues; but talk in an unruly and reproachful manner. We have had to do with a great many such in our time, whose pleasure it has been to prophesy evil things concerning us. The last exercise of their gifts in this way was to predict that we had absconded and should never return. The wish was father to the thought. The result, however, has proved them Cretans; and shown also that if we are able to make but few prophets for the truth, we can make false ones by the hundred. Our return has proved our detractors to be "liars;" and will be a lesson to them we hope for the future, not to judge of the principles and motives by which we are actuated, by their own evil and unsanctified imaginations.

From the Banner Extra.

THE EDITOR'S FAREWELL TO HIS FRIENDS IN BRITAIN.

Having now disposed of these matters, I will conclude this defence by saying a few words of valediction to those who have interested themselves in my movements and addresses since my arrival in this country. When this meets their eyes, I shall be either on the ocean, or in the United States; so that as far as we are concerned the curtain will then be suspended between the present and the past—a past as eventful and pregnant with future wonders, nay, more so, than any epoch manifested since the breaking up of the Roman empire. Moved by the interesting and exciting events of February and March, 1843, I was stirred up, as it were, to visit Europe; and to call the attention of the people of this island to the prophetic signification of passing events, as indicative of the approach of the Kingdom of God; that those who desired to attain to it might have the opportunity of preparing themselves for its introduction. Having been so long absent from England, I arrived here almost a stranger; and although known to many who read the American and British Harbingers of an imaginative Millennium, by report, I was known only as a "half-sceptic, half-Christian, fit only for the society of Voltaire, Tom Paine, and that herd." This is the choice and elegant phraseology applied to me by Mr. Campbell. However, notwithstanding the prejudice thus created, and the efforts made by Mr. C's partizans to prevent it, I gained the ear of the public. I believe I should be far under the mark, in saying, that I have addressed 20,000 people in this country. Being composed of various sects and shades of opinion, they doubtless heard me with very different feelings. This, how-

ever, is known, that the congregations though ever so few in the beginning increased to a multitude before I left the towns, Derby and Lincoln excepted. If one inquire, what is the result? I reply, God only knows. I have sown the word of the Kingdom as seed broadcast into the minds of the promiscuous multitude. It is for me to sow, others to plant, and others again to water, but it is for God alone in his own way "to give the increase," if the fruit be unto eternal life. How much of the seed sown will come to maturity it is impossible for me to tell. Others may boast in what they have accomplished, in the numbers they have converted, the multitudes they have immersed, the triumphs of the gospel through their agency; but I have nothing to boast of after this fashion. I have perfected nothing. I have ploughed, broken up the clods, harrowed and sowed the land, and "laid it by" for the present. I now wait with patience to see what it will bring forth. If my eyes be shortly closed in death, I shall rest from my "labour of love and work of faith," ignorant of present results; but when I awake from my sleep of death, and meet my friends and enemies before the tribunal of Christ, I shall then know what the toil of the two past years has produced. I have no anxieties. The truth will accomplish its destiny, for this is God's decree.

If it be inquired, but what has your labor consisted in since your arrival in Britain? I reply, that I have travelled through this island thrice; addressed the people 250 times, averaging an hour and a half each time; talked with them at Soirees and in private about the Kingdom, &c., early and late; written an octavo volume on the Kingdom, of upwards of 400 pages, which would only receive about two thirds of what was written; published hundreds, yes, thousands of ephemeral articles for gratuitous circulation; written a multitude of letters; and last, though not least; have published a pamphlet of forty pages octavo, intitled, "*The Wisdom of the Clergy proved to be Folly.*" Of this I will say a word or two to the reader. It was published by request of certain who had seen the manuscript; and relates to the Gorham controversy, the Bishops, the Church, Repentance and Remission of Sins, Eternal Life, and the Kingdom of God. A correspondent writes thus concerning it: "I have just read your dialogue with much delight. I confess I anticipated a disappointment, which I did not experience. I seldom find dialogues well written, and to that is probably ascribable an aversion I have contracted to all dialogues: I feared much I should read yours with less relish on account of that aversion than if it were written in another form; but it was quite otherwise. Probably it is better for being based on an actual conversation, and indeed it is better of that fact being made known, as in the preface or introduction. I hope it will be read in England and I wish it were read in Scotland." Au-

other writes, "I have read the pamphlet twice through. I first got one as a kind of favour, but I mean to get a dozen. I think it will put them all right, not only as regards 'the Kingdom of God, and the Name of Jesus Christ,' but also with respect to that ruinous practice they call 'free communion.' Every day I am seeing the truth as taught in *Elpis Israel*, and the pamphlet made more and more plain from the Scriptures. I wish that every man and woman who has any love for Jesus Christ were possessed of a copy. I would like to have complimented you on many parts of it, but have no time to night; but as a whole it is the best exposure of the clergy that I have ever seen, except from the mouth of our blessed Saviour. Altogether it is a masterpiece." I have sent copies of this pamphlet to the principal bishops including the archbishops of York and Canterbury, Mr. Gorham, certain lords and members of the committee of Privy Council and to all the daily and weekly London Journals, and principal religious magazines.

The proximate results of my labour have been the convincing of many persons that what I laid before them was God's truth; the baptism of several who have believed, both men and women; the regeneration of the views of a church of some sixty persons in Nottingham, who will probably obey the truth they acknowledge; the organist of the Unitarian church in Derby became obedient to the faith by which their music was stopped; a church of twelve or fourteen has been commenced in Dundee; a church in Aberdeen brought over to the faith; the greater part of churches in Edinburg and Glasgow also, where societies have been established for the investigation of the Bible and the things brought to light in *Elpis Israel*. Of these societies correspondents write, "You will be glad to learn, that our Bible-investigation society in Edinburg, which had been formed during your tour north and west, has been since progressing favourably. The avowed object of the society is to know the Scriptures, and we have proceeded consistently with that avowal. No authority is recognized but the writings of the Book of God, while every available source is made subservient to our object." Of that in Glasgow another writes, "In the evening I visited it, and got my soul delighted, refreshed, and enlightened. 'What is truth?' was the subject matter, and was handled beautifully by a brother. He showed that Christ as a king, was the ruling and grand truth of the Bible, for claiming which honor and dignity he was put to death. This view he supported out and out from the Old and New Testaments. He was followed by another who tried to prove that Jesus was put to death for calling himself the Son of God. But no one supported him; but on the other hand a goodly number followed in the same strain with the first speaker. Their views of the Kingdom and Second Coming of Christ are

far, far beyond what I had any idea of, and they are also very intelligent. I am sure had you been there that evening you would have been much pleased, and have considered yourself well rewarded for the information you had given the Glasgow people on the future reign of Messiah." From Birmingham a writer says, "We meet under the New Jerusalem Church to read the Scriptures together with *Elpis Israel*, and to discuss the various subjects, with a view to be as well informed as possible in the absence of a teacher previous to forming a church." In Newark "the elder" has apostatized from Mr. Campbell to the State Church, but the flock whom he "he has deserted" are found on the side of "the Kingdom and Name of Jesus."

Such are some of the visible results of my humble efforts in this land. The points indicated, will I doubt not, become centres from which will radiate and sound forth the glad tidings of the coming Kingdom to cheer the hearts of the few of this generation that may yet remain to complete the number of the guests required to fill the house and table of the Lord. I have done what I could and would have done more through the press had means been more abundant. In what I have done I have the satisfaction arising from the answer of a good conscience. I have coveted no man's silver or gold, nor any thing that is his. What has been contributed has been spontaneous and of good will, though considerably short of my expenses. I mention this not complainingly; but as an evidence of the unselfish character of my enterprise. Mr. C. and those that traduce me, are worldly wise enough to look to their own interests first, before they will stir hand or foot in carrying what they call the gospel to a foreign land. This has not been my rule of action. I have served what I believe to be the truth first, to the neglect of my temporal interests. Who of them I would like to know would go abroad for two years at his own cost, trusting to the effect their preaching might produce for a mitigation of the expense, for the advantage and behoof of men of whom they know nothing in the flesh, and many of whom were their enemies and would rejoice in their perdition? This I have done, and rejoice to know that many who were filled with bitterness against me, are now among my best and firmest friends. "By their fruits ye shall know them," and by my fruits I am willing to be judged.

Farewell, then, for the present, Mr. Banner, and all the friends of truth and justice on this side the Atlantic. Having returned from a tour of 1700 miles, through Holland and Prussia, Germany, Belgium and France, I am now upon the eve of setting sail for the New World. My literary labors in the Old will close with this communication to you. For the liberality you have shown, though agreeing with me in scarcely any of the questions in dispute, I return you sincere and hearty thanks; and hope that so long as you con-

vine to show regard to justice, mercy, and truth, my friends in this island, who are not few, will give you their countenance and support. And that you may at length be brought to see the truth, as I conscientiously esteem it, and in the end receive a crown of righteousness that fadeth not away, is the unfeigned desire of,

Your's faithfully,
JOHN THOMAS.
3, Brudenell Place, New North Road;
London, September 26, 1850.

THE EARLY CHRISTIANS.

[A tract entitled "The epistle to Diognetus" is included in the works of JUSTIN MARTYR. In the judgment of the best critics it was not written by that Father, but by some Christian who lived in the same age.]

"Christians are not distinguished from other men by their abode, their language, or their manners. They do not dwell in separate cities, or use an extraordinary style of speech, or follow an unusual mode of life. They neither propose a system devised by human ingenuity, nor countenance, like others, some human dogma. They live in Grecian, or foreign cities, each where his lot is cast, and in clothing, food, and other usages of life, comply with the customs of the place. And yet their deportment and their relations to society are wonderful and confessedly paradoxical. They inhabit their respective countries, but *only as sojourners*. They share in all things as citizens, and endure all things as foreigners. Every foreign country is a fatherland to them, and every fatherland a foreign country. They marry like others, and become parents; but they do not expose their offspring. They place a common table, but by no means a common bed. They live in the flesh, but not after the flesh. They pass their time upon earth, but their citizenship is heaven. They obey the established laws, while by their lives they transcend the laws. They love all, and are persecuted by all. They are not understood, and are condemned. They are slain, and are made alive. They are poor, and they make many rich. They suffer want in every thing, and in every thing they abound. They are put to shame, and in the midst of their degradation they are covered with glory. They are defamed, and are vindicated. They are cursed, and they bless. They are injured, and are courteous towards those that injure them. They do good, and are punished as evil doers; but even when enduring punishment, they rejoice as being raised to life. They are treated as foes and barbarians by the Jews, and are

persecuted by the Greeks; but their most bitter enemies can assign no reason for hating them. In a word, what the soul is to the body, that Christians are to the world. As the soul is diffused through all the members of the body, so Christians are spread through all the cities of the world. The soul indeed dwells in the body but it is not the body; so Christians dwell in the world, but they are not of the world. The invisible soul is garrisoned, as it were, within the visible body; and so Christians are known as the inhabitants of the world, but their reverence for God remains unseen. The flesh hates and fights against the soul, although the soul injures not the flesh, but only restrains it from indulging its pleasures. And the world hates Christians, although they do it no harm, but only oppose its pleasures. The soul loves the flesh and the limbs that hate it; and so Christians love those by whom they are hated. The soul is shut up in the body, and yet it protects the world; and Christians are shut up in the world, as in a prison, and yet it is they who protect the world. The immortal soul* dwells in the mortal body, and Christians dwell as strangers, amidst the corruptions of the world, looking forward to the second appearing of the Lord and Saviour Jesus Christ."

* Diognetus seems to have been a New Platonist, for the apostolic christians did not believe in the "immortal soul," as it is termed.—Ed.

THE WORD.

In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only have I reason to believe. This I will profess. According to this I will live, and for this, if there be occasion, I will not only willingly, but gladly lose my life, should any take it from me. Propose me any thing out of this book, and require whether I believe or no, and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God has said so, therefore it is true. In other things, I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse Christian; I will love no man less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore men ought not to require any more of any man than this, to believe the Scriptures to be God's word, to endeavour to find the true sense of it, and live according to it.—Chillingworth.

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude*

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 2.

From The Voice of Israel.

THE RESTORATION OF THE JEWS.

“So many of the prophecies of the Old Testament do evidently refer to the reduction of the Jews into their own land, as the people of the Messiah, that I can by no means doubt of the certainty of that event.”
—DODDRIDGE’S COMMENT ON ROMANS XI. 12.
—Note a.

We have already directed the attention of our readers to the return of the Jews from Babylon; and endeavoured to exhibit that event in its exact scriptural bearing and magnitude. We have seen that the promise of a restoration at the expiration of seventy years, was not a promise which had respect to the whole nation, but was expressly limited to that portion of the people who were carried captive to Babylon in the reign of Jehoiachin and that of his son Jehoiachin. That such was the case, must appear obvious to every one who gives attention to those passages of scripture adduced in our article on this subject. Moreover, we find that the accomplishment was in accordance with the prediction; for the Jews who returned were not one-hundredth part of the whole Jewish race.* These things considered, it is truly surprising that the return from Babylon should ever have been looked upon as the principal object of the numerous prophecies which relate to the restoration of Judah and Israel, and an event in which they have received their full accomplishment.

We now proceed to take a cursory view of a few of those prophecies to which we here allude. Before, however, entering on the subject, we shall make one ob-

* Judea contained as may be fairly calculated, from 2 Sam. xxiv. 9, nine millions of souls.

servation, which it is of importance to bear in mind in reading the Hebrew prophets. When prophetic promises, &c. are addressed to Judah and Israel, we must understand them as addressed to Judah and Israel, *properly* so called, and not to the Gentiles. When promises are made to the latter, they are always called by their own name—*Gentiles, nations, peoples*, or terms of a similar import; and are never, in the language of the prophets (whether in a converted or unconverted state,) confounded with Judah and Israel, or the Jewish people.

The first prophetic promise relating to the general restoration of the Jewish people to which we would invite attention, is that which is contained in Deut. xxx. 1—5, where Moses, after having in the two preceding chapters described, with wonderful minuteness and precision, the calamities which should befall them in the event of their disobeying the voice of the Lord their God, thus addresses them: “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return to the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.” This prophecy of Moses

contains all the buds of prophetic truth, regarding the restoration of the Jewish people, which we find fully developed in the writings of the Prophets, and exhibited in detail. We shall, at present, only remark, that the restoration here spoken of, is not partial, but comprehends the whole Jewish race, as is obvious from the 3rd and 4th verses.

The Prophet Isaiah contains many remarkable predictions relating to the national restoration of these people. We read, xi. 11, 12, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea (or islands of the west.) And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Both Judah and Israel, the two tribes and the ten, are here mentioned; and they are gathered from the *four corners of the earth*, that is, from all parts of the earth. None, surely, will say, that any event like this has ever yet occurred in the history of this people. The same great deliverance is spoken of, xxvii. 12, 13:—"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." This was not done at the return from Babylon; nor is there any event in the subsequent history of the Jewish people to which this prophecy can be referred, as having received its accomplishment. Again, in chapter xlix.—"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth. . . Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant to the people (i. e. the Jewish people,) to establish the land, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from

far; and lo, these from the north, and from the west; and these from the land of Sinim" (supposed to be China,) Ver. 7—9, 11, 12. And when Isaiah prophesies of the Messiah as the deliverer of captive Israel, he says, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," ch. lxi. 4. And in ver. 18 of the preceding chapter, it is said, "Violence shall no more be heard in thy land, wasting and destruction within thy borders." The reverse of this is exactly the state of things in their land, at this present time. It is not safe for any one to go any distance from Jerusalem without arms. Even those who are employed in cultivating the soil are all armed.

Moreover, in chapter liv. 7—10, it is written, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Verily, there remains a time for the display of this uninterrupted kindness! The Lord has been angry with his people, and his anger is not yet turned away from them. From the days of the Prophet to the present moment, they have experienced little else besides oppression and calamities, which have befallen them as a punishment for their transgressions. But read the language of mercy, verses 11—14: "O thou afflicted, tossed with tempest, and not comforted, behold," &c. In that day they shall say, "I will give thanks unto thee, O Lord; for though thou hast been angry with me, thine anger is turned away, and thou hast comforted me." Yes, the Holy One of Israel hath said, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isa. lxvi. 13. Were we to produce all the passages in Isaiah which relate to the restoration of this people to their own land, we must transcribe the greater part of his prophecies. All the latter chapters especially direct our attention to it. See, particularly, the whole of the 60th chapter, viewed in connection

with the two last verses of the preceding one, which is a prophetic picture of this great and glorious event, and of the state of blessedness consequent thereupon.

In Jeremiah, iii. 12—18, we find a prophecy relating chiefly to the restoration of Israel, or the ten tribes. It is there said, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Ver. 17. nothing like this has ever yet taken place. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Ver. 18. Again, in chap. xvi. 14, 15, it is written, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." In the public prayers, &c. of the Jews, there is a continual reference to the deliverance out of Egypt, as the greatest event in their national history; but it is here intimated, that that deliverance shall be obscured by one still greater—their restoration, in the latter days, to the land of their fathers. There are persons who possess a remarkable talent for spiritualizing, or rather allegorizing, the language of the Prophets, who say, that bringing up and leading the seed of Israel out of the north country, and from all countries whither they have been driven, means converting persons out of all nations to the faith of the gospel; but, as if to refute all such interpretations, it is added, "And I will bring them *again* into their land that I gave unto their fathers;"—"and they shall dwell in their own land."

In the 30th chapter of the same Prophet we read, "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his (the oppressor's) yoke from off thy neck, and will burst thy bonds, and strangers shall no

more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and not leave thee altogether unpunished." Ver. 2, 3, 8—11. How wonderfully, hitherto, has this part of the prophecy been fulfilled! We look for the ancient conquerors and oppressors of the Jews, but they are not to be found. The Egyptians afflicted them, and detained them in bondage; the Assyrians carried away captive the ten tribes of Israel; the Babylonians afterwards carried away the remaining tribes of Judah and Benjamin; the Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people, so that they have never been able to recover again their city and country. But where are now those great and famous empires which, in their turns, subdued and oppressed the people of God? Are they not vanished as a dream, and not only their power, but their very names lost in the earth? The Egyptians, Assyrians, and Babylonians were overthrown, and entirely subjected by the Persians, who were the restorers of the Jews, as well as the destroyers of their enemies; the Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken in pieces by the incursions of the northern nations; while the Jews are existing as a distinct people at this day. Faithful is He who hath said, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. xli. 11—15. Seeing such hath been the end of the enemies of the Jewish people let it serve as a warning to all who, at any time, would oppress and persecute them.—See Numbers, iv. 9.

We now return to the 30th chap. of Jeremiah, ver. 18: "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. And ye shall be my people, and I will be your God." And that there may be no mistake as to the season of this mercy, it is added, "In the latter days ye shall consider it."

Ver. 24. These great and precious promises of the Lord to his people require no comment; no language can be more plain and specific: it forcibly reminds us of the command which the Lord gave to the Prophet: "Write the vision and make it plain upon tables, that he may run that readeth it."—Hab. ii. 2. It is language which sets at defiance all the efforts of spiritualizing Christians and spiritualizing Jew* to explain it away. The Prophet Jeremiah proceeds in the same strain throughout the 31st chapter, giving assurance of Israel and Judah's restoration in the latter days. See verses 1, 4, 5, 8, 10. And, in order to remove all doubts, as to the accomplishment of these promises, the Lord ratifies them in the most solemn manner, verses 35—37.

Again, in the 33rd chap. ver. 7, it is written, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. . . Thus saith the Lord of Hosts; Again in this place, which is desolate, without man and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, in the cities of the south, and in the land of Benjamin, and in the places

* There are among the Jews of the present day many who spiritualize the prophecies which relate to their restoration to the land of their fathers; who maintain that these prophecies are to be understood as expressive of a spiritual regeneration of the children of Israel, and a reign of universal peace; when they shall live among the nations in peace and unity, have temples every where, and be treated as citizens in every country where they live; when they shall no more sigh for the desolation of Jerusalem, and of the beautiful house where their fathers worshipped, because the whole world shall be their Palestine, every city their Zion, and every synagogue their Temple!

about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." This verse is the key-passage of the prophecy. The title "Branch" is not given to the Messiah in any passage that is applicable to his first coming; but in all the passages in which it occurs there are some circumstances to show that it applies to his second coming; as in chap. xxiii. 5, 6, and in this place. In both these passages, it is said, "In his days Judah shall be saved, and Israel shall dwell safely;" which is exactly the opposite of what took place at the first coming of the Messiah; for instead of dwelling safely, Judah and Israel have had no safe dwelling in any country on the globe.

The above is only a small portion of the testimony of these two prophets, Isaiah and Jeremiah, relating to the restoration of the Jewish people to the land of their fathers; but it is sufficient, if the passages which we have adduced be viewed as they stand related to their respective contexts, to convince impartial readers that, although the goodly plant which the Lord planted in Canaan is cast out and withered as a dead tree, it shall again be planted in the mountains of Israel, and take root, and bud, and blossom, and fill the face of the world with fruit!

(TO BE CONTINUED.)

SPIRITED PEOPLE.

Every species of wealth is difficult of acquisition, and every species of wealth is valuable. It is as difficult for a poor-spirited man to become rich in spirit, as it is for a poor-pocketed man to become a millionaire. More difficult; the latter is possible, but the former seems almost impossible. A poor man may become rich in a day by a legacy or a "treasure trove;" but there are no legacies for the spirit that one man can leave to another. There are no such charms as the mantle of Elijah in these days of drudgery. The grey redingote, the hat, and the sword of Napoleon will not make an emperor; and the pen of a Wordsworth or a Byron will neither kindle the poetic fire, nor provide the fuel. Richness of soul is a gift

of God, and like all his gifts, it is distributed without respect of persons amongst rich and poor.

"Blessed are the *poor in spirit*, for theirs is the kingdom of Heaven!" A strange sentence, seeming to imply that poverty of spirit is better than riches. But all sorts of contradictions are true in the mystic world. This poverty of spirit is humility—a beautiful and most becoming virtue. Nothing more admirable in rich or poor. This poverty is riches; it is the reverse of arrogance, haughtiness, and superciliousness. But that poverty of spirit which constitutes meanness is so far from being the reverse of arrogance, that it is generally its concomitant. Extremes meet and embrace. The miser can send a beggar from his door with as much heartlessness as a peer; when he is not craving or beseeching he is cursing and reviling. The coward is always cruel; and when he is not the victim, he is glad to be the persecutor. All the vices seem to go together, and all the virtues together. The humble man has a noble pride, the mean man has a petty pride, and the poor-spirited man has a courage peculiar to himself.

One of the proudest and haughtiest women we ever met was also the meanest. She would ring for a servant from the bottom to the top of the house merely to stir the fire with the poker, when she herself was sitting beside it in perfect health. She had no mercy on an inferior; and she either admired with extravagance, or regarded with indifference and contempt. She could borrow a shawl or a bonnet from a friend and wear it out. If there were any curiosity in your possession that you particularly valued, she could beseech you to give it to her, and importune you till she succeeded. When she succeeded she cared nothing for it, but probably gave it to one of her children to play with. The daughters were like the mother. They could borrow even a pair of shoes from an acquaintance, and wear them, without returning an equivalent, or even condescending to make an apology. This woman was both proud and mean, high-spirited, fractious and extravagant, and indomitable; the ruin of an excellent husband, and the mother of a reckless family—daughters who wore stockings with holes in the heels, and silk dresses torn and stained, having eyes without hooks, and hooks without eyes to match them—and sons who kept the house in perpetual uproar, because they wanted heart for good behaviour, and the mother wanted authority or inclination to enforce it.

This lady was called, by some of her acquaintances, very aristocratical! Are there such beings amongst the aristocracy? Did you ever meet amongst your acquaintances a scion of some noble or gentle family reduced to poverty, who could be guilty of meanness, selfishness or importunacy that would make a labourer blush? Some dowager, who, on the strength of a descent from some captain or colonel who fought at Blenheim, or Waterloo, could solicit, with indomitable perseverance for years, a pension for herself and places for her sons? or some ancient maiden, proud of her lineage, who, on the assumed importance of her genealogical tree, could get twopenny cabbages for a penny, lobsters for half-price, and a herring into the bargain?

Did you ever hear of an Archbishop of Canterbury, who, in obedience to the pious injunction of an apostle, to "provide for his own and especially for those of his own house," appointed three of his own sons to the three lucrative *registrarships* of Canterbury? and of another, who, when one of these three registrars died, appointed his own son, a boy, to hold the valuable appointment of £3,000 a year, with a deputy to do all the work for him? High-spirited men no doubt! High Churchmen, doubtless, with wives as high and devout as themselves, firmly believing in baptismal regeneration, and the power of the priest to give absolution of sins.

Did you ever hear of cathedral trusts committed to deans and chapters for the benefit of the public, for the endowments of schools and the support of poor scholars, so entirely diverted from their original purpose that, whilst the revenue has increased as much as ten or twenty-fold, the increase has been transferred to the pockets of the trustees, and the benefit to the poor has diminished to a hundredth part? In 1542, when the cathedral of Canterbury had an income of £2,542, it expended £230 per annum on grammar schools. In 1843, when its income had increased to £21,551, it expended only £182 on grammar schools, under the high-spirited high church and aqua-baptismal superintendance of those apostolical men, who provide for their own and especially for those of their own house!

Custom will sanction anything. The king and queen of Tahiti used to ride upon men's shoulders, and the *chevalier* who bore the interesting burthen took firm hold of the legs of majesty, as he darted along with the velocity of a quadruped. This was accounted very dignified. Now that the Tahitans are civilised,

they no doubt consider it very indelicate. When England is christianised an equal change will take place in its spirit and its practices. What now passes for high spirit will then be regarded as meanness, and what now looks like poverty and meanness of spirit, to the falsely educated and fashion led, will rise by public acclamation and universal assent to the top of the scale of society. Bishops will not then spend the best of their time in political discussions in the metropolis, apart from their sees, or sitting on ecclesiastical commissions, voting large sums for palaces and gardens to one another, and small sums for augmenting the poor livings of their humble brethren—ceasing to study theology so soon as they receive the theological crown—fighting and contending for mere forms of words and modes of ceremony, like High Churchmen—and exhibiting to the world an example of worldliness, which may be high enough in a political sense, but is certainly very far from being an imitation of the highest of all churchmen.

It is difficult to say what is high and what is low. Fashion teaches one thing, philosophy another, sectarianism a third. One man thinks himself high and dignified if he keeps a good house, gives good dinners and wines, talks curtly and snappishly to servants, and is ever ready to fight to avenge an insult. Such men can get into debt with butchers, bakers, wine merchants, tailors and shoemakers, and play hide-and-seek with them for years, without losing caste. It is legal sport. Transportation is not the penalty, and prisons are not without the pale of polite society. Men of this description are spirited in one sense. But everything in Nature, like a medal, has its reverse. So they are mean in another sense; but not, we suspect, in that particular theological sense in which the kingdom of Heaven is promised to the poor in spirit.

There are simple quiet men in the world, who have so little spirit, that they can never buy a new hat till they have paid for the old one, nor run up a bill with their tailors, however importuned to do so. They tremble at the very idea of an importunate creditor. They pay their bills so soon as they are sent in, and proportion their length to the amount of their income. If they have a thousand a-year, they never spend a thousand and one; but, on the contrary, reserve a floating sum to give them power over all emergencies. Such men exhibit no spirit to the world. But they feel it. It is a secret spirit—a retiring, self-possessed, independent spirit—

not likely to make a figure in the world, but one that is likely to get well out of it, as a Manchester man once remarked, "The grand thing in this world is to get well dead."

By this reversion of the poles of character, it really looks as if every man in himself was both high and low spirited at the same time; just like the High Churchman, who is high, in the external sense, in relation to rites and ceremonies, sacerdotal pomp, and apostolical sublimity, demonstrated by words and scholastic logic, but not by deeds; and low, in reference to the spirit of the Church, which he subjects to the form. There is a class of men who are spiritual and spirited in words, but are just like other people in deeds—most evangelical men, who have formalised themselves after a pattern of solemnity that is somewhat imposing. These are the men "that take captive silly women," and become the living idols of small sects and localities. Their piety is rewarded with silver plate and tea-things, worsted slippers knit by ladies,* dwelling-houses, furniture, wines and other delicacies, and the more they thus receive the more worthily they think themselves. Whether this qualifies them the better for rebuking the foolish and the immoral amongst the givers with greater boldness we cannot tell, but we have no doubt that it strengthens their countenances amongst the poor; money is a powerful thing, it makes a weak man strong. Even the Church must have its money-prizes to induce the learned men of the Universities to enter it. What should the Archbishop of Canterbury be with £150 a-year? The day was when mendicants could rebuke and scourge kings, but those were times of old spirit; such times are gone. Poverty once reigned in the world—it will reign again, for money cannot reign well, and pride cannot reign well. The kingdom of Heaven is promised to the poor in spirit.

Who are they? You may well ask who are they. Nobody will own himself one of the number; but everybody can point to some of the fraternity. Are those the creatures that Heaven is to be peopled with? It seems so. The poor in spirit, the poor-spirited! Those who have not the courage to cheat a creditor; who are not so bold-faced as to be able to deceive or tell a lie, but whose heart and soul are revealed in their very looks; those who are not so fierce, so active, and energetic as to

* One evangelical clergyman has a little closet all hung round with such slippers, which he is in the habit of showing to his friends with glistening eyes.

attempt to drive the world before them, as if they thought they could put Providence in harness; those who delight more in the passive enjoyments of life than the active domination of society, and who for that very reason are deaf to all temptations that lead to disorder, injustice and corruption, as tending inevitably to break the peace and mar their felicity—gentle-men and gentle-women, the inheritors of the age to come, creatures so very timid as to be afraid to do wrong.

Now, as all great truths are mysteries, reason, in the form of a circle, or the serpent wisdom with its tail in its mouth, we might here begin and contradict much that we have said without ever changing the character of the discourse or impairing its moral efficiency. Suffice it to say, that he is possessed of the greatest riches of soul who respects the law of universal rectitude, and never deviates from its straight path. He is a bold and reckless fellow who deliberately breaks it. He alone is a hero who abides by its injunctions, and fears to disobey.—*Family Herald.*

MOUNT ZION.

That which naturally comes to be described after the city Jerusalem, is Mount Zion; the whole of which was anciently inclosed within the wall of the city, and about one half of which is within the modern city wall. 'David took the strong hold of Zion, the same is the city of David; so David dwelt in the fort, and called it the city of David.'^{*} This continued the royal residence, and became also the burial place of the kings; but that which gave it a sacred character, and made it afterwards, like Jerusalem, used to signify the church and nation of Israel, was the ark of God being placed there by David. When we consider that the ark was made by the express command of God, and that He gave the most minute directions respecting it, we cannot but wonder at the entire oblivion into which it seems to have fallen for so long a period. For upwards of ninety years, [20 years and seven months.—Ed] that is from the death of Eli, until David was king over all Israel, the ark appears to have been in a state of disuse. We hear once, it is true, of Saul calling for it;† but David says expressly, when about to take it to Mount Zion, 'Let us bring again the ark of our God to us; for we inquired not at it in the days of Saul.'[‡] It was probably to teach Israel again to honor it, as the visible symbol of His presence, that God saw fit to cut off Uzzah for his rashness in touching it. This judgment seems to have reminded David that the ark was not to be put upon 'a new cart,' after the fashion of the Philistines, but borne upon the shoulders of the Levites.

* And David made him houses in the city

* 1 Samuel, v. 7, 9. + 1 Sam. xiv. 18.
‡ 1 Chron. xiii. 3.

of David, and prepared a place for the ark of God and pitched for it a tent. Then David said: 'None ought to carry the ark of God but the Levites; for them hath God chosen to carry the ark of God.'^{*} David and all Israel brought up the ark with shouting and great joy, 'and set it in his place, in the midst of the tabernacle that David had pitched for it.'[†] From this time until the building of the temple, to which the ark was removed, Zion was the holy place, or sanctuary of the Lord; and the name continued ever after to be used by prophets and holy men, to designate the whole of Jerusalem, including the temple. 'I am the Lord your God dwelling in Zion, My holy mountain.'[‡] 'Is not the Lord in Zion?'

What now remains of the glory of Mount Zion? Nothing. Its regal splendour, its hallowed sacredness, are gone: 'Therefore shall Zion for your sake be ploughed as a field;' was the word of the inspired prophet to 'the heads of the house of Jacob, and princes of the house of Israel;|| and there is now a field of barley growing on Zion, as a testimony that the word of the Lord standeth sure. Where now are her bulwarks and her palaces, which the Psalmist pointed out to the consideration of the faithful? They are swept away with the besom of destruction.

Mount Zion is separated by a narrow valley from mount Moriah, a locality full of interesting associations. Here the father of the faithful was put to the trying test of offering up his well-beloved son. On this mount in dutiful submission to his Heavenly and his earthly father, he lay bound, from whom afterwards proceeded the many thousands of Israel. When Jerusalem was visited with pestilence, as a punishment for the sin of David in numbering the people, it was on this mount the destroying angel showed himself. It was at that time the property of one of the original inhabitants of Jerusalem, Araunch, or Ornan, the Jebusite. 'And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem.'^{*} David was commanded to erect here an altar unto the Lord, and this he fixed upon as the place whereon the temple should be built. 'Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel.'[‡] And here, in due time, was the magnificent temple reared up by Solomon the peaceful prince, the successor of Melchizedek, 'king of Salem, which is King of peace,'[‡] and the type of that 'Prince of Peace,' who shall 'reign over the house of Jacob for ever.'[‡]

* 1 Chron. xv. 1 2. + 2 Samuel, vi. 17.
‡ Joel iii. 17. † Jer. viii. 19. || Mic. iii. 9, 12.
* 1 Chron. xxi. 15, 16. ‡ 1 Chron. xxi. 1.
‡ Heb. viii. 2. ‡ Luke 1. 33.

The temple of Solomon, with its courts, occupied the whole summit of Mount Moriah. But though it was 'exceeding magnificent, of fame and glory throughout all countries,'* it was not this outward splendour that constituted the glory of the temple; it was the shechinah, the abiding presence of the Lord, that was 'the glory in the midst of it.' When the building was completed, and Solomon had invoked the presence of the Lord, He condescended to take possession of the habitation prepared for him: 'Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house;† even as it had before filled the tabernacle in the wilderness.‡ Here was the true church pointed out with sufficient clearness; to separate from this was indeed schism. This visible manifestation of God's presence continued until the commencement of the captivity. In the visions of Ezekiel, we have a detailed account of the departure of the glory of the Lord from the temple. While a captive by the river Chebar, he was carried 'in the visions of God to Jerusalem, to the door of the inner gate—and behold, the glory of the God of Israel was there: Then said he unto me,—son of man, seest thou what they do, even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?¶ In the following part of the vision we are told that 'the glory of the Lord went up from the cherub and stood over the threshold of the house;|| the glory then removes to 'the east gate of the Lord's house;¶ and finally 'the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city;‡* that is, the Mount of Olives.

When speaking of these localities, in connexion with this vision of the departure of the shechinah, I cannot resist directing my reader's attention to another remarkable vision of the same prophet yet to be fulfilled. The latter portion of Ezekiel's prophecy is occupied with the subject of the future glory of Israel; in which, doubtless, 'there are many things hard' to be understood; but this much is very plain, that the things here predicted did not come to pass at the return from Babylon. Respecting the 'house' which occupies such a prominent part in that vision, I offer no opinion; that to which I now wish to direct attention is, the return of the glory of God, whose departure we have just seen so minutely described. 'Afterwards he brought me to the gate, even the gate that looketh toward the east; and behold the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters, and the earth shined with his glory;—and the glory of the

Lord came into the house by the way of the gate whose prospect is towards the east;—and behold, the glory of the Lord filled the house. And he said unto me: Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.* Compare this with the following Scriptures: 'My tabernacle is also with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more.† 'And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.‡ 'And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them.¶ These Scriptures I leave without note or comment, to the consideration of the Christian reader.—Herschell.

* Ezek. xliii. 1—7. † Ibid. xxxvii. 27, 28.

‡ Zech. xiv. 4, 9. † Rev. xxi. 3.

Selected.

STRIKING TRUTHS.

The Protestant Reformation was indeed a glorious era—glorious for its reduction of Papal and clerical power and for the partial liberation of the mind, rather than its immediate improvement of men's apprehensions of christianity. Some of the Reformers invented or brought back as injurious errors as those they overthrew. Luther's consubstantiation differed from the Pope's only by a syllable and that was all the gain; and we may safely say that transubstantiation was a less monstrous doctrine than the five points of Calvinism.—DR. CHANNING.

"One of the most striking features of the human mind is its thirst for constantly enlarging knowledge, and its proneness to lose its interest in subjects which it has exhausted."—*Ib.*

(*Quare*—Have not 'certain,' yet 'exhausted the subject' of Baptism for the remission of sins—the Pentecostian 'Kingdom' and other kindred topics which they have so long taught by halves. Will they never leave the first principles of the doctrine of Christ and go on to perfection?)

This love of freedom is not borrowed from Greece or Rome. It is not the classical enthusiasm of youth which, by some singular good fortune, has escaped the blighting influence of intercourse with the world. Greece and Rome are names of little weight to a christian. They are warnings rather than inspirers and guides.—*Ibid.*

Passion for power has made the names of King and Priest the most appalling in history.—*Ib.*

* 1 Chron. xxii. 5. † 2 Chron. vii. 1.

‡ Exod. xl. 34. † Ezek. viii. 3, 6. || Ezek. x. 4.

¶ Ibid. 19. † Ibid. xi. 23.

Power should never be permitted to run into great masses. No more of it should be confided to the rulers than is absolutely necessary to repress crime and to preserve public order. But there is a power which cannot be accumulated to excess. I mean, *moral* power—that of truth and virtue, the royalty of wisdom and love, and magnanimity and true religion. This is the guardian of all right. It makes those whom it acts on free. It is mightiest when most gentle.—*Ib.*

Study is a restraint, compelling us, if we would learn any thing, to concentrate the forces of thought and to bridle the caprices of fancy.—*Ib.*

Duty restrains the passions only that the nobler faculties and affections may have freer play—may ascend to God and embrace all his works.—*Ib.*

Virtue is the free choice of the right; Love, the free embrace of the heart; Grace, the free motion of the limbs; Genius, the free, bold flight of thought; and Eloquence, its free and fervent utterance.—*Ib.*

It is the prerogative of true greatness to glorify itself in adversity and to meditate and execute vast enterprises in defeat.—*Ib.*

Dr. Channing says of Milton—"His whole soul revolted against the maxims of legitimacy, hereditary faith, and servile reverence of established power."

I earnestly beseech all lovers of truth, not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools and ought certainly to be refused to no believer, since we are ordered to *prove all things*, and since the daily progress and light of truth is productive of less disturbance to the church than of illumination and edification. Without this liberty there is neither religion nor gospel—force alone prevails, by which it is disgraceful for the christian religion to be supported.—*Milton's Prose Works.*

Words are wise men's counters; they do but reckon by them. But they are the money of fools that value them by the authority of an Aristotle, a Cicero, a Thomas Aquinas, or any other Doctor whatsoever.—*Hobbes.*

A cripple in the *right* way will beat a racer in the *wrong*.—*Bacon.*

Better to be defeated fighting for your principles than to succeed by abandoning them.—*ANONYMOUS.*

Martyrdom is no criterion of truth; for truth and error have their martyrs who have died in the defence of each.—*ANON.*

Whatever men are taught highly to respect, gradually acquires the rank of virtue. Thus if men are taught to fear adverse public opinion in the struggle between truth and error, they will always side with the latter, which has ever carried it by the popular vote.—*ANON.*

Men must be taught as tho'
We taught them not,
And things unknown, proposed,
As things forgot.

He that saith to the wicked—thou art righteous, him shall the people curse. Nations shall abhor him. But to them that rebuke him, shall be delight, and a good blessing shall come upon them.—*PROVERBS.*

He that hath no rule over his own spirit, is like a city that is broken down and without walls.—*Ib.*

Because sentence is not speedily executed against an evil work, therefore the heart of the sons of men (contra-distinguished from the *sons of God*) is fully set in them to do evil.—*ECCLESIASTES.*

God giveth to a man that is good in his sight, wisdom, and knowledge and joy; but to the sinner, he giveth travail, to gather and heap up that he may give to him that is good before God—[in the Age to Come.]—*Ib.*

Worth means *wealth*, and *wisdom* the art of acquiring it. This is the world's creed.—*ANONYMOUS.*

As respects natural religion—revelation being for the present altogether left out of the question—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. He has before him just the same evidence of design in the structure of the Universe which the early Greeks had * * * *. As to the other great question—the question what becomes of man after death—we do not see that a highly educated European, left to his

unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians, *throws the smallest light on the state of the soul after the animal life is extinct.* In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, *appear to us to have failed deplorably.*—T. B. MACAULEY.

The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here enquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from the pulpits, both of the Scottish and English church. Noblemen and members of Parliament have written in defence of it.—*ib.*

Every generation enjoys the use of a vast hoard bequeathed to it by antiquity and transmits it, augmented by fresh acquisitions, to future ages. In these pursuits, therefore, the first speculators lie under great disadvantages, and even when they fail are entitled to great praise. Their pupils with far inferior intellectual powers, speedily surpass them in actual attainments. Every girl, who has read Mrs. Marcet's little dialogues on Political Economy, could teach Montague or Walpole many lessons in finance. Any intelligent man may now, by resolutely applying himself for a few years to mathematics, learn more than the great Newton knew, after half a century of study and meditation. This is true of the experimental sciences. It is not so, however, with the imitative arts, as music, painting, and sculpture, and still less with poetry.—*ib.*

"Better have, in the church, a peaceful error than a troublesome truth," said Erasmus. "Peace indeed, if possible, but truth at all hazards," was the noble reply of Luther.—D'AUBIGNÉ.

REPRESENTATIVE THINGS.

BY THE EDITOR.

The acquisition of knowledge by mere verbal signs is tedious and generally difficult. All kinds of teachers, from the teachers of babes to the dignified professors of the highest branches of philosophy and science, are so convinced of this, that where the case admits of it they endeavour to exemplify by representations addressed to the senses of their disciples. Thus the teacher of a child is not content with telling his pupil that *house* stands for *house*, but he demonstrates it by presenting him with the representation or picture of a house. This impresses the idea on the child's mind indelibly, so that whenever he sees the word *house* this *representative word* is immediately succeeded in his mind by the idea or image of the thing itself. The professor of mathematics points to his representative diagrams; the chemist to his experiments; and so forth, all of them for the common purpose of making more intelligible the precepts they inculcate.

Knowledge of all kinds gains access to the human mind by all the senses—by seeing, by hearing, by tasting, smelling, and feeling. If only one sense be engaged in the acquisition of it, it is not likely to be so quickly and comprehensively acquired as when two or more senses are employed. The prophets of Israel were sometimes made to see, hear, taste, smell, and feel in relation to one and the same subject before they were permitted to make known, or deliver their message to the rulers and people of the nation. This gave them a full assurance of knowledge which could not be made more certain, seeing that there remained no other avenue to their minds, no sixth sense to receive additional impressions.

It is manifest from the divine oracles that God teaches men as they teach one another, not by precept only, but by example, type, or representation also. This is apparent from the many visions seen by the prophets, who in describing what they saw delineate and paint it, as it were, on the minds of those that read their descriptions; so that in this way the visions are transferred from their minds to them. Vision, however, is not the only representative mode of instruction exhibited in the sacred scriptures. The events of Israel's history, the leading men who figured in their several generations, the temple furniture, national festivals, and other institutions of their law are all

representative things, that is, things illustrative or shadowing forth a something God has declared shall be. The proof of this is contained in the following passages: thus it is written in 1 Cor. x. 6, "these things were our examples (*typoi*, types) to the intent we should not lust after evil things, as they also lusted." The things here referred to were the overthrowings of the Israelites in the wilderness because of the displeasure of God at the faithlessness and obduracy of their hearts, although he brought them safely through the tempestuous sea, fed them with "angels' food," and slaked their raging thirst with water from the flinty rock. The food, the drink, and the rock are styled "spiritual meat," "spiritual drink," and the "spiritual rock," the spirituality of which they did not perceive. The word spiritual in this place is *pneumatikon* in the original text, and evidently means figuratively, typically, or representatively; for, says the apostle, "that Rock was," or represented, "the Christ" from whom rivers of living waters were to flow. The Rock in Horeb was indeed a beautiful and expressive emblem of the Lord Christ; for when Moses smote it Jehovah's representative stood upon the top of it, thereby connecting the Lord and the Rock as the sign and the thing signified. From the seventh to the tenth verses of this chapter the apostle cites various instances of the perverseness of Israel in the wilderness notwithstanding the goodness of God to them, and finishes his citations by declaring that "all these things happened unto them for ensamples," or types; "and they are written for our admonition upon whom the ends of the world," or ages of the Law, *aionoon*, "are come." The deduction from which is that the gospel was preached to the generation of Israel that came out of Egypt, as well as to the generation contemporary with the apostles; but that it did not profit them because, although baptized unto Moses, they did not continue in the faith but turned back in their hearts to Egypt; so also the belief of the same gospel would be unprofitable to those who are baptized unto Christ, if they continue not in the faith, but commit sin even as they.

But these representative things or "examples," do not find their full and complete significance in the spiritualities pertaining to the believers of "the truth as it is in Jesus." They have a meaning which will appear only at the engraving of Israel again into their own olive tree. The passage of the Red Sea and baptism

of the Twelve Tribes into Moses is an historical event which has an *individual* and a *national* signification. Thus as the national baptism into Moses released Israel after the flesh from their bondage to the Egyptian adversary, so an individual baptism into Christ releases the believers of the same gospel, or Israel after the spirit, from their moral bondage to the adversary, or sin incarnate in the flesh. But the national baptism into Moses also represents the future national baptism of the Twelve Tribes into Jesus as the Christ, and prophet like unto Moses whom the Lord their God was to raise up unto them from among their tribes. They have sung the song of Moses, but they have yet to sing the song of Moses and the Lamb on the shores of the Egyptian Sea in celebration of their Second Exodus from the house of bondage. The man whose name is the Branch, even Jesus and not Moses, will be the king in Jeshurun who will divide its waters, and lead them in triumph to the eastern shore. Then will the nations rejoice with Israel; for the Lord will have avenged the blood of his servants, and have rendered vengeance to his adversaries, and have been merciful to his land, and to his people.—*Deut. xxxii. 43.*

The testimony which writes these things upon our hearts is found in nearly all the prophets; a quotation or two must therefore suffice in this place: Let the reader consult the eleventh and twelfth chapters of Isaiah. There he will find that a Branch is to grow out of Jesse's roots who is to judge the poor with righteousness, and to strike terror into the hearts of his adversaries, at a time when the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day of glory and intelligence, He is to stand as an ensign for Israel and the nations, around which they will all be gathered in one glorious dominion. The introduction of that day of rest is to be characterized by the assembling the outcasts of Israel, and the gathering together of the dispersed of Judah from the four wings of the earth a *second time*. A return from Egypt is especially referred to in the eleventh and fifteenth verses, in the latter of which it is declared that "the Lord (that is, the Branch) shall utterly destroy the tongue of the Egyptian Sea (that is of the Red Sea) and with his mighty wind shall he shake his hand over the river (Nile) and shall smite it in the seven streams (or mouths) and make go over dry shod." This can only refer to the future, for there has been no second

gathering of the Ten Tribes called Israel, or of the Two Tribes styled Judah, since the first gathering of the latter from the Babylonish Captivity. The Branch, whose name is the Lord our Righteousness,* is the ensign and the gatherer; for Jehovah formed him from the womb to be his servant, to bring Jacob's tribes again to him, and to restore the desolations of Israel.† He is Jehovah's servant, then, to do all these things, which are the exact antitype of what Moses effected, and therefore illustrated or represented by the redemption from Egypt; as it is written, "there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that they came up out of the land of Egypt." The result of this second national redemption from civil and ecclesiastical bondage among the gentiles, will be the restoration of political harmony and concord among the Twelve Tribes, their national supremacy over the rest of the world, and their drawing water out of their own country's wells in safety, and therefore termed "the wells of salvation" in their song of joyful thanksgiving for the restoration of their land and kingdom by "the Repairer of the breach, the Restorer of the paths to dwell in."‡

Once more. The national probation in the wilderness of Egypt for forty years under Moses is also representative of the individual probation of believers subsequently to their baptism into Christ and of the national probation of the Twelve Tribes in the wilderness of the people previous to their being brought into the bond of the covenant, and into the land of Israel. That the Mosaic probation is representative of spiritual or individual probation appears from the apostle's reasoning in the third and fourth chapters of Hebrews. The exhortation in the ninety-fifth Psalm, which he quotes, he applies to the believers in Jesus, and to Israel at large, by connecting the two classes of the commonwealth together in his reasoning. The testimony in Ezekiel shows its applicability to the Twelve Tribes hereafter as well as to "the children of the promise" in the days of Paul. Let the reader consult that prophet in the twentieth chapter from the thirty-third to the thirty-eighth verse inclusive. He will there find that similar things are to be enacted over again as have already transpired in the days of Moses. Israel is to be brought out from the countries where in they are scattered with a mighty dis-

play of divine power; they are to be brought into a wilderness, where, says the Lord, "I will plead with you *face to face* LIKE AS I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you." The carcasses of the rebels are to fall there, so that although brought into the wilderness from their present houses of bondage "they shall not enter, saith the Lord, into the land of Israel;" in other words, "they shall not enter into his rest" under Christ when he sits upon the throne of David in the land.

The twofold representative character of the "ensamples" supplied by the history, the typical history, of Israel in the flesh, arises from the nature or constitution of things pertaining to the kingdom which is to be restored again to Israel, styled the kingdom of God and of Christ. There are two classes belonging to this kingdom the members of which must necessarily be proved before they can be admitted to its organization. Neither class can be dispensed with in this organization, yet both must previously "pass under the rod" that the approved may be manifested. These two classes are "the children of the kingdom"* after the flesh, or the natural descendants of Abraham in the line of Isaac, and Jacob; and "the children of the kingdom"† after the spirit, or those of Israel and the Gentiles who believe the promises, "the exceeding great and precious promises of God," and are therefore styled also "the children of the promise who are counted for the seed."‡ Israelites according to the flesh are the natural born subjects of the kingdom, and therefore God's people in a political sense. The generation that came out of Egypt was proved and found to be unfit to occupy the land as the subjects of the kingdom and commonwealth under the first or Mosaic constitution. It was therefore destroyed in the wilderness, and their children of the next generation previously trained by Moses were planted in the land promised to the fathers. The descendants of this generation of the tribes of Jacob, now scattered among the Gentiles, are as unfit to occupy the land of Israel as the subjects under its new, or second, divine constitution or covenant, as their fathers were whose carcasses fell in the wilderness. Nevertheless, unfit as they may be they will not be condemned unproved should the kingdom be established contemporarily with the present generation. They will be made of necessity to pass under the rod that the turbulent and re-

* Jer. xxiii. 5, 8. † Isa. xlix. 5, 6, 8.
‡ Isa. lviii. 12.

* Mat. viii. 12.

† Mat. xiii. 38.

‡ Rom. ix. 8.

bellious spirits among them may be purged out; for if they were permitted to occupy the land under Jesus as the "King of the Jews," they would prove as ungovernable and disloyal as their fathers who exposed him to ignominy upon the accursed tree.

But the generation of Israelites according to the flesh which shall be approved as fit to occupy the land when the kingdom and throne of David are re-established, will not furnish inheritors of the thrones of David's house. These are taken out from Israel and the nations upon the principle of *faith in the gospel of the kingdom perfected by good works*. A son of David, such as Solomon or Hezekiah, cannot occupy the throne of David under the future constitution simply because he is David's son according to the flesh. The flesh profiteth nothing in relation to the honor and glory, might and majesty, dignity and renown, of the kingdom. The throne must be occupied by that son of David who has been made perfect through sufferings, who though a son of God, yet learned obedience by the things which he suffered. Probation must precede the introduction of either class as elements of the kingdom, which though essentially dissimilar, yet pertain to one and the same institution, in the relation to one another of rulers and the ruled.

The King having passed through a probation of great suffering to the joy that yet awaits him, it is not to be supposed that those who are to rule with him shall enter into that joy without probation also. The co-rulers with Christ must be proved as well as he; for none can reign with him who do not suffer with him in some way or other. A tried and approved nation, and tried and approved rulers, will constitute the Kingdom of the Age to Come. The probation of these, that is, of the nation and of the rulers at different periods is represented by the things that happened to the nation and rulers under the law; the one constitution of things being typical of the other. Hence the twofold signification of the types.

The law of Moses constituted things which are remarkably representative of the realities of the age to come. These realities are styled the substance or body, of which the institutions of Moses are "the shadow;" and because of this intimate relation between them he was strictly enjoined by Jehovah to see that he made all things precisely according to the pattern he had showed him in the mount. Hence they are styled "the pattern of things in the heavens," which things in the heavens will be manifested when the kingdom and

throne of David are established by Jesus under the new constitution. The patterns are the representative things of the law, which constitute "the form of the knowledge and of the truth."*

Among the representative things pertaining to Israel under the law are certain men who are styled in the English version "men wondered at," or as it reads in the margin, "men of sign," that is, typical, or representative men—men representing some other person than themselves. Joshua the son of Josedek and his companions are expressly set forth as typical men. So are Isaiah and his children. He said to Ahaz "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwelleth in mount Zion." Paul quotes this in Hebrews and applies it to Jesus and his brethren, the children of God. Hence the prophet and his children, Shear-jasub and Maher-shalal-hash-baz, were signs or types of Jesus and the saints who are appointed to perform wonders in Israel when the Lord returns to build up Zion.

Thus much, then, at present upon this subject. We shall return to it hereafter and make further use of what is herein adduced for the illustration of the things of the kingdom of God.

* Rom. ii. 20. Heb. ix. 23.

From the Gospel Banner Extra.

MR. CAMPBELL AND THE GOSPEL BANNER.

"THE GOSPEL BANNER AND BIBLICAL TREASURY: containing the writings of Alex. Campbell and his coadjutors, in America and Great Britain. London: Hall & Co., Paternoster Row; A. Muirhead, Edinburg; P. Woodnorth, Liverpool; H. Hudston, Nottingham."

"Such is the title of a monthly periodical circulated through Great Britain. I am sorry to be constrained and have too long forbore, to notice this publication, as unworthy of the patronage of our brethren in England and Scotland. The editor and his paper are sailing under a false flag. It does not 'contain the writings,' nor a title of the writings, of 'Alex. Campbell and his coadjutors, in America and Great Britain;' and of the morsels of them given in it, most are given to subserve an indirect purpose; to betray us, by a kiss, into the hands of the erratic materialist and rather plausible sophist, John Thomas, of no-soul memory. It is a striking demonstration of the oblique

March

morality of an exceedingly oblique theory, of any one who could thus stealthily impose upon an honest and unsuspecting community.

"That Mr. Hudston and John Thomas, M. D., of the celebrated medical school at Petersburg, Va., (which has, I believe, neither faculty nor students,) have a political right to preach, write, and promulgate their opinions, I do not deny. But they have no moral, religious, or honorable right, to garble my writings, and to deceive their readers by seeming to fraternize, in order to delude.

"John Thomas, M. D., and his deserted, dispersed, and withered flock, in Eastern Virginia, have long since ceased to attract any attention in this country. He left Virginia without presuming to answer my essay against his theory, and is now seeking to make a politico-religious impression on the English community, by a book and a theory called somewhat whimsically, the 'Elpis (or hope) of Israel.'

"He has proved all the Apostles to be wrong in making the resurrection to eternal life the hope of God's people, and for it, has substituted another terrestrial paradise, of which I shall not now speak particularly. True I have never read the new book, or the newly discovered 'Elpis Israel,' but am informed that it is that maintained by some Jews of the present day, as a substitute for the hope of the resurrection of the just. We Christians have but one evangelical hope of our calling, just as much as we have but one Lord, one faith, and one baptism. Ours is the veritable hope of the resurrection of the just, and not the political Elpis of the worldly Jews of this day. It is not, in other words, the literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the present solar system, but the hope of new heavens and a new earth, in which the pure in heart, and righteous in life shall reign. But at present I have room only to complain of the very censurable use made of my writings by the publisher of the 'Gospel Banner and Biblical Treasury.' A. CAMPBELL."

MR. WALLIS' PREFACE TO MR. CAMPBELL'S NOTICE.

Mr. Wallis says "the flag under which this *Banner* continues to be sent out, is certainly a false one." A rigid critic would expose the rhetorical inaccuracy of this phrase—but we shall forbear, wishing to be actuated and to manifest a nobler spirit than its author. Its falsity however must be exhibited. Now this same accusation was brought against us by Mr. Henshall

in the June *Harbinger*, and we then produced arguments and facts to prove it false. It ought not therefore to have been reiterated before those were overturned. But our contemporary does this. Without even noticing our reply, he reaffirms the accusation, and introduces it as if this was the first time of its publication, and expresses it as if it was an established truth. Such treatment would not have been given to the vilest criminal in any court. When he has made his defence to the accusations brought against him, these are never charged upon him again, much less worded as if proved true, till that is examined. "The children of this world are wiser in their generation than the children of light."

We will not further remark on this conduct, though we shall again answer the accusation in our reply to Mr. Campbell.

Mr. Wallis declares his assertion respecting the *Banner*, to be true, "as decidedly so as that some who write for its pages are the most bitter and subtle enemies with which the Reformation has to contend." This next must have our attention. We will first show that it is not correct; and, second, that if it had been true, it would be an honour, and not a disgrace, to the *Banner*.

First. There are but two individuals whose articles have appeared in our pages to whom these epithets can with any degree of truth be applied. And Mr. Wallis has yet to prove that "they are the most bitter and subtle enemies of the reformation." The first is a gentleman who signed himself "B. B.," and the second is Dr. Thomas of course. But neither of these can truthfully be said to be in the number of those "who write for our pages,"—this phrase signifying one who is a frequent contributor. The first wrote four articles in last year's volume, and two of these were controversial with ourselves. Our readers will remember the skirmish. Since that time we have never received a line from him for the *Banner*. He is not, then, one of the number. Nor can Dr. Thomas be said to be so intimately connected with our periodical. There are but four original articles in the last volume bearing his name, that name at which

Some madly rage, and turn of snowy hue.

There are two other articles having his signature—but one was copied from a newspaper and the other a short extract from a letter. In the current volume he has written three articles. The first, that noted one on the throne of David; the second, occupying about half a page; and

the third, a defence of himself against Mr. Henshall. Now these do not constitute him a frequent contributor, as will be shown. We inserted the first, because Mr. Wallis would not, though impartiality demanded it; the last, we published in fairness to him, it being a reply to the accusations brought against him by Mr. Henshall. Now when the character or sentiments of a man are attacked in a periodical, and he is not allowed to defend himself in it, should another open its pages for his defence, he cannot on this account be said to be to this a frequent contributor. And this position the Doctor has not occupied towards the *Banner*. It is true that in this month's number, (the November one,) there are two articles from the Doctor, but this neither makes Mr. Wallis' assertion true, nor our arguments false—for both parties speak of the past *Banners*; and one of those two it will be seen the Doctor writes in his defence. This accusation of Mr. Wallis' is therefore a falsity.

Second. But supposing that it had been true, it would be an *honour* to our periodical. It will be granted that the same Christian virtues which are to shine forth in our words and actions, ought to be developed in the conducting and management of a magazine. Now it is the climax of perfection, to meekly permit a "bitter and subtle enemy" to freely express all his sentiments, and to commend every honorable feature in his character, and true principle in his doctrine. That periodical, then, which allows the "enemies" of its cause to speak through its pages, and approves every good quality they possess, is assuredly based on generous and magnanimous principles. And again, this conduct shows a confidence in the doctrines advocated—a conviction that these can pass through the hottest fires of hostility, and come out unscathed, aye, more brilliant. It proves, we believe, that when antagonistic tenets are placed side by side with them, the comparison will but the more forcibly demonstrate their truth and value, and the more convincingly recommend them to every intelligent mind. What an accusation, then, it is to be brought against us, that "some who write for our pages are the most bitter and subtle enemies the Reformation have to contend with!" an accusation, which if true, would be a glory and not a shame.

Mr. Wallis then insinuates, that certain articles have appeared in the *Banner*, which are in opposition to its motto, "Speak the truth in love." This is another *oblique* insinuation—a reckless assertion.

He has not correctly quoted our motto, having transcribed it thus, "Speaking the truth in love." But we will forbear with this, and throw him upon the proof of his assertion. We defy him to produce a single expression contrary to our motto, save from letters written against us for resolutely defending our principles, or from replies to attacks made upon the character or doctrines of persons in his own periodical, and for such expressions as these every intelligent mind will say we are not answerable.

The reader will have observed how careful Mr. Wallis is to avoid specific charges. His accusations are all general assertions, not substantiated by one example, or instance. There they stand! unsupported by any power, save the breath of their utterer! Can he imagine that such assertions will make any impression upon the minds of intelligent men? If this be his idea, it would become him, we think, to appropriate to himself the wish of the poet—

"O wad some pow'r the giftie gie us
To see ourselves as others see us!
It wad fra monie a blunder free us
And foolish notion."

But here we leave him, and proceed to Mr. Campbell's notice of the *Banner*."

MR. CAMPBELL'S NOTICE OF THE BANNER.

How long Mr. Campbell has forbore to "notice the *Banner*, as unworthy of the patronage of the brethren," we cannot say, having no positive data from which to commence the calculation. But we think his forbearance did not commence for some months after its birth, for this reason: When Mr. Campbell was in England, Mr. Hudston paid him for all the volumes of his *Harbinger*, from the commencement to 1848, which were to be sent on his return. In the meantime the *Banner* was started, all its numbers containing articles from his pen, and were regularly sent him. Now when the volumes came, there was no complaint then made of our abuse of his writings. And had Mr. Campbell then been dissatisfied, he would assuredly have expressed his displeasure when placing in our hands so great an amount of his literary property. But we presume his uneasiness commenced at the time that Dr. Thomas' name appeared in our pages.

We must say, with all respect to Mr. Campbell, that we cannot thank him for his long forbearance towards us, if we were guilty of wrong. We shall be grateful to the man who will tell us of a fault, providing that he prove that we have

committed one. But in this very essential point, our brother most signally fails."

Having refuted Mr. Campbell's misstatements, the editor of the *Banner* concludes his defence in these words:

"We have thus replied to Mr. C's. accusations one by one, and rest assured that we shall be acquitted at the tribunal of intelligence and candour. He assuredly surveyed us through a very opaque medium while writing the notice; and from this cause must have arisen the distorted portrait he has delineated. But, however, the errors of great men have in one respect a beneficial tendency. By them it is seen that they also are flesh and blood, and little men are prevented from regarding them as infallible oracles. In conclusion, we affirm that it has ever been our desire to give Mr. C. that honour and respect which assuredly are his due for his arduous services in the cause of God and humanity; and in fact we have regarded his 'notice of the *Banner*,' in the same light as the brother who wrote the following remarks, which are taken from a note he sent us accompanied with a copy of the 'notice.' We believe that Mr. C. has not a firmer and warmer friend in England than the writer—

'The *American Harbinger* came to hand the other day. I have only time now to send you the enclosed article from brother Campbell's pen, which I am sorry to see disgrace its pages. It is evidently written in ignorance, and by the instigation of other parties, and therefore I pity Mr. C. as he is made a tool of, doubtless, by some on both sides the Atlantic. Only preserve the Christian dignity which has hitherto characterized the *Gospel Banner*, and all will be well.'

DR. THOMAS' CRITIQUE ON MR. CAMPBELL'S NOTICE OF THE BANNER.

MR. BANNER,—*Dear Sir*,—Accept my thanks for the manuscript copy of President Campbell's recent notice of you and myself, which is now on the desk before me. It is valuable as an illustration of the blind and reckless manner in which he treats those against whom he 'takes up a reproach.' It will also illustrate to your readers and others the kind of opposition I have to contend against in America, in advocating what I believe to be the Gospel of the Kingdom of

God. I am judged and condemned without a hearing in the pages of those journals, which, like Mr. Campbell, deliver their sentence upon a matter before they have acquainted themselves with it, and upon mere report. I would like the thousands I have addressed in Britain to know, that in 'Free America' my views and character have been the subject of the most malevolent detraction in Mr. A. Campbell's *Millennial Harbinger*, and in other papers co-working with him, for fifteen years past, without my being permitted to speak for myself in my own ungarbled words, to show cause why I should not be condemned upon their *ex parte* misrepresentations. All I have asked, and do ask at their hands, is page for page in the same papers with my accusers. But this they have not, and I believe dare not grant me. The truth of what I say may be seen by reference to their journals. Had they done so, things would have presented a very different aspect from what they now assume. But the battle has yet to be fought in America; and I return to open the campaign. I have no misgivings as to the result either there or in Britain. The enemy is too feeble here to do more than to show what he would do if he could. The hope of Israel has got possession of too many hearts in this island to be suppressed by Messrs. Campbell and Wallis. They may make a great noise, but it will all end in smoke. The truth, which is not with them, will assuredly prevail.

I would also remind your readers of the kind of attacks I have been subjected to from Mr. Wallis, Rev. James Henshall, and Mr. Campbell's party to some extent, since my sojourn here for two years past; also, that all the notice I have taken of them has been provoked by their injustice, and purely defensive. In my public addresses—and I have spoken 250 times in this country—I have taken no notice of them, save on one occasion in Nottingham, and then only to correct a misstatement by Mr. Wallis in his paper, but even then I did not name him, nor did I invite him to the platform, as he reports. They cannot say this. Their assaults have been frequent and malevolent; and withal they have sought not my salvation, but to heap upon me obloquy and contempt. On the contrary, I have replied to their articles with equanimity, testimony, and reason. Let the

public, then, judge whose cause produces the better fruits. For my own part I fear not their decision.

The article which may be termed precious, but in what sense I leave your readers to decide, is from "the Supervisor of this Reformation!"* I have been highly amused at it. Some one writing to me styles it "severe," on the report of a person who had seen the original. But the severity of an article consists in the truth it contains; and as this contains no truth in relation to me it is without severity; though redolent of prejudice, absurdity, and ill will.

On analysis, it resolves itself into the following elements:—

1. Into charges against the *Banner*;
2. Into allegations against John Thomas;
3. Into a declaration of Mr. Campbell's status, together with that of those who believe with him;
4. Into a summary of their hope; and—
5. Into a declaration of what they do not hope for.

1. The charges against the *Banner* are,
 - a. Sailing under a false flag;
 - b. Publishing so much of Mr. Campbell's writings in the *Banner* as are sufficient to betray him and his co-religionists, with a kiss, into the hands of John Thomas; and,
 - c. Of having formed a coalition with said Thomas.
2. His allegations against me thus orderly arranged, are, that—
 - a. John Thomas is "erratic;"
 - b. He is a materialist;
 - c. He is "a rather plausible sophist;"
 - d. He is a man "of no-soul memory;"
 - e. He garbles his writings to deceive his readers, and to delude;
 - f. He has a flock in Virginia which is dispersed and withered;
 - g. He has deserted his flock;

* In 1838, Mr. A. Campbell declared before three persons, two of whom are still living, that "God had called him to take the supervision of this reformation. Not with an audible voice, but by his providence, as he had called Martin Luther and John Calvin, and that therefore he had a right to say who should be his co-labourers." This was reported to me half an hour after they left him. I afterwards published it in my paper; but Mr. C. never ventured to call it in question.

- h. He has never answered Mr. Campbell's extra on Life and Death;
 - i. He has published a book called "Elpis Israel," or Israel's Hope, which is "a whimsical" title as applied to a book and a theory;
 - k. He has proved all the Apostles wrong; and,
 - l. He has substituted the hope of a terrestrial paradise for the resurrection of the just to eternal life, as maintained by some worldly Jews of the present day.
3. Mr. Campbell declares his own state and that of his co-religionists by averring, in relation to him self especially, that,
 - a. He has never read *Elpis Israel*, but undertakes to define its contents upon the report of others: and of himself and co-believers says:
 - b. We are Christians and have the true hope.
 4. He sums up their hope by saying that they look for,
 - a. The resurrection of the just; and
 - b. A new heavens and a new earth. And,
 5. Declares negatively what sort of a new heavens, &c., they expect, by stating that they do not believe in
 - a. A political "Elpis;" nor in
 - b. The literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the solar system.

Such is the analysis of the article before me, which article and analysis I hope you will present entire to your readers. I shall now proceed to make a few comments under the five heads as they may seem to require. It is my hope that you will insert the whole of this communication, or none at all. I, and not you, am alone responsible for its contents. There is no "common cause" between us at present, to be injured or benefited by anything I may say or do. Your position is not mine, nor mine yours. You occupy one of your own, and are as independent of me as I am of you. If I understand it rightly, you hold your faith and hope in common with Messrs. Campbell and Wallis, but unlike them you are neither a bigot nor an oppressor, but disposed to practice the precepts they profess, namely, "to call no man master," and to "prove all things, and hold fast what is good," judging of that good for yourself, and not taking it second hand as they may determine it, and dole it out for your reception.

(To be concluded in our next.)

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, February, 1851.

The article in our last number on the "Restoration from Babylon," and those in the present one entitled the "Restoration of the Jews," and "Mount Zion," were written by a Jew who confesses that Jesus is both Lord and Christ. They are well and scripturally indited, and worthy of the attention of all who desire to know what the will of Jehovah is with respect to the future destiny of that ancient and interesting people and their city of glory and renown.

A man knows not what he can accomplish till necessity is laid upon him. When we last addressed the reader we were confined to our room and to a bed of sickness. About four days after we left it; in two more we ventured "to sun" our outward man in the garden for a few minutes; and the day but one afterwards we were wending our way on a journey of twenty-five miles, to attend an appointment of about a month's standing. Our friends here doubted much the safety of the undertaking; but the weather being warm and pleasant as a British summer's day, and the friends in King William having sent a close carriage to convey us thither, we apprehended no other inconvenience than fatigue from long sitting and jolting over the Randolphian gullies of the way. We allayed their apprehensions of our suffering a relapse from fatigue in attending meetings by the assurance of (as it then appeared to us) the utter impossibility of our doing more than by our personal presence proving to the Cretans and Samaritans that their prophecies were false, and that report spoke truly in saying that we had safely arrived once more in the United States.

We expected to meet two or three brethren at the meetings who would take upon themselves the labor of formally addressing the people, while we should have nothing else to do but to prove by our presence our willingness to speak to them, but our inability from extreme weakness to do it. Our dismay was considerable, however, when we found that they had not arrived, and that the work of faith and labor of love must be performed by us alone. Our principle is that difficulties which cannot be avoided must be met and overcome. It is bad policy to make ap-

pointments and not fulfil them. We therefore determined to do what we could, and to try to discourse even if we had to come to an abrupt and speedy conclusion. The first appointment was a three days meeting at Acquinton. A brother who accompanied us from Richmond attended to the preliminaries, after which, we, following the example of Jesus (not being able to stand) "sat down and taught the people." At first our friends did not think we should be able to hold out fifteen minutes; but though weak in body the subject was itself an inspiration, and to our own surprise we spoke with comparative ease on the Representative Men of the prophetic word for upwards of two hours.

Encouraged by our success in this effort we did not doubt but we should be able to get along from day to day as the appointed times came round. We were strengthened by the consideration that sufficient to the day is the evil thereof; so that it was quite unnecessary to assume the evil of many days and lay it all upon one. We experienced, however, some relief from the fact, that one of the brethren announced to take part in the meetings, arrived at Acquinton on Lord's day; so that had we proved unable to occupy the time there was help at hand to supply our place and to make up our deficiencies. He remained with us all the week, and was no little assistance to us in conducting the worship, and leaving us only the pleasant labor of "persuading the things concerning the kingdom of God," and of "declaring all his counsel" to the people.* "We spoke at Acquinton on three successive days; two days after at a school house; and on Saturday and Sunday at the old state-church house called West Point. At all these meetings put together we spoke about twelve hours and a half on things pertaining to the kingdom of God and the name of Jesus Christ; and instead of increasing our debility, we recruited our physical energy every day. In our own person then we have proved, that the truth is an inspiration which gives health to the soul, through which it operates nothing but good to the outward man.

We have styled West Point an old state-church house. We need give no reason for this to the citizens of this dominion. But, as we write for readers in Britain as well as America, a word of explanation will doubtless be acceptable to them who are far off, though unnecessary to them who are nigh. In the earlier

* Acts xix. 8, 10; xx 20, 21, 24, 25, 27.

days of George the Third's reign the power to which these countries were subject was a military and religious one. The religious element of the power preached the divine right of the British kings to govern the colonists as they pleased, especially if their acts tended to the good of "the church"—taxation without representation, and a heavy tithe of tobacco for priestly need, were the political gospel of the clergy, whose favorite apothegm in "the plantations," as it is in Britain to this day, was "no church no king." And so indeed it proved, for "church" and "king" both went to perdition together. The military element of the power with which we associate also the civil, for the civil and military in all despotisms are inseparable—this element, we say, was fully aware of this, therefore the weapons of death and destruction were furnished and sharpened against the people in support of the twin idols of State-church, and King. In those cloudy and dark days of political religionism, Mangohick, Cat-tail, Acquinton, and West Point, four parish church-houses, were the "holy places" in which the admirers of state-churchism in King William county, assembled to hear the reverend tithe exactor read his prayers and the drowsy parish clerk draw out "Amen." The military and religious power of Britain, in concert with the people it had trained up in the way it wished them to go, had been performing this farce in the abused name of christianity for many years, until the indignation of God waxed hot against them. In the course of his providence he raised up an opposition to the power, which like itself was both secular and religious. The combat was long and bloody, and resulted in the overthrow of the colonial establishment in "Church and State," and the foundation of the existing order of things. The expulsion of the myrmidons of tyranny proved the downfall of "the church," not however of the church of Christ, but of George the Third's, for he though an insane man was the acknowledged head thereof. When his church militant was trampled under foot by the weapons of God's fury, the victors seized upon the spoils. The church property was confiscated, and the 'parish churches' made common for the use of all sects. This was a great and beneficial revolution for this country, though utterly ruinous to Church-of-Englandism. There are now these four old "churches," but no episcopal congregation, and we believe scarcely an episcopalian in the county—at all events an exceeding few. The fact

is that Episcopalianism is a religion of pride and cold formality, and adapted only to the sons of pride; and being essentially aristocratical in the worst sense it can only maintain its ground when aided by Mammon and the civil power. The poverty to which it reduced the people by a seven years war in support of tithes and taxation, put it out of their power to sustain it even upon the voluntary principle; and although in England it belauds itself as "the poor man's church," the clergy of this pillar of the State and of all its abominations, are not the men to preach for nothing and support themselves. Their system was therefore wounded unto death by their own suicidal policy; so that notwithstanding the abortive endeavours of some from a distance to resuscitate it, it is dead, plucked up by the roots, and buried, never to rise again in the county of which we speak.

In these old church-and-state bazaars of spiritual merchandize our British friends will be surprized to learn, that even we, a heretic of heretics, as we are said to be, do from time to time hold forth the kingdom of God and the name of Jesus. The ten commandments still shine forth to the people in letters of gold from above the communion place, love to God and to their neighbors as themselves; and the Lord's prayer also, supplicating the advent of that kingdom for which we plead, that the will of God may be done on earth as it is in heaven; and announcing to all men that the kingdom, power, and glory are his for ever, even for ever and forever, amen. The fall of this church has been a great blessing to these countries. Its decadence here is but the earnest of what will happen at no distant day to the same church in England, and to its sister-harlot beyond the Tweed. We do not, however, expect to witness a peaceable dissolution of the adulterous alliance between the State and its two superstitions of the North and South. There is a reckoning to be adjusted between God and the sin-power in Church and State, as there was here, before the people can enjoy the liberty of supporting that form of error most agreeable to their own lusts as in the independent states of this Union. Indeed we never expect to see that day; for when "the thrones are cast down," state superstitions will fall with them, not to be succeeded by sectarian errorism, but by that "Feast of Tabernacles" which is to be celebrated by all nations in the day when Jesus is king and lord over all the earth. *

* Zech. xiv. 9, 16-19.

The contrariety of current reports, and the season of the year, restricted our congregations to narrower limits than usual on our visits to the county. It was reported that we were dangerously ill and would certainly not be able to attend. This caused the absence of many, while the appointments were so imperfectly notified that the meetings were but little known. Nevertheless on Lord's days the assemblage was quite respectable both for numbers and reputed intelligence. They listened for the most part as people who were earnestly desirous of understanding what they heard. If their patience could have held out we could have discoursed to them with pleasure until sunset; for we delight to speak to men and women whose ears seem opening or open to the truth.

But in the midst of all our labors we sometimes pause and ask ourselves why do we risk our health, expose our name to reproach and our character to slander—why do we forbear to mind earthly things, to lay up treasure upon earth on the plea of leaving something behind us for those who may come after us. Why do we go to foreign lands at our own individual risk and cost to hold forth “the things of the kingdom of God and the name of Jesus Christ?” What special obligation is there upon us to deny our-elves of the domestic comforts and luxuries which other professors of the Gospel enjoy? Is the word of the kingdom our private property? Do we receive our hundreds or thousands by its proclamation? We have heard of its being reported that we made “a little fortune” by our trip to Europe! But so far from this being the fact we are able to prove that our expenses exceeded by several pounds sterling our receipts, to say nothing of the value of the time expended in discoursing to the people during the two years and a half of our sojourn abroad. But of all this we make no account; for we are taught by the Lord to confess that when we have done all, we are (to him) unprofitable servants. But what we want to know is, what special obligation there is upon us to labor thus in the truth to the neglect of all our worldly interests, and for others to do literally nothing? We speak to those who acknowledge that what we set forth is God's truth. Are not their obligations to that truth as weighty and binding as ours? Or have they received a dispensation from on high permitting them to mind earthly things and to forbear to energize themselves in the service of the truth? We have proved

the unselfish character of our labors by the self denial of the past seventeen years of our life which is known to all; we therefore feel at liberty to exhort others not to labor so hard as they have been doing for the meat which perishes, but to do something to help along the truth they profess in their day and generation. Let our rich brethren compare what they do for the truth with what we have done, and then say how their doings will be estimated when they stand with us at the tribunal of Christ. When Jesus purchased them with his own blood he purchased also all they call their own; so that in being united to his name by baptism they assume the position of his stewards, and as such will have to give an account to him of how they have used his property, whether they have bestowed it upon their own lusts, and their fleshly kin, or have appropriated it to the promotion of his truth and righteousness among men. Let them think of this. Covetousness is as deadly a sin as drunkenness or adultery; and “they who practice these things shall not inherit the kingdom of God.” A hint to the wise is enough.

Our visit to King William was of the most agreeable kind. The weather was exceedingly fine, and our reception hospitable in the extreme. A good impression was made on several minds by what they heard, and resulted in the inscription of a number of subscribers' names upon our list for Elpis Israel. When we visit them again under more propitious circumstances we doubt not the fruit will be more abundant, and encouraging to all.

The matter and appearance of our last number, we are glad to hear, have given considerable satisfaction to as many as have favored us with their opinion. We shall endeavour to get it out regularly every month. We have a steady and expert compositor, who we doubt not will conscientiously perform his duty. We pay cash for all the work and material of the Herald. We trust our friends will remember this. Our efficiency will very much depend upon them. The reward sweetens labor; so that if subscriptions come in promptly it will cheer us on in the labors of the press.

The sapling green and tender, yields readily to the wind and sun, and the hand of the trainer; the grown tree resists the storm, and 'tis well with it if it be not torn up by the roots; the aged trunk, dried to the core, spreads out its branches and perishes. This is human life.

In our next number we shall commence the narrative of our visit to Britain, and thenceforth continue it monthly until it is complete. The account, we think, will interest the reader, and remove the veil of prejudice from his mind, if indeed his vision be so obscured, which intercepts his appreciation of the truth for which we plead according to its deserts.

The reader will find the "Letter from Scotland" quite interesting. The Mr. Paton referred to is the especial friend of Mr. Campbell in Glasgow. He is brother to the "doves" who ministered to that gentleman while enjoying a voluntary incarceration in the city goal, which he styles "suffering for righteousness' sake" in his "Letters from England." We say "voluntary," for he had the legal option of giving bail, or of going to prison. He preferred the latter, judging, as is supposed, that there is greater theological *eclat* in imprisonment than in giving bail. He had his reward in the tears of the doves, and the wonderments of his disciples at his unparalleled sufferings for a righteousness which is not predicated on faith in the gospel of the kingdom of God. When he departed from Glasgow, Mr. Campbell's mantle fell upon Mr. Paton, in whom a portion of his spirit henceforth resided in all its enmity to Israel's Hope, for which Paul was a prisoner in chains. Ever since our arrival in Britain the Campbellite spirit, which is a very evil one, having expelled Mr. Paton's own better spirit, worked out all kinds of trouble through the possessed, and through him as their overseer in Glasgow. The result is before the reader in the letter referred to—a result which is inevitable wherever the gospel preached by Jesus and his apostles, that is the gospel of the kingdom, comes in contact, not only with Mr. Campbell's, but with all other forms of vain philosophy whatever.

The Paton faction which withdrew is the minority. The church, we believe, amounted to 100 before the schism; therefore stating the seceders at 25, seventy-five will constitute the majority on the side of God's kingdom, and of decent and orderly demeanour.

Mr. Bannister, of Paisley, seems to be a monopolist. We would suggest to him the remembrance of the character of the age in which he lives. It is anti-monopolist. Let him beware, then, lest his brethren, in repudiating his monopoly of preaching, go on to perfection, and rid themselves of the preacher also, unless he believe and obey the truth he contemns.

LETTER FROM SCOTLAND.

Doings in Glasgow among "the Reformers"—Their leader, Mr. Paton, deserts the flock, carrying off a faction with him, being unwilling to listen to "the things of the Kingdom of God"—A Mr. Riddell, the representative of the Paton faction, remains in the Church and becomes its evil genius—He is left to himself and an empty place—The Baptist church at Paisley in an awkward fix; their preacher repudiates the gospel of the kingdom—The Lord's coming in his kingdom becoming a test question in Britain—The fables of the clergy the parent of infidelity—Baptism of an "infidel" into Israel's Hope—The probable conviction of another.

GLASGOW, Dec. 13th, 1850.

MY DEAR FRIEND:

After a patient waiting I was very much gratified by receiving, yesterday, the American newspaper, the address on which I at once recognised as your writing. I assure you I feel happy thus to be assured of you and your daughter having crossed the stormy Atlantic safely, and am now expecting every post to bring me a letter. Your many acquaintances here have been often enquiring if any tidings of Dr. Thomas' safe arrival had been received. The fact of your arrival will confer general satisfaction, and I intend that it be intimated on the evening of Sunday first. Since your departure from Glasgow changes of an extensive kind have occurred. I do not pretend to be able to tell you them all, but I shall be as minute as I can: There is first, that of Mr. Paton, who left the church here along with some others, principally females, numbering 'tis said from twenty to thirty; they have been meeting together first in Simeon's French Academy, and latterly in the side room of the Tradeshall, Glassford street. The reason of their separation was really because of their decided opposition to the teachings in connection with the kingdom of God. However, like all opponents to the truth, they professed another objection, namely: The second baptism of two females; and when this was proved to have no ground they then said, they had been baptised into a Jewish hope—namely, the hope of the kingdom of God; which they condemned as the hope of Israel. When pressed on this objection it also vanished, and because they were forced to it, they then honestly confessed that their real objection, was their objection, or rather determined unwillingness, to hear any of the brethren teach concerning the kingdom of God.

After an unfinished and oft-repeated dis-

cussion, characterised by fierce and intolerant action and speaking on their part, Mr. P. and these parties withdrew, professedly until the church was cleansed of his opponents, whom he styles by the general term of "Millenarians." Since then about ten weeks have elapsed, during which time very unhappy scenes occurred, got up by a Mr. Riddell, who, although favorable to Mr. P. and his dissenting friends, remained in the church, professedly because he could not see it his duty to leave; but it has since been proved, for the evil and base purpose of exciting and keeping alive the disorder, in order that by any means the "Millenarians" might be expelled. The result was, Mr. R. was at several meetings openly voted to be guilty, by his brethren, of causing and keeping alive disputes. He defied all reprimands however, and up till this week has kept up the same fermentation. Well, the "Millenarians" have had two meetings this week and they have determined to meet in a separate place, namely, in the old meeting place in North Frederick street, where our Sunday evening conversation meetings on prophecy are held. They have drawn up a minute wherein they express this their intention, stating as the reason, the continued opposition and unchristian conduct shewn by Mr. Riddell and a few others of the church; they also state they do not by separation intend to unchristianize either their brethren they leave or themselves, but express their willingness to receive and be received as brethren in the separate places of meeting: "The Paisley church is in an awkward position; it seems they pay a Mr. Bannister to preach to them; this worthy has found his influence over their minds to be affected by the teachings of a few of the church in connection with the kingdom of God. So at the last re-election of him, or rather a few weeks ago, the vote was put to the church as to his being dispensed with or retained; the majority voted in favor of his being retained. Well he immediately intimates that he would only accept office on the understanding that this other gospel (of the kingdom of God) should be squashed and his become the only teaching. It was about to be voted on, when, some how or other, it has been put off indefinitely, and strange to say, Mr. B. has, it seems, published a book, in which he plainly advocates much of the very truths he officially protests against; it is therefore anticipated that the next judgment of matters will find him occupying the defendants box. It is

generally expected a separation of Millenarians from anti-Millenarians will also take place in Paisley. We had a visit from a Mr. Bowes of Manchester, a few weeks ago, who set up a church professedly on the principles of open communion and liberty of teaching; it has also been all but divided upon the same question. The same state of things exists in another meeting house in Glasgow; also, near Falkirk, &c., &c., so it seems the truth of the Lord's coming is destined to be the test of the christianity of the churches; so truly will the prophecy uttered in Luke c. xviii. 8, be fulfilled.

Many inquiries are being made for your monthly periodical, I hope you will be able to advise soon about it. Your last parcel of tracts are nearly all sold, also a few copies of *Elpis Israel*. I have sold a good many of the pamphlets published by Hudson, containing your farewell address.

We have very well attended meetings in the evenings, all of an intelligent and inquiring mind; no triflers or gapers, but really men and women earnestly seeking to know "what the truth is." We have been greatly benefited ourselves, and have been the agents to others of the same. Among several baptisms after a confession of the gospel of the King and Kingdom, occurred that of an infidel—a young man—who confessed his infidelity arose from the false teachings of the pulpits concerning the scriptures. He owned that the fabulous teaching of the clergy had induced him first to laugh at and then to doubt the truth of scripture. He is now rejoicing in the truth which every page now displays.

Another case, a friend of my own who has in the same way been made an unbeliever. I saw him lately and our conversation fell into the subject of the divine authority of the scriptures. He sneered and doubted; during the evening I happened to say that the gospel taught by the scriptures was the "Restitution of all things lost," or "The destruction of the works of the devil." This excited his interest, and I proved to him that his infidelity was the origin mainly of the fabulous teaching of the pulpits. I offered him the loan of *Elpis Israel* which he accepted; and I am informed secretly by a mutual friend he is diving into its contents with vigor, so perhaps this will be infidel No. 2, convert.

But I must draw to a conclusion. I was very seriously disappointed by your not dropping me a line before you left, saying name of ship, &c. I ascertained this from Mr. Tickell of Liverpool. You

must tell me in your first letter all about your health, &c. I have forwarded the Christian Times regularly. I hope they are all to hand. We have great agitations here in connection with Popery and Puseyism. I suspect the Pope and his Cardinals have found themselves in the wrong box. There have been large meetings held in every town and village over Scotland and England, all for the purpose of protesting against Popery and Puseyism. Lord John Russell has written a denouncement of the election by the Pope of Cardinal (late Dr.) Wiseman of Oxford. The Queen has delivered a speech, and all the other Protestant dignitaries. So I doubt if Pio Nono. will not yet require to remain in his old quarters, old Rome, unpleasant as they are. Another European war is being threatened, between Austria and Prussia, evidently excited by Russian interests and agents.

Yours in hope of the
Lord's glorious coming, R.

From the Gospel Banner.

LETTER FROM GLASGOW.

21 Gloucester st., Glasgow, }
21st Nov. 1850. }

Dear Brother—I heartily approve of your whole course towards Dr. Thomas. You have maintained throughout, the Divine principles of justice, love, and meekness. You are not only approved but applauded by the intelligent, and the good, for your independence and impartiality. You must have a good conscience, and I doubt not God is pleased. * * * Though I am no convert to the peculiarities of the Dr. yet I am constrained to state, that he has conducted himself with more Christian dignity than his opponents.

On the evening of the first day, the 10th current, a man about seventy-three years old, and a young man about twenty, were immersed into Jesus and added to the congregation, now assembling in the under Hall of the Mechanics' Institute, North Hanover street. Besides the two mentioned, five who were formerly baptized were added on the 10th.

I hope the Banner will live long and thrive.

Yours in the hope of eternal life,
R. SERVICE.

A gentle heart is like ripe fruit, which bends so low, that it is at the mercy of every one who chooses to pluck it, while the harder fruit keeps out of reach.

ELPIS ISRAEL.

It has become a custom among publishers in Europe to give Greek names to books as others do to ships, and parents to children. The meaning of the names matters not so that they serve to distinguish the objects to which they are applied. We do not stay to investigate the philology of the name before we form an opinion of the thing or person that bears it. He is called so and so, and we forthwith proceed to acquaint ourselves with him. The names of *some things*, however, are quite relative in their signification to their nature. This is the case with '*Elpis Israel*,' which signifies *Israel's Hope*. It is euphonious, and exactly expressive of the nature of the work, which treats of 'the Hope of the promise made of God to the fathers; to which hope the Twelve Tribes instantly serving God, day and night, desire to attain.' Paul was a prisoner in chains for preaching this hope in the name of Jesus. It is a hope in which few believe, because very few understand 'the gospel of God which he has promised by his prophets in the holy scriptures.' It is national, and therefore political; individual, and therefore spiritual—it is the blessedness of the world through the nation of Israel; and the eternal glory and renown of those who believe and are adopted into Israel's commonwealth through Jesus as their Lord and anointed King.

It displays great ignorance, therefore, of the truth in those who make a jest, as some do, of so noble and honorable a designation. The matter of the gospel is well named Israel's Hope, and so is a book that defines it to such as are unable to interpret of themselves the definition of it contained in 'the Law and the Testimony.' The following extracts from letters will show the estimation put upon the work by certain in Britain who have perused it. An officer of the British navy, residing in Edinburg, who was once much prejudiced against us, but now, we are happy to say, one of our firmest friends for the truth's sake, writes as follows: "Elpis Israel is truly a valuable book: you will have received, probably, many intimations of the favor with which it has been received. I have heard as yet nothing against it; but this silence seems to me ominous of

the storm, that will burst sooner or later, upon your devoted head; according to its truth, so will be the anger and malice of the adversaries. Well, you have done a good work and I hope, with you, that the seed of the Kingdom will take deep root and spring up and bring forth much fruit. The cry, 'The Bridegroom cometh,' has its echo from all parts of that motley field, Christendom, and the meaning it conveys is as various as the faces of that many headed monster Protestantism. I thought I understood its meaning, but you have given it a tangibility and definiteness that shows my former ideas to have been rather shadowy and vague: accept then, dear brother, my very sincere thanks and congratulations on your having brought it to so successful an issue.

"It may cause a slight feeling of gratification in your mind, to peruse part of a letter sent to a christian friend of mine by a 'minister,' one of the Free Church of Scotland, who coming to the knowledge that the Church of Christ was not a mixed multitude, and consisted only of believers, had faith and courage sufficient to announce his conversion from the pulpit, and his determination to give up his pastoral charge in consequence. He is the author of a work on future punishment, and argues strongly against the popular dogma of *endless suffering* and in favor of the *mortality* of the natural man. I do not mention his name as I have no authority to do what I propose. The extract is as follows—the note being written in consequence of your book having been lent to him by my friend as above stated—

"I have read about eighty pages already, and find a good deal to agree with, though that is rather out of the popular theology. It delights one to find the Dr. so bold and satisfactory on the *non-immortality of unrenewed men*. The book will do us service in more ways than one, it will shake the authority of recognized authorities and sanhedrims, and be a testimony to many against the doctrine of *life out of Jesus*. The Dr. is a fearless, honest and good man, and his work will do good; of course its main point, the predictions about the Kingdom, &c., I am not prepared to judge yet, being far from the end of the work. One thing I feel, that it will be very rash for any one to differ from a man who has so much reverence for God and so much acquaintance with his oracles. I mean [not] to differ from him till after the most careful consideration."

"A valued friend, a brother officer, as well as a devoted brother in the Lord, has within these few days arrived in England from South America. He is one whose piety and devotion to God and his Son Jesus Christ is of a deep romantic cast; to him I would suppose your book would prove invaluable. I have, therefore, directed him to your address that he may purchase a copy.

If you have the opportunity of casting a 'handful of seed' into his mind, I am confident the results will show that it is neither a stony nor a thorny soil; but this I leave to yourself."

Another correspondent from Devonshire, England, says, "We are much pleased with your new book—the Kingdom of God—it is indeed a feast for us in the wilderness—we have enjoyed so far as we have read. We have long found the churches and chapels 'dark lanterns,' and feel thankful you have been raised up to feed the hungry who have appetites to receive it. We are not surprised that many object—they cannot receive at this late hour the *first* principles—they never *now* enquire what they must do to be saved; and when we have told them they are not in a safe state unless they obey the ordinances of the gospel, a coldness of manner follows and we are avoided as having a reliance on works, instead of honoring Christ by accepting a free salvation. We have had interviews with all sorts of persons in visiting many places. Now we are in a retired village without a christian. There are many inhabitants in this and the adjoining towns, where my brother has given lectures since we came, but to no purpose. If it were not for Advent faith and your book, *Elpis Israel*, we should have had but little instruction—no intelligent persons here. We came to teach here, but none have ears to hear the last tidings 'The Lord cometh.' The church is quite dark—the Dr. comes to receive his tithes, and these are not paid very willingly. We have written to some of our friends about your work—I hope it may be circulated and read. And should you return to America, I hope we shall be able to have your papers if you publish there. My brother and sister join me in best respects and grateful thanks for the light imparted.

I am, dear sir,

Yours very respectfully, E. T."

The last testimony we shall offer at present is from a gentleman formerly an elder of a 'Disciple-Church' not far from Edinburgh. He was one of our opponents, but the truth has conquered him, and converted him into a warm friend. Of our book he says, "I have read *Elpis Israel*, and I now beg to state to you my opinion of it. On reading a part of it, whilst I was somewhat pleased with a sentence here and there, I condemned the book in toto; and at one time 'said in my haste' that it ought to be burned. But now that I have read it all through, and more than half through again, I now say that none of it should be burned; and that it is now to me the *second best* book in the world, and I would not be deprived of it for its weight in gold. My son-in-law said lately on rising from a perusal of it, that he thought it no wonder I was so much pleased with it." Not long after the receipt of this we had the pleasure of uniting him *formally* to Jesus by immersing him in his name.

February, 1851.

EDITOR.

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”--Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 3.

From The Voice of Israel.

THE RESTORATION OF THE JEWS. (Concluded.)

“So many of the prophecies of the Old Testament do evidently refer to the reduction of the Jews into their own land as the people of the Messiah, that I can by no means doubt of the certainty of that event.”
—*Doddrige's Comment on Romans xi. 12, Note a.*

In our former article on this subject, a prophetic passage occurs, respecting the application of which to the restoration of the Jewish people, doubts may exist in the minds of some of our readers. We refer to Isa. xlix. 8; and, in order to remove scruples regarding our views of that text, we shall here give Bishop Horsley's note on the words, which is as follows:—“The mention of *people* here (*am*) in the singular, clearly proves that the land* to be restored is the land of Canaan; and that the latter part of this, and the whole following verse, contain a promise of restoration to the natural Israelites. For the distinction between *am* (people) in the singular and *amim* (peoples) in the plural, the one denoting the single people of the Jews, the other all the peoples of the earth promiscuously, is, I believe, without a single exception.” Attention to this peculiarity of the prophetic language will frequently enable the student of prophecy to apprehend the scope and meaning of passages in the Hebrew prophets, which would otherwise appear obscure and perplexed.

We shall now proceed to take a general view of the testimony of the other prophets. In Ezek. xx. 40—42, it is written, “For in mine holy mountain of the height

* In place of the common rendering, “to establish the earth, to cause to inherit the desolate heritages,” as in the common translation, the Bishop translated the original thus, “to restore the land, and give possession of the desolate heritages.”

of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.” That this prophecy refers to the final restoration of Israel, is clear from the 35th, 38th, and 40th verses. Again, chapter xxviii. 25, 26: “Thus saith the Lord God; when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.” Nothing of this has Israel yet enjoyed, nor will enjoy, until the time here spoken of is come—namely, when the Lord shall have executed judgment upon all those that despise them: for be it observed, Israel's enemies are not to be won, not to become Israel's friends; the time will never arise when Israel shall dwell among the nations in peace and security. Let Israel's sons attend diligently to the voice of their prophets, and not suffer themselves to be deluded by false expectations.

In chapter xxxiv. of this same prophet, the present condition of the Jewish people is set forth under the expressive im-

age of a flock of sheep which has been scattered over the face of the whole earth, and become a prey to every beast of the field; and the Lord presents himself as their owner, gathering his sheep, which have been thus dispersed, constituting them one flock, leading them to their fold, providing for them rich pasture over the mountains of Israel, and setting over them a great and good Shepherd, under whose wise government and watchful care they shall greatly prosper, and no more be a prey to their enemies. "Thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country; I will feed them in good pasture, and upon the high mountains of Israel shall their fold be: then shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that serve themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid."—verses 11—14, 23—25, 27, 28. And in chapter 36, the mountains of Israel, which are about to receive the Lord's people, are thus addressed: "Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken; ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For,

behold, I am for you, and I will turn to you, and ye shall be tilled and sown: and I will multiply men upon you, *all the house of Israel*, even *all of it*: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more."

It is truly astonishing that any who are acquainted with Jewish history, and reflect on the condition in which this people existed from the period of its return from Babylon until they were utterly ruined by the Romans, can for a moment entertain the idea, that these and other similar prophecies received their accomplishment in that event, and in the state of things which followed. A Jewish writer, referring to the state of the people subsequently to the restoration from Babylon, observes, "Who can peruse the wonderful details of Ezra and Nehemiah, respecting the condition of the people, and their accounts of the imperfect organization of the second state, and regard such times as an example, either of Jewish excellence, or of religious perfection? Tracing the course of history from that period to their final dispersion, it is one unmitigated account of cruel warfare, wicked luxury, and lawless depravity. The immense revolutions produced from time to time by foreign invasion, and domestic feuds—the vicious morals of the people, and the abandoned spirit of their rulers—added to which, the return of but a few after the edicts of enlargement, and the subsequent emigration, are, certainly, no state of things to be regarded as the unsullied medium of historical and literary transmission, or traditional faithfulness, or of legislative or judicial purity."

In chap. xxxvii. 1—14, we find a remarkable vision relating to the whole house of Israel; who are represented to the prophet under the striking image of "a valley full of dry bones," expressive of their condition as having been for a long period politically dead. He is instructed to prophecy, and say unto them, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these dry bones; behold, I will cause breath to enter into you, and ye shall live. Prophecy, son of man, and say to the wind, thus saith the Lord God, Come from the four

winds, O breath, and breathe, upon these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This vision contains a strong assurance of the restoration of the whole house of Israel to a state of civil and political existence in their own land, after a long period of dispersion and degradation.

In verses 16th and 17th of the same chapter, the Lord thus addresses the prophet. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and the children of Israel his companions (*i. e.* those of the ten tribes associated with Judah and Benjamin): then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand." These two sticks were, by a miracle, to become one in the prophet's hand, to typify that miraculous interposition by which the future union of Judah and Israel into one kingdom shall be effected. Verses 21, 22, "Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:* but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: and so they shall be my people, and will be their God."—Verses 23, 24. An eminent critical writer observes, "It is in vain to look for purity of religious worship answerable to this prophecy among the Jews returned from the Babylonish captivity. It is said, indeed, that after the return from Babylon, the Jews scrupulously avoided idolatry, and have continued untainted with it to

this day; but generally as this is asserted by all commentators one after another, it is not true. Among the restored Jews, there was indeed no public idolatry patronised by the government, as there had been before the captivity, particularly in the reign of Ahaz. But from the time of Antiochus Epiphanes, to the last moments of the Jewish polity, there was a numerous faction, which in everything affected the Greek manners; and this hellenising party were idolators to a man."

Let us now turn to the first chapter of Hosea, where the Lord reveals his purpose respecting Israel; and declares unto the prophet, that he will reject and disown them, because of their transgressions. "I will cause to cease the kingdom of Israel. . . . I will no more have mercy upon the house of Israel; but will utterly take them away. . . . Ye are not my people, and I will not be your God." That this rejection of Israel, however, is not final, but only for a season, is obvious from what immediately follows in verses 10th and 11th. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the children of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." It is here declared, that in the land of Judea, where this prophecy was delivered, and where the execution of the sentence took place,—*there*, in that very place, they, the natural Israel, to whom it was said, "Ye are not my people," shall be called "children of the living God." And since they are to be acknowledged again as the children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land. Moreover, this prophecy cannot be accommodated to the return from Babylon; for the number of those who returned were not, as has been already observed, so much as one hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea.

In chapter iii., it is written, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of

Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Verses 4, 5. And to encourage them to confide in his promise of restoration, the Lord, in chapter vi., puts words in their mouth expressive of his purpose of favor towards them; "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (*i. e.* his presence).—Verses 1, 2. The Lord who has departed will return, and again exhibit the tokens of his presence among his people.

Again, the Lord by the prophet Amos, after uttering his judgments against his people Israel, shuts up all, with these words; "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Chapter ix. 14, 15. In reading the prophets, it is peculiarly interesting to observe how all the Lord's threatenings against his people are immediately followed by promises of mercy, and restoration to his special favour. Further, in Micah. ii. 12, the Lord declares, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men." The restoration of Israel is here predicted under the image of a shepherd gathering together his flock, and bringing them into the fold. And the gathering is not a partial gathering; for it is expressly said, "I will surely assemble *all* of thee." And in chapter ix., "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from thenceforth, even for ever."—Verses 6, 7.

The language of the prophet Zephaniah is to the same effect. In chapter iii., the Lord thus addresses his people: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O Jerusalem. The Lord hath taken away

thy judgments, he has cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. . . . Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was cast out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Verses 14, 15, 19, 20. None will surely say that anything like this has ever yet happened in the history of this people, but just the reverse. The time, however, is approaching when this promise shall be accomplished in all its amplitude.

Moreover, the prophets who prophesied after the return from Babylon, testify in like manner, to this great and glorious event. In Zech. ix., we read, "Thus saith the Lord of Hosts, behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth, and in righteousness. It shall yet come to pass, that there shall come many people, and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people, and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, in those days it shall come to pass that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."—Verses 7, 8, 20—23. We would here ask those who refer this and like prophetic predictions to events already past, *when* it was that *many people and strong nations*, formed such resolutions as are here mentioned? and *when* the universally despised and insulted Jews were thus esteemed and honored? To say that these promises have had their accomplishment in the past history of the Jewish people, is to say that the prophets described things comparatively small under the greatest images; and this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed? That all the

great and precious promises which the Lord hath made unto his ancient people, will receive a visible and literal accomplishment, we have no ground to doubt; for He hath declared, "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."—Jer. xxxii. 42. A little while, and it shall be said, "Not one thing hath failed of all the good things which the Lord their God spake concerning them; all are come to pass unto them, not one thing hath failed thereof."

Before concluding this article, we must further observe, that the restoration of the Jews to their own land, is not to be brought about by the common operations of Providence, but by *special Divine interposition*. This is evident from the many passages of prophecy where the Lord appropriates this work unto himself. Every reader of Scripture must have observed how very frequently it is declared that the Lord will do this;—"the Lord thy God will gather thee"—"the Lord will bring thee into the land"—"Behold, I will bring them from the north country"—"Behold, I will take the children of Israel from among the heathen." In other passages the Lord is represented as being personally present with them: "The Lord will go before you, and the God of Israel will be your reward."—Isa. lii. 12. Again, in Ezek. xxxiv. 11, "Behold, I, even I (rather, Behold, here am I): I will both search my sheep and seek them out." It is spoken of as a work which will afford an extraordinary display of the Lord's power. It is ascribed to his *hand*, his *right hand*, his *mighty hand*, and his *out-stretched arm* (Isa. xi. 11; Ezek. xx. 34.) expressions signifying an extraordinary exhibition of Divine power, as may be seen by referring to Exod. xv. 6, 12; Deut. v. 15. The effects of God's power on this occasion are spoken of (Micah. vii. 15—17): "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things: the nations shall see and be confounded at all their might: they shall be afraid of the Lord our God, and shall fear because of thee." What the *marvellous* things here referred to are, may be seen by turning to Psalm lxxviii. 12—16. The same marvellous display of God's power, in the day when He shall restore His people, is likewise mentioned in Isa. xli. 18—20: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant

in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, and consider, and understand together: that the hand of the Lord hath done this, and the Holy One of Israel hath created it." See also chapter xli. 19, 20. "These," says Bishop Horsley, "are images of God's power displayed miraculously, in effects out of the course of nature, and out of the reach of human power and human policy. They are images of such effects of God's power, or they have no meaning. And I cannot but think it would be matter of just wonderment, if such images were applied to events, for the compassing of which no miraculous means were employed. This manifestation of God's power in the final restoration of Israel is implied in Jer. xvi. 14, 15. And it forms a part of the subject-matter of that triumphant song provided against this great occasion: Ps. xcvi. "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. . . . He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Arise, O Lord, and do as thou hast spoken, that we may see the good of thy chosen, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance.

THE RETALIATION.—The noblest revenge we can take upon our enemies is to do them a kindness; for, to return malice for malice, and injury for injury, will afford but a temporary gratification to our evil passions, and our enemies only will be rendered the more bitter against us. But, to take the first opportunity of showing them how superior we are to them, by *doing* them a kindness, or by rendering them a service, the sting of reproach will enter deeply into their souls; and, while unto us it will be a noble retaliation, our triumph will not unfrequently be rendered complete, not only by blotting out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship.

Men dare not, as bad as they are, appear open enemies to virtue; when, therefore, they persecute virtue, they pretend to think it counterfeit or else lay some crime to its charge.

WHAT OUGHT TO BE DONE AT THIS CRISIS.

I. A FEW FIRST PRINCIPLES.

1. "The just shall live by Faith." Hab. ii. 4; Rom. i. 16, 17.

2. "Without faith it is impossible to please God." Heb. xi. 6.

3. "Faith comes by hearing the word of God." Rom. x. 17.

4. "Faith works by love, and purifies the heart." Acts xv. 9; Gal. v. 6.

5. "The One Faith," is "the assured expectation of things *hoped for*, the conviction of things *not seen*." Heb. xi. 1. Ephes. iv. 5.

6. These things are "the things concerning the KINGDOM of God, and the NAME of Jesus Christ." Acts viii. 12.

7. "All are the Children of God in Christ Jesus through the faith. For as many as have been baptized into Christ have put on Christ; and if Christ's, then Abraham's seed, and heirs according to the promise." Gal. iii. 26, 27, 29.

8. Such "will be presented holy and unblameable and unproveable in his sight, if they continue in the faith grounded and settled, and *not moved away from the HOPE of the GOSPEL* which was preached (by the Apostles) to every creature which is under heaven; Col. i. 22, 23: and "patiently continuing in well-doing" and so "seeking for glory, honor, and immortality." Rom. ii. 7.

9. "Behold what great love the Father hath bestowed upon" such "that they should be called the Sons of God." They are even "now," in this present state of existence, "the Sons of God; and it doth *not yet* appear what they shall be: but we know that, *when Christ shall appear*, THEY SHALL BE LIKE HIM; for they shall see him as he is. And every man that hath this hope in him purifieth himself, even as Christ is pure." 1 John iii. 1, 3. Hence,

II. A BIBLE CHRISTIAN

is one, who understandingly believes "the things concerning the Kingdom of God and the Name of Jesus Christ," with the humble, affectionate and obedient disposition of a little child; is "immersed into the name of the Father, and of the Son, and of the Holy Spirit;" and henceforth walks in "denial of the lust of the flesh, the lust of the eye, and the pride of life, in hope of the gift to be brought to him at the glorious appearing of Jesus Christ in his kingdom."

III. OF AN ASSOCIATION OF BIBLE CHRISTIANS.

The duty and privilege of an association of such Christians is,

1. 'To observe all things whatsoever Jesus hath commanded his Apostles to teach.' Matt. xxviii. 20.

2. To advance from the principles of the doctrine of Christ and go on to perfection. Heb. vi. 1. 'Pressing toward the mark for the prize of the high calling of God in Christ Jesus.' Phil. iii. 14. 'And so making itself ready for the festival of its union with the Lord.' Rev. xix. 7, 8.

3. To 'earnestly contend for the faith which was once delivered to the saints.'—Jude 3; and to 'make known unto the principalities and powers in high places the manifold wisdom of God.' Eph. iii. 10.

To fulfil the first indication, such an association of Christians must 'continue steadfastly in the Apostles' doctrine, fellowship, breaking of bread, and in prayers.' Acta ii. 41, 42.

1. 'In the Apostles' doctrine,' by diligent investigation of the Scriptures, that all its members may qualify themselves to speak unto men to conviction; also to the edification, and exhortation, and comfort of believers. 1 Cor. xiv. 3, 24, 31; Acts viii. 1, 4.

2. By doing what they command, or by following the example of the faithful, who were taught of them, and whose practices are recorded in the New Testament. 'He that heareth you, my apostles, heareth me;' says Jesus. 'We,' saith one of the Apostles, 'are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby we know the Spirit of Truth and the Spirit of Error.' 1 John iv. 6.

IV. HOW THE SCRIPTURES MAY BE SUCCESSFULLY SEARCHED AND WITH FACILITY.

The following course of reading will very much conduce to a systematic comprehension of the Apostles' doctrine.

1. Read attentively the family history of Abraham, Isaac, and Jacob, taking especial note of the promises made to these fathers; such as,

a. The making a GREAT NATION of their descendants through whom all the Nations of the earth shall be blessed. Gen. xii. 2, 3; xvii. 4—7; xviii. 18; xxii. 17, 18; xxvi. 4; xxviii. 14.

b. The manifestation of a GREAT RULER in the midst of said nation, who, with it and them, should possess the land in which these

fathers tended their flocks and herds. Gen. xii. 7; xiii. 14—17; xvii. 8; xxvi. 3; xxviii. 13—15; xxxv. 12.

c. The *Confirmation of this EVERLASTING COVENANT*, by which the promises were ratified to Abraham's satisfaction, 430 years before his descendants arrived at Mount Horeb under Moses. Gen. xv. 7—21.

d. Observe that Isaac becomes the allegorical representative of the Shiloh of Israel in the substitutionary sacrifice, and figurative resurrection detailed in Gen. xxii. Jacob refers to Shiloh's death by Levi, Gen. xl. 6. In verse 10, he foretels his dominion over the world.

Hence the Faith of Abraham's Family consisted in these particulars.

1. That his descendants in the line of Isaac, Jacob, and his twelve sons, would become a great and mighty nation;

2. That when this should be accomplished in the full sense of the promise, they, Abraham, Isaac, and Jacob, would be living witnesses of it;

3. That at the time indicated in No. 2, they and their nation would be in actual possession of the land of Israel from the Euphrates to the Nile;

4. That there should be a great and powerful ruler, or king, arise out of the nation, whom they styled *SHILOH*, or *the giver of peace*;

5. That he should be '*Heir of all things*,' of the nation, the land, and the dominion of the world;

6. That He would descend in the line of Judah;

7. That He would be slain; but, on the third day (Gen. xxii. 4,) from the sentence passed upon him, be raised from the dead in the land of Moreh, as prefigured in the case of Isaac;

8. That He would be slain by the descendants of Levi; therefore, exclaimed Jacob, 'O my soul come not thou into their secret; unto their assembly, mine honor be not thou united!' and,

9. That Faith, or a full persuasion, that what God had thus promised he would perform, would be counted for righteousness to all to whom Abraham became the father; and that to realize the hope of righteousness, the righteous must rise from the dead.

Such was the faith and hope of the Gospel believed from Abraham to Moses, Gal. iii. 8; but which that generation of the Israelites did not believe whose carcasses fell in the wilderness of the land of Egypt; and on account of which faithlessness, 'Jehovah has sworn in his wrath, that they shall not enter into his rest. These things appeared so improbable, that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled 'THE REPROACH CONCERNING THE CHRIST,' to which was, and is attached, 'the recompense of the reward:' on account of 'the Christ,' Moses refused to be called the son of Pharaoh's daughter, and cast in his lot with a nation of slaves. Let us therefore also go forth unto him bearing his reproach.

II. Having acquired an understanding of the promises made to the fathers, become acquainted with the history of their descendants.

1. In their deliverance from Egypt: Exodus i. to xiv.

2. In their organization as a body politic during the forty years in the wilderness. Exod. xv. to Deut. xxxiv.

3. In their conquest and settlement of Canaan; Josh. i. to xxiv.

4. Under judges for life: Judges to 1 Sam. x.

5. As an united nation under kings. 1 Sam. xi. to 1 Kings xii. 15.

6. As two separate nations and kingdoms—the one under the house of David: the other under Jeroboam, the son of Nebat. 1 Kings xii. 16, to 2 Chron. xxxvi.

7. As to the overthrow of the kingdom of the Ten Tribes by the Assyrian, 390 years after their revolt from the house of David, and in the sixth year of Hezekiah. 2 Kings xvii. 5, to xviii. 12. Here it should be noted, that the Ten Tribes have been in dispersion ever since. Hence, all prophecies relating to their restoration and future glory remain to be fulfilled.

8. As to the subversion of the kingdom of the Two Tribes under the house of David. 2 Kings xxiv. 10, and xxv: Jer. xxxix.

a. In relation to the captivity of Jehoiachin, &c., in the eighth year of Nebuchadnezzar.

b. In regard to the destruction of Jerusalem, &c., in the 19 of his reign.

The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the prophets.

It should also be remarked that David's kingdom and throne have never been restored since the overthrow by the Chaldeans; but numerous prophecies declare that they shall be in more than their former glory when Solomon occupied them. Therefore, this remarkable event remains to be fulfilled.

9. The history of Israel should also be studied as to the 70 years captivity.

a. From Jehoiachin's captivity to the destruction of the city. Ezek. i. to xxiv.

b. From the same to the overthrow of Babylon. *Daniel*.

10. As to the restoration from Babylon; especially concerning the decrees of the Persian kings. *Ezra, Nehemiah, Esther*.

The Commonwealth of Israel continued in vassalage to Babylon, Persia, Grecia, till B. C. 166, being 430 years from the desolation of the city, B. C. 595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean, or Herodian race of kings. Under these the Shiloh was born. Afterwards, Judea was converted into a procuratorship. The sceptre had departed from Judea and been transferred to the Romans. The Levitical authorities arraigned the Christ before Pilate, and extorted the sentence of death against him. He was crucified, and in about 37 years after, the Romans took away the daily; cast down the place of its sanctuary; destroyed the city; cast down the truth to the ground; destroyed the mighty and the holy people; and carried them captive into all nations; where they still remain, waiting for 'the restitution of all things' belonging to their nation. Dan. viii. 11, 22, 24; ix. 26; Luke xxi. 24.

In studying the records of Israel, that passage in the biography of David inscribed in 2 Sam. vii. 12-17, is of great importance, and essential to the right understanding of the truth. The promises contained in it are styled 'THE SURE MERCIES OF DAVID' in Isa. lv. 3; Acts xiii. 34.—i. e. The gracious promises made to David. These are offered to Shiloh and the Saints. They are the nucleus of 'the joy set before him' and them, on account of which 'he endured the cross and despised the shame.' They promise

a. A seed to David, who should be the sovereign of a kingdom;

b. That He should build a temple for Jehovah; Zech. vi. 12, 13, 15.

c. That His throne should be everlasting;

d. That he should be Son of God as well as Son of David;

e. That he should suffer for the iniquity of men, but mercy should not forsake him;

f. That David's house, throne, and kingdom should be established for ever *before him*, i. e. he should be a living witness of its perpetuity:

g. That therefore he should rise from his sleep with his fathers, and live forever.

David styled this 'THE LAW OF THE ADAM,' which related to his house *for a great while to come*. In his last words—2 Sam. xxiii. 3,—he informs us that God spake to him about this personage, laying down this general principle in relation to the kingdom he had promised, namely, that 'HE THAT RULETH OVER MEN MUST BE JUST, RULING IN THE FEAR OF GOD.'

But, that the members of his house were not of this character, *yet*, that 'God had made with him an EVERLASTING COVENANT, ordered in all things and sure,' and that such a character would arise out of his family to 'rule the world in righteousness.' Therefore, said he, this Covenant 'is all my salvation, all my desire' although appearances at present do not indicate its accomplishment. Read Ps. lxxxix. cxxxii. 2-18: Acts ii. 25-31.

'THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S; AND HE SHALL REIGN FOR EVER AND EVER. Rev. xi. 15.

'*And the Lord shall be King OVER ALL THE EARTH, in that day shall there be one Lord, and his Name one.*—Zech. xiv. 9.'

Where then will be the thrones, principalities, and dominions which now oppress the world, sitting as a night-mare upon the nations, and binding them in the fetters of ignorance, superstition, and political chicanery. A resounding joyous shout, as the roar of a multitude of waters, will reverberate through the heavens, saying 'destroyed, abolished, gone for ever, to be found no more at all!' Then will come a reign of peace and righteousness and wisdom and knowledge will become the stability of the times, when the nations will glory in their

King, in whom they will be blessed and free. The glorified Saints will possess the dominion of the world. Dan. vii. 14, 18, 27; Rev. v. 9, 10.

III. To advance still further in the Apostles' doctrine, such an association as that before us must proceed to the investigation of the plain and unsymbolical prophecies. Such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah, and Malachi. Their contents may be arranged as to generals under the following heads; namely:

1. The calamities predetermined upon the two nations of Israel.

2. The restoration of the house of Judah from the Chaldean captivity—Haggai;

3. The restoration from its present dispersion;

4. The bringing back of the ten tribes and re-union of all Israelites into one kingdom and nation in the land of Israel;

5. The glory, power and blessedness of the Israelitish nation during one thousand years, during which all other nations will rejoice in Israel's King;

6. The birth, life, sufferings, moral, sacrificial and pontifical character, &c., of the King of Israel;

7. His resurrection and ascension to heaven, there to remain a limited time;

8. His return and subsequent glorious and triumphant reign on the throne of his father David, from the time of the restoration of God's kingdom again to Israel until 'there shall be no more death'—'he shall be a priest upon his throne,' 'after the order of Melchizedec,'—Zech. vi. Ps. cx. 4;

IV. These things being understood, the personal testimony of the Apostles, evidential of the rightful claims of Jesus to the Messiahship, or regal, imperial, and pontifical sovereignty over Israel and the world, may be next proceeded with.

This testimony is contained in Matthew, Mark, Luke, and John's writings. They were written that men might believe that Jesus is the Christ, the Son of God; and that believing they might have *Life through his Name.* They show

1. That Jesus is the hereditary descendant of David, in whom is vested the sole right to his kingdom and crown;

2. That He is the acknowledged Son of God by paternity of first birth; and by being born again of his spirit from the dead;

3. That He possessed two natures; first, that of mortal flesh; secondly, that of his present one, which is holy, spiritual flesh,—*'the Lord, the Spirit;'*

4. That without the shedding of blood there can be no remission of sins,—Heb. ix. 22:

5. That the blood of animals cannot take away sins,—Heb. x. 4:

6. That for a sin-offering to be an efficient atonement it must not only be slain, but made alive again; which constitutes it a living sacrifice;

7. That Jesus was such a sacrifice, holy, acceptable to God, and without blemish—that is, 'without sin,'—Heb. iv. 15.

8. That the blood of Jesus is 'the blood of the New Institution, shed for many, for the remission of sins,'—Matt. xxvi. 28:

9. That He rose from the dead; and ascended to the right hand of the Majesty in the heavens and that he will return in like manner as he departed, and to the same place,

10. The attributes of Jesus constitute his NAME.

11. That through this name, repentance, remission of sins, and eternal life, are offered to all intelligent believers of child-like disposition.

12. That if men would receive the benefits of the Name, they must believe in it, and *put it on.*

13. That this Name is inseparably connected with the institution of immersion—so that if a believer of the Gospel would put it on, he must be immersed *into the Name* of the Father, Son, and Holy Spirit,—Acts ii. 38; x. 44, 48.

14. That the Gospel is the glad tidings of the kingdom in the name of Jesus, if therefore a man would be saved, he must believe this gospel and obey it,—Mark xvi. 15, 16.

15. That if an angel preach any other gospel than this he is accursed,—Gal. i. 8, 9.

16. That all who obey not this gospel shall be punished,—2 Thess. i. 7—10.

17. That it is the law by which man shall be judged,—Rom. ii. 12—16.

18. That the unrighteous shall not inherit the kingdom of God,—1 Cor. vi. 9—11.

This outline of the Apostles' Doctrine may be still further condensed into these four propositions—

1. That when the Christ should make his first appearance in the world he should appear as an afflicted man;

2. That having drank the cup of bitterness to the dregs, He should rise from the dead;

3. That Jesus of Nazareth was He: and

4. That there is no other name given among men whereby they can be saved. Acts xvii. 3; iv. 12.

V. To understand what genuine Christianity is, in its associational and individual relations, men must make themselves thoroughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus. A christianity in doctrine, spirit, and practice will be found in this little tract written by Luke, such as the present generation of the human family hath no conception of. It narrates also the concise history of the establishment of the religion of Christ in the Roman Empire.

VI. The next step in the course may be the study of the apostolic epistles. From these and the Acts may be learned the origin of that GREAT APOSTACY from primitive christianity which constitutes the superstitution of Europe and America; and styled by the Apostle 'a Strong Delusion.' Its elements are termed by Paul 'The Mystery of Iniquity,' which were secretly at work in his time; but openly from that of Constantine until they brought Europe to what we find it in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning, this mystery of iniquity was concocted out of

1. A combination of Judaism with Christianity. Acts xv. 1-5;

a. Teaching that the immersed believers must be also circumcised;

b. Thereby showing that 'baptism in the room of circumcision' was not thought of in the apostolic age.

2. A further combination of Gentilism with this Judaized Christianity; from which resulted a compound of the three—a fourth something unlike either of its constituents.

VII. Lastly, we may proceed to the investigation of the symbolic prophecies, such as those of Daniel and the Apocalypse. To master these, the inquirer must acquaint himself with

1. The scriptural and symbolic speech;

2. The things revealed in it;

3. The history of Assyria, Persia, Macedonia, Rome, and Modern Europe, from the extinction of the Western Empire to the date of this document;

4. The right interpretation of these prophecies by persons versed in items 1, 2, and 3, depends

a. Upon their freedom from all dogmatic-theological bias;

b. Upon their having their senses exercised by reason of use—Heb. iv. 14.

c. Upon their skillfulness in the word of righteousness;

V. THE APOSTLES' FELLOWSHIP.

To have fellowship with the Father and his Son Jesus Christ, men must have fellowship with the Apostles. This is accomplished only by believing and doing the truth promulgated by them. This is styled 'walking in the light as God is in the light by which we have fellowship one with another'—1 John i. 3, 6, 7. A man might be in approved fellowship with all 'Christendom,' papal and protestant, church and dissenters, and yet have no fellowship with God; 'for if we say we have fellowship with him, and walk in darkness (ignorance,) we lie, and do not the truth.' Hence Papalism, and Protestantism are a great lie; mere antagonist evils, claiming fellowship with God, while they are mantled in the darkness of human tradition, and pervert and persecute the truth. It is the duty, therefore, of all who would embrace the christianity of the Bible, to lay hold of the things we have already indicated, to separate themselves from all papal and protestant sects, [for they are but the aggregations of all worldliness, and fast asleep] and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a COMMUNITY OF WITNESSES 'who keep the commandments of God, and have the testimony of Jesus Christ,' Rev. xii. 11-17. Such an association would be entitled to the scriptural appellation of

"THE LAMB'S WIFE,"

Which is called upon to prepare herself for the approaching consummation. Rev. xvi. 15; xix. 7, 8. She must be 'sanctified and cleansed in the laver of the water by the word;' that she may be 'holy and without blemish.' Such a body must 'edify itself in

love; Eph. iv. 16; and meet every Lord's day to commemorate his death and resurrection, to show forth the praises of God, to make their united requests known to him through Jesus Christ, to proclaim his goodness to the children of men, and to convince them of the judgment which has come upon the world at last. All which is benevolently submitted to the public, by the

EDITOR.

From the Gospel Banner Extra.

DR. THOMAS' CRITIQUE ON MR. CAMPBELL'S NOTICE OF THE BANNER.

(Concluded.)

1. I will submit a few items in relation to the charges against the *Banner*, as I am implicated in them, and my statement, therefore, seems necessary for the perfection of your own vindication.

I cannot see how you can be charged with sailing under a false flag, seeing that you believe in the gospel preached by Messrs. Campbell and Wallis, and which I regard as not the gospel, but as "another gospel;" and that believing thus, and before I set foot in Britain from America, while you were in full and unquestioned fellowship with "the Reformation," you hoisted the flag under which you sail. You have no flag of mine to unfurl, and can have none until you believe the gospel of the kingdom, and obey it; the flag you may unfurl then, however, will not be mine, but the Banner of the Gospel indeed.

The charge against you of being the English Judas, as I am alleged to be the American Judas of "this reformation," is absurd. If you were to republish all that Mr. Campbell has ever penned it would never betray him and his into my hands. He has never demonstrated the Gospel of "the Kingdom of God, and the Name of Jesus Christ" in any of his writings, as I have defined it; or I suppose (though of this I am not certain) he would not now denounce it. I say, "I suppose;" for Mr. C. advocated in his debate with Owen, and elsewhere, the personal return of Christ to the earth, in or about 1847, to reign here, though now he denounces it as a worldly Jewish conceit! This is not the only thing Mr. C. ridicules now that he has advocated before. The somersets he has made are so notorious in America, that some have proposed to collate from his writings what he advocated a few years ago, and what he pleads for now, and to publish it with

the title, "*Campbell against himself.*" It is an honor to a man to change as often as he is convinced; but it is dishonest and hypocritical to change, and yet to pretend that he is still advocating what he always believed. If this be so, as Mr. C. would have us believe, then in former years he was pleading for what he had no faith in at the time, which is indefensible and iniquitous. My views of the word have changed, and I rejoice in the confession. While I believed with Mr. Walter Scott I earnestly contended for the views he had presented, and with them, views of the word I had acquired afterwards by my own scripture reading. I pleaded for those views as truths that might or might not be believed without affecting a man's position in relation to eternal life; truths that I had not the remotest conception of when immersed by him. In 1847, however, I came to perceive that these truths might not be treated so indifferently, inasmuch as they constituted the Hope of the Gospel, without which any thing called the gospel is not the gospel, or God's power to salvation. Perceiving this, I was self-condemned; for when immersed the views instilled into my mind were defective of the "one hope of the calling." Without delay I acknowledged my errors, and was forthwith baptized into the hope of Israel, on account of which Paul was carried a prisoner to Rome in chains. Compare Mr. C's conduct with mine, and then say if it be possible to betray him and his into my hands until they be converted—yet not into my hands, but into the power of the truth that has captivated me.

From what I have here stated your readers will discover how impossible it is for a coalition to have been formed between you and me. It is impossible for us to coalesce unless we believe the same things. You do not plant your foot and say, "Here I stand, and from this position I will never be moved;" but you say to me, in effect, "Our views of the truth are not the same: I edit a paper to advocate Mr. Campbell's views, which I regard as the truth; nevertheless, I am willing that my readers should hear what others may have to say, be they Independents, Irvingites, &c., or even yourself." Here then I, and those who believe with me, meet you. So long as you act upon this principle of impartiality they purchase the *Banner*; but when you depart from it, and plead only for Mr. C's views in the *Banner*, seeing that they know all about them, and have rejected them, their interest in the *Banner* ceases, and they

discontinue its support. This is all the coalition that subsists between John Thomas and the *Banner*,—a coalition which exists as much between you and "churchmen," as between me and you.

2. I come now to say a word or two concerning the allegations against myself. Mr. Campbell says I am "erratic." I admit that I am; but justify my wanderings by the example of the fathers, of Jesus, and the Apostles. They were all an erratic set of men, many of them "having no certain dwelling place." Abraham, Isaac, and Jacob were exceedingly erratic. The Lord Jesus wandered all over his native land, having no place of his own to lay his head, although the whole land belonged to him by virtue of the covenant made with his father Abraham. The Apostles were like their master only that their erraticism was more extensive than his. Their advocacy of the truth made them poor, and kept them poor, as it has all who have advocated it to this day. The advocates of error get rich, because they please men; and Paul says, "If I yet pleased men, I should not be the servant of Christ." Mr. Campbell has become rich by his religious enterprises; Jesus was born rich, being heir to the throne of Israel, and of the world; but "he became poor, that men through his poverty might become rich,"—let Mr. C. go and do likewise, and he will become as "erratic" as he and his Apostles, and their humble imitator whom he loves so well.

A materialist, is one who does not believe in "spirit," in a future state, or a resurrection of the dead. I believe in all these, though not in Mr. C's sense of them. I need only refer to *Elpis Israel* and the pamphlet recently published in proof of this. No one who is acquainted with my writings, or understands what he has heard me speak, will give Mr. C. credit for speaking the truth under this head.

As to my "no-soul memory," this is a reputation Mr. C. has sought to affix to my name. Because I do not believe in the existence of such a soul in man as he, and the old heathens believed in, he jumps to the conclusion that I believe in no soul at all. On the contrary, I believe in "body, soul, and spirit," as the constituents of a living man; but I say none of these exist as the person when their union is dissolved by death. For man to be immortal, in any sense, he must rise from the dead. In the present life he is a mortal soul; when he stands bodily upon his feet by resurrection,

clothed with glory and honor, he is an immortal soul, and not before. For further explanation see *Elpis Israel*, and pamphlet.

The item, "e," under No. 2, is charged against you and me by Mr. C. He says, "they have no right to garble my writings, and to deceive their readers by seemingly to fraternize in order to delude." I am charged in this under the supposition of a coalition existing between us. But this is as truthless as all the rest.

It is all news to me about the flock. There is no flock in Virginia of which I am the constituted shepherd. I belong to a small church in Richmond, Va., but it is neither dispersed nor withering that I have heard of. I hold no office in it, but contribute with others to edify it. In leaving them for a time I have not therefore deserted my flock; nor the flock of God, for he has sheep in Britain as well as America, I believe. On the supposition that the flock is mine, hereby I cannot be said to have deserted it by an absence of two years and three months, seeing that Jesus the Lord has been bodily absent from his for more than seventeen centuries past. They know enough of me to be assured that I will return, and they know this too, that while I have been labouring here, without fee or present reward, I am secondarily promoting the truth in America. They have written to me and said, "don't return till your work is finished." This has made my mind easy about home, though my enemies have been very active with their evil tongues; but my answer to their malevolence will be found in my, by them, unwished for re-appearance among them. Their prediction that I shall never return, that I have deserted my flock, &c., will then be falsified, and themselves, one and all, proved to be "Cretans."

Mr. C's extra on Life and Death is too visionary for a serious refutation. A friend of mine, however, thinks that because others who regard Mr. C. as an oracle have a high opinion of it, it is worthy of a refutation; he has therefore written me word that he intends to review it. As to myself, I am tired of refuting the stale arguments it contains, about the rich man and Lazarus, the thief on the cross, Jesus and the Sadducees, &c., which by pen and mouth I have expounded times without number. The key to them all is "the Word of the Kingdom." This Mr. C. neither understands nor believes, how then can he interpret parables which were given to illustrate the things of the kingdom of God?

So long as he regards the throne of David as at the right hand of God, where Jesus is now, he must remain in the dark. A man to talk about writing an *unanswerable* extra on *Life* and to treat the prophets as "an old almanac," and to be ignorant of the doctrine concerning the Land of Promise, and the throne and kingdom of David, as I have proved Mr. C. to be in my last article, and as he displays in his own confessions to the conviction of all who know the prophets, is ludicrous in the extreme! However, for the benefit of his readers, I am ready at any moment to interpret all the knotty points presentable in the case, provided he will allow me to untie them in the *Millennial Harbinger*. In this way those who have read "the Extra" will be the very persons who will read my reply; but they would not and could not read it were I to publish it in a pamphlet by itself. I have no list of the subscribers to the *Millennial Harbinger*, and therefore could not send the answer to his readers; but according to the plan proposed justice could be done to both, and the ends of truth would be subserved. I know of no proposition fairer than this.

Mr. Campbell thinks "*Elpis Israel*" a somewhat whimsical title for a book and a theory. I am sorry that even here I am obliged to differ from him. The book recently published by me undertakes to show God's "theory" as revealed in his word. The testimony every one can read for himself, but what the system, or scheme of things to be developed as taught by that testimony is, every one or rather, few are able to discover by their own efforts, owing to the bias their minds have received from the false theories into which they have been indoctrinated from their cradles. The divine "theory" exhibited in the oracles of God, is demonstrated in my book to have constituted the faith and hope of the Twelve Tribes—a hope implanted in the Jewish heart and mind by the Spirit of God himself. This Hope of Israel was the hope of Jesus and his Apostles. Israel was to realize it through a renowned Jew, who was to be at once Son of Abraham, Son of David, and Son of God; and because he was to be "Jehovah's Anointed," He was called the Christ, or Messiah. This was a "political" question, or "*Elpis*," with the nation; for the Jew who could prove that he was the true Messiah, proved also that he had a right to be "*the King of the Jews*"—"the King of Israel"—Sovereign of the united Twelve Tribes of the nation; and consequently, to sit upon the throne of David

for ever according to the covenant made with him, and on record in 2 Sam. vii. 12—16; 1 Chron. xvii. 11—15; Ps. lxxxix. 3, 4; 19—29; 34—37; cxxxii. 1—18; Acts ii. 29—31; Heb. i. 5. The appearance of Jesus originated a controversy, not as to the National Hope, but as to whether he was the Jew through whom that hope was to be realized. The party in power rejected the claims of Jesus to the Messiahship; but the Apostles advocated it, and God attested it by the miracles which accompanied their word, and the personal ministry of their Lord. The appearance of Jesus did not alter the nature of the hope; but only the conditions of attaining to it. Before he came it was attainable "by faith" in it; but afterwards "through the faith," or belief of it with a recognition of Jesus as the Messiah. Hence, the proclamation of the Apostles on and after Pentecost was the *Hope of Israel in the name of Jesus*; so that many years after Pentecost, when Paul was a prisoner in Rome, he said, "For the hope of Israel I am bound with this chain." Now, with all deference to Mr. C., I submit that a book unfolding such matters as these is not whimsically, but most appropriately, entitled *Israel's Hope*, or "*Elpis Israel*."

Instead of proving the Apostles all wrong, I have proved them to be wholly and only right; and all divines, college systems, and denominations wrong. I advocate "the hope and the resurrection of the dead;" and have not substituted "the hope of a terrestrial paradise" for any thing they teach. *Elpis Israel* is a triumphant refutation of such unfounded and malicious calumnies with which it is a sort of fashion to bespatter me on both sides of the Atlantic.

3. Mr. Campbell disgraces himself; for "he that answereth a matter before he heareth it, it is *folly* and *shame* unto him." Mr. C. declares he has never read *Elpis Israel*; and yet he has the unblushing effrontery to affirm what I do not teach. Shame, shame upon the man, who sitting in judgment upon others, has no more good conscience than this! What moral right has Mr. C. to pretend to state an author's views while he avers that he has not read his book? Is not this "the exceedingly oblique morality of an exceedingly oblique theory?" Has such a man who commits such things, to say nothing of his "faith," any right to style himself a "christian," as opposed even to "worldly Jews?" I trow not.

But if Mr. C. have not read *Elpis Israel*, it is not because it has not been sent

to him. I sent six copies to the United States which have all arrived there safely. Among these was one for Mr. Campbell; and I venture to affirm from the wording of the article before me, that it was within reach while he was writing it, if he were at Bethany at the time. "True," says he, "I have never read the new book, or the newly-discovered '*Elpis Israel*,' but am informed that it is that maintained by some Jews of the present day, as a substitute for the resurrection of the just." Will he say he has not received it, and might have read it if he pleased? Who informed him falsely that it maintained such a substitute? Did Mr. James Wallis, who bought the book only "for reference," and in the first quotation he made from it, stopped short before the passage was concluded? There are only six copies in America, and I know that the five others did not inform him any such thing, for they very much approved the work, which they could not do if it contained any such substitution. Was it not some evil genius at Mr. C's. right hand who pretended to have read it, and imposed upon Mr. C's. credulity by the misrepresentation quoted? This probably is the case.

By his own words, then, Mr. C. is condemned as in a state of foolishness and shame; and such is the man who avers of himself and his co-believers—"we christians," "ours is the veritable hope." A christian is one who believes "the things of the Kingdom of God, and the name of Jesus Christ;" whose disposition is that of a little child, one of an honest and good heart; and who upon this faith, hope and love, has been immersed into the name of the Holy Ones. If this definition be scriptural, how can Mr. C. and such as he, claim to be christians when instead of believing the "things of the kingdom" as testified in the prophets and Apostles they ridicule them: instead of love, they persecute those they call their enemies, (and they say I am their greatest) and try to destroy their characters: and instead of baptism into the hope of Israel they treat it with contempt. Mr. Wallis' agent in New York, a friend of mine, stood up in the church there after one of my visits, to call their attention to the Hope of Israel. The "elders" said nothing at the time, but when he rose the next Lord's day he was forbidden to speak unless he apologized for what he had said the week before, and promised to future to say no more about the Hope of Israel! Yet such men profess to be christians, believers of the Ancient Gospel, and

friends of the liberty of speech, and an untrammelled investigation of the word of God! These are the "elders" who denounced me in the British *Millennial Harbinger* about two years ago!

Lastly, in words, Mr. C. and myself would after all seem to agree. He says, he and his co-religionists hope for the resurrection of the just, and the New Heavens, &c. So do I. I hope for the resurrection of the just, and of the unjust. Of the just, because they can have no part in the New Heavens until they rise from the dead incorruptible; of the unjust, that they who have killed the prophets, put to death the Lord Jesus, slain the Apostles and persecuted the saints, may receive according to their cruel and evil deeds. But "the just" hope to attain to the resurrection, not as the end of their hope, but as the means to the end: for many will rise from the dead who will never possess eternal life and the Kingdom. They hope to rise that they may become "equal to the angels," and inherit the kingdom. This is the hope which is the end of their faith, even the salvation of their souls in the Kingdom of God.

The New Heavens and the New Earth is a divine constitution of society upon the earth, in which "Jerusalem shall be created a rejoicing and her people a joy." Mr. C's. New Heavens have no place within the bounds even of the solar system! Somewhere then, probably, in the Milky Way! But of such New Heavens there is no testimony within the lids of the Bible. I advocate a theocracy on earth in which the kingdoms of the world will become the kingdoms of Jehovah and of his Anointed; when, the thrones being cast down, "the saints of the Most High will take the kingdom, and possess the kingdom," even "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," "for ever, even for ever and ever," "reigning with Christ a thousand years upon the earth." See Dan. vii. 9, 18, 27; Rev. xi. 15; v. 10; xx. 4. These are the New Heavens and New Earth I advocate; an imperial constitution of things under a law from heaven, which, testified by the prophets, compels the faith of all whose minds are not spoiled through "the philosophy of vain deceit" taught by presidents and professors, divines and academicians, in their pulpits, colleges, and schools. Mr. Campbell, who belongs to this perverse, still-necked, and infidel fraternity, unhesitatingly declares that he does not believe it! Daniel, the prince of prophets, is to him a mere "worldly Jew;" and John,

the beloved Apostle, but a somewhat "plausible sophist!" They both testify that a theocracy shall be established within the limits of the solar system, yes, and upon our planet too. What has been may be again. A theocracy has existed among the nations of the earth for many centuries; and though suppressed for the present, Jehovah and his Anointed have both declared that it shall be re-established in the Land of Israel, under a covenant based upon "better promises" than the old. Glad tidings, or gospel, have been proclaimed in the name of Jesus, its sovereign Lord and King, to the nations *concerning it*; informing them of God's purpose, and inviting them, both Jews and Gentiles, to its glory and honor upon condition of believing what he has testified concerning it; that is, believing the gracious and, "the exceeding great and precious promises" he has made,—acknowledging Jesus, his anointed Son, and heir of the world, as its chief in his several relations of prophet, sacrifice, priest, and king; of being immersed into the Holy Name; and of a subsequent patient continuance in well doing. Thus "he that believes *the Gospel*, and is baptized, shall be saved." These are "the wholesome words of the Lord Jesus Christ" himself. This Gospel is concerning the Kingdom of God and the Name of Jesus. Mr. Campbell proclaims his infidelity in this Kingdom, not as it is expounded by me, for not having read *Elpis Israel*, he knows not how I expound it, but as testified by the prophets, as every one who runs may see. To redeem if possible his reputation for literary and moral honesty, I pray him to read the book he has denounced unread. Let him read it dispassionately; and comparing my exposition with the testimonies referred to, let him correct his own iniquitous misrepresentations, and refute it if he can.

Christmas-boxes are said to have originated with the Romish priests, who had masses for almost everything: If a ship went to the Indies a priest had a *box* in her, under the protection of some saint, in which money was collected for mass to be said to that saint on the ship's return, which was called Christmas. Servants also had the privilege of asking for *box* money, that they might be enabled to pay the priest for his masses. Other modes also of obtaining money, under the pretence of relieving the people of their sins, were resorted to by the priests, which forcibly illustrated the proverb, "No penny, no Paternoster."

OUR VISIT TO BRITAIN.

Some how or other information of our intended visit to England arrived in that country before us. Soon after reaching London we found the following manifesto figuring in the "notices to correspondents" on the cover of the "British Millennial Harbinger," edited by Mr. James Wallis of Nottingham.

"MR. JOHN THOMAS.—We have heard through the medium of some of the second advent proclaimers, that Mr. John Thomas, M. D., from Richmond, Virginia, is on his way to England, if he has not already landed. We feel justified in stating to the brethren, and to our readers, that Mr. Thomas, in his magazine, some time ago, *publicly abjured all connection with the churches of the Reformation in the United States*, more especially with Brother Campbell and his associates. He not only renounced what he had learned from them, but also what he taught whilst among them, as being altogether erroneous. He has also been re-baptized, or baptized for the first time into what he calls the hope of Israel; so that he has discovered not only that the baptism of all others of our brethren is faulty, but that his own also which he received some years ago from the hands of Brother Walter Scott; and for which he has pleaded so strenuously, has no foundation in truth. What is the express object of Mr. Thomas in visiting this country, we do not know. In his writings he still appears very confident of the none resurrection of infants, idiots, and heathens, and at the same time he is shortly expecting (he says within twenty years) the coming of the Lord Jesus, to set up the everlasting kingdom, the seat of government being in the land of Palestine, for at least one thousand years—introductory, as we suppose, to that glorious and eternal rest which remains for the people of God. With these views and feelings, we conclude that Mr. Thomas is coming to England to lift up his warning voice, that a people may be prepared for the thousand years' glorious and triumphant reign of Messiah with his resurrected saints, which is the true hope of Israel. But we may be mistaken in this supposition as to the object of his visit. He has friends residing in London, and it may be only a friendly visit on family matters. Be this as it may, the Second Advent brethren—or those who believe in the personal, literal, visible reign of Christ for a thousand years in this world—are anticipating a high treat on the occasion. Now we ask,

as none of our brethren emigrating to America, are received into the fellowship of the churches there without a well-attested recommendation from brethren in this country, ought not the same principle to be adopted in reference to all parties coming from America to this country?—J. W.’

The above was a sort of intimation of what was yet to come from the same quarter. Mr. Wallis’ policy was to make the impression upon his brethren of the Campbellite faith in Britain, that we had ‘publicly abjured all connection with the churches of the Reformation in the United States.’ This charge against us was subsequently so often repeated in his magazine, that it came at last to be believed as a fact that was indisputable. The testimony adduced to sustain the accusation was alledged to be contained in our ‘Confession and Abjuration,’ dated March, 1847, and published in the Herald, No. 4, Vol. III. By referring to the document, however, it will be seen that the charge is a false one. We did not abjure ‘churches,’ but a certain ‘transaction,’ ‘mistakes,’ errors of compromise, the dogma of the immortality of the soul, and ‘other things’ of a kindred nature. After giving six reasons for regarding our immersion by Mr. Walter Scott, in 1833, as ‘no better than a Jewish ablution,’ as Mr. A. Campbell styles an invalid immersion, we add, ‘these, we consider, are sufficient reasons why we should *abjure the whole transaction*’—a transaction between Mr. Scott and ourselves before we knew any thing at all about ‘Mr. Campbell and his associates,’ or their churches.

Again, the word abjuration occurs in the following connection—‘Had we been properly instructed, we should not now have had to make this confession and *abjuration of our mistakes.*’ In the October number of the British Harbinger for 1848, Mr. Wallis accuses us of especially ‘asserting that *the leading men of the Reformation held damnable heresy.*’ This is a perversion of our words. We said nothing about ‘the leading men of the Reformation;’ we wrote in general terms, our words being as applicable to the leading men of all denominations and to all who held the heresy, as to ourselves on the supposition of our having also once enter-

tained it. Our words are, ‘We do not remember that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven, or hell at the instant of death; if we have, so much the worse: *no man* can hold this dogma, and acceptably believe the Gospel of the kingdom of God and his Christ: *we abjure* it as a ‘damnable heresy.’ In the next paragraph we say, ‘there may be other things—errors—which have escaped our recollection; whatever they be &c., *we abjure them all.*’ Then, referring to the treaty of peace and amity between Mr. Campbell and ourselves at Paineville in 1838, in which *so long as we were not misrepresented* we consented to hold certain *inferences* from a great truth in abeyance, because of the prejudices the publication of them was supposed to create against what we then all considered ‘the Ancient Gospel’—referring to this, we say, ‘We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; *we abjure all errors of this kind, &c.*’ Then lastly, we finish our ‘Confession and Abjuration’ of the things confessed by saying, ‘Had our opponents let us alone, &c., we might have been teaching the same fables: which, however, would have deprived us of the pleasure of confessing our *errors and mistakes*, and of publicly *renouncing and bidding them adieu.*’

Upon the last citation, it is probable, Mr. Wallis founds his charge against us of ‘publicly abjuring all the churches of the Reformation in the United States.’ But it is obvious that the utmost he can make out of it is a renouncing and bidding of our opponents adieu. The grammatical construction of the text, however, will not even admit of this. The public renunciation and adieu is the ‘errors and mistakes’ confessed; for these, and not ‘them and their leaders,’ are the antecedent to ‘them.’ Our ‘pleasure’ consists in renouncing and bidding our errors and mistakes adieu; our sorrow, in having to turn from men who, like Messrs. Campbell and Wallis and their associates, prefer darkness to light, and will not come to the light lest it should be discovered that their deeds are not wrought in God. But we have not altogether turned from and renounced them even yet. Our duty is to endeavor to

open their blind eyes that they may see the truth of the gospel of the kingdom; at all events so to deal with them that by enlightening the people their power and influence for evil may be restrained, if not entirely destroyed.

The impression made upon many minds by Mr. Wallis' illiterate construction of our 'Confession and Abjuration,' was that we had renounced christianity itself. So far did he carry his underhand machinations in relation to this document, which some evil genius then in this city, we have reason to believe, sent over to him for machiavelian purposes, that he had a number of copies printed and circulated among his co-religionists to prejudice their minds against us. He did not send us a copy or inform us of what he had done. The first we knew of it was by a friend in Glasgow who had received one, handing it to us at the epoch of the convention there—of which more hereafter—and archly inquiring if we knew any thing about such a document as that? We recognized it at once as a reprint of our 'Confession and Abjuration.' But the iniquity of the thing was in the publication of this apart from our 'Declaration,' which we intended should always accompany the 'Confession and Abjuration.' Had this been done, no one could have come to the conclusion that we had renounced the gospel. But this candid proceeding would not have subserved Mr. Wallis and his associates' crooked policy! We will do him the justice, however, to state that on the question being put to him by the Secretary of the Glasgow Co-operation meeting—who has since obeyed the gospel of the kingdom—why he did not reprint the 'Declaration' of the things Dr. Thomas now believes and teaches as well as the 'Confession and Abjuration?' he replied, that 'he had not got it.' This, however, could only be true in part. He could not have reprinted the last page of the 'Confession and Abjuration,' without also possessing nearly a whole page of the 'Declaration,' because these two pages are upon the same leaf. He possessed enough of the 'Declaration' to convict him of injustice in publishing our 'Abjuration' by itself. The first paragraph of the 'Declaration' connects it inseparably with the 'Confession and Abjuration' in these words: 'Having presented

the reader with our confession and abjuration of errors, the fitness of things requires, that we should declare to him what we believe the Holy Scriptures teach in lieu thereof.' Here the necessity is expressed that he who reads our abjuration should also be acquainted with the position we now occupy. If Mr. Wallis could not do this for want of the whole article, he had no right to publish the abjuration at all. But then he could have made no capital out of a reprint. The articles would have spoken for themselves, and shown that if the Campbellite faith were rejected as imperfect and unscriptural, we did not therefore abjure 'the truth as it is in Jesus.' He might have delayed the publication till he had procured the entire 'Declaration;' but instead of that he hurried out a partial statement of our case, which from ignorance or malice he misconstrued, and in so doing made himself a false accuser.

Mr. Wallis also affirms in the above notice that Dr. Thomas renounced 'what he taught whilst amongst them—the Reformers—as being altogether erroneous.' This is not true; for while among them we taught what we still teach concerning the 'covenant of promise' made with Abraham and David concerning the Land of Promise, and David's throne. We also taught that Jesus is the Christ foretold by Moses and the prophets, and that there is repentance and remission of sins through his name alone. Mr. Wallis knew this, yet dared to affirm that we had renounced what we had taught as 'altogether' erroneous. If he had said some things we had taught he would have stated the truth; but to say 'what' without limitation or qualification, or rather made universal by 'altogether,' gives his assertion the character of an untruth. The notice is evidently one designed to forestall public opinion, and at the same time to give vent to some of his spleen against the Second Adventists in Nottingham, who at the time were a kind of thorn in his side, by identifying them with an individual he was endeavoring to render obnoxious to his own party and the public. In thrusting at them he was classing us with an antagonist party; for between the 'Millerites' of 1843, and the 'Campbellites,' there are no more dealings than between the Jews and the Samaritans.

tans. This, doubtless, he thought an effectual means of placing the reformers in opposition to us in England; but he was taken in his own craftiness, and utterly failed in all his devices. The animus of the notice is manifest from his concluding inquiry. 'Now we ask,' says he, 'as none of our brethren emigrating to America are received into the churches there without a well attested recommendation from brethren in this country, ought not the same principle to be adopted in reference to all parties coming from America to this country?' The 'all parties' was aimed at us. But we had 'well-attested recommendation from brethren' in fellowship with himself and those he calls his brethren in America, one of whom he styles 'our much esteemed brother' in a letter to us dated July 5, 1848. We sent one to him, another to Mr. Hine, and delivered one to Mr. Black in London, from another much esteemed brother; and had other recommendations from 'brethren' to 'brethren' in our *portfeuille* which we made no use of, having discovered how little practical utility they were of in securing the co-operation, good will, or even common courtesy of those to whom such epistles were addressed.

On our arrival in London we forwarded the letters of personal introduction to Messrs. Wallis and Hine we had received from one who had been a member of their church, and was then a member in the Campbellite body assembling at 80, Green street, New York. The latter gentleman, whose maxim in grinding the face of the poor in his employ, is, that 'religion has nothing to do with business,' or with courtesy either, he might have added, took no further notice of the letter addressed to him, than to join Mr. Wallis in subscribing his name to an epistle purporting to emanate from the church in which that body is represented as declining to have any thing to do with us. These letters have already been published in the Herald p. 58, Vol. IV., and need not therefore to be re-inserted here. We learned while in England that the Campbellite church in Nottingham is most unhappily situated. The members are for the most part poor, and dependant upon Messrs. Hines and Wallis for their daily bread, being to a considerable extent in their employ. It is

well-known in Nottingham that very great dissatisfaction prevails among them at the way things are managed and conducted in their church. Mr. Hine is 'the divinity that shapes their ends,' while Mr. Wallis executes his will. Both these men are reputed rich, and notwithstanding their much ado about primitive christianity, they are no exceptions to the question of the apostle James, 'Do not rich men oppress you?' Messrs. Hine & Wallis are their masters, and the relation between master and man in the manufacturing towns in England, is well known to be the dependence of helpless poverty upon purse-proud and hard-hearted luxury. With those who understand the nature of things in the Barker Gate Congregation, a decree in its name is well known to be the will and pleasure of Jonathan Hine and James Wallis. Other men sign the decrees for lack of independence, and not because they enter heartily into the letter and spirit of the allocution. Illustrative of this we may refer to the alleged letter of the Barker Gate church addressed to us in reply to our introductory letter to him, which church-letter he calls *his* in two places of the same epistle to us. The reader has seen the pretended church-letter on page 58, referred to above. It is signed by six persons in behalf of the body; and is dated July 5, 1848. Now, if he turn to page 64 of the same volume, he will find that Mr. Wallis, speaking of said letter under date of July 26th, says, 'your reply to *mine of the 5th*;' and again, 'I waited for an answer to *mine of the 5th instant*.' There was no letter of the 5th July but the church-letter, which was in Mr. Wallis' handwriting. His claiming this letter as his divulges the secret that the church is nothing but a convenience, and used by Mr. W. and his adviser as their policy may require. They made their co-signers believe and do what they pleased contrary to the inclination of some of them. There were only 40 members including themselves out of upwards of a hundred present at the adoption of the letter as the letter of the church; and although they are made to say that it would be 'inexpedient and improper on our part, either to invite you to Nottingham, or in any way to lend you our influence in furthering the object of your visit to this country,' one of the signers told

us with his own lips that the declaration was not in accordance with his disposition or wishes. That this was the reality, he evinced by lending us all his influence among his brethren and others in furthering the object of our visit to England, in coming to hear us, bringing all he could, and testifying to the truth of what we taught. Why then did he sign? Because he lacked independence, and feared the consequences of refusal. When we spoke at the Nottingham Assembly Room the congregation at Barker Gate was notably diminished, thereby indicating that the policy of Messrs. Hine and Wallis, though submitted to, did not comport with their better judgment in the case.

Providence does all things well. The Campbellite leaders in Britain are the enemies of God's truth, even as they are in this country. They err probably through ignorance, and therefore some day or other may obtain mercy, but while they continue in hostility they also cause the people to err in all sincerity of mind. Sincere ignorance, however, will not justify them unto life. The Second Adventists in Nottingham differed from Wallis' party in being friendly to the truth. Even as we found them, they were more enlightened than the pure Campbellites. But though more enlightened they were ignorant of the truth, as they have since confessed. They were disposed to hear. They had heard Mr. A. Campbell and were satisfied that little as they might know aright, he understood less of the "sure word of prophecy" than they. After hearing him, they concluded that his repudiation and proscription of a person and the doctrine he taught, though countersigned by Messrs. Hine & Wallis and their party, were no guarantee of the heresy of the proscribed. They wished to hear us also, and had no mind to be balked in their wishes by Mr. Wallis' illiberality. When we review the past, we rejoice that providence opened this door for utterance, and closed that of Barker Gate against us. An introduction to Nottingham in connexion with Mr. Wallis would probably have been fatal to our enterprise. Mr. Wallis' religious influence is nothing beyond the walls of Barker Gate; had we therefore been introduced to the public upon his platform, the probability is the townspeople would have disregarded the invitation to come and hear, under the impression that our expositions were only Wallisiana in a new dress. Mr. Campbell had good audiences there; it was not Mr. Wallis' influence, however, that procured them,

but a curiosity to see the man of whom they had heard so much. They heard, were satisfied, and disappointed. He philosophized, added nothing to what was already known; and therefore left no distinctive and permanent impression behind him. His visit to Britain dissolved the spell of his magic name, even in the estimation of many who esteemed him 'great' before.

(Continued in our next.)

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., March, 1851.

We invite the particular attention of our readers to the article headed "*What ought to be done at this Crisis.*" We printed several hundred copies of it for circulation in Britain, which were nearly all distributed gratuitously. It was suggested, however, when they were nearly all gone, that it would be better to charge something for them to make sure that they would be read, and not destroyed without a reading, which they might probably be if given away without money or price. The suggestion was a good one; for no one will pay for what he takes no interest in. If a man purchase he expects to get *something* for his money; and he reads to see if he has got the something, or spent his money for nought. We published with this article another, styled "*The Fierce Democracy and the Powers that be,*" showing the working of things in Europe, and the crisis to which they were tending. The two articles were upon one sheet; and adopting the hint, we employed a man at 37 cents a day to go into the stores in the principal streets of London to sell them at two cents a piece. He sold enough to pay his hire from day to day. In his rounds he went into a tailor's store in Cheapside to make sale of a copy. He recommended the knight of the needle to buy one on the ground of the information it would afford him in relation to the destiny of Europe as predicted in the prophets. "Oh," said he, "I care nothing about Europe or its destiny; it may sink into the abyss for what I care, so that I can sell my coats!" What can be done with such creatures, but to "let them alone." If a copy had been given him, he would probably have cut it up for a pattern. Yet this man is not alone in his stupidity and folly. He is only a specimen of his class—a bright ex-

sample of the swinish multitude; concerning which Jesus says, "throw not your pearls before swine; and give not things holy unto dogs." The masses of mankind have no souls for any thing above the objects of sense around them. They are "earthly and sensual," and devoted only to "the things seen and temporal," which are to them the chief good of their existence past, present, and to come. Such was this seller of coats, whose only sympathy with humanity according to his own avowal, found its focus in the pockets of his customers. So heart-hardening is trade when it monopolizes the souls of men.

The article was written at the request of the leading men of a Second Advent congregation, before which we had often lectured. They had become convinced that Millerism was not the true interpretation of the Advent. They came to see that the Twelve Tribes of Israel would be restored to Palestine, and become an united nation and one kingdom in the land under the Son of David and of God; and that all the gentile nations that survived his indignation, would be organized into a dominion or empire, and made subject to the Kingdom of Israel, as Hindostan, British America, and the Isles of the Sea, are subject to the kingdom of England, only under an infinitely superior constitution of things, civil, ecclesiastical, and spiritual. They confessed that as Millerites they knew nothing as they ought to know; and requested us to put them in the way of reading the Law and the Testimony intelligibly and profitably. We were to outline for them a course of study, and forward it to them in a letter. We proceeded to do this; but found the manuscript becoming too large and important for a private epistle. We resolved therefore to multiply copies by the press, and to make as extensive a distribution of them as our limited resources would allow. The publication cost us twenty dollars. It was broad cast upon the waters, the increase of which may appear after many days. We know of some cases in which it has put the reader in the way of understanding "the word of the Kingdom" by a systematic reading of the scriptures, through which they have become "obedient to the faith." We republish it in hope of its proving useful to many in this country, who honestly desire to know the truth, the whole truth, and nothing but "the truth as it is in Jesus."

About the middle of February we visited Charlottesville, Albemarle, Va., at the request of bro. A. B. Magruder, an intelligent and devoted fellow-soldier of the kingdom. We enjoyed his hospitality and agreeable society for about ten days; during which we had ample and frequent opportunity of exchanging views of the things of the kingdom, and the name of Jesus, which have become as practically interesting to him as to us. It was his anxiety that his fellow-townsmen should hear the things we had confessed that led us to Charlottesville. When men's hearts are opened by the Lord's truth, it opens their doors and their purses; and they use their means, their money, their tongues, and their influence, to bring the truth to the very door posts of their contemporaries. The truth is expansive in its effects upon the hearts of believers. They cannot shut it up, and hide it, as it were in a napkin. It must find vent in some way; so that if they cannot plead for it publicly, or being prophets at home are without honor, they will do the best they can in conversation to make it understood, they will spare no pains and expence within their ability to procure a public testimony in its behalf, and will leave no endeavour untried to collect the people together to hear the word explained for faith and practice. There is but one alternative for christian men, and that is, either to "go and preach the kingdom of God," or enable others to do it. There is no discharge from this duty and privilege, if they would be saved. If they are rich and endowed with the ability to preach, not simply to talk, but to preach the truth, they are themselves bound to go out and say, "come!" and to furnish others with the means of doing so likewise: if they cannot preach, they must contribute liberally to the diffusion of the truth; for they will find when they "appear at the judgment-seat of Christ," that he recognizes no drones, or misers, or close-fisted men, among the heirs of his kingdom. It is a flagrant absurdity to suppose, that such men can inherit God's kingdom, who during their life-time have done absolutely nothing according to their ability for the promotion of its truth. According to what a man sows so will he reap. If he sow parsimoniously, when he is able to sow liberally, his entrance into the kingdom is as certain as the passage of a camel through the eye of a needle, oppressed with a tower of merchandise upon its back.

We have heard those testify who have listened to him, that bro. M. is a good and

interesting advocate of the kingdom; yet, being at home, he is not appreciated as he deserves in Charlottesville. If the people there only knew the day of their visitation, they would insist upon his granting them a portion of his labors of love instead of bestowing them all upon extrarbal populations. But so it is, the Great Teacher himself was not appreciated where he was most familiarly known. They were acquainted with him as a neighbour, whom they had seen working at the carpenter's shop, sawing and planing boards. What "honor" would they give to Jesus, a poor journeyman carpenter of Nazareth, when he should presume to rebuke the rulers of the synagogue, and to instruct the people? Literally none; and none they gave him, for "they were offended at him." They were astonished at his doctrine and mighty works, but being a prophet in his own country and town, they gave him no honor or respect; thereby evincing that too much familiarity between the preceptor and the taught is not conducive to the interests of the truth.

Under the circumstances of the case it was deemed fit that we should be the mouth-piece of the occasion, while he should procure accommodation and get the people together. Application was made for the use of the Baptist meeting house, which it was supposed would be granted for their convenience; but a majority of one thought it inexpedient, so that sittings for the public had to be sought elsewhere. They were found at the Lyceum Hall, which was politely opened to the inhabitants by the society for a course of lectures on the things noted in the scriptures of truth. Accommodation being thus happily provided the following notice appeared in the town's newspaper:

DR. THOMAS' LECTURES.

"Dr. John Thomas will deliver a course of Lectures, by request, at the Lyceum Hall in Charlottesville, commencing on Thursday evening, 13th inst. at 7 o'clock. The public is invited to attend.

"The design, as well as the direct tendency of these lectures is to awaken a deep interest in the extraordinary revelations of the Bible, when interpreted with reference to the prophetic future and the signs of the times, as exhibited in the remarkable events now transpiring on the ancient theatre of the Western Roman Empire—the old continental dynasties tottering to their destined fall—the precarious Papacy—the rapid decay of the Turkish Power—the Colossal Empire of Russia—the rising prominence of the

Jews, &c. These, the Lecturer regards as strikingly illustrative of the prophecies and as introductory to the birth of a *New Age* in the world's history, and the establishment of that kingdom and dominion over the Nations, which is expressly foretold in Daniel, 7th chapter; Revelation, 20th and 21st chapters, and elsewhere in the Holy Scriptures."

Bro. Magruder spared no trouble in getting his fellow-citizens together; nor was he unsuccessful. The difficulty was to find sittings for them. Many had to stand, and more to go away for want of room to receive them. We spoke seven times to attentive and intelligent audiences; and understand that the gospel of the kingdom is more favorably regarded at Charlottesville than hitherto. We trust the impression will be permanent.

A correspondence was opened with one of the Professors of the University, to ascertain whether its chapel would be granted for one or more lectures on the kingdom. But though the Professor would have no objection on his part, yet it was his opinion that an application for it would not be successful. It appears that the established religion of the University of Virginia is Quadrangular Orthodoxy, styled "*the Four Orthodox Denominations*," to wit: Episcopalianism, Presbyterianism, Baptistism, and Methodism. The standard by which these hostile and contradictory systems are decreed to be the true faith at the University, is numerical. There are more people in Virginia belonging to these four sects than to the Jews, Papists, Universalists, Quakers, Campbellites, and advocates of the gospel of the kingdom; therefore it is supposed to be the interest of the University to establish them in paramount and exclusive possession of its spiritualities. But such favoritism is a violation of the letter and spirit of the Constitution of Virginia, and of the United States. These symbols give no preference to one or to four sects over the others. The faculty, therefore, has no right to enthrone exclusiveness in the University chapel pulpit under any name or pretence whatever. A Jew has as constitutional a right to preach there as any sectarian theologian the sun ever shone upon. If he preach not according to the law and the testimony, let his error be combated with reason and scripture; and not by a decree forbidding him to speak within its walls. There ought to be no chaplain at the University at all; but rather let the preachers of the town "take turn and turn about;" and if any

stranger visit it, let those who can be heard at any time give place, and let him deliver what he has to say, leaving the hearers to judge according to the written word. In this way equality would be maintained, and the *principle* of a State Religion excluded from the University, which belongs to all the citizens of the Commonwealth, and not to sects be their systems true or false.

It having got wind, however, among the students that the Faculty were opposed to our speaking in the University chapel because we were regarded as a heretic, a meeting was convened of the members of the Jefferson Society to consider the propriety of offering us the use of their Hall, over which, it was supposed, the Faculty had no control. This, however, had to be tested. The case was stated and considered; and a resolution passed to the effect, that *if we applied* for the use of the Hall of the Jefferson Society of the University of Virginia to lecture in, it should be granted. One of the Society was deputed to make this resolution known to us. Thanking them for their liberality, we replied, that we did not wish to assume an attitude of opposition to the Faculty and appear to be determined to speak in the University at all events; we could not therefore apply for the Hall: but that if the Society were to pass a resolution inviting us to lecture there, we would make an appointment with pleasure. Another meeting was accordingly convened, and our reply reported. Having been duly considered, a second resolution was passed, and forwarded to us in the following note:

"DR. THOMAS:

Dear Sir—In obedience to the commands of the Jefferson Society, I am requested to tender you the use of our Hall, if you should desire to deliver any sermons whilst you remain in our vicinity.

I am, dear sir, your ob't. serv't.,

T. A. T. REILEY, *Pres. of Jeff. Soc.*"

To this polite invitation we returned the following

REPLY.

Charlottesville, Feb. 19, 1851.

DEAR SIR:

In reply to yours in which the Jefferson Society of the University of Virginia "tenders" me the use of its Hall whilst I may remain in this vicinity, I would say that I shall feel pleasure in accepting your liberal offer, and delivering an address there to-morrow evening (Thursday) at half past 7, or thereabout. It is an honorable and praiseworthy disposition to be

willing to "prove all things and to hold fast that which is good." That this may be always our volition is the hope of

Dear Sir, yours in the liberty
and fraternity of truth,
JOHN THOMAS.

Mr. T. A. T. REILEY, *Pres. of Jeff. Soc.*

The President of the University had been consulted by some of the students before the first resolution was passed, in the hope of obtaining his sanction to the step they were about to take. But he expressed himself as quite opposed to our coming into such orthodox precincts. He said it was irregular, and objected to us in particular on account of heresy. But the students were not to be turned from their purpose, and the resolution was passed. Upon further reflection, however, his Excellency concluded that it would be most expedient to be in harmony with the wishes of the students, and signified his assent to the invitation they were about to give.

Although quite indisposed and suffering from a varicose and painful condition of the right leg, we arrived at the University about the time appointed, through the kindness of a reformer, who furnished us with a hack. It gives us pleasure to be able to state that long cherished prejudice is waning from the minds of some of Mr. Campbell's party in Charlottesville. Several we are told came to hear us and were led to entertain more favorable opinions than before. For ourselves we are satisfied that if the party in general could be induced to break the fetters the hirelings have bound them with, and to hear and judge for themselves, we should have the faith, and co-operation of all the honest and good hearts among them. They cannot gainsay the things we advocate if they admit the law and the testimony as the ultimate appeal.

We found the Jefferson Society Hall filled with students to overflowing. The attention they gave was respectful and such as indicated an interest in the subject discussed. We spoke to them about an hour and a half, during which the gospel of the kingdom was published for the first time within the walls of the University of Virginia. On Saturday morning we returned to Richmond, leaving bro. M. to conclude the week by a lecture at night in the Lyceum Hall.

We expect to be at Free Union, Albemarle county, on the third Lord's Day in April, and on the Friday and Saturday before.

The political aspect of affairs in the prophetic world is becoming more and more threatening every day. By the prophetic world, we mean, that civil and ecclesiastical constitution of things which obtains upon the area of the Roman Empire, old and new; whose revolutions and final destiny are noted in the scriptures of truth. The German and Italian questions, created by the revolutions of 1848; the Eastern question, and the French presidential election of 1852, are all questions pregnant with trouble for Europe and the East. Austria, the Sultan, and the Pope are destined by their crooked policy to embroil the world. These are the three Demons (*daimoniol*) whose "unclean spirits like frogs" are to go forth to the kings of the earth, and of the whole empire, to stir them up to war by their accursed diplomacy. Austria has been in time past, and is now performing her mission faithfully at the Dresden conference. She carries things there with a high hand, and strengthened for a time by Russia, forgets herself. She grasps at dominion from the Baltic to the Mediterranean, and by her ambition stirs up the French to jealousy.

The parcelling out of Britain into papal bishopricks has excited the church-clergy and a portion of the people to great wrath. This papalizing the English territory is styled "papal aggression." It is the working of the unclean spirit of the False Prophet in England. It has already produced a political effect. It has broken up the Russell Administration which has held office for so many years. Lord John Russell took his stand against "papal aggression," by which he lost the support of the Catholic liberals, who conjoining with the anti-Free-Traders, have formed a majority against the ministry and necessitates his lordship's resignation. A new administration with a new policy may set the world on fire. Lord John and his colleagues are not the men for the coming crisis; therefore providence has set them aside to make room for sifter tools. The position of their successors will be extremely difficult. How they will extricate themselves remains to be seen. This is certain, however, that no present good can result from a policy which makes "the times," and which originates in papal, tory, and clerical antagonisms. If Britain were one of the Ten Horns of the Beast, the attempt to papalize its territory by the Pope would not have caused such ministerial hostility, and such an outcry in all the land.

The Sultan is preparing trouble for

himself by his jealousy of Egypt. The latter is increasing its military and naval forces in spite of remonstrances from Constantinople. War seems imminent. Should it break out, the Turkish empire will be the sufferer, and the Land of Israel come into view. Great has been the cry of "peace and safety" among the visionary for the last two or three years. But peace and safety to the world there is none, but destruction, sudden destruction, and that without remedy, at the doors. Peace is not God's order of the day. The sword must be unsheathed. The Austrian empire must be destroyed; the Roman False Prophet must be uncrowned; the Turkish dominion must be dried up; Russia must reconstitute the Dragon empire of the East and West; Egypt and Persia must be subjected to the Autocrat; Jerusalem must fall before him; and he and his hosts must also fall upon the mountains of Israel, smitten by the Stone, which shall grind him to powder—all these things must come to pass ere all nations shall be blessed in Abraham and his seed in the Age to Come.

To this date, March 15th, we have received names for a little over 100 copies of *Elpis Israel*. We trust that the believers in Israel's Hope will stir themselves, as we mean to do when the season for travel arrives, to obtain subscribers. Some friends have subscribed for extra copies which they will sell to the rich, and make presents to their friends who are too poor to purchase. One brother has procured upwards of thirty names. Who will do likewise?

EFFECTS

OF THE FIRST TRUMPET.

In 395 Alaric and his Goths, &c., invaded Macedonia, sparing neither cities nor men. From thence he went into Thessaly, and having seized upon the Straits of Thermopylae, he marched into Achaia, destroying all the cities, except Thebes and Athens. From thence he invaded Peloponnesus, and laid waste Corinth, Argos, and Sparta. From thence he marched into Epirus, which he ravaged in like manner. The next year he returned to Achaia, plundering and setting their towns on fire for full four years together.

Passing through Dalmatia and Pannonia, he spread his desolations far and wide. JEROM, who lived in these days, thus laments the miseries of the suffering empire:

"My soul," says he, "is astonished at the recollection of the ruins of our times. For more than these twenty years, what quantities of Roman blood have been daily shed *between Constantinople and the Alps!* Scythia, Thrace, Macedonia, Dardania, Dacia, Thessalonica, Achaia, Epirus, Dalmatia, every part of Pannonia:—all these have been laid waste by the *Goths, Sarmatians, Quadi, Alans, Huns, Vandals, and Marcomanni*. What numbers of matrons, what numbers of virgins have been made the sport of these beasts. The bishops, the priests, the clergy of all degrees, have been taken and slain.—Churches are demolished! Horses are stabled at the Altars of Christ. The remains of the martyrs are dug up. In all places are lamentations and groanings. Every where is the image of death! The Roman World is fallen! What courage is there now, do you think, among the Corinthians, the Athenians, the Lacedaemonians, the Arcadians, over whom these Barbarians now triumph?" Jerom Epist. ad Heliodor. Tom. 1. fol. 18.

In 401 Alaric prevailed so much in Italy, that almost all men were obliged to leave their habitations. In 410, Alaric took Rome, plundered and set it on fire and destroyed the idols of the city, in which they were assisted by a thunder-storm, which broke in pieces the images which were worshiped there. Orosius lib. 2, c. 19, p. 164, and lib. 7, c. 39, p. 222.

APOSTOLIC BISHOPS!

Within the last three years the arch-episcopal head of the English Church has died, and left behind him a fortune of £100,000, which he has bequeathed to his rich relatives, and not a penny to the poor! The 25 State Bishops of England divide among them annually, as shown by a late Parliamentary return, the sum of £180,000 sterling! The sums they leave behind them at their deaths are enormous. From another Parliamentary return it is proved, as stated in the House of Commons, that 11 Irish State Bishops left behind them amassed wealth to the amount of £1,875,000, accumulated within a period of from 40 to 50 years. The following is the list extracted from the Parliamentary return:—Probates of wills of Irish Bishops:—Stopford, Bp. of Cork, £25,000; Percy, Bp. of Dromore, £10,000; Cleaver, Bp. of Ferns, £50,000; Bernard, Bp. of Limerick, £60,000; Knox, Bp. of Killaloe, £100,000; Fowler, Bp. of Dublin, £150,000; Beresford, Bp. of Tuam, £250,000; Hawkins, Bp. of Raphoe,

£250,000; Stuart, Bp. of Armagh, £300,000; Porter, Bp. of Clogher, £250,000; Agar, Bp. of Cashel, £400,000; making a total of £1,875,000. Such are the men who claim to be the successors in word and practice of the apostles, who said that "silver and gold they had none;" and who were commanded by their Lord to take neither scrip nor purse, nor two coats apiece! Blind indeed must be the man who believes that Bishops of this stamp have aught to do with the kingdom of God or his Christ. It is literally blaspheming his worthy name, and bringing christianity into contempt to recount their names in the same category. Ravening wolves in the garb of sheep is their true and scriptural designation. Mammon is their god, and their lusts the rule by which they serve him. Only think of such men consecrating patches of ground for the dead, and imparting the Holy Spirit by the imposition of their soft and lily hands! Popular ignorance of God's word is their strength. Let this be dispelled and they will appear in their true light—"deceiving and deceived."

THE BISHOP OF LONDON.

Dr. Bloomfield, Bishop of London, in his sermon on the vicarious suffering of Christ, British Pulpit, p. 311, says, "I am compelled to acknowledge with shame and confusion of face, that my sins are more in number than the hairs of my head." There is no doubt infinitely more truth in this confession than in the gospel the Bishop preaches. He declares that he is over head in sin! We don't wonder then that Satan made him Bishop of London; for a man who is covered with shame, and bowed down with sins more numerous than the hairs of his head, is a most fit and proper person to oversee the workers of iniquity which darken the society of the great metropolis in all the walks of life. They will hardly elude his vigilance, his right reverence himself being so great an adept in sin!

EDUCATION.—Education is a companion which no misfortune can depress—no crime destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad, an introduction—in solitude, a solace—in society, an ornament. It shortens vice—it guides virtue—it gives at once grace and government to genius. Without it what is man? A splendid slave! a reasoning savage!—vacillating between the dignity and intelligence derived from God, and the degradation of brute passion.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"Earnestly contend for the Faith, which was once delivered to the Saints."--Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 4.

From Elpis Israel.

THE "THREE UNCLEAN SPIRITS LIKE FROGS."

But the mighty earthquake having commenced in 1848, and the democracy which caused it having been repressed to a considerable extent, what agency remains, as revealed in the scriptures of truth, by which is to be brought about the wonderful consummation we have been considering? The answer to this question is contained in the following words: "I saw," says the apostle, "three unclean spirits like Frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons (*aimonon*) bringing to pass remarkable events (*poiounta semeia*) and they go forth to the kings of the earth, and of the whole habitable (*oikoumenes holes*) to assemble them to the war (*eis polemon*) of that great day of God the Almighty. And he gathered them together into a place called in the Hebrew tongue, Armageddon.*" In this passage we have to consider the "three unclean spirits like frogs," the three mouths out of which they proceed, the parties to whom they go forth, and the fruit of their mission. There are three spirits, and three mouths, that is, one spirit proceeding out of each mouth; but as they are all three like frogs and unclean, though proceeding from three different mouths, they are in nature, origin, and tendency, the same. They are called "the spirits of demons," not because of their uncleanness, or wickedness; but because the mouths from which they issue are the demons, or chiefs, of the dominions represented by the dragon, the beast, and the false prophet. Now the throne of the dragon is *Constantinople*; that of the two-horned beast, *Vizna*; and that

of the image of the beast, *Rome*. The thrones being in these cities, it follows that the demon of the dragon is the Sultan; the demon of the two-horned beast, the emperor of Austria; and the demon of the image, the false prophet himself. It is worthy of observation here, that the text says, "out of the mouth of the false prophet," and not "out of the mouth of the image of the beast." In the beginning of the chapter, while the first vial is supposed to be pouring out, the papal Jupiter is styled the beast's image; but in the thirteenth verse of the same chapter, while the spirits are at work, he is termed the false prophet; and in verse twenty of chapter nineteen also, where it speaks of his perdition. This change of style is by no means accidental. If the reader take a view of the papal dominion at the close of the last century; then view it as it is now, and compare the views together; he will doubtless come to the conclusion, that the pope is no longer the image of the imperial head of the beast. He has no dominion really, for it is so far consumed, that what remains is of little, or no account. He has good will enough to make terrible examples of the democrats who caused his flight from Rome; but he cannot carry it into effect, because the French will not permit him. He is a fugitive in exile, and though pressed to return to Rome, he is afraid to go. He is then no longer imperial, and consequently, has fallen from his lionism, and become a simple prophet.

Protestant and papal scribes are in the habit of applying the epithet "false prophet" to Mohammed, and therefore do not perceive its applicability to the Roman bishop. But neither Mohammed, nor his successors, are termed the "false prophet" in the apocalypse. The Arabian was false enough doubtless; but he was a far more respectable character than any pope that has ever reigned; and were I to

* Rev. xvi. 13—16.

choose between the two superstitions, I would rather be a Moslem than a papist. It was the glory of Mohammed to destroy idolatry; it is the infamy of the popes to be the high priests of the "queen of heaven." The Saracens were God's locusts to torment, and the Ottomans, God's cavalry to slay with political death, the catholic image-worshippers of the Asiatic third part of the Roman dragon. Mohammed was the star; and his successors, the "commanders of the faithful," the "angels of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."* These names in English signify *destroyer*, which is indicative of the mission of those who marshalled themselves under the standard of the Arabian. The epithet "false prophet" is singularly applicable to the Roman bishop. It is a part of his function to preach or prophesy; that is, to "speak unto men to edification, and exhortation, and comfort."† From him these blessings are supposed to flow to all "his children." Aaron was given to Moses to be his prophet because he could speak well. As Aaron, then, was speaker, mouth, or prophet, to Moses; so the pope is now mouth, or prophet, or speaker, of the papacy, and no more. He is virtually stripped of his dominions; he can prophesy, but his rule is a thing of name, and not a fact. A false prophet is he: truthless as Satan; sporting himself with his own deceivings, and thereby provoking a speedy fate, which is "capture and destruction."

But, before he and the two-horned beast before whom he is now working, perish in the fiery European lake they are blowing into a flame, they must fulfil the mission to which they are appointed under the sixth and seventh vials. The Sultan, the pope, and the emperor, are the demons of the crisis, and the mouths, or speakers of the systems to which they belong. Forth from them are to proceed such measures of policy as will produce a general war. These political measures are symbolized as "unclean spirits." They are "*spirits*," or influences, exerted through the policy of the three governments; and "*unclean*," because nothing clean can proceed out of such mouths. Rome, Vienna, and Constantinople, are so many centres of intrigue, whence proceeds the evil that is to ruin the beast. I say Rome, which, however, is not strictly correct. It should be, wherever the false prophet is for the time being, whether at Gaeta, or at Portici. Then from Vienna,

Constantinople, and the locality of the false prophet are to go forth to "the kings of the earth," and to "the kings of the whole habitable," the results of these intrigues, which will stir up all their propensities to war. The "kings of the earth," are here distinguished from the "kings of the habitable." The former are the kings of Germany and Russia, &c.; while the latter are the kings of Roman Europe, such as of Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece. They are all to be involved in war by the "unclean spirits" of the three demons, whose policy will bring about results that will ruin themselves, and astonish the world.

But why are these three political influences likened to frogs? "I saw," says the apostle, "three unclean spirits like frogs come out of these mouths." The interpretation, I conceive, is this. The frogs are *the heraldic symbol of a power*, which at the prophetic crisis is to be the proximate cause of the several policies which characterize the demon-mouths. That is to say, if this frog-power had not struck out a new course of operation which deranged every thing, there would have been no ground for the Sultan, the Emperor, and the Pope, to change their policy, and all things would have gone on as usual. The frogs, therefore, and "the spirits," stand related to each other as cause and effect, the demons being only the media through which the frog-power brings about the destruction of the two-horned beast and the false prophet; and at the same time brings upon the arena a power which is to unjewel the horns, repress the frog-power itself, and build up the image of Nebuchadnezzar, preparatory to its being shivered to pieces on the mountains of Israel. In other words, the scenery of the thirteenth and fourteenth verses of this chapter is a symbolical representation of the working of things, when "the judgment sits, and they shall take away his dominion to consume and to destroy it to the end."* Who "they" are to whom the work of destruction is committed is obvious from the twenty-second verse, where it is written, "judgment was given to the saints," that is, of the Median class, who do their work previously to "the people of the saints," or saints of the holy city, assuming the ruling-judgment "under the whole heaven."

Now, from the evidence I am about to adduce, I think, I shall be able to convince the reader, that "the Frogs" are the symbol of the French democracy, the old enemy of the Beasts and their Image.

* Rev. ix. 1, 11.

† Cor. xiv. 3.

* Dan. vii. 26.

The testimony to establish this is as follows :

1. Montfaucon, in his *Monumens de la Monarchie Francaise*, p. 4, plate vi., gives a Frog as one of the monuments of the French king, Childeric; thus writing respecting it, "3. Another medal representing a frog, which was also an Egyptian symbol." This was found A. D. 1623, at St. Brice, near Tournay, with other things belonging to Childeric. He reigned A. D. 456. That is, before the Franks acknowledged the Roman Bishop.



Medal of a Frog found in the tomb of Childeric I.

2. In the "Monde Primitif, compare avec le Monde Moderne," par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181, "Nous venous de voir que les Armoiries de la Guyenne sont un leopard, celles des Celts (surtout les Beligiques) etoient un lion, et celles des Francs un crapaud. Le crapaud designe les marais dont sortirent les Francs." And again, on p. 195, "La Cosmographie de Munster (l. ii.) nous a transmis un fait tres remarquable dans ce genre. Marcomir, Roi des Francs, ayant penetre de la Westphalie dans le Tongre, vit en songe une figure a trois tetes, l' une de lion, l'autre d'aigle, la troisieme de crapaud. Il consulta la dessus, ajoute on, un celebre druide de la contree, appele Al Runus; et celuici l'assura que cette figure designoit les trois puissances qui auroient regne successivemens sur les Gauls; les Celts dont le symbole etoit le lion, les Romains designes par l'aigle, et les Francs par le crapaud, a cause de leur marais."*

3. In the sixth century, xlvi. of the prophecies of Nostra Damus (p. 251) translated by Garencieres of London, 1672, occur the following lines :

Unjuste sera un exil envoye
Par pestilence aux confins de non seigle;
Response au rouge le fera desvoye,
Roi retirant a la Rane et a l'aigle.

* The following translation will serve for those who do not understand French. In M. Court de Gebelin's work, styled "The Primitive World compared with the Modern

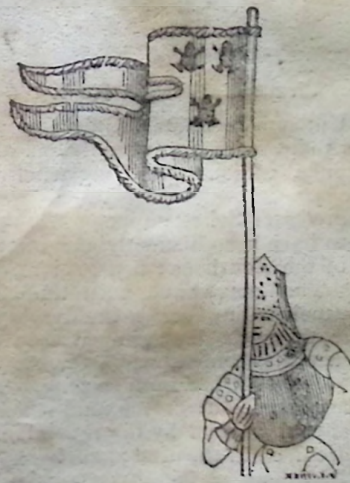
On which, Garencieres observes: "by the eagle he meaneth the emperor; and by the frog, the king of France; for, before he took the fleur de luce, the French bore three frogs."

4. In Pynson's edition of Fabyan's Chronicle, at the beginning of the account of Pharamond (the first king of the Franks who reigned at Treves about A. D. 420) there is a shield of arms bearing three frogs, (p. 37, Ellis' edit.); with the words beneath,



This is the Olde Armyes of France.

The banner underneath, having upon it the three frogs, is from ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there after his conversion to Romanism.



The Banner of Clovis.

World," he says, "The armorial bearings of Guyenno are a leopard; those of the Celts—especially of the Belgians—are a lion; and of the French a frog. The Frog represents the marshes whence the French originated." And again, "The Cosmography of Munster has transmitted to us a very remarkable fact of this kind. Marcomir, king of the French, having penetrated from Westphalia into

The next engraving is from the Franciscan church at Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield three fleur de lis and three frogs, with the words underneath, "*Clodoveus der i Christenlich kunig von Frankreich;*" that is, Clovis the first christian king of France.



Armorial Shield of Clovis.

1. Uptonus de Militari Officio, p. 155, states that three frogs were the old arms of France, without specifying what race of kings.

2. Professor Schott supposes the three frogs to have been distinctly the original arms of the Bourbons; *bourbe* signifying mud. This may have been the case. When their family became the dynasty of France, they probably assumed the frogs as their arms, being kings of the Franks, whose symbol it had been so long. The Bourbons arose out of the mud which is natural to frogs, and by the revolution of 1848 are deep in the mud again!

3. Typticus, p. 75, gives as the de-

Tongres, saw in a dream a figure with three heads, the one of a lion, the other of an eagle, and the third of a frog. He consulted there, it is added, a celebrated druid of the country, named Al Ranus; who assured him that this figure represented the three powers which had reigned successively over the Gauls; the Celts whose symbol was the lion; the Romans designated by the eagle, and the Franks by the frog, because of their marshes."

vice on a coin of Louis VI., the last French king before Hugh Capet, the first of the Bourbons, a frog with the inscription *Mihi terra lacusque*, land and water are mine, *i. e. I am amphibious.*

4. In the "Encyclopædia Metropolitana," on Heraldry, it is stated that "Paulus Emilius blazons the arms of France, argent three diadems gules;" others say, they bear three toads, sable in a field vert (ap. Gwillim, c. 1.) which, if ever they did, it must have been before the existence of the present rules."

Such is the testimony I have to offer in the case before us. The conviction produced on my mind is, that the *Frogs in the prophecy are the symbol of the French democratic power.* It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy, lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A. D. 420, the frogs without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I. there is no lily, but the frog only. It would therefore seem from this, that the lilies were not the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleur de lis*, the ruling dynasty. Now, if the apostle had said, "I saw three unclean spirits like lilies come out of the Mouths," he would have intimated by such a signification that the French Bourbons were the cause of the "unclean spirits" issuing forth from the sultan, the emperor, and the Roman prophet. But he does not say this; he says they were like frogs. The truth, then, is obvious. In A. D. 96, when John was an exile in Patmos, the Franks were savages in an untamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him, that this people would play a conspicuous part in the affairs of nations; and, foreseeing by what symbol they would represent themselves, he symbolized their nation by it, and styled them "*Frogs.*" He informed him, that under the sixth vial their influence would be remarkably apparent. That the Frog-nation would have much to do with the dragon, beast, and false prophet; in fact, that so intimate and direct would their dealing be with them, that its effect would be perceived in the warlike tendency and in-

fluence of the measures proceeding from the sultan, the emperor, and the pope; who, being so completely entangled in the complications created by the policy of the Frog-power, would in their endeavours to extricate themselves, involve the whole habitable in war, which would end in the destruction of the two-horned beast, and the false prophet, and in the subjugation of the surviving horns to a new Imperial dominion for a time.

(Concluded in our next)

“THE GATHERING STORM IN THE CHURCH.”

(Abridged from the *Family Herald*.)

A serious struggle has commenced, and already the discontented clergy talk of separation from the State, of giving up their livings, and accepting poverty, and what they are pleased to call persecution from their opponents. And what is it all about? The people do not know. It is something about baptism, they hear, but they do not understand it, and they think it all theological or clerical eccentricity. Some, no doubt, are suspicious of priestcraft! Ecclesiastical revolutions are always serious matters. However trifling the subject at its commencement, it is like the acorn that carries the oak in its bosom. There is a power of development in an ecclesiastical controversy which exceeds that of all other questions that interest society. The present is more serious than is at all imagined by mere politicians who regard temporal matters as all important. It is the Scotch rupture transferred to England, and likely to prove more conclusive and revolutionary in the South, where the foundations of the church are deeper laid in history and tradition.

“A new spirit showed itself in the Church of England in 1833. Since then it has grown rapidly, and produced a graduated scale of impressions upon all the clergy of England. Some it has sent to Rome, converting them into monks and friars; others it has merely Romanized; others it has filled with very high and exalted notions of their own clerical profession and its apostolical authority, with a correspondent reverence for forms and materials used in worship—such as looking to the East in prayer, *regenerating by water*, the absolute necessity of bishops or their delegates for transforming the bread and wine into the real Body and Blood, and numerous other modes of belief, all strongly tinged of the Roman Church.

“The movement itself has progressed so rapidly and fiercely that it has con-

founded and disorganized the members who conducted it. They disagreed from the beginning; and their successors are now at variance upon numerous details, whilst the Church of England has no living authority to pronounce a decision upon any of them. The Judicial Committee of the Privy Council, a lay authority, backed and supported by the Courts of Law, has, however, dared to pronounce that a clergyman of the Church of England may, or may not believe, or teach, regeneration by water. The judgment has roused the clergy who believe and insist upon all others believing this fundamental doctrine. The Bishop of London even proposed that a commission, consisting of bishops, should be invested with the power of determining what was right and what was wrong in matters of faith, and thus silencing the clergy or turning them out whenever they dared to teach a theological error. The Parliament wisely refused to confer upon them so dangerous a prerogative.

“Something must be done, however, and the question is, what? Will the laity of the nineteenth century condescend to receive their faith from the clergy? Will the people cease to think or believe without clerical permission? That is the question at present arising, and this question of baptism is merely a starting point from which the revolution takes its commencement.

“Apparently a trifling question; but an awful—a tremendous question, when once it is analysed. Let us briefly look at it. If baptism by water be necessary to regeneration, it is necessary to salvation; therefore all who die unbaptized are damned everlastingly—so say the High churchmen. Augustine, the great oracle of the church, declares that infants dying unbaptized are under eternal condemnation. Some of the fathers, a little more mercifully disposed, though they excluded them eternally from heaven, maintained that they were admitted into a sort of intermediate state called *Limbo*, which is neither heaven nor hell. Gregory Nazianzen was of this opinion; but *Saint Augustine* declares peremptorily against the existence of such a place. “There is no middle state,” says he; “he must be with the Devil, who is not with Christ.” Fulgentius says, “It is to be believed, without all doubt, that not only men who are come to the use of reason, but infants, whether they die in their mother’s womb, or after they are born, *without baptism*, are punished with everlasting punishment in eternal fire; because, though they have

no actual sin of their own, yet they carry along with them the condemnation of original sin from their first conception and birth." No wonder there were Dark Ages, and a long reign of foul and ferocious superstition, persecution, and torture by fire and faggot, rack-wheel, and thumb-screw. What frightful ideas they had of God, of justice, and mercy!

"The people who believed those awful doctrines were naturally eager always to have their children baptized as soon as they were born. Augustine says, that *men ran with their children to be baptized*, and so soon as the water covered their bodies, and the mystic words were pronounced, they believed that the helpless little creatures were saved from the fiend. Hence arose the practice, prevalent in Roman countries to this day, and very common in England long after the Reformation, for midwives and monthly nurses to baptize children as soon as they were born, lest they should die before a priest could be procured, and thus perish everlastingly. It makes one shudder to think that in God's universe such ideas could be entertained of His justice and mercy. But they were entertained; and moreover, they are now entertained, and those very clergymen who are at present, stirring up their brethren upon this question of baptism, hold these opinions. They are afraid, however, to speak out their mind boldly in this nineteenth century. It is their determination, however, to revive these doctrines if they can, and to frighten all babies into baptism by the terrors of the law, in order to secure their salvation. The *dicines* mean well, if not wisely.

"We are by no means sorry to see this movement in the church and we sincerely hope it will go on with vigor. A Church like that of England, becomes dead in a state of tranquility and indulgence. It is dead enough at the best for the want of an efficient ruling power. Just yesterday we heard of a clergyman losing five pounds at cards, and borrowing the money from a lady to pay the debt. Such stories fly like wildfire, and are very numerous. But the bishop will never interfere—the gambler will never be rebuked. The Bishop of Exeter will not refuse to commune with him at "the table of the Lord." But a clergyman who teaches that a child, or a Quaker, or a young Baptist, may be saved, or regenerated, without water baptism, is accounted a monster, and the Bishop exclaims, "I protest that I cannot, without sin, and by God's grace I will not, hold communion with him, be he who he may, who shall so abuse the high com-

mission which he bears." The controversy will be useful. It cannot fail to lead to numerous other subjects of importance with which it has no immediate relation. It will conjure up the spirit of criticism, and hold up the mirror to the critics themselves, who will thus have an opportunity of seeing themselves as others see them, and of being reminded of duties which they have either forgotten or never thought of. All truth and all holiness are not with one side alone. We cannot suppose that the one party goes to heaven and the other to hell. Such a doctrine might have been believed in the Middle Ages, when they consigned little children to eternal fire for not being baptized. But now we are more charitable and merciful, if not more orthodox. And as Charity (*agape, love*) is greater than faith, it is greater than orthodoxy, and has the promise of longer continuance than even faith itself.

OUR VISIT TO BRITAIN.

(Continued from page 67.)

When we received the Wallisian church-letter of July 5th, we wrote the epistle to the Barker Gate church, which appears on page 58 of the Herald, volume IV. We had been informed when at New York that Mr. William Marriott, one of the six signers, was favorable to the doctrine we taught. We therefore selected him as the person to whose care we would forward our reply, judging that he would take care that all the church should know its contents. We feared it might be suppressed if entrusted to Mr. Wallis. Marriott, however, proved a capital advertisement, far better than we had anticipated. He very absurdly supposed, that we had written six copies of this long letter which occupies ten columns of the Herald, and had sent one to each of the signers! The result was, that though ours was dated July 8th, Mr. Wallis did not know of its existence till July 24th; for under the said supposition, Marriott made no haste to communicate its contents to the others as they said nothing upon the subject to him. Mr. Wallis says, he sent the letter to the Second Advent church, where it was read on the 16th; and in consequence determined by that body, that a letter of sympathy should be addressed to us with an invitation to visit them; and that from thence it was transmitted to Lincoln the day after, where it was again read and transcribed, and some days afterwards found its way back to Nottingham, and at length came into his possession.

sion dirty, worn, and torn as an old newspaper. From his letter on page 64 of the Herald, poor Wallis seems to have been in a perfect quandary at the eccentricity of the path described by this noted epistle. But his troubles were not ended when resting in his hands "all tattered and torn." A few, perhaps three or four, days after a portion of the letter was published in the August number of the *Gospel Banner*; so much of it as related to the things we believe and teach. This number was sent to us in London, by which we were introduced for the first time to the knowledge of the existence of such a paper in Britain. Our surprise at seeing a part of our reply to the Barker Gate church letter in print, was as great as Mr. Wallis' at its meanderings for sixteen days between London and Peck Lane! We could not unriddle the affair, but contented ourselves with waiting until a solution should turn up in the course of events. Every thing seems to have worked together happily for the promotion of our enterprise. Here was a paper that might be useful. We afterwards found that the feeling between the editor of the British Millennial Harbinger and the proprietor of the *Gospel Banner*, was not harmonious. The latter conceived that Mr. Wallis had done him injustice. We do not pretend to decide between them, but the fact is unquestionable that his unpopular course towards certain of his brethren has originated two papers beside his own, the *Bible Advocate* and the *Gospel Banner*. These three papers are more than Campbellism can sustain in Britain. The influence of the *Advocate* is nothing, if indeed it yet lives, or rather lingers out its existence. Mr. Wallis' B. M. Harbinger hardly pays its way; we rather think that extraordinary contributions are made for its support. Be this as it may, its fortunes will not improve. Its traditions are effete, and its pages without life. The *Gospel Banner* is now a proscribed paper—interdicted by Messrs. Campbell and Wallis. It has done good service, however, for the truth in Britain as a medium of defence against the misrepresentations and untruths published by Mr. Wallis and his American correspondents. It was more than we could have calculated upon that a paper was awaiting us in England ready to aid us in neutralizing the skanders, and in defeating the machinations and machiavelianism of the enemies of the kingdom of God, although its editor and proprietor might be said to have scarcely any item of belief in common with us. Yet so it

was, and thanks to God for the providence.

Before we received Mr. Wallis' of July 26, 1848, we were in possession of the letter of sympathy referred to in his. As this has not hitherto appeared in print we shall publish it in this place for the reader's information—it reads as follows:

New Baxford, near Nottingham, }
July 17th, 1848. }

DEAR BROTHER THOMAS:

Although to us personally a stranger, yet we address you as a brother in the Lord to congratulate you upon your safe arrival in this country—to express to you the interest we take in the object of your mission, and our wish for your success in the cause of truth.

We have observed with feelings of regret and dissatisfaction a notice put forth upon the cover of the B. Mill. Harbinger for July; the object of which seems to be to throw discredit upon your mission to this country, and thus to impede the benevolent object you have in view. We think it our duty to address you to express our sympathy towards you on this trying occasion, and to assure you that the sentiments expressed in that most unchristian-like document, by no means represent the feelings and wishes of the great body of believers here.

We say *unchristian-like*, because the very reasons assigned for the refusal to receive you into fellowship are founded upon an anti-christian principle. The great founder of christianity taught us to "resist not evil." We have in this notice an accusation made against the brethren in America, "that none of the brethren emigrating to America are received into the fellowship of the churches there without a well-attested recommendation," and in the spirit of retaliation the question is asked "Ought not the same principle to be adopted in reference to all parties coming from America to this country?"

We ask not whether the charge made against the brethren in America is founded upon facts or not; we assume that it is as stated, and find even in that case, that the principle adopted is not a christian one, but utterly at variance with the precept taught by our Lord, "Do unto others as ye would that they should do unto you."

J. Wallis states further that the "Second Advent brethren, or those who believe in the personal, literal, visible reign of Christ for 1000 years in this world, are anticipating a high treat on the occasion" of your visit. This is true; and he might have

added with equal truth that a *great body of the "New Testament Disciples" anticipated this treat also.* Now in order that we and they may not be disappointed, we have unanimously agreed to offer you the use of our Hall of worship at any time you may make it convenient to come to Nottingham. We have accomodation for 300 to 400; and we might, if it were deemed necessary, perhaps be able to obtain the use of some larger place. Our chapel is situated at New Radford, about 10 minutes walk from the centre of the town of Nottingham. Our society is not composed of the rich and influential—according to the world's estimation—but we are united, and waiting the speedy fulfilment of the promises made to the fathers, and rejoice in the Hope of Israel. There is an earnest desire on the part of the brethren to see and hear one who holds the like views and entertains the same hope as themselves; and although it may not be in their power to extend to you that accomodation they could wish, yet they are ready and willing to receive you as a brother—to give you encouragement and God speed in your labour of love, and to contribute in temporalities in so far as the Lord may enable them.

That the Lord may direct your course, and uphold and strengthen you in the cause of truth, is our earnest prayer.

Believe me, dear brother,

Your's in the Blessed Hope,
On behalf of the Advent Brethren,
D. WIDDOWSON, *Secretary.*

P. S.—Our society numbers about 100 members; the oversight of which is entrusted to seven Deacons, three of whom are Elders; or rather four Deacons and three Elders. The ordinances we observe are Baptism by immersion, and the Breaking of Bread every first day of the week. Our Hope is in the promises made to Abraham, Isaac, and Jacob; to be fulfilled in and by means of the Resurrection from the dead, at the appearance of Jesus Christ in glory and power; that the risen and changed Saints will reign with him upon the regenerated earth 1000 years; and that at the end of that period the wicked dead will arise to judgment, and be utterly destroyed,—which is the *Second Death.*"

Thus from an unexpected and unknown source a door of utterance was opened to us in "the Jerusalem of this Reformation" in

Britain, even in Nottingham, where it was "deemed inexpedient and improper" by the Simon Pares of that town for us to receive an invitation to visit. The invitation, however, came, and we accepted it, promising to deliver our first discourse at the Second Advent meeting house on Lord's Day morning, July 30, 1848. On the 26th instant we received a letter with a note enclosed informing us of the arrangements made for our accomodation. The note was penned to be dispatched alone; but an afterthought delayed it, and it was enclosed in the letter written the day after. The note will show how our introduction to Nottingham opened the way for us to Derby, Lincoln, Birmingham, and Plymouth, which we afterwards visited at different times. The letter corroborates our account of things already before the reader. We shall therefore give them both in the order of their dates.

*New Basford, near Nottingham, }
July 24th, 1848. }*

DEAR BROTHER:

I have received your kind letter announcing your intention to be here on the 29th, which was received with joy by the church yesterday.

I now hasten to inform you of the arrangements which have been made thus far.

We have in the first place arranged that you should take up your abode at my house during your stay here; it is a short distance from the town, but it may not be the less agreeable on that account.

It was announced yesterday that you would preach at the chapel in Denman street, New Radford, on Sunday, 30th inst., *morning and evening.* Further arrangements for the ensuing week will be made this evening. We have communicated with the brethren at Derby, Lincoln, and Birmingham, stating that you are intending to pay us a visit. If you have a desire to go to these places openings may be made for you; also, Plymouth; but this must be decided according to your own arrangement when here.

Have the kindness to write in the course of this week, stating at what hour on Saturday you will arrive at the Nottingham Station, and I, or some of the brethren, will meet you at the train. That you may know us, one of us will hold in his hand one of your papers on the Sisterhood of Nations.

If perchance we miss you, please inquire for bro. Grimshaw, Superintendent of the Goods Department at the Station, Nottingham, his house is near the Station.

Some of the brethren are desirous to obtain the copies of the article you enclosed to me. Have the goodness to enclose three or four in your next letter. Should there be any other communication of importance I will write to you again.

Your's faithfully,

D. WIDDOWSON.

New Basford, near Nottingham, }
July 25th, 1848. }

DEAR BROTHER :

After writing the note enclosed herewith, I thought the delay of a post would not in that case be of much importance, and delayed sending until after the evening meeting, as there might probably be somewhat more to communicate.

One of our brethren had made application for the use of the chapel in Barker Gate during the week-day evenings, being more commodious than our own. Mr. Jas. Wallis attended last night to state that it could not be granted, consequently *thus far* the arrangements for your speaking remain as stated in my note of yesterday. Mr. Wallis also informed us :

That a letter which had been written by you to the church in Barker Gate, had not been received by them *until yesterday*;

That numerous letters had been received by him from other churches, in various parts of the country, requesting to know what steps the society in Barker Gate intended to take in reference to you ;

That answers had been returned, stating " that no answer had been received by them to the communication made to you ;"

That seeing that the matter stood in so awkward a position, Mr. Wallis requested us to explain to you, when you came here, how the circumstance happened.

I do so now (briefly) in order that you may have a correct understanding of what has occurred.

It appears that the answer you returned to the church in Barker Gate was enclosed with a pamphlet to one of their Deacons, (Mr. Marriott,) he (as I suppose) thinking that each of his brethren had received one likewise, held it as a communication to himself personally, and used it accordingly. It was handed by him to one of our brethren for perusal, and also to others, and was also sent to Lincoln; (the church in Barker Gate being all this time unconscious that any letter had been sent by you to them.)

Thus the matter stands. I have stated it briefly, and as I believe strictly correct.

The Millennial Harbinger is on the eve of publication, and in it are some articles (as I understood Mr. Wallis) in reference to your visit to this country, and your communication with him, (Mr. W.) or the society with which he stands connected. Perhaps without the aid of the information I have now given you, what may be published in the Harbinger might not be properly understood. Waiting your arrival here, I remain,

Your's faithfully,

DAVID WIDDOWSON.

Thus, though the adversary was deeply plotting, and compassing all means to exclude us, and to prevent the people from enjoying the privilege of hearing the things pertaining to the kingdom of God and the name of Jesus Christ, his policy was confounded, and his knavish tricks frustrated in a most remarkable manner. The door was opened, and no man was able afterwards to shut it. We entered through the door, and none were able to cast us out. Difficulties vanished on every side. Satan, indeed, got into a rage every now and then; but he was beaten and driven back with shame and mortification. But of these defeats we shall speak more at large hereafter.

Shortly after our arrival in London we called upon Mr. John Black, whose place of business is in Hatton Garden, and delivered to him a letter of introduction from one in America regarded by him as an orthodox and esteemed brother in the faith. Our interview was an agreeable one, and as our sister, who accompanied us, was previously acquainted with Mr. B., it was less formal than it might otherwise have been. Our new friend is "elder," or "pastor," of a church, meeting at Elstree street, Camden Town, one of the *suburbs* of London; and therefore dignified with the title of "the London church." The meeting house is small, and the church smaller; and as intelligent as could be expected under the teaching they approve. Messrs. Black and King regard themselves as the chiefs of the society, the latter being their "evangelist." From what we learned elsewhere, Mr. David King had formerly been a sort of Methodist exhorter. He came to perceive that baptism was for remission of sins, and that the Holy Spirit operated only through the word. As this conviction strengthened, Methodism fell to the zero of his understanding; and the result was that he was baptized for the remission of sins, though perfectly infidel of the

gospel of the kingdom of God, as he confesses in these words, "we receive not what you call the Hope," that is, the Hope of Israel, which Paul styles "the mystery of the gospel," and "the mystery of Christ," for which he was an ambassador in bonds.* He is therefore not saved from his sins through the belief of the hope in the name of Jesus, but in some other way best known to himself. This gentleman, whose mental calibre is of small diameter, is remarkably high on the top of his head. His "self-esteem" is large, and being unbalanced by ample, well-stored, and disciplined intellectual and perceptive faculties, it is his misfortune to estimate his own importance at a rate which his contemporaries do not equally appreciate. It has been the misfortune of "this reformation" to be victimized by sectarian talkers, whom nobody ever heard of until they obtained undeserved prominence as preachers of reform. Mr. King is of this class. He has assurance, and ability to occupy time with talk; but as to enlightening the public in the gospel he is as incapable as an infant of days. We express our opinion of this person after this manner as the result of observation, testimony, and experience subsequently acquired. We met him at Glasgow in October, where, as the delegate from the London church, he figured against us in the Campbellite Convention. Colleague'd with our enemies, he professed to be neutral; and hypocritically exhorted us to love and to good works, while he was practising the very reverse and intriguing against us. On that occasion we told him to go and convert his friends, and we should then be prepared to listen patiently to his exhortations concerning the spirit he alledged we were animated by. There are people in the world so overweeningly conceited of their own cunning, that they think none can plumb their depth, and that they will pass for what they pretend to be. Of this amiable coterie is the gentleman before us; but his outer is too much the fac simile of his inner man to hide the truth. We saw into him and through him, and were consequently preserved from victimization by his intrigues.

We do not remember if Mr. Black invited us to speak at his place. A few days after, however, we received a note from Mr. King, dated July 6, 1848, requesting us to meet him at Mr. Black's the next day at half-past three; and stating that "in the event of our not being able to do so, he would thank us to send

him a line appointing time and place, as they deemed some conversation requisite before next First Day." We accordingly went at the time appointed, and had an interview with Messrs. Black and King, and a third person whose name we forget. The object they had in view in inviting us to this conference, as stated by Mr. King in a letter to the Gospel Banner, was to inquire "whether we, when in the States, refused to fellowship those christians who had not been baptized while possessing those opinions which we held." He meant by this to inquire whether we refused to fellowship those professors called Campbellites, who when they were immersed were ignorant or faithless of the Hope of Israel or kingdom of God as expounded by us. To this inquiry we answered, that we did not refuse; which is well known by every one to be the fact. We do not feel that we are called upon to do more than testify to and for the truth. We have not been appointed a judge in these matters by God or men; therefore whatever we may think of the christianity of persons called Reformers and Baptists, we feel at liberty only to show them the position they occupy in relation to the truth, and neither to refuse nor admit them into the fellowship of God. This is beyond our jurisdiction. We believe that God has admitted us into this fellowship through faith in the gospel of the kingdom in the name of Jesus. Having obeyed this gospel by immersion into the name of the Holy Ones, and continuing to walk in the truth, we have "fellowship with the Father and his son Jesus Christ," and the apostles of the Lord.* If others do this, then "we have fellowship one with another," not else. We do not regard the breaking of bread at the same table as a test of fellowship, but the walking in the light as God is in the light." We leave others, such as Messrs. Campbell, Wallis, and King, to cast men out of fellowship; for our own part we pass not sentence, whatever we may think the party may deserve, "until the Lord come." We show what the truth is, where it condemns and justifies, and leave the application to particular cases to the individuals themselves. We are not lords over men's consciences; when these become sufficiently enlightened they will not rest until they do the truth, and then all will work well. That we do not "refuse" those who are immersed on Campbellite and Baptist principles, is manifest from the fact that the churches we visit are principally composed of such. We desire to

* Acts xxviii. 20; Eph. vi. 12, 20; Col. i. 3.

* 1 Jno. i. 3, 6, 7.

enlighten and save them, not to anathematize and proscribe them, while at the same time we testify that no immersion is worth a stiver which is not predicated on faith in the things of the kingdom and the name of Jesus.

Our examination at Mr. Black's was continued by our being asked, if we had ever been excommunicated? We replied that we had not; but that it was not for the want of a will to do so on the part of Mr. Campbell and his friends; but because they could not devise the means. Here we were informed that Messrs. Campbell and Wallis were no law to the London church. From this we perceived there was a weak place in the fraternal bond. We found that there was a coolness between Messrs. Black and King towards Mr. Wallis. The merits of the case we are not prepared to state. Whatever they were, the "Bible Advocate," edited by D. King, came into existence to break up Wallis' monopoly of the profits accruing from the advocacy of Primitive Christianity in Britain. Their opinion of Mr. Wallis did not improve from his visit to London in company with Mr. Campbell. He acted the keeper and middle-man too much between Mr. C. and them. This was good policy, however, on the part of Mr. Wallis. Knowing the heart-burnings existing between himself and the Londoners, he took good care not to leave Mr. C. too much alone with them, lest they should open his eyes to Mr. Wallis' maladministration of the ecclesiastical affairs of his seat in Britain. Mr. Campbell was thought to be too much under Mr. Wallis' influence; and more interested in London sight-seeing, than in the spiritualities of Ellstree street. These things became a grievance and cause of alienation. The sore place was still unheeled at the time of our interview; so that they felt very independent of Messrs. Campbell and Wallis under its irritation; and professed to think none the worse of us because of their disposition to excommunicate us if they could. Mr. King says, "we never should have thought of rejecting Dr. Thomas but for the remarks on the cover of the Harbinger," alluding to the notice published in our last number. They were not disposed to fall in with Mr. Wallis' dictation; and although he had caused his church to refuse to receive us, Mr. King testifies, that he and his church "could find no ground for rejecting us," especially as we had "brought with us letters of recommendation from brethren known to them." Here then the London church, and the Nottingham

church, were at issue respecting us. Had harmony prevailed between the leaders of the two bodies, it is probable we should have been rejected by both; but the contrary obtaining, the result was as we have stated.

The end of the conference was that we were "invited" to assemble with them, and to speak on certain Lord's Day evenings. We accepted the invitation, and though distant three miles, we met with their church two mornings and evenings, making our travel twelve miles each day. The house was full in the evenings, and the audiences very attentive. Mr. King speaking of these occasions says, "Dr. T. has spoken twice, and to say the least, is well worth hearing."* The impression seems to have endured beyond the occasions themselves; for Mr. Black wrote to us in August saying, "very many are loudly exclaiming, 'when will bro. Thomas be at Ellstree street?' They want to hear more from you, and the inquiries go far beyond the brotherhood. I am therefore requested to write, and obtain the earliest information I can. If we had a much larger place, no doubt it will be filled easily." This state of things was contrary to our expectation; for not being invited to speak again after the second time, we concluded our teaching had given offence to some of the rulers. But it appears not, at least to Mr. Black; who adds, "I was much disappointed you were not at our assembly on Lord's Day week; if you had I should openly have invited you for the evening, &c."†

This was quite an auspicious beginning to our acquaintance with Messrs. Black and King's church in London. Other influences, however, began to operate, which changed the current of their souls. To account for the remarkable fact, that although our two discourses gave such satisfaction to the Ellstree Brotherhood, and to the "very many" not of their fraternity, we were not only never invited more, but positively repudiated on the plea that we constructively non-fellowshipped them. To solve this enigma, the reader must remember that there were three printing presses to be supported by the reformers in Britain for the republication of Mr. Campbell's speculations there. We say three presses by synecdoche; by which we mean, that Messrs. Black and King had a press, and a paper called the Bible Advocate; Mr. James Wallis has a paper styled the British Millennium Har-

* See letter from D. King to the Banner, in Herald IV., No. 2., p. 42.

† Herald, Vol. IV., No. 3., p. 56.

binger, but no press of his own; and Mr. Hudston has a press, and a paper named the Gospel Banner. The Advocate, the Harbinger, and the Banner, were all publishing Campbellism when we arrived in England; but with no very heavenly disposition among the proprietors. We say not who was to blame; but simply state the fact, that their love did not abound towards each other in knowledge and all intelligence. The Advocate and Banner, mutual rivals, were both offended at the Harbinger; and the Harbinger at least equally so with them. There was no battle among the books; the readers saw no show of fight in their pages; they were co-operators, but "brethren" afar off. The Advocate indeed wished to coalesce with the Banner, which might have lifted Mr. King into a more conspicuous chair; but the Banner was too sagacious to become the tool of Mr. K's ambitions.

(Continued in our next)

From the London Sunday Times.

DECLINE AND FALL OF THE PAPACY.

It may be gathered from the study of history that states and institutions often appear to be recovering new strength at the very moment they are about to be extinguished for ever. They send forth a glare, like an expiring lamp, which startles and deceives the eye, till the blackness of darkness succeeds, leaving no room for scepticism. In this way the papacy appears at this moment to be throwing forth its dying light, bewildering the weak, inspiring the strong with contempt, but, at the same time, displaying numerous phenomena calculated to perplex even the most clear-sighted. While in the last agonies in Italy, the land of its birth, it appears to be spreading and acquiring power in several regions north of the Alps, as an ancient tree, sometimes, in spring, exhibits a profusion of green foliage at the extremity of its branches, while the trunk is falling rapidly a prey to incurable rottenness. How these things are brought about it is difficult to explain, though it be perfectly intelligible that familiarity with the workings of Romanism, and a long experience of its evils, may have inspired the inhabitants of the sub-Alpine peninsula with the desire to adopt a new creed, while those who once accepted the teaching of the Reformation are in many cases panting to escape from the light which has shone around them during three hundred years, and take refuge once more in congenial darkness.

Englishmen, writing from Italy, are often misled by prejudices and traditions. Most of our countrymen, through some extraordinary influence unintelligible to me, uphold the established order of things in the Peninsula, even to the very papacy. They look on it as a temporal power, organised for temporal purposes, and are easily betrayed into violent hostility when called upon to explain their views respecting the political significance of the late movements. With them a republic is necessarily a revolutionary government, and though we ourselves owe whatever liberty we possess to a revolution, they seem to regard with extreme jealousy the efforts of all other nations at emancipating themselves by the same means. However, when religion comes to be the question under consideration, they will sometimes consent to lay aside their prejudices and common-places, and to admit that the regeneration of Italy can never be accomplished through any other agency than that of a Protestant republic.

While Rome was in the enjoyment of its freedom, the Djodati bible was printed and circulated in great numbers. The people acquired and studied it, and discovered in every page fresh lessons of democracy. In many cases they heard for the first time of the equality of mankind, of the christian doctrine of universal brotherhood, and aspired to that perfect freedom which is based on the recognition of these doctrines.

It was a dread of the importance of this fact that led the Pope to accept the aid of foreign bayonets, because he well knew that a few years of republican government would have entirely removed the ground from under the feet of the papacy, and left it totally disconnected with popular belief and sympathies. It was hoped that in Italy as well as in Austria, the sword would be able to extirpate all obnoxious opinions. But both at Vienna, at Rome, and throughout all Italy, a movement has been begun which can never more be arrested till it shall have levelled all the dens of superstition, introducing truth into the church of St. Peter, illuminating the dark places of the Vatican, and infusing into the whole atmosphere of Italy a renovating spirit.

Symptoms extremely significant have recently appeared in Tuscany, where, in consequence of the freedom allowed by the revolutionary government, Protestantism sprang up with miraculous rapidity, and found converts, not only in the capital—where a congregation of about three hundred exists—but likewise in all the

provincial cities where the errors of the papacy are earnestly abjured, and belief in Christianity founded extensively on the scriptures. For a diffusion of the knowledge of these circumstances, Europe is indebted to the Swiss Protestant Church established at Florence. It long existed in complete obscurity, its ministers preaching habitually in French, though for the accommodation of the inhabitants of the Grisons, the service was performed once a month in German and Italian. To the teaching of this little obscure church the Florentines came first by twos and threes, but as a knowledge of the light spread the visitors multiplied, first into scores, and then into hundreds, until at length the government became alarmed. Recourse was then had to persecution, and in the course of last month numbers were seized and dragged before the police courts, confessedly in contravention of the existing law, but in conformity with some law which, they say, is to be hereafter enacted. But, as among our puritanical forefathers, the adoption of the truths of Christianity makes men bold, and accordingly, the Italian converts, setting their government at defiance, resolved to prosecute the studies on which they had entered, and adhere resolutely to their new faith.

Here are facts on which Cardinal Wiseman and the proselyte makers of this country ought seriously to reflect. While they are making converts by degrees among us, Protestantism, is making converts by thousands in Italy, where, in the course of a few years, the principles of the Reformation will overpass every barrier, and spread from sea to sea—

“Nor Alp, nor Appenine, can keep them out,
Nor fortified redoubt.”

It is, probably, a conviction of this truth that makes Pio Nono sigh for the seclusion of a monastery, where he may soothe his bigoted conscience by practising those fantastical rites and ceremonies most agreeable to a weak, fluctuating, and pusillanimous mind. Among his vicars apostolical, bishops, and archbishops in the north, ambition in most places supplies the place of piety; believing probably in no creed of any kind, they assumed the exterior semblance of belief for the purpose of obtaining an empire over the feeble-minded, among whom we must reckon these wretched clergymen who, having once been Protestants, could mechanically shut their eyes, reject the truth, adopt error in its stead, and apostatise from that religion whose yoke is easy and whose burden is light, to that foul

Golgotha where an infallible old pedant sits dreamingly among the decaying relics of deceased bigotry and idolatry.

In saying this I am by no means endeavouring to reconcile you with the audacious aggressions of the Pope, or with that party still more odious and obnoxious, who, entrenched in the very citadel of Protestantism, are barely seeking to betray it into the hands of Rome. The Puseyites are only so many traitors in the camp; those among them who have more honesty than the rest have lifted the mask and gone over to the Vatican, but a majority, more acute and politic, are labouring to reconcile the temporalities of Protestantism with the doctrines of Rome. To them fasting in a hair-cloth shirt has no attractions; they prefer a lazy luxurious life, led at the expense of silly congregations, who, in return for being indulged in spiritual drunkenness readily contribute the good things of manna to these who administer to their intoxication.

When Lord John Russell wrote his letter to the Bishop of Durham he seems to have contemplated sweeping Puseyism clear out of the church. He has since apparently discovered reasons for changing his mind, since they who are the accepted interpreters of his views no longer expect from him so energetic and thorough a reformation. But of this it is yet too early to judge. Lord John Russell may do his duty honestly, though it would be far more consistent with the spirit of Whiggery to deal in large promises and small performances. But at all events the aggression of the Pope must be met, and in their usually unsatisfactory manner, ministers have already promised so much to the country.

But, as has often been said, there is no legislating for religion, though you may settle by act of parliament the visible emoluments of priests and the organisation of ecclesiastical establishments. Over opinions you can exercise openly no effectual control, though, as has been proved in Italy and Spain, you may prevent the spread of truth, and impart something like a perpetuity to error by surrounding your church with a circumvallation of pains and penalties, and making it exile or martyrdom to depart ever so short a distance from its pale. If men will quit the truth to go back to the worship of error, you will find it impossible to deter them by the faggot or the stake. There is no obscurity for which men will not hazard their lives.

“Some have worshipped rats, and some
For that church suffered martyrdom.”

And the worship of a rat is as respectable as the worship of a saint, especially if the saint has been canonised for wearing a hair-cloth shirt, and feeding on vermin and raw vegetables.

Wherever Romanism has felt it safe to apply all its machinery to the process of proselyte making, it has had recourse to the most absurd and monstrous means of conversion. It is related of the Russian government that when desirous of compelling certain Mahomedan tribes to submit to the rite of baptism, it surrounded them with an overwhelming military force, and left them no choice but to be cut off, or retreat across a river. Their choice may be easily foreseen; and while they were in the water a Russian priest read the service of baptism and pronounced them all to be good Christians. Cardinal Wiseman would willingly do the same if he could—duck us in the Thames, and call us Papists. I will venture to predict, however, that Romanism is destined to acquire no further political development in this country. A few men of morbid imaginations—a few women of excitable temperament, who easily substitute passion for devotion—a few poor children, ignorant and helpless—may go over to the Romish persuasion, but the mass of the people are too well educated to be caught in the trap of the Jesuits. They know that political servitude must always accompany spiritual servitude, and that poverty, insignificance, and social degradation would be the inevitable consequence of taking the Pope, like the Old Man of the Sea, upon their shoulders. Cardinal Wiseman, a person of vulgar ambition, but great shrewdness, now perceives distinctly that he has overshot his mark, and, accordingly, shrinks from entering our law-courts to try the legality of the course he recommends to Pio Nono, whom he has contributed to bewilder and degrade in the sight of Christendom.

I return to the main point, and reiterate my affirmation that the Papacy is in its last agonies. Its spiritual dominion is at an end, as it could not fail to be when the support of the temporal power was removed. For spiritual dominion means priestcraft, and priests will not care to be crafty unless there is a great deal to be got by it for them and their friends. Now, Popery all over Europe has long been growing less and less lucrative. No doubt a few men like Cardinal Wiseman draw large prizes; but the majority of Popish priests have to struggle with something like apostolical poverty, with nothing like the spirit of apostles to sustain them. I

speak, of course, of comparative poverty, because a priest even in Ireland invariably contrives to live much better than the class from which he is raised or lowered to the level of the ecclesiastical body. But they no longer enjoy the voluptuous ease, riches, and power as of old. Their pride, pomp, and ambition have been reduced to small dimensions, and every day that passes over our heads will behold the whole system dwindling still more and more. All real Protestants would rather accept the Koran for their guide than the degrading traditions of the Romish church for a Mohammedan is at least a worshipper of God, whereas the servile disciple of Romanism crawls at the feet of the most contemptible personages, living or dead.

Accordingly, as knowledge spreads, it is fair to infer that the dominions of the Vatican will be circumscribed, for whatever education gains is lost to Rome. A correct mental discipline, and a belief in the legends and traditions of a superstitious church, are things by their nature incompatible. No fear, therefore, of popery ever gaining the ascendant; but this conviction should not be suffered to relax our endeavours to punish the insolence of the Pope and of those bloated and servile instruments which he has long employed to diffuse superstition among us. We should all unite heartily in accelerating the descent of the old idolatry over the inclined plane which is conducting it to its proper place. A Papist is an individual of the past, the remnant of a species professedly extinct, save in those isolated specimens which have been left to excite our wonder and astonishment at the depth of degradation to which humanity can be made to descend.

GREVILLE BROOKE.

WEEKLY COMMUNION.

"Almost all churches in the whole world do celebrate the sacred mysteries of the Sabbath Day, at the end of every week; yet the people of Alexandria and Rome, on account of some ancient tradition, refuse to do this."—*Socrates Scholasticus*, Lib. v. c. 22. "It is certain, that not only almost all, but that all churches celebrated the Eucharist on the Sunday. It had been well if christians had never declined the practice."—*Sam. Hardy*, Rector of Little Blakenham, Suffolk, 1770.

The Honorable Bapt. Noel's definition of a Church: "The Church comprises all those who have credibly professed their faith in the gospel; and every assemblage of such persons, whether small or great, rich or poor, is, in a scriptural sense, a church."

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., April, 1851.

THE UNCLEAN SPIRITS LIKE FROGS.

The reader's attention is particularly invited to the interpretation of the remarkable prophecy of the "Unclean Spirits like Frogs." The interpretation is entirely original; and, as the writer believes, the only true and correct one extant. If any one can show a better, and one more in harmony with what has been, is, and will be transpiring from Feb. 24, 1848, to the breaking out of that terrible war which is near at hand, why then let him do it. None will be more thankful than we for the unsophisticated and genuine construction of the text. But until such an interpretation shall appear, or we gain more light from the progress of events than we possess at present, we shall regard it as unique, and beyond dispute.

A millennium, or period of national blessedness of a thousand years, is expected by nearly all classes of society. But the kind of millennium, and the agency by which it is to be introduced, are matters of disputation. Some regard it as a "spiritual millennium," that is, a state of church-prosperity unequalled before; when the Jews shall be converted, genuine christianity be diffused through all the nations, and Christ reign by his invisible influence in a glorious manner. This invisible influence is styled his "spiritual presence," or literally, his personal absence! Others regard the millennium as a state of things to succeed the conflagration of the present earth, in which the Saints only will inhabit the earth made new from the debris of the old planet, and reigning with Christ over the beasts of the field, the fowls of the air, &c., which is the original and proper dominion of man, as appears from Gen. i. 28. This they call "Paradise Restored." The scriptures, however, reveal a very different millennium from either of these. They set forth a period of one thousand years in which "all people, nations, and languages" shall constitute one dominion or empire; that this empire shall be appended to a Kingdom, then existing in the land of Israel; that the subjects of this Kingdom will be the Twelve Tribes of natural Israel; its throne, that of David restored; its king, Jesus "the King of the Jews;" and its peers, or nobility and ad-

ministrators of its affairs, those Jews and Gentiles who shall have attained to immortality "by faith," and "through the faith,"* that is, by belief of the gospel of the kingdom before Christ came; and by belief of the same gospel and recognition of Jesus as the Christ. These Saints of the patriarchal and Mosaic economies, and of the post-pentecostal times, having risen from among the dead, or been changed, will "possess the kingdom and empire, and the greatness of the kingdom under the whole heaven."† Hence society in the Age to Come will be mixed. It will not be wholly mortal as now, nor wholly immortal as after the millennium; but a *Theocracy on the earth* in which the subjects of the kingdom and empire will be mortal, and their rulers living and incorruptible, "equal to the angels."‡ During this time the Lord's nation will be the first-born of this nation-family; so that "the nation and kingdom that will not serve Israel shall perish."§ Jerusalem will then be a rejoicing, and her people a joy; and Jehovah will get them praise and fame in every land where they have been put to shame.¶ They will be greatly blessed in their own country, then converted into the Paradise of God; and all other nations having prudence enough to submit to the sovereignty of Israel's king, will rejoice with the Twelve Tribes in the rest and enjoyments of those peaceful years.

Such is the thousand years, or Kingdom and Age to Come, the gospel proclaims, and which we advocate as the subject-matter of the faith which God counts to men for righteousness in the name of Jesus as its priest and king. Few, we admit, believe in such a millennium as this. That, however, is one scriptural evidence of its truth; for an almost entire faithlessness in the gospel of the kingdom is a recorded sign of the closing up of the time of the Gentiles and the revelation of the righteous judgment of God. Numbers are no mark of truth. We think nothing of numerical force; one testimony of a prophet outweighs a host, though marshalled by all the divines and philosophers of the age.

These gentlemen have sadly erred respecting the agency by which the millennium is to be introduced—as egregiously as they have in regard to the nature of the millennium itself. They suppose it will come on by degrees, and be fully

* Rom. iii. 30.

† Dan. vii. 18, 27.

‡ Luke xx. 36.

§ Isa. lx. 12; lxx. 13.

¶ Zeph. iii. 19.

‡ Deut. xxxii. 43.

ROM. xv. 9—12.

established when the world is seven thousand years old. This coming on, they imagine, will be the result of clerical preaching, of the operation of benevolent institutions for the illumination of the people, the circulation of the Bible, and so-forth! But we need hardly say to those who take heed to the sure word of prophecy, that all this is mere waddle, and utterly at variance with the Law and the Testimony. The agency is of a very opposite character to this. As a whole, it is revolutionary, diplomatic, military, naval, and lastly, supernatural. This agency, which is premillennial, is necessary to effect a political clearance, so as to make room for "*the Mountain*" which is to "*fill the whole earth.*" There is no resting place for "*the Stone*" even, to say nothing of the Mountain, so long as the land of Israel is in the possession of the Gentiles; and though the Stone-kingdom occupied the land, it could not become "*a great mountain,*" it would still be restricted to the Land promised to Christ and Abraham, so long as the existing thrones, and dominions, principalities and powers, continue to rule over the people, languages, and nations of other countries. Hence, the Horn-kingdoms of the west must be humbled; the Austro-papal empire must be destroyed; and the Dragon-dominion of the combined east and west broken to pieces on the mountains of Israel; after which Assyria, Persia, Greece, and the iron-kingdoms of the west, must be subdued, and made subservient to the law of Him who wastes and overcomes them.

But before Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece—seven of the Horn-kingdoms having in them the strength of the iron—can lose their independence and become vassal-kingdoms to the Dragon;—before Austria and its papal ally—the Beast and False Prophet—can be destroyed and their territories occupied by the Dragon;—the flames of war must be kindled in all those countries. It is the mission of the "*Unclean Spirits like Frogs*" to accomplish this. They have been at this work since Feb., 1848. They are at it now, and will not cease their wonder-working influence until they have embroiled "*the kings of the earth, and the whole habitable.*" The governments may try to keep the peace, but they will not be able. When the war begins it will wax hot and terrible; and will not end till Magog and Gomer and his bands become subject to the "*Prince of Ros, Mose, and Tobl;*" that is, until Germany and the ten king-

doms of the west acknowledge the sovereignty of the Autocrat of All the Russias. The war will then take its direction eastward. The embattled hosts of the Russo-Assyrian king of the north will overspread the land of Israel as a cloud. Then will Britain and the Autocrat contend for the dominion of the east. Thus will the ambition of the latter, and the preservation of India to Britain, bring "*all the nations to battle against Jerusalem;*" and thus assembled, the Lord appears and overthrows them with a terrible defeat. But more of this anon.

THE EDITOR AT THE CAPITOL.

It was thought desirable by some friends in this city that the attention of the members of the Legislature of Virginia should be called to the subject of the Kingdom of God, which is destined shortly to supersede this Confederation of Republics as well as the thrones, principalities, dominions, and powers of the Old World. The opportunity was thought to be particularly favorable, as the Convention was in session as well as the General Assembly. For our own part we were not sanguine of doing any thing with either body. What prospect is there of planting the truth in the hearts of men whose minds are pre-occupied with the vanity and follies of life, with the wretched politics of rival factions, and with the ambition of pleasing their constituents in hope of a re-election! And such constituents! Hundreds, perhaps thousands of whom, may be bought up with a few cents worth to each of the commonest *cau de vic*. Men who can condescend to solicit the votes and to sit as the representatives of such, could have but little taste for the politics of the Kingdom of the Heavens, and the General Assembly of the First-Borns. The Legislature of Virginia might be an exception to legislative bodies in general; but our apprehensions were that they might be no exception to the general rule. We were therefore not inclined to bestir ourselves in the matter. Time was when councils, governors, and kings were deeply interested in the things pertaining to the kingdom; but a spurious christianity has divested them of their intelligibility and importance, has divorced them from their connection with mundane affairs, and exiled them to the Milky Way; so that the same classes in modern times have ceased to concern themselves upon the subject. Perhaps this is as God would have it. He has warned them in the beginning. He sent the apostles to notify his purpose, and to inform them

them that their governments were but temporary expedients which he permitted to exist under certain regulations and control until the time should come to abolish them, and to establish his own dominion in their place. They have forgotten the information vouchsafed, and have settled it in their own foolishness that what is will always be, and that they have nothing else to do but to divide the spoil of the world's industry among themselves. So they wrap it up. They promise the nations liberty, happiness, and peace, if they will only mind their work, and submit to them. They never dream that they are but mere accidents in human affairs—mere provisional governments until terrestrial things shall be established on a divine and permanent basis. They are absorbed in Constitution-making, legislation, law-administration, and the gratification of their lusts. God is not in any of their thoughts, nor are his purposes before their minds. They are like the bees industriously engaged in making honey, not at all suspecting that when their work is finished they will be smoked out, and their hives and treasure become the spoil of better, honester, more noble, and righteous people than themselves. The time is hard upon them when the reality will be manifested, and their terror will become extreme. We have little hope of influencing politicians by reason and testimony in relation to divine affairs. Their minds are so sensualized by their trade that they have no relish for heavenly things. Yet after all politicians are the very men that ought to interest themselves in the things of the kingdom of God; for it is an element which, when introduced into the world, will derange all their speculations. It will destroy the "balance of power," and turn the scale against them. Ought they not to prepare themselves to meet this peril, to prepare some offset for the emergency? But what can they do? It is too high, their legislation cannot reach it! The kingdom will come; and they cannot prevent it; yes, and when it comes, "it will break in pieces and consume" all antagonist dominions, and convert all these republics into kingdoms for the Saints.

Perhaps the discussion of these things in the political arena of the Capitol might arrest the attention of some of the more soberminded of the legislature. It was thought it would, and that we had better consent to make application for the use of the Hall of Delegates for a course of lectures on such subjects as could not fail to interest the intellectual, and under

covert of which the gospel of the kingdom might be insinuated into their understandings. We waived therefore our disinclination to concern ourselves with politicians and their assemblies, and consented to make application in the usual form, having but little expectation that our request would be complied with. Two of our friends arranged the matter, and the result became public in the Whig of March 20, through the following announcement:

COMMUNICATION FROM JOHN THOMAS.

The following unique and characteristic communication was presented by Mr. AUGUST from Dr. John Thomas.

To the Honorable Speaker and the Members of the House of Delegates of Virginia:

Your petitioner, John Thomas, M. D., of this city, lately returned from a tour in Europe, respectfully solicits the use of the Hall of the House of Delegates, at the hour of 7½ P. M., in which he purposes to deliver three Lectures [free] upon the following subjects:

First Lecture.

NEBUCHADNESSAR'S IMAGE, or the Empire now rising in the Old World, and the destiny of the Kingdoms of Europe.

Second Lecture.

GOG AND MAGOG, or the Image Empire proved to be the Russian, whose Autocrat will be the Emperor of Germany.

Third Lecture.

THE UNCLEAN SPIRITS LIKE FROGS, or Austria, the Pope and the French powers, in relation to the present and the future.

MR. AUGUST moved that the use of the Hall be granted to him for the purpose specified. It was opposed by Messrs. CRUTCHFIELD and PATRICK, but the motion was agreed to.

In the same journal the editor very courteously invited the attention of his readers to the proposed lectures in the following paragraph:

"DR. JOHN THOMAS.—By reference to the Legislative proceedings of yesterday, it will be seen that the use of the Hall was granted to this gentleman to deliver a series of lectures upon a variety of interesting subjects, such as Nebuchadnessar's Image, Gog and Magog, the Frogs, &c. As the Lectures are free to the public, we anticipate a full attendance. A satisfactory elucidation of these mysterious and perplexing questions must afford very general pleasure. The first lecture takes place to-night."

The first lecture was respectably attended both in number and persons, and from the interest that seemed to exist, we augured a considerable increase on the succeeding nights. But circumstances seemed likely to prove untoward. For one night there was a general invitation to the members of both Houses to attend a party at the Governor's; on another, the rain prevented our meeting at all; and upon all the nights the Convention met at the same hour to make speeches about the proposed Constitution for the State, for their constituents to read at home. Added to all this, there was some *Signora*, or *Madami gella*, to tune her *chordæ vocales* at the theatre for the entertainment of the lovers of song. Now Honorable Members, whether grave Senators or worthy Delegates, are little proof against such temptations as these. What chance of their regard had Nebuchadnezzar's Image, Gog and Magog, the Unclean Spirits, and the signs of the times, in competition with the "honor" of being at the Governor's, the hearing of political declaimers, or the warblings of "a divine songstress" from Italy! The listening to the words of Jehovah by the prophets of Israel is nothing to such delights, such intellectualities, as these! Instead, therefore, of having a crowd of lawgivers to give ear to the politics of a higher law than their's, we had to speak to a minority of the class, and to be comforted with the fact, that the Legislature of Virginia contains some members who feel more interest in the prophets than in the amusements of the world.

When we arrived at the Capitol on the second night, we found the Hall crowded to excess by Delegates, who were in full debate on some party resolutions concerning South Carolina. This seemed fatal to our lecture altogether. Many who came to hear retired under the impression that the debate would be prolonged too far for us to speak at all. They rose, however, a little after eight, leaving us in doubt whether we should proceed or defer our meeting for another night. Some wished us to go on with the subject proposed; but others wished it adjourned as some of the members wished to hear it, but could not on that occasion as they were going to the party at the Governor's. We were desirous of accommodating all parties especially members, as they had been liberal enough to grant us their Hall. We therefore concluded to speak upon something else for the time being, and to defer the interpretation of "Gog and Magog" till the morrow-night. We spoke

on the Book of Daniel in general, and showed how all his prophecies concerning the gentile dominions terminated in the setting up the kingdom of God, and the empire of his Son. Thus, Nebuchadnezzar's Image is demolished by the Stonepower which subdues the nations and becomes universal, or a great mountain filling the whole earth. The Fourth, or Greco Roman, Beast, with its Little Horn of the west, is destroyed, and the Son of Man and the Saints become the rulers of all nations. So also the Little Horn of the Macedonian or Grecian Goat, the Greco-Roman power of the east, combats with Michael, the prince of princes, and comes to his end with no power to help him; and Israel, the political subjects, or children of the kingdom, are delivered, and the righteous dead are raised to rule them and the conquered nations of the earth. We showed that this kingdom and things relating to it were the subject-matter of the gospel, hence the phrase "the Gospel of the Kingdom." Whether what we exhibited found its way into the hearts of our hearers, we know not. They heard our words, but whether they will do them, remains to be seen. Several Israelites were there, and were gratified, we are told, with the discourse, excepting that, however, that held forth Jesus of Nazareth as the personage who is to wield the power of the Stone in the destruction of the Image.

Saturday being very rainy, we concluded it would be best to postpone the two remaining lectures till Tuesday and Wednesday following. We had obtained the Capitol for three specific discourses, of which only one had been delivered although we spoke twice. The Delegates having interrupted our course, we concluded to take four evenings instead of three as a matter of fairness and necessity. The postponement was accordingly advertised, and by the delay more time afforded to make the meetings known. The weather proved propitious, and the Jews responded in good numbers to our invitation for them to attend. We understand there were about thirty of them, male and female, present on the last night. Two rabbis were introduced to us, and desired to cultivate our acquaintance; one of them especially, who spoke to us on a second occasion, and hoped we would not forget him. A third Jew, a student of the University of Vienna, resident in this country about a year and a half, hoped he might be permitted to call and see us; as he would like to talk with us on things in general and particular. We invited him

to come whenever it suited him, and as soon as he pleased.

Our lectures at the Capitol, which upon the whole were well attended, have somewhat stirred up the Jews in this city. Rabbi Solomon Jacobs, recently from Kingston, Jamaica, one of the rabbis we were introduced to, delivered a discourse at the Synagogue on the Law, endeavoring to show, in opposition to some ideas we had suggested, that no New Constitution or Covenant for Israel was necessary; and to-day (Saturday, April 5th,) he has invited all denominations to come to the Synagogue and hear him discourse on the Hope and Destiny of Israel. We are glad to see this. We should delight to see the Jews filled with zeal on one side or the other. We shall go and hear him; and perhaps report what we hear on the subject at a future time.

INTERVIEW WITH AN ISRAELITE.

Our friend the Austrian Jew called to see us the day before yesterday. We had a very interesting conversation for about two hours. Having been in Germany, we commenced by calling his attention to the fatherland in connection with the revolutions of 1848; for we were aware that he assisted at the Austrian revolution in Vienna, on March 15, of that year. His account of it proved to us that revolutions are human accidents, but divine appointments. As Daniel truly says, "it is God that changes the times and the seasons," in other words, it is God who makes revolutions. The students of the University, who were the chief actors, had no intention to revolt, and did not know ten minutes before that there would be a revolution. They had drawn up a petition to the legislature and had a meeting for a general signing among themselves, when one of their number suggested that they should carry the petition and present it in a body instead. This was agreed to, and they set out. In their way their numbers became a crowd though without tumult. The fears of the authorities brought out the soldiers who were ordered to fire on the people. Some twenty fell. This only exasperated without dispersing the increasing multitude, who rushed upon the military and wrested their weapons from their grasp. The soldiers were overpowered, and the revolution was formed to the surprise of all.

From the gentile dominions we soon transferred the conversation to the things concerning Jesus. We remarked, that we could easily understand why the forty-second generation in which he appeared

should have been so hostile to Jesus. The leaders of the people perceived that if he substantiated his claims to the throne and gained the ascendancy, that they would lose all power, and standing in society and the government, seeing that he intended to promote to honor those only whose characters should be approved by him for integrity, righteousness, and truth; and they were, as he told them, the very reverse. But, we could not exactly perceive why candid Jews of our time should speak of him with bitterness and indignity. He had done no evil to them; and viewing him simply as a man, he was the finest character that ever lived, Moses not excepted. He replied, that they did not feel bitter against him. He was a good man and a great reformer. He had made a great revolution in the world; but his religion was opposed to the great principle of the Law, which was dear to Israel, and identified with them as the witnesses for its truth, namely, *Shemang Yisrael yeyah Elohainu yeyah echad*, Hear, O Israel! the Lord our God, the Lord is one. Israel believed in one God, not in three Gods as taught by christians. We replied he was mistaken in supposing that Jesus or the New Testament inculcated any such thing. We admitted that the Gentiles taught three Gods in one, and one in three, the same in substance, duration, equality, and power; multitudes of them also worshipped angels, the ghosts of dead men, and the virgin Mary as queen of heaven. But this was all Gentilism, and not christianity, and ought not to be confounded with it. The Jews made a great mistake in judging of the character, claims, and doctrine of Jesus from the caricatures of them in the Gentile theologies and pulpit declamations. Jesus was to be tried by the Jews as Moses was by intelligent Gentiles—by testimony and reason, and not by common report and prejudice. The candid and intelligent of Israel admitted that Jesus once lived, and that Matthew, Mark, Luke, and John wrote what may be fairly regarded as his history or biography. In fact there is no room to doubt in this matter; for Jesus left his mark so indelibly upon his generation that to question the apostolic account of him would be to manifest symptoms of incipient insanity. Now justice and impartiality require that Jesus should be considered according to the testimony of his personal acquaintances and biographers in relation to what he said and what he did; and not according to the interpretations of men living hundreds of years remote. He did not teach that he

was the Father, nor that he was the Holy Spirit. He expressly declares that no man had seen the Father,* though a multitude had seen him. It is true indeed, that he says, in another place, "He that hath seen me hath seen the Father also." But then he explains in what sense the Father was seen; in seeing him the Father was reflected from him to the beholder as the *image* of man is reflected from a mirror. Jesus was "the image of the *invisible* God;" for he was "in the Father," living, moving, and existing in him; and the Father was in him, dwelling in him by his spirit, suggesting the words of his discourses, and doing the miracles he performed.† The doctrine of the apostles harmonizes with this, for John says, "No man hath seen God at any time"‡—he is not visible, but is *declared* to all his creatures, angels as well as men. Again Paul says, "God only hath deathlessness, dwelling in the light which no man can approach unto to; whom no man hath seen, nor can see."§ It is true that Jesus "thought it not robbery to be equal with God" in the sense of claiming to be his Son; but he never set himself forth as the deathless self-existent First Cause of all things, but his obedient Son and servant to do his will, and to establish it, and to cause it to be respected in all the earth as it is in heaven. Thus we see the doctrine of the New Testament harmonises with the principle of Israel's faith that "the Lord is one."

The next point on which we conversed was the paternity of Jesus. We undertook to show him from the prophets that he whom he might, the Messiah promised to Israel must be both Son of David and Son of God; and that consequently the same circumstances of birth would attach to him as are testified of Jesus. In the everlasting covenant made with David concerning his family being the royal family or house of God's kingdom of Israel, he promised him he should have a son, the throne of whose kingdom he would establish for ever. Now of this son he said, "I will be his father, and he shall be my son;" so that this son of David was to be both son of David and son of God. He was to be son in a sense in which no other descendant of David could be said to be son of God; and this Son, when he sits upon David's throne, is to maintain peace as long as the Moon endureth; consequently he must be immortal. And that he was intended to be David's superior, although David's son,

is proved by David's calling him *his Lord*; saying, "Jehovah said unto *my Lord* (Adoni.) Sit thou on my right hand till I make thy foes thy footstool." Now David did not style Solomon his Lord, nor would he have called any of the kings descended from him his Lord if he had been contemporary with them; but now was a son promised whom he recognized as his Lord as well as Jehovah, which could only be on the principle of his being Jehovah's son as well as his own descendant, and therefore entitled to pre-eminence over himself in his, David's, kingdom and throne.

Now granting that the Messiah promised to Israel was to be son of David and son of God, it is evident that his generation must be divided between flesh and spirit; in other words, his mother must be a descendant of David, and his father, or begetter, the spirit or power of God. After a similar type, Luke styles Adam, Son of God. Adam's mother was the ground out of which he was taken; but his Father was the Lord God. The *primary* difference between Adam and Jesus in formation was their *maternity*, not in their paternity—Jesus was born of flesh, Adam of the ground; but both of God. Hence they are styled the first and second Adams, and Sons of God.

God therefore having to produce a son from a daughter of Abraham and David which should be his, must have selected a virgin or a married woman. Now in the fitness of things viewed in relation to God, which was the most appropriate? Unquestionably the former. If a married woman had been chosen there might have been ground for suspecting that the child was her husband's and not the Son of God; but by selecting a virtuous maiden suspicion was precluded. Now the alternative here supposed was the one predetermined of God in the sign given to the House of David. *Hah-almah* the Virgin shall conceive and bear a son, and she shall call his name Immanuel. Before any dispute arose between Jews and Gentiles about the meaning of *almah*, the Seventy, upwards of 200 years before Jesus, rendered it into Greek by *hee parthenos*, one who is chaste, pure, and uncontaminated. She is styled in the psalms Jehovah's handmaid; and her son, "the son of his handmaid."¶ Whenever, therefore, Israel's Messiah shall appear the same adjuncts must attach to his generation as are affirmed of Jesus.

Now, as to Jesus, one of three things must have attached to him—either he was

* John vi. 46.

† John xiv. 8.

‡ John i. 18; 1 Epist. iv. 12. § 1 Tim. vi. 16.

¶ Psal. 86. 16; 116. 16.

the son of Joseph, "as was supposed," or he was a son of accident, or the Son of God. Joseph denied that he was his son, for when he found Mary *enceinte* he was minded to put her away, regarding her situation at first as the result of vice. He had such proof, however, submitted to him that he was convinced that it was not as he supposed, and by cordially retaining her subjected himself to what would otherwise have been a personal indignity, and insult to his own honor. Now Joseph is a better witness in Mary's case than the enemies of her son in after ages. If he were not impartial, his partiality did not lean to Mary. She was in a situation that could not be gamsayed; it was not by him; therefore, leaving God out of the question, she must have been playing the harlot, which was sufficient to make him discard her, for he was a just man. But notwithstanding this *prima facie* evidence of guilt, he acquitted her as innocent, and acquiesced in the solution given, that "that which was begotten in her is of the Holy Spirit."

Joseph's conduct, then, proved two things; first, that the child was not his; and secondly, that Mary was virtuous, and consequently that it was no other man's. God had acknowledged to Joseph that the child was his; others might, however, dispute Joseph's testimony, and attribute his assent to delusion. The public must therefore be convinced of the divine sonship of Jesus by God himself. The Messiah was to be Son of God, as the prophets affirm, and if Jesus was that Son, God must declare it.

Now the Israelites had no controversy with John the Baptist, whom they regarded as "a burning and a shining light," and one in whose light they were willing to rejoice for a season. Their rulers sent priests and Levites to him to inquire if he were the Messiah, but he confessed that he was not; but that he came baptizing in water that in the course of his ministration the Messiah might appear among those he should immerse. Now this accepted and impartial witness gave evidence, that when he baptized Jesus in the Jordan the Spirit of God assumed the form of a dove and descending from above alighted on Jesus and abode upon him. In this way he was singled out from the surrounding multitude. This was the sign given to John by which he might know the Messiah when he should appear. For although Jesus was his cousin, yet he did not know that he was the Messiah; although doubtless he was familiar with all the information current

in his father's family concerning his birth. For he says, "I knew him not: but he that sent me to baptize in water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit. And I saw, and bear testimony that this (Jesus) is the Son of God." But in addition to this God acknowledged him as his Son with an audible voice, saying, "Thou art my beloved Son; in thee I am well pleased."

Now this sign and declaration were not given before a few select friends. They were manifested in the presence of a promiscuous multitude of Jews, priests and Levites, Pharisees and Sadducees, publicans and other sinners of various classes, forming a crowd which John addressed as a generation of vipers.* The sign and declaration were notorious. Hence in an argument with those who sought to kill him he inquired of them, "Have ye never heard his voice, nor seen his form? And have ye not his declaration remaining in you; that whom he (the Father) hath sent forth on this man you believe not?" This was God's avowal that Jesus was his Son, which even his enemies could not gainsay, for it was too well known by the public generally. Now Israelites also admit that Jesus worked miracles in the name of God; do you think, if he had not been his Son God would have permitted him to work miracles by his power to prove it? The God of Israel is a God of truth, and in him is no darkness at all, and he never would have given his sanction to so gross an imposition on the supposition that Jesus was a blasphemer in saying that he was the Son of God.

Our friend here broke silence, and remarked that some among the Jews supposed that Jesus being a Levite and a servant of the priests, had access to the temple and stole the name of God which he saw in the Most Holy place; and that by using this name he was enabled to work his miracles.

But how could that be? It is true, Jesus had Levitical blood in his veins derived from Mary's mother; but, as you have before said, a man's tribe is determined by the male line, and Mary's father was of Judah, therefore Jesus sprang from Judah and not from Levi. He was not therefore a Levite, and consequently could not enter the court of the priests, nor the Holy, or Most Holy, places. His advance into the sacred precincts was bounded by the court of the Israelites. He could not have had access to the Most

* Luke iii. 7.

holy place, could not have seen the name of God if it had been written, or displayed there in words; and therefore could not possibly have stolen it. This is the old accusation new vamped, that he cast out demons by Beelzebub the prince of demons; for to perform miracles by a stolen power to establish an untruth, is to be the agent of an evil power—to be a thief and a liar, which no man, Jew or Gentile, can produce a tittle of evidence to establish against Jesus. Beside the sign, the declaration, and the miracles, the scriptures of the prophets all testified for him. They show that Israel's Messiah is to appear among them in two characters, first like Joshua, the son of Josedeck, in his filthy garments in humiliation with the iniquity of Israel laid upon him; and secondly, like the same high priest in a change of raiment and a fair mitre upon his head, judging the Lord's kingdom, and keeping his courts, being "clothed with the garments of salvation, and covered with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."^{*} The iniquity of Israel met upon the head of Jesus and laid him in the grave; but God gave him a change of raiment in raising him from the dead; by which resurrection he became God's Son with power according to his holy spiritual, or incorruptible, nature.

Did we, inquired our friend, know any thing about *cabala*? He hardly knew whether to believe it himself. But great miracles were said to have been done by those who understood the science. We believed that remarkable effects might be produced mesmerically, which might be attributed to the potency of certain cabalistic terms; and we judged by his reference to it that he supposed the miracles of Jesus were after the same sort. But this could not be admitted; for God would not have raised a mere conjuror to life, and have attested the truth of his disciples' testimony, which declared the resurrection of their master from the dead. Of the resurrection of Jesus there can be no doubt. The rapid conversion of thousands to the belief of it, in the face of persecution, is proof of the conclusiveness and potency of the testimony. Men who a few days before had clamored for his death now changed their ground, and avowed their belief that God had raised him from the dead. Not only so, but they were seized with the most disinterested liberality, and sold all they had and gave the proceeds of the sales to the poor

^{*} Isa. lxi. 1, 10; Zach. iii. 3-7.

and destitute who believed the truth in common with themselves. The conviction that God had raised up Jesus from the dead flew like lightning through the world; and in 280 years the influence of the doctrine taught in his name changed the constitution of the Roman government, and diverted the current of human affairs into new, broader, and deeper channels. And to all this, what have the Israelites to object? They have not an inkling of credible testimony to prove that Jesus was in the tomb on the fourth day. They can only say with some of their ancestors that "his disciples came and stole him away while the soldiers slept." But the testimony on which this report rests is so worthless that it would be scouted out of the court of the Inquisition itself. Who were the witnesses of the theft? The sleeping, the deeply sleeping, soldiers! But how could they testify to what was going on while they were asleep? And yet this was the best account the enemies of Jesus could give of the fact that he was not in the tomb on the fourth day! The thing is incredible, that the timid and dispirited disciples of a dead man should unwall the sepulchre and steal him away in the midst of a Roman guard set especially to prevent it. It is incredible that they should even wish to encumber themselves with the body after it was respectably deposited in a rich man's tomb. It is incredible that they should seek to deceive others by the report of his resurrection without a motive. It is incredible that the whole Roman guard should be asleep at their post; and not being asleep, it was impossible for the disciples to abstract the body from the tomb. It is therefore more difficult for a candid, intelligent, and reasoning man to give in his verdict against Jesus, than to admit in full his resurrection from the dead by the power of God.

Having dismissed this point, we asked him, if he believed the Old Testament? He said he believed the history it contained was true. Yes, doubtless it is. If it be not, your's is a nation without a history, and of fabulous origin. But what do you think of the prophets? "Well, he thought intelligent politicians might tell what would come to pass in a hundred years from what had occurred, and still existed." Possibly, but could they give a considerably detailed outline of the history of dominions that had no contemporary existence for upwards of 2000 years? He thought not. Look then at the prophecies of Daniel. He was a political man, being prime minister to Nebuchad-

nezzar. He outlined in many minute particulars the rise, progress, and destiny of certain great leading Gentile dominions, and has declared that a time will come when the Gentiles will have no governments of their own, but will be subjected to a theocracy established by the God of Israel, which shall continue "for a season and set time," or 1000 years. Now his sceptical contemporaries might have said, your predictions may or may not come to pass; but we cannot say so: for aided by history we can take a retrospect of 2400 years from the reign of Nebuchadnezzar, and discern the existence of what Daniel said should come to pass, we see them passed away as he foretold, and we see them still in being, and working out their destined end. He is therefore entitled to a more reverent regard than an intelligent or sagacious politician; and as so much of his testimony has transpired we may surely give him full credence that what yet remains will be accomplished to the letter.

In such a discourse as this our time pleasantly passed away. We resumed the topic of Germany, which led to some remarks upon the language as compared with that of England. We read a chapter in John to him, from the German New Testament; and he read 2 Thess. ii. to us in the English. After which he rose to depart, when we presented him with the numbers of the current volume of the Herald, and inviting him to call again, bid him a temporary adieu.

"MESHULLAM."

"MESHULLAM, or Tidings from Jerusalem," is the title of an interesting pamphlet forwarded to us by Mrs. Minor of Philadelphia, its courageous authoress, and faithful and devoted lover of Jerusalem and Palestina. It consists of four and a half sheets, or 100 pages 12mo, at 25 cents, or 9 for two dollars. We have read it through with considerable interest. And though there are some things we cannot see into, of a supposed supernatural overruling influence in regard to certain minutiae, we are disposed to let that pass, seeing that the authoress believes in the Kingdom being restored again to Israel, the return of the Jews, the political "children of the kingdom," to the land of their fathers, the restitution of all things belonging to Zion and Jerusalem, and the residence of Messiah the Prince within their walls.

Mrs. Minor is an example of faith and courage to the so-called men of her generation. Attended only by her son she

travelled to Marseilles, Alexandria, and Jerusalem, in the most unfavorable season of the year, with scanty means, a stranger amid Arabs, Turks, Greeks, and all that sort, and knowing only her mother tongue, under the impression that providence called her to perform a mission in the future interest of the Holy Land. Whether her mission was of divine or private impulse we cannot tell. She thinks the former; and under this idea she was energized to its accomplishment. She passed through much physical suffering, and has returned to receive the commendation which success commands for the most romantic and imprudent enterprises.

Whether her "mission" eventuate in any practical benefit to Palestine remains to be seen. We hope it will most sincerely; for in the prosperity of no country have we so great an interest as in this, which is in promise the land of our inheritance. While in Jerusalem she formed an acquaintance with a very intelligent, benevolent and patriotic Jew, named Meshullam, after whom she has called her pamphlet. The things concerning this worthy Israelite give an interest to Mrs. Minor's pages which transcends that of the best told story in the Arabian Nights; for truth is stranger than fiction, and when well related more stirring to the heart and soul. John Meshullam is a believer in Jesus as the King of Israel, and in all the prophets testify concerning his fatherland. He therefore believes the gospel of the kingdom in the name of Jesus Christ; but whether he have been united to the name by immersion into the name of the Holy Ones, we know not, although he is called a "baptized Jew;" but this in the popular jargon most commonly signifies a sprinkled Jew. If he were only the subject of this popish rite, and she be herself enlightened on the point, we trust that Mrs. Minor did not fail to teach him "the way of the Lord," as opposed to the practice of the Apostacy.

Meshullam is cultivating the soil at Artoss valley, near Bethlehem, in the midst of seven savage and barbarous tribes of Arabs, whose friendship he enjoys with the protection of their Turkish masters. Elijah, Meshullam's eldest son, says that "five crops can be yearly gathered with the greatest certainty." There is no disposition on the part of the Arabs to destroy them; for, says Meshullam, "God, the supporter, and help of his people has mercifully condescended to employ my reason, in leading these uncivilized people to view in me, and also to daily confess, a superior and benefac-

tor." "He raises two crops without irrigation, during the wet season, and three during the dry, through the plentiful supply of water from the fountain. His first crop he dedicated to the Lord, and distributed it among the poor Jews, although he might have realized a large sum by its disposal in the city."

Meshullam's honesty of principle is illustrated by the following anecdote: A gentleman from Europe, an Israelite of great wealth, and feeling a kind regard for the state of the poor Jews in Jerusalem, visited them last summer and contributed largely towards their relief. He wished, it seemed, to commence some establishment, or to make some arrangement for the employment and support of the distressed poor among his people. Hearing of no person equal to Meshullam for benevolence and trustworthiness, he sent a "christian," or more properly a protestant, gentleman to propose to him, that if he would return to the traditions of his fathers and take charge of the work, he would make him a fortune. Meshullam calmly replied: "Tell Sir ———, that I have made my fortune by embracing Jesus Christ."—p. 91.

The pamphlet before us is the second edition, the first having been exhausted. Mrs. Minor says, that she has been constrained to republish it by her devotion to the Hope of Israel. We trust that many editions of it will be called for; for the professing public are sadly deficient in the kind of information it supplies. It can be obtained of Charles A. Minor, 141 Spruce street, above Fifth, Philadelphia.

It appears that last summer, an agent from Constantinople arrived in the United States, confirming the most favorable relations between this government and the Sublime Porte; and that the Sultan has recently issued a firman, giving permission to *all* denominations, to *build, own, and occupy* lands in Palestine. For nearly 1290 years past, the Mohammedan power has been the desolation of that remarkable country; but now it is favoring its resuscitation. From the destruction of Jerusalem till the time of the Saracens, wasting and desolation increased within its borders, until they and the Turks converted it into a wilderness; the turn therefore which affairs are now taking cannot but be regarded as a proof that the Lord has remembered the land, and the covenant he made with Abraham, and their ancestors whom he exodized from Egypt by the hand of Moses.

A brother in this city has received word from Mrs. Minor that Meshullam informs

her in a letter lately to hand, that for the last two years the "early and latter rains" have descended in their accustomed seasons as in ancient times. Also that fountains of water have issued forth in the neighborhood of Jerusalem; that the valleys are beginning to become verdant, and the infertility of the land to disappear; so that the residents of the country see enough to know that Jehovah no longer views with indifference the condition of the soil of Palestine. Want of water has been one of the curses resting on the land for ages, and its restoration an evidence of returning favor, as it is written in Isaiah xli. 17—20.—

"The poor and the needy seek for water,
and there is none;

Their tongue is parched with thirst:

I Jehovah will answer them;

The God of Israel, I will not forsake them.

In the high places I will open rivers;

And in the midst of the valleys, fountains:

I will make the desert a standing pool;

And the dry ground streams of waters.

In the wilderness I will give the cedar;

The acacia, the myrtle, and the oil-producing tree:

I will plant the fir-tree in the desert;

The pine, and the box together:

That they may see, and that they may know;

And may consider, and understand at once,

That the hand of Jehovah hath done this,

And that the Holy One of Israel hath created it."

"God," says a resident in Palestine, "turns his face again in mercy to this country. The abundant rain of the last two years has again opened springs where for many years there were none, and also the pools of Solomon are full to overflowing. There are three, one above another, and each so large and deep, that the largest steamboat might venture on it. The aqueduct constructed by Solomon from thence is now being repaired, via Bethlehem, to Jerusalem." This is good news from far, and cheering to every heart that knows that its destiny is inseparably connected with the future fortunes of the land.

EDITOR.

Truth can stand any test. Truth is immortal; and fears nothing but the lukewarmness of her friends, in whose house she is more frequently wounded than in conflict with her foes.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 5.

From Elpis Israel.

THE "THREE UNCLEAN SPIRITS LIKE FROGS."

(Continued from page 77.)

In the last week of Feb. 1848, the Parisian democracy, ever foremost in revolution, plucked the Bourbon Lily from its throne, and thrust it deep into its native mud. This dynasty of a thousand years was abolished, and the nation resumed its original Westphalian right of choosing a ruler better suited to its taste. The Fleur de Lis being thrown aside, the Frogs by a vote of six millions set over themselves the nephew of their democratic emperor, who had done such good service in executing judgment upon their enemies. The president of the French Republic is therefore the incarnation of the Frog-power, as the Bourbons were of the beast while ruling the tenth of the kingdoms. From February the outbreaks of the democracy in other countries became frequent and formidable; and the National Assembly and its Provisional Government constituted in fact the Parliament and executive of the democracy throughout Europe. Under the shadow of their favor Germany and Italy became insurgent, and Hungary followed in the wake of insurrection. The earth shook on every side. Urged on by its democracy, Sardinia attacked the Beast; and, provoked by the treachery of the false prophet, the people of Rome rose, and scared him into exile. After this, the plucking up of the Lombard Kingdom by the roots, and the defeat of the Sardinian horn at Novara, by which the Little Horn became triumphant in Italy, caused the Frogs to seize on Rome that their interests in the Peninsular might be preserved from annihilation. By this move the Frog-nation placed itself in antagonism to the two-horned Beast and the false pro-

phet. The Frogs invited the prophet to return to Rome; in other words, to put himself in their power, for which, with the experience of French hospitality towards his predecessors before his eyes, and the treatment he has already received in Rome, he has not the smallest inclination, notwithstanding all his professions to the contrary. If he were to return, he could not remain there twenty-four hours in the absence of a strong military force; and the Frogs will consent to no other than their own; for they occupied Rome, not out of love to the pope, but as a check upon Austria in Italy. The truth is, Austria and the pope are natural allies; and are as intimately related as the eyes and mouth of a man are to the man himself. Their fortunes are inseparable. The fate of one is the fate of both, even perdition by the burning flame of war.

The army of the Frog power has seized upon Rome, and the false prophet refuses to return, because he regards the Frogs as his real foes. If the Austrians had possession of the city he would go back in triumph; but this not being the case, he is obliged to temporize until the times be more propitious. After this manner, then, the Frogs have become an obstacle in the way of Austria and the pope, who are both desirous of their expulsion from Rome. They have become the occasion of unclean spirits proceeding from the emperor and the Roman prophet, which will yet embroil them all, and in the end accomplish the destruction of the Austro-papal dominion.

In regard to the Sultan, the Frogs are seen exerting their influence upon him. They have assured him of their support in case of his being attacked by Russia. This promise is sure, sooner or later, to bring on a war between the Porte and the Autocrat. If the Sultan had been left to himself, being weak, he would have yielded and so have avoided the chance of war;

but being energized by France and England, two strong military and naval powers, the Sultan feels himself a match for Russia, and prepared to assume a bold and warlike attitude. But these assurances will only lure him on to ruin. No powers, however strong, can save dominions foredoomed of God. Their friendship for the Sultan will be as fatal to him, as the friendship of England for Austria and the Pope were to them in the days of Napoleon. The autocrat, being God's sword upon Turkey, will be too strong for them both; for in the tumult and confusion created by the measures of the Sultan, the emperor, and the Roman bishop, their several dominions will be abolished, and the autocrat remain lord of the ascendant.

If the reader take a survey of Europe as exhibited in the events of the last two years, he will see the view I have presented still further illustrated. The Pope and the emperor have been the principals who have brought about the wars on the continent. The unclean spirit of the Little Horn went forth to Russia and brought down its hosts upon Hungary; it is also going forth to Prussia in opposition to the democratic constitution it is developing at Erfurt; and, in concert with Russia, it has gone forth to the Sultan, with whom it has interrupted its former amicable relations. Before the Pope consented to be restored by France, an unclean spirit went forth from him likewise, and brought the Austrians, Neapolitans, and Spaniards, into his states, when he found the Frogs could not be excluded. I pointed these things out to thousands of people in my lectures, and told them, that in regard to Hungary they were deceiving themselves if they imagined the Magyars would succeed in their war of independence. That Hungary was a brittle toe-kingdom, and one of the three horns which were to be "plucked up by the roots" by the Little Horn. Meetings of sympathy for the Hungarians were being held throughout England; and news arriving every week of Austrian defeats, and Magyar victories. Still, I said, if I have fallen upon the true principles of interpretation, it is impossible for the Hungarians to triumph. So certainly incorrect did some regard this view of the matter, that they said, when I returned to London I should have to expunge what I had advanced about Hungary from the manuscript before I published this book. A preacher who had listened to me at one place, was so convinced of my error, that in his next discourse he predicted the certain triumph of

the "brave Hungarians" over all their enemies. But, alas for him. Men should never prophecy of the future from present appearances. Though these were against my exposition, I was persuaded it would turn out in the end as I had said; and I added furthermore, that "an unclean spirit" was to go forth out of the mouth of the dragon, as well as from the mouths of the beast and of the false prophet; but that while we could discern "the spirits" issuing forth from these, we did not yet perceive one issuing from the Sultan; nevertheless, though then calm and tranquil, we should soon see a warlike disposition manifest itself in his policy growing out of the Hungarian war. The unclean spirit of the Little Horn had brought the Russians into Hungary, which would only whet their appetites for Turkey, whom they would prepare to devour next. In two or three weeks after making these statements, which as I have said before, were not whispered in a corner, but spoken before thousands, all Europe was astounded by the news of Gorgey's surrender, and the ruin of the Magyar cause. The details are known to every one. And as I had said, so it came to pass, Turkish sympathy with the Hungarians, and hospitality to the refugees, was made a *casus belli* by the autocrat; and on the refusal of the Sultan to violate it, diplomatic relations were broken off between Russia, Austria, and Turkey; and the "unclean spirit" energized by the Frogs, exhibits even the Sultan as a belligerent.

The mission, then, of these three demons for the brief period which remains of their political existence, is to stir up the nations to war, which will redound to their own destruction. The press is prophesying smooth things, and persuading the world of the moderation of the autocrat, and of the good intentions of Austria and the Pope! It has told us several times that the extradition affair was composed and that peace between Russia and Turkey will not be interrupted; and as often it unsays what it had before affirmed. But, the reader need place no reliance upon newspaper speculations.—Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts, the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and the letters of "our own correspondents," he will be continually misled, and compelled to eat his words for evermore. The Bible is the enlightener. If men would not be carried

about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace. The policy of the autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to "come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and overflow and pass over. And many countries shall be overthrown."* This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct, or circumvent.

In dismissing this part of the subject, it is necessary to call the attention of the reader to a very important intimation in connexion with the prophecy of the "unclean spirits like frogs." This part of the prediction is contained in four verses, that is, from the thirteenth to the sixteenth inclusive. Now, if the reader will examine the passage, he will find that there is a break in the prophecy. That is to say, the subject of the spirits of demons gathering the kings of the whole habitable to war, is suddenly and entirely dropped; and an altogether different subject introduced. This new topic is nothing less than the appearance of him who sent and signified the contents of the apocalypse to his servant John.† "Behold," says he, "I COME AS A THIEF. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Then, in the next verse, the former subject is revived, and it is revealed, that the angel of the sixth vial gathers the kings and their armies into the battle-field of Armageddon; where, as we learn from other testimony, they encounter the Lamb upon whom they make war, without knowing, probably, that he is the commander of the forces with which they are contending.‡

Now, does it not strike the reader as remarkable that the coming of the Lord should be introduced in a prophecy like that concerning the frogs? But singular as it may seem it is by no means accidental, but the best possible place for it, because it is intimately connected with their operations. It is mercifully introduced as a *warning* of what is about to happen at the crisis, that the believer may not be taken at unawares. It speaks to us in effect, saying, "When you perceive the policy of the frog power acting upon the demon of Turkey, the demon of

Austria, and the demon of Romanism, so as to cause them to assume an attitude tending to embroil the nations, you may then know that I, the Lord, am about to revisit the world stealthily." Christ says, "Behold I come as a thief." That is, he comes as a thief comes when he is bent on stealing. A thief not only comes unexpectedly but he gets into the house with secrecy. John, indeed, says "He cometh with clouds and every eye shall see him, even those (*kai hoilines*) who pierced him; and all the tribes of the land shall mourn in his presence (*ep' auton*)."§ This, however, is affirmed of his appearance in Israel, when he shall make himself known to his brethren after the type of Joseph; which will be subsequently to the great battle in the valley of Megiddo. The 185,000 Assyrians in the reign of Hezekiah felt the vengeance of the destroyer, but they saw him not; so I believe it will be at the battle of Armageddon, the kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger's person. The work of the succeeding forty years requires that so signal a revelation be withheld from them. Israel and the saints of the holy city will see the Lord; but not the nations at large. The divine majesty is not prodigal of its manifestations. Men in the flesh, therefore, will I apprehend, believe in the presence of the Lord on earth as its imperial and pontifical ruler, as nations now believe in the existence and sovereignty of the Autocrat, the Sultan, the Emperor, or the Pope, of whom they have heard by the report of others, but whom they have not seen, and perhaps may never behold. Men profess now to believe that the Lord Jesus is at the right hand of God; but hereafter they will believe that he is "reigning in Jerusalem before his Ancients gloriously;"¶ and their faith if made perfect by works, will, doubtless, as now, be counted to them for righteousness.

But, let the reader, observe, that in connexion with the warning given, a blessing is pronounced on those who are heedful of the signs of the times. "Blessed," says Jesus, "is he that watcheth." Now no one can watch without light. If the heavens be dark, the watchman must be provided with a light, or he cannot watch. By gazing at the natural luminaries as some professors are accustomed to do, no light can be derived, nor signs observed premonitory of the coming of the Lord. This is "the way of the heathen," and "a custom which is vain."§ The natural

* Dan. xi. 40, 41.

† Rev. i. 1.

‡ Rev. xvii. 14; xix. 19, 21.

* Rev. i. 7.

† Zech. xiii. 10-14.

‡ Isaiah xlii. 23.

§ Jer. x. 2, 3.

heavens are impenetrably dark in relation to his appearing. The believer, or spiritual watchman, must take "the sure word of prophecy," which is the only "light" capable of enlightening him in the surrounding gloom. This world is "a dark place" and its cosmopolites who understand not the word mere embodiments of fog. If we understand "the word of the kingdom" we shall "shine as lights in the world," and be enabled to rejoice in the approach of "the day of Christ." By the "shining light of prophecy" we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are the signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by "the testimony of God."

From the whole, then, there can be no doubt in the mind of a true believer. He discerns the sign given under the sixth vial as manifestly, and believes as assuredly that the Lord is at hand, as they who observed the sun setting in Syrian splendor knew that the coming day would be glorious. Be not deceived, then, by the siren-voices of the peace-prophets. Ere long the last and most terrible of wars will break out. The beast and the false prophet will be destroyed, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that "watcheth and keepeth his garments." Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must: "buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see."* In other words, he must believe "the things concerning the kingdom of God and the name of Jesus Christ;" follow the example of the Samaritans and be baptized into the name of the Holy Ones; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb. A community of such persons in a city, constitutes the Lamb's wife there, prepared for the coming of the Lord. He is arrayed in fine linen, clean and white; for the fine linen represents the righteousness of the saints;† who have "washed their robes, and made them white in the blood

of the Lamb." Therefore they will be "before the throne of God, and serve him day and night in his temple (or kingdom :) and he that sitteth upon 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 shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."* The representative number of their aggregate is 144,000;‡ and their representative measure 144 cubits.† "These are they who (in the days of their flesh) were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." At present, they are the "holy city trodden under foot of the Gentiles;" but when changed and raised from the dead, and exalted to meet the Lord in the air, and are seen descending thence towards Zion, they are "the great city, the new and holy Jerusalem, having the glory of God."§

This, then, is the great desideratum of the age, namely, the preparation of a people for the Lord; a people whose character shall answer to the testimonies adduced. "The churches" do not contain such a people, neither can their pulpit ministrations produce them. In fact, "the churches" are precisely what college divinity is alone competent to create. "The truth as it is in Jesus" is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and "the droppings of the sanctuary" which their nurselings are appointed to distil, wear away the intelligence of the people, and leave them irresponsible to "the testimony of God." Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit his kingdom. Other gospels will make other kinds of christians than those who believe the gospel the apostles preached. We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions, to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus. Hearing "sermons" is not "hearing the

* Rev. iii. 13.

† Rev. xix. 7, 8.

* Rev. vii. 14-17. † Rev. xiv. 1-3.

‡ Rev. xxi. 17. § Rev. xi. 2; xxi. 2, 9, 10, 11.

word." It is this we must hear if we would have faith; for "faith comes by hearing the word of God." If the gospel of the kingdom were preached in "the churches," and believed, there would be no more complaints of want of spirituality and life. There would be so much of these, that they would be too hot to hold the worldlings who overshadow them with the wings of death. They would go out from them, because they were not of them. Let the well disposed in "the churches" try the experiment, and they will soon discover the truth of what is here stated. The time is come in which there must be no faint-heartedness, and when a courageous testimony must be borne for the word of the kingdom. Ministerial favor and popularity must be utterly disregarded; and the question be, not "what saith the minister?" or "what will people think?" It matters not what they say, or think, in the case; the simple question is, "How is it written?" "What saith the word?" Let this course be pursued in candor, and I doubt not, but in a short time a people will spring up in this island prepared for the Lord, whom he will acknowledge at his return.

From the New York Tribune.

THE AGGRANDIZEMENT OF RUSSIA.

The press of Western Europe and America is accustomed to watch and denounce the progress of Russia toward universal dominion as manifested in Europe. The skill, patience, firmness and success of Russian diplomacy in that quarter of the world, and the fact that the Czar alone, of all the powers, great or little, has really profited by the last revolution, and that he now virtually rules in Italy and Germany, on the Rhine as well as on the Danube, is repeated and commented on till it is almost wearisome. The universe of Editors, even in California, Oregon and the Sandwich Islands, finds in it a standing subject of discussion.

But the growth of Russian power in Asia is a topic which has not yet occupied public attention to any considerable extent, for the reason that the facts have been little known, except to the Government of St. Petersburg itself. Of course that Government, always jealous of publicity, and careful to conceal its movements as far and as long as possible from the world, has taken care to envelop its march in Central Asia in a double obscurity, a design which circumstances have favored. Inhabited as that vast

region is, by nomadic tribes, that have no fixed government, no well-defined territory, and no intercourse with civilized nations, it has not been difficult for Muscovite craft gradually to extend the imperial boundaries into the deserts ranged by these savages, and without wakening their jealousy or provoking them into hostilities, to make sure the preparations for still further aggrandizement.

Whether the cabinet of the Autocrat judges the work sufficiently advanced to cast off the mask, or whether the secret is revealed by accident, we do not know, but we have now before us some documents which cast a clear light on the process of annexation and extension, political and commercial, which has been going on for years, in the country known in our geographies as Independent Tartary. These documents consist of letters from a Polish geologist, whom we judge to be an officer in the Imperial Engineers, employed in seeking for coal beds on the shores of the Sea of Aral, and in the vicinity of the Caspian, and of an account furnished to a Russian periodical by a Russian merchant, of his journey, on business, from Petropavlosk, in the Siberian Department of Omsk, to Tashkend, an important city about midway between the former and southern boundary of Siberia and the northern limit of Afghanistan, and between the Sea of Aral and the Chinese dominions.

Take any recent and reliable atlas, and turning to the map of Asia, you will find the river Ural laid down as the dividing line between Russia and Tartary, the towns on that river being Guriew at its mouth, and Uralsk, and Orenburg farther up, where the stream issues from the Ural Mountains, with Orskaia also lying on the river, but still further to the east among the mountains. All these are frontier towns. From Orskaia the line—on maps sufficiently definite—runs north nearly to 55°, and then to the north-west along the Tobol river till that river forks and the frontier of Siberia begins. Thence it goes south-east to the point (which is disputed,) where it meets the north-western province of Chinese Tartary. Now draw a line from the mouth of the Ural across to the head of the Sea of Aral, then down to the mouth of the Sir-Deria or Sir-Sihoun (the ancient Iaxartes) the western affluent of that sea, then from its mouth to the point where its line bends toward the south, and thence west to the Chinese frontier, and you have the boundary of the Russian Empire in Asia, as we know that it actually was a year ago. The

addition includes the entire territory of the Kirghis or Kirguis, a tribe of warlike Tartars some 1,200,000 strong, who have long been partly in Russian pay, and who doubtless saw no reason to object to the building of the line of forts which now extends through their deserts—and about half of Kokand, a district occupied by some three millions of Usbecks, Tadshiks, and Kirguis together. The whole territory annexed is about a thousand miles long by four hundred broad, and is little known to Europeans. It contains a large proportion of sandy wastes, but a great deal of it must be valuable for grazing. The wealth of the Kirguis consists in herds of camels, horses, sheep and goats, for which they find pasturage by moving from place to place. Streams and lakes not yet known to geographers, are frequent, and game of new species is found in abundance. It is a matter of course, that among such a population as these Tartars, when living without restraint, feuds and robberies should constantly be going on. But since the building of the Russian forts, these have disappeared, and the country is now more safe and peaceful than it has been for three centuries. The forts are garrisoned by Cossacks, and the trading caravans which go regularly through the region pass in perfect security. The Kirguis find their account in this, for they get their chief income by hiring out their camels to the merchant caravans, which are now larger and more frequent than before. Thus is civilization, or rather the beginning of it, penetrating among the ancient seats of these races, which have more than once poured forth their hordes to affright and subdue the world.

The expedition which accompanied the officer from whose letters we draw the most important of these facts, set out from Orenburg about the middle of May last. It consisted of 7,000 camels, with 3,500 Kirguis as drivers; 3,500 wagons driven by Bashkir serfs; a corps of some thousand Cossack horsemen, and a body of artillery and infantry, the whole under the command of a General officer. The forces were intended to relieve the garrisons on the route, as well as to escort the expedition. In case coal were discovered, it was intended to put steamers on the Sea of Aral. No coal was found, however, what had been taken for beds of coal on the shore of the sea proving to be a layer of decaying vegetable matter mixed with black earth and partially hardened. The search was not prosecuted at any distance from the shore on the

western and northern sides, for fear of some predatory bands reported to be out in that quarter, the expedition having crossed the sea in a small craft without any escort. The explorers arrived at Orenburg on their return in the beginning of November, and expected to undertake the same search on the Ural River and about the Caspian Sea, where the Imperial Government also desires to establish steam navigation.

The journey from Orenburg across the steppes is described as exceedingly monotonous and wearisome. The weather is changeable beyond parallel; at noon the heat sometimes rises to 150° while at night the cold is so piercing as to be almost insupportable. No shade but his tent protects the traveller and the only fuel is the dry dung of camels and horses which is found in abundance. On the 5th of June while the plain was yet burning under the beams of the noonday sun, the expedition was visited by a storm of rain, hail and snow which lasted three hours and covered the earth with a wintry mantle. Of course no fire could be made nor food cooked till the surface was dry again. Often for great distances water is entirely wanting; elsewhere when found it is apt to be slimy, brackish and unwholesome. The garrisons in the forts, as well as travellers, who are not well provided with necessaries, suffer from scurvy and other diseases incident to the privations of the country.

The trading caravans for Tashkend set out from Siberia and take a less painful though rather longer route. Tashkend does not seem yet to be in Russian possession, but as the line of forts is on the river below it, and comes within some seventy miles or so, it cannot fail of being soon annexed; indeed, as a center of commerce it is doubtless a chief object of Russian ambition. It contains about four thousand houses, built in Asiatic fashion, with the close clay walls of their courtyards on the streets, which thus wear a most dreary appearance. The houses are in the rear, and generally have gardens attached to them. There being no pavement, in the spring the mud is as deep as on a Michigan causeway, and is impassable by vehicles, mounted horses even sinking to the knee. The streets are also very crooked and so narrow that two wagons cannot pass each other. The people live in a manner which is savage rather than barbarous. Glazed windows, tables and chairs are unknown luxuries, and for beds they use coarse carpets spread on the floor. The government is aban-

lutely despotic, and its head, whose title is the *Bek*, can seize the property of his subjects without giving any other reason than that it is his pleasure. This peculiarity will render the Russian rule welcome to the inhabitants because it will give a greater degree of security to property. From Tashkend caravans start every week for Cashgar, Buchara, Chiva, and other places, taking cloths, plush, cottons, and iron articles of Russian manufacture and distributing them to the most remote regions. In fact the commerce of Central Asia is already in the hands of Russia. Into Chinese Tartary her traders have opened new routes, now traversed by their caravans to China. Afghanistan already buys Russian wares instead of English. Persia, as is well known, has long been merely a Russian province; and unless England wakes from her sleep and bestirs herself more effectually than ever, it cannot be long before the Muscovite, peerless alike for cunning and persistence, obtains complete possession of the Oxus, has Chiva and Bucharia perfectly under his control, and may establish his frontier posts in the fastnesses of the Hindoo-Coosh and Paropamesan Mountains.

The length of time through which Russia has pursued the objects she has now so nearly gained, and is so sure of gaining completely, justifies our admiration for her tenacity. It is near fifteen years since she first put the Shah of Persia up to the futile attempt to seize Herat in north-western Afghanistan with a view to render it a center of Russian influence. Then an attempt was made by a Russian expedition under Gen. Perowski to open a passage and take possession of the country between the Caspian Sea and the Aral, but this failed. And now finally the end is gained by taking the rout east of the Aral and following the path of the old Mongol and Tartar conquerors. On that path went forth Ghengis-Kan, Tamerlane and Babur; under them and their descendants, the Tartars seeking for universal dominion, conquered China, India and the Byzantine Empire, and threatened to overwhelm Europe with their hordes. Christendom alone they were unable to conquer.

Russia too, aims at universal dominion. Her armies are larger, her courage as desperate and fanatical, her resources greater, her faith in her destiny more deeply rooted, her wisdom a thousand times shrewder than that of her predecessors in this career; and her commerce a means they did not possess.

Will she succeed where they did, and succeed, too, where they failed? That question the future will answer. For our part we have no anxiety as to the result.

PALESTINE.

“Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate.”—*Isaiah*.

The following from a London paper indicates that the Land of Promise is looking up. Its relations with England are becoming commercial as well as religious; and nothing, not even protestant-religionism, can make a country's destiny a vital question in Britain more than the commercial interest of her people in its well-being. Palestine, the desolate, a grain-growing and grain-exporting country, is certainly a sign that her redemption is at hand. The London paper says:

“There are lying just now, in Falmouth harbour, forty vessels laden with wheat from Palestine, a sample of the ordinary produce of that country, to be followed by further arrivals of the same character, many more vessels similarly freighted being actually on their way to England at this moment. The wheat, though small, is of excellent quality, weighing 63 lbs. to the bushel. It had to be conveyed to the coast on the backs of camels; but notwithstanding this difficulty it was put on board at Alexandria, free of all expense, at 17s. per 8 bushels. It is offered in the English market at 25s.”

Twenty-five shillings sterling is \$6 05; so that the wheat is offered to the corn factor in Mark Lane, London, at 75 cents and five eighths per bushel.

This remarkable cheapness must operate ruinously upon the English tenant-farmers and landowners. The average price of wheat for six weeks ending December 14th, 1850, was 40 shillings and 1 penny per quarter of 8 bushels, or \$1 21 and a fraction per bushel. This is forty-six cents per bushel dearer than the Palestine wheat. Now it is evident that the consumer will buy the cheapest good wheat he can get; hence, English grown wheat would find no purchaser so long as there was sufficient cheaper foreign wheat to be got in the market. The English tenant-farmer's grain therefore remains upon his hands. This being the case, one of two things must come to pass—either his rent must be reduced, or he must become a ruined man. The people in this country have no idea of the enormous money-rents paid for farms in England.

They range from about \$500 to \$12,500, more or less, per annum. These sums must be paid from the produce of the farms, the principal of which is grain. So long as the Corn-Laws existed the farmers had the monopoly of the grain market; so that getting his own price for his wheat he was just able to bear the extortions of the clerical tithe-exactors, of the tax gatherer, and of the law-making landlord, which was really paid by the consumer at last. But the corn-laws being repealed by the commercial and manufacturing majority of the legislature, the consumer refuses to eat dear bread for the sake of lords and parsons; so that for the present the farmer is in a suffering condition. His monopoly is gone, yet the same rent is extorted. The habits of the land-owners are expensive, that is luxurious and extravagant; and they must have large sums to spend upon their lusts. These they derive from their farm-rents, which being often-times heavily mortgaged, cannot be reduced without great economy and self-sacrifice. This the "latlings of Bashan" have no inclination for, so that the rents must be kept up to the ruin of the tenant; for it is a question of self-preservation between master and man. At present the evil chiefly afflicts the latter; but from accounts received it appears that the day of sorrow is dawning upon the land-owners also; who, finding that their tenants cannot pay, rather than their farms should become tenantless, and themselves absolutely destitute of a rent-roll, some of them have returned from 10 to 20 per cent of their dues. Will the land-owners permit their rents to be reduced to a pinching point, and the state-parsons to continue to plunder the farmer of one tenth of all he makes without receiving the least equivalent. The tithe-exactor offers the dissenting farmer a seat in the parish church, and to read old worn out prayers from a book for his soul's health, and to bury him and the carcases of his family in consecrated ground, as value received for his tithe: but the farmer hates him, and despises his wares. Will such embarrassed landlords and tenants consent to endure their afflictions when the tithe surrendered to the farmer, and turned into cash, would enable him to pay his rent? We shall see. For ourselves we pray that the English market may be inundated with wheat from Palestine, that the wealth of the Gentiles may be turned to it as a flowing stream, even until the ecclesiastical monopoly of England's parsonocracy shall be superseded by justice, righteousness, and truth.

But Palestine, the adopted country of the gentile-believer of the gospel, is not only becoming important in an agricultural and commercial, but also in an ecclesiastical, and therefore political point of view. The following, which we extract from the *Derby Mercury*, copied from the *Algemeine Zeitung*, is full of interest and significance to the heirs of the kingdom of God:

"The Austrian Ultramontane party is preparing considerable difficulties for Prince Schwarzenburg, by its zeal for an object which the Christian world of Western Europe has for centuries abandoned — the recovery of Jerusalem and the Holy Sepulchre from the hands of the Mahometans. The purpose of the crusades is to be revived; but it is to be pursued by the way of diplomacy, not by war. It is stated that the "Catholic" Powers, with the connivance of Austria, intend to obtain possession of all the sacred spots of the Holy Land, which will be then made over to the "Catholic" Church. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knights Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior.

"The movement, as far as it can be called one, is probably caused by the increasing influence of the Greek Church in the east, under the support of Russia. The church, too, has made the possession of the Holy Sepulchre a special object of its ambition, as well as other localities in Syria, sacred by their associations. During the two past years, while the political power of the Papal government was prostrated, the efforts of the missionaries and agents of the Greek church are said to have made great progress, and are gradually sapping the influence of the Latin Church. The feuds between the two churches have long been of the most bitter kind, and in Jerusalem it is well known, have grown to a scandalous excess; a guard of Turkish soldiers alone keeps peace between them on certain festivals in the Church of the Sepulchre.

"The Germans state that the Greek Christians have really obtained the preponderating influence in Jerusalem, and that any efforts of the Austrian Ultracatholics to recover the lost ground will be met by the decided opposition of the Emperor of Russia, practically the Pope of the Greek Church. Prince Schwarzenburg is not over zealous in the cause of the Austrian Pietists, and will probably

oppose the who'e plan as soon as it becomes politically inconvenient."

The Ultramontanes are the High Church party of the Papacy, or ignorance, superstition, and despotism incarnate. "The Devil and Satan" belong to this party, and it is well known that mischief is in all their works. Prince Schwarzenberg is the prime minister of Austria, and, therefore, the instrument through whom their policy must find expression. The difficulties he will have to encounter are indeed formidable. To carry out the Ultramontane conception is in effect to take possession of the country, if not by an army of soldiers, at least by an army of monks, who may become combatants at any moment their Grand Master and his political advisers, the "Catholic Powers," may deem fit. Austria, whose emperor claims to be King of Jerusalem, is to continue at this "aggression!" But will Lord Palmerston and his "faithful ally," the Turk, connive at it? Will Prussia connive at it? If papal influence, backed by "the Powers," were permitted to plant itself in Palestine according to the plan proposed, both Mohammedanism and Protestantism would be banished from the land; and the Mosque of Omer, and the Cathedral erected on Mount Zion, under the patronage of England and Prussia, be converted into temples of the Virgin and the Saints. Would England and her allies stand tamely by and witness this triumph of Jesuitism in Palestine? Suppose they did permit Palestine to become a papal province, the conquest of Austria by Russia would transfer the country to the Autocrat, who would respect neither papist nor protestant further than they could work upon his fears. But we have no apprehension of the success of the Ultramontanes. The unclean spirit by which they are animated will create an agitation which cannot fail of being beneficial to Palestine. England and her allies will find that the time is come to bestir themselves in its behalf, beshadowing it with their protection for the benefit of the Jews. Better colonize it with Israelites than to allow it to become a Russo-Austrian province, which it would be in effect if Ultramontanism converted it into a fief of the Catholic church. We are glad to see the move, for out of evil, good is sure to come to Judah at this crisis of their history. Austria nor the Pope will ever possess the land, though Russia will for a short time. The former are bringing destruction upon themselves as fast as a blundering policy can effect it; so that self-preservation, and not crusading, will

become the desideratum of their brief and wretched existence. The intrigues of the Greek and Latin Catholic powers will have the effect of cementing the alliance of Turkey with the Protestant; for the religious and political interests of Mohammedanism and Protestantism are essentially hostile to the pope's of Russia and the West.

February 1851.

EDITOR.

THE LIGHT OF NATURE IN RESPECT TO IMMORTALITY.

"The light of nature," says Professor Stuart, "can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of our benighted race, Whether the soul of man is immortal? Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingeniously confesses, that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times, he fell unconsciously into a state of doubt and darkness.

"It is notorious also that *Socrates*, the next most able advocate among the heathens for the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul, which will not bear the test of examination. Such is the argument by which he endeavors to prove that we shall always continue to exist because we always have existed; and this last proposition he labors to establish, on the ground that all our present acquisitions of knowledge are only so many *reminiscences* of what we formerly knew in a state of existence antecedent to our present one. Unhappy lot of philosophy to be doomed to prop itself up with supports so weak and fragile as this! How can the soul be filled with consolation in prospect of death, without some better and more cheering light than can spring from such a source? How can it quench its thirst for immortality by drinking in such impure and turbid streams as these? Poor wandering heathen! How true it is—and what a glorious blessed truth it is—that "life and incorruptibility are brought to light in the gospel!" It is equally true that they are brought to light *only* there.

"If there be any satisfactory light, then, on the momentous question of the future state, it must be sought from the word of

God. After all the toil and pains of casuists and philosophers, it remains true, that the gospel, and the gospel only, has "brought life and incorruptibility to light" in a satisfactory manner." But in what better case is Professor Stuart than Cicero, and Socrates? They were ignorant of the gospel, and so is he; if therefore the light of life shine in the gospel, it shines as little into his mind as into theirs, being veiled with the darkness of the traditions of Geneva, which like the leaven of ancient times, makes the word of the kingdom of no effect.

IMMORTALITY.

The testimony of Scripture concerning it.

"God only hath immortality."—1 Tim. vi. 16.

"When this mortal shall have put on immortality."—1 Cor. xv. 54.

"Immortality," *athanasia*, is a word signifying *deathlessness*; hence we are taught that the only deathless being in the universe is "the Incorruptible God,"* *ho aphthartos theos*, "dwelling in the light, whom no man hath seen, nor can see." The Invisible God was never deathful nor subject to death; but all other intelligences of the universe have, or will be subjected to death, or to something equivalent to it. Their immortality is bestowed at some time subsequent to death; but His, who is the Life of the Universe, is underived; for He is from everlasting to everlasting deathless.

The testimony that "God only hath deathlessness," teaches that the immortality or deathlessness of men and angels dates from a change or resurrection from the death-state. At this crisis their "mortal body"† puts on deathlessness, so that thenceforth "they die no more."‡ To constitute them deathless their bodies must become "incorruptible"—*aphtharsia*; for a corruptible body cannot be deathless or immortal. *Aphtharsia* is the substratum of *Athanasia*; that is, Incorruptibility is the underlay of Immortality: Incorruptibility is not immortality; but without incorruptibility, immortality cannot be. Hence Immortality is something more than incorruptibility. It is "Life and Incorruptibility"—*zoe kai aphtharsia*—combined. Incorruptibility has regard to physical quality of body, which may be living or inanimate. A diamond may represent an incorruptible body; but because incorruptible, it is not therefore living or deathless. An immortal body, however, is necessarily an

incorruptible body; because immortality cannot be without incorruptibility. God though "a spirit" is also a *body*; for he is styled "the incorruptible God," and incorruptibility is scripturally affirmed of body. *Immortality is life manifested through an incorruptible body*; and is the opposite to mortality, which is life manifested through a corruptible body. Such is the immortality brought to light by Jesus in the gospel of the kingdom—"mortality swallowed up of life."* The supposition of deathliness and deathlessness co-existing in the same body, or of an "immortal soul" in mortal flesh, is pagan foolishness; and implies ignorance of "the truth as it is in Jesus." It is the Spirit of God that makes alive; the flesh profiteth nothing.† Hereditary immortality is a fiction of the carnal mind, at once revolting to reason and the word of God.

Immortality is a part of the righteous man's reward, which he seeks after by a patient continuance in well doing.‡ To talk of the wicked being immortal in any sense is to contradict the scripture. "The soul that sinneth it shall die,"§ saith God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ the Lord;"|| therefore "hope to the end for the gift that is to be brought unto you at the revelation of Jesus Christ."¶

The following extract from a canon decreed by the Council of Lateran, in the reign of Leo X., will show the kind of authority by which immortal-soulism became an article of the popular creed.—"Some have dared to assert concerning the nature of the reasonable soul that it is mortal; WE, with the approbation of the Sacred Council do condemn and reprobate all such, seeing, according to the canon of POPE CLEMENT THE FIFTH, the soul is immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."—*Caranza*, p. 412, 1681.

In his "*Defence*" in 1530, Martin Luther says, "I perceive that the Pope makes articles of faith for himself and his faithful ones, as Emperor of the World, King of Heaven, and God upon earth, such as that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Bishop Tillotson remarks that "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Sermons*, vol. 2. 1774.

* 2 Cor. v. 4. † John vi. 63. ‡ Rom. ii. 7.
§ Ezek. xviii. 20. || Rom. vi. 22, 23.

¶ 1 Pel. i. 13.

* Rom. i. 23. † Rom. vii. 11. ‡ Luke xx. 36.

Dr. Whately, Archbishop of Dublin, in his "*Revelation of a Future State*," observes, "To the christian indeed all this doubt would be instantly removed if he found that *the immortality of the soul* were revealed in the word of God. In fact *no such doctrine is revealed to us*. The christian's hope, as founded on the promises contained in the Gospel, is *the resurrection of the body*."

Dr. Lowth speaking of the prophets says, "that which struck their senses they delineated in their descriptions; we there find no exact account, no explicit mention of *immortal spirits*."

"*Life*," says Irenæus, a contemporary of the apostle John, is not from ourselves, nor from our nature, but it is *given or bestowed* according to the grace of God; and therefore, he who preserves this *gift of life*, and returns thanks to Him that bestows it, he shall receive "length of days for ever and ever." But he who rejects it and proves unthankful to his Maker for creating him, and will not know him who bestows it, deprives himself of the gift of duration through all eternity."

"That the soul is naturally immortal," says Richard Watson, "is contradicted by Scripture, which makes our immortality a *gift dependant upon the giver*."—*Institutes* vol. ii. p. 250.

The existence of an immortal soul in sinful flesh being set aside, and the testimony that "*the dead know not any thing*,"* received, the Mother of Harlots is stripped of the Virgin and Saints, whose deified "souls" she worships, and makes her as idolatrous as her pagan predecessor in "*the Eternal City*!" The physical regeneration of infant souls, purgatory, glorification in heaven at death, apostles on their thrones, kingdoms gained by saints beyond the skies at their decease, &c., are all exploded as the merest fictions of distempered minds.

EDITOR.

* Eccles. ix. 5.

"The Athanasian creed professes to set forth "*the Catholic Faith*," but is in reality chiefly occupied with a sort of philosophy, falsely so called, of the divine essence, unintelligible and contradictory, of which it daringly affirms, "Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly!" Fifteen thousand clergymen of the Church of England, now living, have solemnly sworn their assent and consent to that monstrous assertion."

OUR VISIT TO BRITAIN.

(Continued from page 84.)

Some little while previous to Mr. Campbell's visit to Britain, Mr. Wallis had induced a young man of his church to buy a press and types by promising to give him the *Harbinger* to print. It was being printed by this brother when Mr. C. was in England. Mr. Wallis was the proprietor of the periodical, and Mr. Hudston of the office, in which he had the right of course to publish any other things he pleased without Mr. Wallis' permission. He gave Mr. Campbell an order for all his works; paid for them, and had his consent to republish from them any thing he pleased. He accordingly republished several articles from Mr. Campbell's pen in the form of tracts. But this was a sacrifice of an ill savour in the nostrils of Mr. Wallis, who seemed to think that no one had a right to publish *Campbellism* but himself. Mr. Hudston objected to the monopoly; and contended that he had as much pecuniary interest in the *ism* as Mr. W. The question of the right to publish *Campbellism in tract-form* for the British, became the ground of difficulty between them. Mr. Hudston had clearly as much right to publish as Mr. Wallis, and *vice versa*; but Mr. Wallis deemed it inexpedient, incompatible with his policy, that *Campbellism* should get at the public through any other printed medium than the *Harbinger*. Mr. Hudston, however, continued to exercise his right to issue tracts, which so incensed Mr. Wallis that he was determined to punish him by giving the *Harbinger* to some other printer in the town to publish. By all this Mr. Hudston considered himself much aggrieved. He had been induced by his "dear brother" to buy an office and to venture into business under the promise that he should print the *Harbinger*, and now because of a difference about publishing *Campbellism* in tracts, Mr. Wallis wounds him in the pocket, which is the tenderest part of most men's consciences, and gives his monthly to an alien to publish. This was intolerable. A feud was originated that time has as yet been unable to heal. It grew into a church question, and was submitted to arbitration. This was unfavorable to Mr. Wallis, and caused him to "kick against the goads." Mr. Hudston and he could not fraternize in the same church; the former, therefore, withdrew to Bullwell about four miles from Nottingham. The Bullwell church having examined the case received Mr. Hudston into their fellowship, which they

withheld, and do still we believe, from Mr. W. until he should amend his ways towards Mr. H.

The prohibition of tractifying Campbellism, and the taking of the Harbinger out of Mr. Hudston's hands, reacted upon Mr. Wallis' heavenly-mindedness very unsavorily. It originated the Gospel Banner, which created in Mr. W. a very evil eye towards his "young brother." It became an eye-sore, a prick in his eye and a thorn in his flesh. The Banner was conducted prudently. There was nothing Mr. Wallis could lay hold of as a handle against it. Its Campbellism was perfectly orthodox, and it made no attack upon him. The fire of discord smouldered under the surface having found no vent. Mr. Wallis, as appeared from private conferences, was in no very heavenly or amiable state of mind; but what could he, what dared he do, so long as the Banner behaved itself with propriety and kept itself aloof from heretics? The Bible Advocate was "a cut" upon his monopoly and supremacy; the Banner was an unkind cut; our reception by the Bible Advocate church was an unkind cut; but when the Gospel Banner became the impartial medium of both sides of all questions, ecclesiastical and theological; and presumed to allow us, the proscribed of Campbell, of Wallis, and others of like spirit, to speak for ourself in its pages—Oh! this was "the unkindest cut of all." The smouldering embers of the tract-difficulty began to find vent in the Harbinger, not so much in the editor's own words, as in the letters of correspondents from America, which he must have elicited from willing tools by his intrigues and misrepresentations.

Here then was Mr. Wallis between two adverse influences, the Advocate and the Banner; the latter of which was an unpardonable offender against his will. We and the Banner were to be destroyed if possible. It became necessary, therefore, to bring to bear against us even the smallest antagonism available, upon the principle that "every little makes a muckle," as they say among the Scots. The editor of the Advocate, it is true, was a small man, and could not do the Harbinger much harm, if any; yet he had a certain influence in the Ellstree Brotherhood which might be turned to useful account against Dr. Thomas, and the Banner. It was expedient, therefore, to propitiate him. If Dr. T. could be disgraced, the Banner also would suffer for affording him facilities; and if the publishing of Campbellite tracts could be diverted into another chan-

nel, it would tend to cripple Mr. Hudston and to bring him to a stand as rival in the kingdom set up on Pentecost! But how was this to be accomplished? We shall see.

When a naturalist finds a bone it becomes a datum from which, by a process of reasoning, he can rebuild in his own mind the form of the animal to which it once belonged; so when a man is observant of certain facts he can by reasoning discern the premises from which they spring. Now the following facts came under our notice while in Britain. First, after the Banner had published our correspondence with Mr. Wallis, the tomahawk was buried and the calumet was smoked by Messrs. W. and King—they became friends. Secondly, some one in America sent Mr. Wallis our "Confession and Abjuration," which he reprinted and circulated privately. Thirdly, Messrs. King and Wallis met in Glasgow at and before the Campbellite convention there. Fourthly, after their meeting King assumed a hostile position towards us, as will be seen hereafter in our sketch of this protracted and distracted meeting. Fifthly, the publication of tracts was recommended to the meeting; and by Mr. Wallis' management Messrs. Black and King's press was to be the office of publication. Hence in one of his Harbingers he says, "bro. King, who has recently published an essay in the tract form on the Breaking the Loaf, by A. Campbell, is now engaged in bringing out a tract on Spiritual Life. Will our friends encourage him in this work of attempting to do his part to enlighten the human mind?" Any funds, therefore, "the brethren" might appropriate to the purpose, would find their way to Camden Town, instead of to Mr. Hudston; and the *prestige* of the Sanhedrim would be against him. And sixthly, after Mr. King returned to London, he opened a fire against us in the name of the Ellstree church, charging us with falsehood in saying, that we did not "refuse" to break bread at the same table with those in the United States who had not been immersed on the same premises as ourselves. Such are the six facts of which we became cognizant, and from which we draw the following conclusion. Mr. Wallis determined to detach the Ellstree brotherhood from us, and to weaken the Banner as much as he could. To accomplish this he found it expedient to make friends with Messrs. Black and King, the pastor and "evangelist" of Ellstree. He succeeded in doing this by sending them our "Confession and Abjuration," and pro-

misgiving them all the Campbellite printing his influence could turn from Hudston to them. They swallowed the bait; and without any further struggles against his ascendancy, which he preserved by the sacrifice of his monopoly, became the willing instruments of his crooked policy against us. To work then they went to prove us a liar for the gratification of Mr. Wallis and his abettors in the United States; though from what is already before the reader, their work will be pronounced by all candid and intelligent persons, both evil and contemptible.

Their object was to hold us up to public reprobation if they could; and to cut us short in the career we were traversing so much to their mortification and vexation. The following correspondence will illustrate their manner of proceeding for the accomplishment of their end. While we were on our first tour the subjoined epistle was sent to the care of our sister in London.

71 High street, Camden Town, }
Nov. 8, 1848. }

DEAR BRO. THOMAS:

No. 4, Vol. III. of the "*Herald of the Future Age*," containing your "Confession and Abjuration," was presented to a meeting of the London church last Monday evening. The meeting were entirely of opinion that the paper contains the very abjuration of the brethren in the United States which you most positively denied ever having made. It appears to them to be a duty to order this note to be sent immediately to you, expressing their surprise and sorrow at finding such matter in print, and to give you an opportunity to explain should you desire. In the absence of any explanation, they will feel it their duty to announce that your fellowship with them was obtained by misrepresentation.

Wishing you every present and future good, in the deepest sorrow on account of the above, I remain yours in the hope of immortality,
D. KING.

This piece of hypocrisy did not come to hand for several days. It was deemed expedient therefore to favor us with a repetition of the indictment, dressed up, however, with less of "cant" than the former. The "deepest sorrow," the "dear-brotherism," and "the hope of immortality," will be found to have evaporated altogether from its phraseology; so difficult is it for religious actors to maintain a part which is foreign to their true character. The following is the second letter.

71 High street, Camden Town, }
Nov. 25, 1848. }

DEAR SIR:

At the beginning of this month, by order of the church in London, I sent a note for you to Hoxton square. That note was to inform you that the brethren here having seen your "*Herald of the Future Age*," which contains an article by you, headed "Confession and Abjuration," conclude it to be the very abjuration of the churches in the United States, which you to us denied having made. The note in question stated, that before making their mind on this matter public they would wait your explanation. Some days since a note from your sister in reply came to hand, saying, that when she sends to you she will enclose the same. We send this in order to give you every opportunity for explanation. Your silence will indicate that you admit the conclusion of the church here to be correct.

Wishing you every present and future blessing, I am your's, &c.,

D. KING.

To J. THOMAS, M. D.

This was the real man—"I am your's, &c."—stripped of his outer garment: "in the deepest sorrow on account of the charge against you, your's in the hope of immortality," was mere wool to hide his claws. We saw through these epistles at a glance. Mr. Wallis was using this man King to trump up a charge of falsehood against us in the name of the Ellstree brotherhood. The only evidence we had that the church had any thing to do with the affair is before the reader in D. King's two notes. Mr. Black was the pastor and ought to have communicated with us; King was only their emissary, whom they called "evangelist." We therefore paid no regard to him in the matter; but wrote to the church through Mr. Black. It appears from a third letter received from D. King, that we wrote to Ellstree on Nov. 22, 1848, three days before his second note arrived. We regret to find that the copy of this letter is missing; but from what appears in the following epistle it would seem that we stated substantially what is already before the reader on page 64, number 3, of the current volume. To ours of the 22nd, we received the following reply:

London, Dec. 6th, 1848.

Dr. J. THOMAS:

Dear Sir—Yours of Nov. 22, 1848, was presented to the church on the 28th of the same month, and I am requested to say to you as follows:

1st. That in the examination of your abjuration the church here did not (as you suppose) confound persons with opinions. They fully understood your words in the lines pointed to in your letter as referring to errors and mistakes, and not to persons.

2ndly. They consider you to have abjured the brethren in the United States, and here also, by pointing to their position as being one which would forbid any christian to fellowship them. For instance, many of our churches in this country unanimously hold the "existence of an immortal soul in corruptible man," nearly every church has a large number of its members of the same opinion. You say, "no man can hold this dogma, and acceptably believe the gospel;" you also abjure it as a "damnable heresy;" ergo, most, if not all of the churches with which we stand connected, do not believe the gospel acceptably, and if not acceptably are unbelievers, and holding "a damnable heresy" are damnable heretics. Now as no christian may fellowship heretics and unbelievers, the brethren in this country, and those of similar character wherever existing are abjured by you. Again: "men are saved by the hope; being ignorant in toto of that hope, he (Dr. J. Thomas) was not saved by it, and while he writes this *must* be in his sins." You teach that as you were with respect to "the hope" our churches now are—they receive not what you call "the hope." You call the system into which you were baptized an "erroneous one;" they were baptized into, and remain in the same system, therefore, are yet in their sins. You claim to be a christian, and as christians cannot fellowship men while in their sins, you thus abjure the churches connected with us.

Seen and approved by a meeting held Nov. 28, 1848, and signed for them.

D. KING.

In reply to this we transmitted the following letter to the care of Mr. Black.

Newark, Nottinghamshire, }
Dec. 9, 1848. }

DEAR FRIENDS:

Yours dated Dec. 6, 1848, has come to hand to day. By it I am able now to comprehend, that you have construed what you think I ought to do with my views on the truth, or the ground which you consider the principles stated place persons holding the traditions quoted, into a non-fellowshipping of those you call your brethren (by eminence) in the United States. This, then, is your indictment,

that I have *constructively* rejected the brethren of the Reformation in America, which you consider equivalent to an *actual excision* of myself from the churches there, or them from my fellowship, and consequently of myself from similar churches in England.

But I object to your *constructions*; first because you have no right to put constructions upon any one's principles save your own; and secondly, because your constructions are not in harmony with *facts*.

1. You have no right to construe for me, neither have you the ability till you are made intelligent upon the subject of my views of fellowship. I claim the sole right of construing my own sentiments, and when I shall have construed and published them to the world in their application, it will be high time for you to express your approval or rejection of them and their author. You have your views of fellowship; they may or may not be mine: I discuss them not. My duty is to state and advocate what I believe to be God's truth according to the manner which appears to me (not to you) most scriptural. It is for me to state, illustrate, and prove principles, and to interpret the word; and to leave men's consciences to make the application—it is not for me to adjudge them to ecclesiastical pains and penalties.* I have stated in my writings, that "the immortality of the soul" as taught in dogmatic theology is the Hymenean and Philetan heresy; and I have shown from Paul's words, that it is in his estimation a "damnable heresy."† The argument you have not seen; yet you judge. Is this wisdom! I have received the conclusion to which Paul leads me. Did he tell the orthodox Corinthians to cast their heterodox friends out of their synagogue, or to non-fellowship them? No; and further than this, he still fraternized with the church, although they gave him so much annoyance on this very subject. His object was to enlighten and reclaim, not to cut off, and treat as enemies those whom this cancer-eating sentiment led to the denial of the resurrection of the dead, and by implication, the resurrection of Jesus himself, and the subversion of the doctrine of the kingdom of God.

* "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."—1 Cor. iv. 5.

† *Haireæis apoleias*, opinions of destruction, or destructive opinions.

Your logic does not appear to me to keep pace with your zeal. A man may hold a "damnable heresy," and not therefore be "a damnable heretic." Simon Magus held the "damnable heresy" that the gift or power of bestowing the spirit could be purchased for money; but he was not finally condemned, inasmuch as scope was afforded him for repentance and forgiveness. This was not the case with others. If you hold "a damnable heresy," I pray God that the light of knowledge may find an entrance into your understandings, that you may recover before you make shipwreck of faith.

You say that your churches do not receive what I call "the Hope." Very well. Now, suppose it should turn out that what I *demonstrate* is indeed "the hope of the calling" (which Platonism, new or old, is not)—and you admit that "we are saved by the hope"—what becomes of you and your churches? But you are unacquainted with what I call the hope; for I call not *one item of itself* "the hope"—why then jump to conclusions and constructions at present? You may regret it some day, (as others here have already,) when your logic peradventure may be directed by a more scriptural and experienced zeal.

But there are a great many in "your churches" (if I guess them rightly) who reject the immortality of the soul as mere heathenism. *Why do you not construe conclusions for them?* Are not Newark, Lincoln, Nottingham, Edinburg, Glasgow, &c., some of your churches? There are many of this class among them; why do you not undertake for them? Why so solicitous to construe conclusions, and *officiously* to apply them for me? I really do not feel at all indebted to you for intermeddling! If you do not wish any thing to do with me, say so and have done with it. I believe I am your debtor for nothing, but a little past civility. On two occasions, at some inconvenience and a trifling expense, I did the best I could to enlighten you. Much satisfaction was expressed by some. To this labor of love I bid you welcome. But a change hath come o'er the spirit of your dream since Mr. Wallis' visit to London, or that of your delegate to Glasgow. If you think your ecclesiastical reputation hath been defiled by the little politeness of the past, then make your repentance known as far and wide as you please, and upon any ground you choose, actual or constructive. I shall regret your shutting yourselves out from what many of your brethren freely and candidly admit is the irrefutable truth of

God. But you must do as you please. The loss will be yours, not mine.

Without comparing you to Judas, I would inquire, was not he in his sins when Jesus broke the loaf with him as well as the rest of the Twelve? This will be a sufficient *quid* for your *quo*, that I necessarily abjure churches, because there are those among them who on my principles are in their sins.

2. I object to your constructions because they are not according to fact. There are many in American Reform-churches in which I am well received, who believe in the Platonic dogma of the "immortality of the soul." We have learned, however, the important lesson of bearing and forbearing with one another, in hope that all will come to see the real truth on which side soever it may be before it become too late. But your dogma is, that I ought to reject them, and they me; we, however, do not think so. We regard such a spirit as the one actuating you as both intolerent and proscriptive, and well calculated to place the person who responds to it in the situation neither to advance the truth, nor to benefit his contemporaries. It is the dark spirit of popery, and characteristic of all sects, whose fear of God is taught by the precepts and commands of men.

Trusting that whatever you may do may be to the glory of God, and the furtherance of the truth, and not to the gratification of personal pique; and leaving you henceforth to work out your own conclusions as you may deem most expedient, but declining any further correspondence in the case,

I subscribe myself, dear friends,

Yours respectfully,

JOHN THOMAS.

(Continued in our next.)

PRACTICAL LOVE OF TRUTH.—It is one thing to wish to have Truth on our side, and another thing to wish sincerely to be on the side of Truth. There is no genuine love of truth implied in the former. Truth is a powerful auxiliary, such as every one wishes to have on his side; every one is rejoiced to find, and therefore seldom fails to find, that the principles he is disposed to adopt—the notions he is inclined to defend, may be maintained as true. A determination to "obey the Truth," and to follow wherever she may lead, is not so common. In this consists the genuine love of truth; and this can be realized in practice, only by *postponing* all other questions to that which ought ever to come foremost, "What is the Truth?"—*Abp. Whately.*

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., May, 1851.

THE EDITOR AT FREE UNION.

According to appointment we visited Albemarle again during the past month. We arrived in Charlottesville on Wednesday the 16th, and on the next day were joined by Mr. Albert Anderson from Caroline. On Thursday evening arrived a conveyance from the mountain region sent by our friends there to carry us up to Free Union, about twelve miles from Charlottesville, where we were to meet the people on the four succeeding days, and lay before them the things concerning the Kingdom and name of Jesus Christ. We departed from Charlottesville on Friday morning between seven and eight. The scenery is bold and interesting, but without attraction to him whose fate it happens to be to drive a dull horse amid rocks, and roads hub-deep in stiff, tenacious clay. Quite a soul-tranquillizing preparation for a discourse on the Mysteries of the Kingdom, the fording of rivers whose waters flow into your carriage, and the toiling along the torrent-washed gullies called roads in the Old Dominion! Four hours and a half of this kind of pastime brought us to Free Union, a meeting house standing on the same rocky knoll as when we visited it three years, or so, before, where we found two persons awaiting our arrival. Could any thing be more encouraging! We had come ninety-two miles from Richmond to enlighten the mountaineers of Virginia in the Gospel of the Kingdom, and after a previous notice of several weeks to two individuals, a brother and his wife, had come four miles with open ears to listen to the truth. These made a totality of five persons in a cold brick house large enough to seat three hundred or more. Could any thing, we say, be more animating! What an audience to develop a flow of soul! Not even as many as listened to Noah when the flood came and swept the world away. We concluded, however, not to despair; but to wait a little longer and see if our number would be increased. It was wonderful! Nine persons besides ourselves from Charlottesville managed to get together at last. Energetic men, what would have been our "big meeting" on its first day, if you must have needs gone to see your piece of new ground, or to prove your yokes of oxen, or had yoked

yourselves to wives upon that day! Are ye sure that your lands will yield their increase, and that your oxen will draw for the rest of their days, seeing that ye neglected to view and prove them for the two mortal hours ye were listening to our interpretation of the word? We trust that no such calamity may overtake you, and that you may not fall behind your more earth-moving neighbors in all necessary things, but that you may plough and sow in hope of that increase which comes from God, and yields a hundred fold with life eternal.*

Fatigued and dispirited we proceeded to the reading of the scriptures, uncertain whether we should do more than dismiss our company in hope of a more energizing state of things upon the morrow. Not to be able to speak, from whatever cause, is equivalent to having nothing to say. This was our feeling—a what's-the-use sort of feeling. We hoped that bro. Anderson did not share with us in this depression; therefore, we thought we would just read, and making a few comments on the reading, invite him to take the stand. It is like climbing Ben Lomond to speak to the people of this generation even under the most favorable circumstances of the times; for their heart is waxed gross, and their ears are dull of hearing; how much more laborious and unpromising is the work to reason out of the scriptures in presence of empty benches, with only here and there a living creature soporifically sitting before your words. We find it difficult to begin, and sometimes, as in the instance before us, as difficult to leave off. We thought it might not be so with Mr. A., we therefore went forward mechanically, being consoled with the idea that if we could not overcome our inability, we could fall back upon him, and he would meet the emergency. But, though this feeling will invade the mind, it must be resisted and subdued. We do not know whether the number of saved is completed—whether the 144,000 is made up. If the kingdom and empire of our Lord demand this *symbolical* number of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number; and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought therefore to go to work with as good a heart in reasoning with the few as with the many; for after all, the many are only called; it is the few who are chosen. Many years ago

* Matt. xix. 27—30.

we heard a lecture read in a room of the Royal Exchange, to a congregation of two persons, on Natural Philosophy. This was at noon in the heart of the city of London, the commercial metropolis of the world; and we were one of the two. Yet the reverend gentleman went through the performance with indefatigable perseverance; and would doubtless have read to the bare walls had we not stepped in to hear him. We have never had so small an audience as this yet. But if we had, why should we not speak to two as well as he? The reward for turning men to righteousness is greater than the income to the reader of Gresham Lectures at the Royal Exchange. He read as a matter of form to make sure of Sir Thomas Gresham's benefaction; but they that turn many to righteousness shall shine as the stars for ever and ever.* If we keep this before us the spirit will be willing, though the flesh be weak.

In reading the third chapter of the Acts the things of the Kingdom began to come in upon our mind with a stimulating effect. The name of Jesus as a strong tower into which the righteous run, and are safe; the restitution of all things spoken of by all the prophets; and the covenant made with Abraham, Isaac, and Jacob, threw the empty benches and the few hearers into the shade. We talked of some of the things suggested by these important topics, and, for two hours, conversationally beguiled the time to the edification of our friends, as we were glad to hear. Thus the end was better than the beginning, and became the earnest of better things to come.

After the discouragement of the day before, Saturday was quite propitious. Mr. Magruder joined us from Charlottesville, and several persons of standing and intelligence came out to hear. They listened with all attention to a discourse setting forth the restoration of the kingdom again to Israel,† in which restoration all nations shall be blessed, as the subject-matter of the gospel preached by Jesus, and by the apostles after his resurrection in his name. The meeting on Lord's Day was numerously attended. Indeed too much so; for there appeared to be several who came merely for the fashion of the thing, supposing, it is probable, that we were holding a meeting on clerical principles. This, however, is a mistake. We hold none such. We call the people together to lay "the testimony of God" before them, and to reason with them concerning it. It is reasonable beliefs

whom we invite to meet us. Men and women capable of thinking about something else than millinery and dry goods, crops and cattle, or fashions and the daughters of men, though they may be fair. These are the persons we wish to see. Sectarian gatherings will do for persons of a different stamp. Should they, however, mingle with their superiors they should study to be quiet, and to respect the customs of good society, which demand that the youth of both classes should not use their liberty to the annoyance of others; but be silent and not whisperers, and trampers to the disturbance of those who wish to hear. We wish mankind would devote themselves more than they do to the decorum and decency of civilized life. But too generally they are a swinish race, and incapable of a just estimation of the holy pearls of gospel truth.

On Monday we had a better congregation, though not so numerous. It was composed of people who evidently came to listen to what they heard with a view to understand it. We spoke on the Gospel of the Kingdom being the power of God to the salvation of those who believed it. Mr. Anderson dispensed the loaf in the morning, and addressed them on Sunday afternoon about an hour, so that in the four days we occupied ourselves for nine or ten hours in endeavouring to enlighten the public in the long forgotten gospel which God promised in the holy scriptures of the prophets; but with what success we may never know until the Lord appears in his kingdom. We are but sowers of the seed; we can neither make it grow, nor see it grow. It is God that gives the increase. A crop "was made" by some preachers a few years ago, and harvested at Free Union. The people round about call them "Campbellites," but like all crops made and harvested by men, it suffered waste. They looked for more, and lo, it came to little; and when they brought it home God did blow upon it, and it died. Of thirty or more, some have left "the kingdom" and taken refuge among the Baptists; others have made a shipwreck of faith entirely; and the few that remain are they only who profess to believe the things we teach. Let these remember that the crown of life is a crown of righteousness, and promised to those only who perfect their belief of the truth by the works which follow.*

An appointment was out for a discourse at Charlottesville also on Monday night. Mr. Magruder is indefatigable in cutting out work for his brethren. We wish all

* Dan. xii. 3; Matt. xiii. 43. † Acts i. 6.

* James ii. 20-22.

our friends were as energetic and devoted as he. He is not only unwearied in heap- ing work upon others, but he is ready also to lend a hand himself; so that he is a most agreeable fellow-laborer. He does not sit himself down at ease under his own vine and figtree evading the burden and heat of the day, and bestowing only good wishes on the truth. He has assured himself that what we are advocating is the truth, and holds himself responsible to it, and the Lord of the truth for his conduct respecting it. He dare not wrap it up in a napkin and make no effort for its extension. He does what he can him- self, and helps others to do more according to his ability. If darkness cover the land, and gross darkness the people in Char- lottesville, it will be no fault of his. Would to God that all who *profess* to be- lieve elsewhere would do likewise; there would then be co-operation indeed, and some present encouragement in the de- fence and propagation of the truth.

In regard to Monday night, however, we thought we had worked enough for that day to entitle us to rest from our labors till the morrow. We had ridden sixteen miles on horseback over moun- tain roads, and spoken two hours and a half at Free Union, so that we felt no scruples of conscience in relieving our- selves at the expense of bro. Anderson. Ever ready to help in time of need, he did not decline the by no means agreeable task of filling the appointment of another. We adjourned at the time fixed to the Lyceum Hall, where an extraordinary, if not a discerning, few, had congregated to hear the editor. Happily Mr. Anderson was unacquainted with their individualities, so that he was enabled not only to begin, but to persevere to the end of an hour's discourse without dismay. He hewed his way through with as much courage and earnestness as though the room had been full of the town's *elite*. He did his part well; and we congratulated ourselves that we had found so effi- cient a substitute. But we were not al- ways so highly favored. On Tuesday evening we had a respectable company; but on Thursday night a few drops of rain fell from the clouds, which as ef- fectually kept the people at home as if it had rained snares, fire, and brimstone. We went to the Hall, but the aspect of things sunk our spirits to zero, and con- gealed our souls within us for the night. We regretted the unpropitiousness of the weather, hoped it would fair off by the morrow, and dismissed the assembled few until Friday night. Friday came, and

the night also, and with it an improved condition of affairs. But O the times, the times in which we live! In the towns and cities of this land the people seem to have no ear for "the testimony of God." Some will come together and hear with great attention; express them- selves in terms of satisfaction and even of delight. But the word has no abiding place in their hearts. It is like a tale that is told—it is heard with pleasure, but speedily forgot. The following notice ap- peared in the Jeffersonian on Thursday, but though commendatory it was insuffi- cient to neutralize the apprehension of rain.

"Dr. Thomas, from Richmond, has been delivering a series of Lectures in the Lyceum Hall in this place during the last week, and will continue them at the same place to-night and to-morrow night. Dr. T. is an intelligent gentleman, and the subjects of his lectures are novel and interesting. The Dr., we believe, under- takes to prove from the Divine Record, that a Republican Government can never exist in Europe. We hope time will show that he is mistaken, but we shall not enter the lists of controversy with so distinguished a champion as Dr. T., who has devoted a large portion of his life in studying the Scriptures with reference to this and other similar subjects."

Yes, we feel strong in testimony and argument upon this topic. Republican Government in Europe and America is an exceptional state of things in the universe of God. It is particularly so in modern Europe. France at the present time is only in a transition state. Even now she is no longer the republic of the revolution. That was Democratic and social, and the sister republic of the Roman. But both these have passed away, eclipsed and ex- tinguished by the republican imperialism of Napoleon. His chair is but a meteor in the heavens, whose constitution is monarchical by divine appointment. Great events are at hand to change the face of the world. The days of the independence of the European kingdoms are numbered; for their vassalage to the Autocrat is fast approaching. Imperial despotism, and not republican liberty, equality, and fraternity, awaits them all: and serfs to Russia will their kings remain (Britain of all the Roman World excepted) until Christ the Woman's Seed, shall bruise its Autocrat under his feet, and subjugate the fragments of his dominion to his own will. A divine monarchy, not a demo- cratic republic, will be the order of things in Europe. A Jewish kingdom, styled

the Kingdom of God, will rule over all the heavens, then become the kingdoms of Jehovah and of his Christ. Surely our courteous and patriotic friend of the Jeffersonian would prefer this to the establishment there even of a fac simile of our Model Republic itself. A monarchy under a king from heaven is the best government for the world. And such mankind is destined to receive.

THE EDITOR AT PALMYRA.

On Saturday morning, the 26th, Mr. Magruder drove us over to Palmyra, in Fluvanna county, about 20 miles from Charlottesville. The day was fine, and the scenery for three or four miles beautiful. The view from the mountain road leading to Monticello, the former residence of Mr. Jefferson, President of the United States, cannot be surpassed. There are sublimer, grander, landscapes, but none more beautiful than that which comprehends Mr. Rives' Elizabethan villa, the University, Charlottesville, the fertile vales of red earth adjacent, and the blue mountains in the distance. But it is enchanting scene, diversified with knolls of verdant woods of oak and white-flowering dogwood, was soon exchanged for miles of poor forest road deeply cut up by wagons, and in a wet season almost impassable. Along the dreary route, fit emblem of life's monotony, we threaded our way to Fluvanna Courthouse with scarcely more than an opening or two to show that we were still in the confines of the habitable. At last Palmyra, a great name for a little place, without a single date-bearing palm to enlighten the antiquarian respecting the fitness of its name, but to us Palmyra the desired, with its Areopagus overlooking the surrounding hills, and the deep-delled channel of the Rivanna, opened upon our view at noon-day, the time of our appointment. A few minutes more and we were standing in the vestibule of the caravansera of the Fluvanna city of palm-trees, viewing the cheering prospect of exhausted fields, an open court house, but none to enter in! This was riding twenty miles for something! The fact was, that owing to the ill-regulated and dilatory mail system, our appointment had been eight days in reaching the distance we had accomplished in four hours and a half. It had arrived only the day before us, so that our coming was scarcely known. A bad beginning, it is said, makes a good ending. This was our hope. It was certain that the end could not be more discouraging; so in this there was consolation. We adjourned

to the Courthouse and tolled the bell, as much as to say, "Ye citizens of Palmyra, who are disposed to leave your merchandise and handicrafts, come ye to your Areopagus, and we will speak to you concerning the kingdom of God!" But the bell sounded in vain for that time, save that one or two came, with whom we consulted, and concluded to open our case that night at eight o'clock.

After supper we visited the Courthouse again. This time we had the pleasure of addressing quite a respectable audience. We showed them that religion was a matter of testimony and reason; and exactly adapted to the necessities of mankind. A faith that would not stand the test of reason was the credulity of superstition. The Bible religion was rational, and propagated by reason; for the apostles reasoned with their contemporaries out of Moses and the prophets. If men speak according to these they speak according to truth, and in harmony with the New Testament. What they say ought to be tried by these writings; for if they speak not according to the Law and the Testimony it is because there is no light in them. It was by the Bible we wished our doctrine to be tested; for it was the rule by which we tested all others, and rejected them because they were found not to be in harmony with the word.

Mankind's necessities were intellectual, moral, and physical; for they were ignorant, defiled, and corruptible. Religion was God's remedy for these lesions of humanity. It enlightened the intellect, purified the heart, and in the application of the divine power to the body conferred upon it incorruptibility and life. There was a time when religion was not, and time will be when the Lamb of God shall have taken away the sin of the world, that religion will be no more. But mankind's necessities are not individual only, they are social and national also. Society in its widest sense is sick, heart-sick, "from the sole of the foot even unto the head there is no soundness in in; but wounds, and bruises, and putrefying sores." Religion proposes to heal these—to regenerate the world, and to bless all nations in the Seed of Abraham. The gospel, which is good news to nations, glad tidings of great joy to all people, to society as well as to individuals, proclaims the medium of this blessedness to mankind; and in proclaiming this, announces the purpose of Jehovah in terrestrial creation, and providential supervision. It proclaims to us "the secret of his will which he hath purposed in him-

sell: that in the economy of the fulness of the times he would reduce under one head (*anakephalaiosasthai*) all things unto Christ, both the things in the heavens, and the things in the earth under him.* Who then need be in ignorance of the reason of things as they exist? The Lord Almighty did not form the nations, and set the bounds of their habitations for the behoof of the thrones, dominions, principalities, and powers, which now possess the rule over them. They are the mere accidents of providence—provisional governments for the time being—until He shall appear in power and great glory on account of whom (*dia auton*) and for whom (*eis auton*) they were created.† His purpose, then, is, to aggregate all kingdoms, empires, and republics; and all nations, languages, and people, into one vast dominion under the Lord Jesus as the IMPERIAL PONTIFF of the world. To do this he must bruise the Head of the Serpent—power—*machatz rosh al-eretz ravbah*, he shall bruise the head over a great land‡—and subdue the nations under his feet.§ “O let the nations be glad, and sing for joy; for he shall judge the people (Israel) righteously, and govern the nations upon earth.”|| The power of the oppressor will then be broken; and his enemies will lick the dust. In his days will the righteous flourish; and in him will the needy find a friend. All kings shall fall before him; all nations shall serve him, and call him blessed. Happy will the generation be that shall rejoice in these events. A just code and a righteous government, the administration of Jesus and the Saints, will heal the nations and cause peace and good will to become the rule of society on earth. A divine socialism will then obtain, characterized by a liberty and fraternity in wisdom, knowledge, and the truth. The refuges of lies which now abuse the world will all be swept away; and “the knowledge of the glory of the Lord will cover the earth as the waters cover the sea.” What men cannot accomplish, even their own social regeneration, the Lord will have gloriously performed; and in perfecting his work will have wrought out for himself a great name through out all the earth.

But of what individual interest to us is this prospective blessedness of the Age to Come? Before it shall supervene, death may have laid us low, and corruption have carried us down to the shades of the pit. What interest, then, shall we

have in all that obtains among the living? This question brings home the great salvation of the Age to Come to every one of us; for the future goodness of God invites us to repentance, on the ground that he hath appointed a day of one thousand years, a season and a time, in the which he will rule the world in righteousness by Jesus Christ, whereof he hath given assurance to all men in raising him from the dead.* He calls you also to this kingdom and glory,† and invites you to share with Jesus in his joy.‡ Ho invites you on condition of believing what he promises concerning the Kingdom and the Age to Come, and concerning the name of Jesus; and of becoming the subjects of repentance and righteousness through him. He offers to make you heirs of all things terrestrial; joint-heirs with the future monarch of the world. He proposes to exalt you to an equality with the angels;§ to make you rulers over the nations,|| and to give you glory, and honor, and life eternal.¶ But you must become righteous men and women, heirs of the righteousness which is by faith,** perfecting your faith by your works, after the example of Abraham, “the Friend of God.” This is indispensable; for the Kingdom to which you are now called is a righteous government, and needs to be administered by righteous and incorruptible men. It is to make you familiar with these things that we now present ourselves before you. We do not seek to proselyte you to a theory on a sect; but to show you the way of the Lord, that you may become obedient to the faith, and heirs of the Kingdom of God. “Strait is the gate, and narrow is the way which leadeth into life, and few there be that find it;” you need not therefore expect a multitude to cheer you on. Faith, hope, self-denial, patience, and perseverance, are the lines that fall to those who walk not by sight, but by faith in the promises of God. The road is tedious and uninviting; but in the kingdom to which it leads, there are honor and glory, riches and life forever more. These are what we come to set before you; therefore while we remain here “lend us your ears” that ye may understand, believe, and do.

The morrow was the Lord’s Day. In the morning and at night, we “expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and the Prophets;††

* Dan. vii. 12; Acts xvii. 30, 31; Rom. ii. 4.

† 1 Thess. ii. 12, †Matt. xxv. 23

‡ Luke xx. 36 ††Rev. ii. 26, 27; v. 10.

§ Rom. ii. 7. **Heb. xi. 7. ††Acts xxviii. 23.

* Eph. i. 10. †Col. i. 16. †Psalm. cx. 6.
‡Psalm. cxvii. 2, 3. ††Pa. lxxvii. 4.

for about four hours and a half altogether. In the afternoon we went to hear the Rev. Mr. Gregory, Methodist Circuit-rider, who resides at the caravansara of the village, and preaches at the meeting-house behind the Areopagus periodically. It is a comfortable brick "church," and better adapted for the convenient accommodation of the public than the Courthouse. We were informed that it was built by public subscription with the express understanding that it was to be free for all sorts of preachers, whether "orthodox," or otherwise; but that after it was erected the Methodists some how or other got the control of it, and shut the doors against the public, and would not permit them to enter it although they built it, unless they came to listen to preachers of their own sect. This is the rule; an exception to it, however, occurred recently in the case of Mr. Magruder. But when his doctrine was found not to square with Mr. Gregory's, he was excluded, and had to take his stand in the Courthouse. Thus the exception established the rule. Such policy as this, however, is short-sighted, and defeats itself. Shutting the doors in the face of the public only proves that the door-keepers are possessed of a bad spirit, a spirit which is both doubtful and timid, and seeks to sustain itself by the argument of force instead of the force of argument. We would advise the public to subscribe for no meeting houses unless their freedom is legally secured. Let sects build as many houses as they can pay for with their own funds; but when the public build let them do it for their own accommodation to hear all that come to them; and not for the advantage of a few self-styled "orthodox divines," who

"Grind divinity of other days
Down into modern use; transform old print
To zigzag manuscript, and cheat the eyes
Of gallery critics by a thousand arts."

Cowper.

We also heard, that a certain citizen subscribed to the building, but when he found that its freedom was sacrificed to sectarianism he refused to pay. The covenant had not been fulfilled with him as one of the subscribing public, therefore he argued that he was bound neither by law nor honor, to pay. We understand that he died without paying, but that his executor was actually sued for the amount by the exclusionists! This is a pretty sort of christianity. It is high time, we think, that some other doctrine and morality should be submitted to the favor of Palmyra and the region round

about. The exclusion of Mr. Magruder has stirred up a spirit of inquiry, which we hope will not be laid. It has been the cause of our visit to the place, which has only fanned the flame. We left it burning with increasing warmth, to the no little restlessness of some, who, if they escape not, will be roasted in their own fires before the time.

Although he disclaimed it, Mr. Gregory evidently preached a sermon for Mr. Magruder's especial edification, or correction; with whom on more than one previous occasion he had played at single-stick. His knuckles had manifestly not recovered the raps they had received, but still aching he chafed and sought relief in continuing the pastime at a man of straw. His text was "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This with him was proof of the immortality of the soul, although the text expressly affirms that it is destructible in Gehenna. The man of straw he created for the exhibition of his prowess in demolishing him with some whistling and vivid strokes upon his hands, was the assumption that the heretics attach but one meaning to the word "soul" wherever it occurs! This he said was "life"—"fear not them who are not able to kill the life." It did not sound so unenglish there; therefore he sprung back to the creation and gathered up the words of Moses, which he travestied in saying, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living life." Here he thought he had the man of straw by the throat. He shook him, thrust him, thwacked him, until his straw became fine dust, and so blinded him that he could not see no more. The windmill was in ruins before his redoubted lance, and the miller gone. What more remained to be done than to preach the funeral of the slain! The rich man and Lazarus, the Devil and his angels, fire and brimstone, became the fertile themes for declamation on so solemn an occasion! According to Mr. Gregory's exhibition, "Hell and Damnation" would seem to be the gospel of salvation to bring men to repentance. He seems to like fire better than water: and is we understand quite a fire-eater in his way. We were certainly much obliged to him for the labor of the afternoon, though it failed to profit us. It was doubtless well-meant. We were indeed much amused; for the oration was a perfect *divertissement*, a kind of

episode into the fancy regions of the "spirit world." We take the will for the deed; and wish him all the peace of mind and consolation derivable from the conviction of the truth of the doctrine he admires. For ourselves, we prefer a more excellent way.

At night we spoke on eternal life in connection with the Kingdom of God; and without alluding to Mr. Gregory, took up the several passages he had descanted on in the afternoon, and presented them in harmony with the gospel of the kingdom as we had defined it. When we had concluded Mr. Gregory arose, and wished to put some questions purely for the sake of information, and from a desire to know the truth. We readily consented. We answered four or five; but perceiving what he was at, felt no disposition to stand there to be catechized till midnight, that he might accomplish his ends. Mr. Magruder was requested by one of the audience to propose that as Mr. Gregory was so anxious for the promotion of the truth, the things should be formally debated there on Monday night. But Mr. G. had no relish for such a proposal as this. He wanted to ask questions then and there, and was willing to stay till midnight for the purpose. But we cut the matter short by telling him that it was not his anxiety for the truth or information, but a desire to draw off the attention of the people, and to neutralize the effect produced upon their minds by what we had delivered, that made him so pertinacious for questioning. From his afternoon's discourse we knew he regarded us as heretics, and incapable of imparting information to him on religious topics. We did not feel disposed, therefore, to afford him facilities to carry out his policy. It was then nearly half past ten, and if he was so anxious as he pretended, we would meet him as proposed by Mr. Magruder. We had already spoken two hours and a half, had shown the erroneousness of all the texts he had produced in his discourse, and had answered all the questions he had put, which we thought was quite enough for one sitting. When he and the people had digested, that we had more for them on the same subjects. But at present we should forbear. Upon this the audience took the hint, and rising to go paid no more attention to Mr. Gregory, who finding he had lost their ear, made a last effort to save his craft by vociferating, "You can't answer the questions! You can't answer the questions!" By which

we suppose he meant the questions he intended to put.

The ending was a good one. The truth had been proclaimed and vindicated. "Divinity of other days" is in an agony, and at its wit's end to hold its own. Many and earnest were the invitations we received to visit them again. We shall do so if we can. In the meantime let those who wish to understand the truth take the Herald, and promote its circulation in their vicinity. Let them read the scriptures diligently, and avail themselves of its assistance. They will come to understand us better when we speak. Our visit to Palmyra was an interesting one, and nothing would afford us greater pleasure than to meet the people at their Courthouses on similar occasions, with a Mr. Gregory at each to make the truth conspicuous by the dark and dismal background he is able to depict. On Monday morning we returned to Charlottesville, and on the morrow took the cars for Richmond, where we arrived at the usual hour. On the 7th inst. we depart for Lunenburg, whence we shall not return till after the 21st. We expect to be in Louisa in June; in King William, King and Queen, and Essex, in July, but at present we cannot fix the time.

LITERATURE.

Under this head appeared the following notice of this periodical in the "Campbeltown Journal," published in Argyleshire, Scotland. It is a friendly voice from a far country, uttered by the political organ of a notable place on the Frith of Clyde. Let our readers take the hint. It says, "*the Herald deserves to be encouraged—indeed, demands encouragement from all who wish good to their fellow-men and glory to their God.*" Should the time come for us to discontinue the Herald for want of adequate support, which is not improbable, some of our friends may then wake up in drowsy astonishment and exclaim "What a pity!" Their regrets will then be "too late." They will have permitted an advocate of the truth to perish, "whose place," says a correspondent, "cannot be supplied." The disgrace will be their's, not the editor's, who for eighteen years has operated on the principle of working for nothing and finding himself that the truth might be sustained.

"The Herald of the Kingdom and Age to Come: a periodical, devoted to the interpretation of the "Law and the Testimony," and to the defence of the "faith

once delivered to the Saints," by John Thomas, M. D., Richmond, Virginia, United States.—London: Richard Robertson, Esq., 1 Berwick Place, Grange Road, Bermondsey.

"However much we may differ from some of the individual opinions set forth in this work, no one, and far less will we, but approve of the general object of it. "To the law, how readest thou," is as applicable to-day as when uttered by him who "spoke as never man spake:" no better safeguard against the inroads of popery and infidelity can be adopted than a thorough and minute acquaintance with the living oracles. And now that those two agencies are putting forth their most strenuous efforts to bury man in superstition on the one hand, and to strip him of all religion on the other, a work tending to fix the mind upon the Bible by means of clear logical argument and exposition, and to elevate the soul above the grossness of carnal superstition by the magnetic influence of the glorious promises pertaining to the Kingdom of God and the name of Jesus Christ, deserves to be encouraged—indeed, demands encouragement from all who wish good to their fellow-men and glory to their God. The Editor of the work before us says,— "The Herald of the Kingdom and Age to Come, may be considered as the organ of all those, be they many or few, whose hope the Kingdom is. The Editor is their humble servant for the truth's sake. When they can find another who will serve them in that truth more patiently, perseveringly, and self-denyingly, he will readily give place to such an one, and retire into that obscurity which is far more congenial to his feelings and habits than a notoriety which exposes him to the rancor and ill-will of the rulers of the present darkness, and of those who do their will."

THE GOSPEL AT St. CHARLES.

Geneva, Kane Co., Illinois, }
March 9, 1851. }

BROTHER JOHN THOMAS:

I have been requested by some of the brethren here to give you some account of what we are doing here. I will do this very briefly. You are perhaps aware that the congregation with which you were connected in St. Charles was broken up some years ago—partly on account of dissension, and the dispersion of some of the members. However lamentable the fact, yet it was so. Some of whom you know have allowed the caros of this age to choke the good seed of the kingdom—

while others are in a state of lukewarmness. Some months ago a few persons, unknown to you in the flesh, met together to "search the scriptures," particularly with respect to the "things of the kingdom of God." These examinations resulted in good. Conviction of the truth of the things examined was produced on some minds. A congregation was formed in my house of a few disciples who had emigrated from Halifax, England, and one or two formerly connected with the church in St. Charles. Since then bro. Christian has joined us, who, I am happy to say, is now an active and consistent member. Since we were organized so as to attend to the teachings &c., on the first day, three have been added to our number by baptism. We are about 15 in number, and meet alternately at Geneva and St. Charles. As yet we have no meeting house, but are talking about raising means for one. Something must be done. The people are perishing for lack of knowledge—the knowledge of God and Jesus Christ. The seed sown by you while in this section of country, we have reason to believe, was not all scattered in vain. The brethren here would be most happy to have you come out this way, when you set out on your tour of preaching the good news. You will meet with a hearty welcome.

We should like a communication from you, giving us some advice on what is considered by some of us rather a difficult matter. Here it is. Our congregation is composed of individuals who believe the things concerning the *Name* and *Kingdom*. Some have obeyed intelligently—others do not see the necessity of re-immersion because they have received a little more light than they had at their first immersion. There are others who were *immersed* among the Baptists, who were *re-immersed* for the remission of sins, and who are convinced of the truth, but stagger at the thought of a *trine immersion*. They say, they don't want to be going to the water every time they receive a little fresh light, and be laying the first principles over and over again. You can understand and appreciate our position. What ought we to do in this matter? What is our duty? We are in something like a transition state—scarcely knowing what is right or what is wrong. We have no other desire than to do God's will in the matter, so soon as clearly seen and understood, but we must *know* before we *do*. Some think we had better suspend meeting as a congregation until we are better satisfied, while others think it better to attend to christian duties. If

you could write us a letter suited to our case we should esteem it a favor. We know of none better able to clear up the matter than yourself.

Hoping that your health is fully restored, so that you are now enabled to attend to your important duties, I am,
Your's affectionately,

In the One Hope,
BENJAMIN WILSON.

DEAR BROTHER:—You say, that your congregation "is composed of individuals who believe the things concerning the kingdom and name." This is the scriptural foundation of Christ's House; and so far you have made a good advance Zion-ward. You agree in faith, and in the faith; continue to be learners that you may increase in faith, and all come into the unity thereof. "Speak the truth to one another in love, that you may grow up into him in all things, who is the head, even Christ." Do not let those who have been intelligently united to the name (and that union can only be effected understandingly) denounce, or proscribe those who have not been so as yet. Bear with one another. Search out the truth in this spirit, and I doubt not you will ere long all come to see eye to eye in the matter of difficulty; and lift your hands in astonishment that you did not see it before. Be very careful to avoid the leaven of Campbellism, which is proscriptive, overbearing, pharisaical. The salvation of individuals is not predicated on the purity of their neighbor's faith, though these may be members of the same ecclesiastical organization. It is our duty earnestly to contend for the true faith, but not to cast one another out of the synagogue if we all believe the truth and walk in the light of it. I think you understand all this, and therefore I need not dwell on it more at length. I have great faith in the *formative power of the truth*. I would have the truth spoken or read, do every thing; human authority nothing. Let the truth act upon men's hearts after the similitude of a magnet on steel. It is essentially attractive, and will in the end bring all honest and good hearts to an enlightened union with the name which is above every name.

You all know what my practice has been. When I came to understand the things of the kingdom and name of Jesus, in other words, the gospel, some fifteen years after an immersion in times of ignorance, I was immersed again. Not that I believed a plurality of immersions is necessary for one baptism. I believe no such

thing; but this I do regard as a self-evident truth, that it is an intelligent, docile and humble appreciation of the gospel of the kingdom in the name of Jesus as the Christ before immersion, that constitutes said immersion the one baptism, or *obedience to faith*. How can an immersion be "obedience to the faith" while the subject is ignorant of "the faith?" It is the faith which justifies, but it justifies in the act of union to the name: still it is the faith, and not the uniting, which is counted to us for righteousness.

No one should "go to the water every time they receive a little fresh light." But Baptistism and Campbellism are neither of them light, nor the light. The "gospel" preached by the Baptists, and by the Campbellites is not the gospel of the kingdom, as all Baptists and Campbellites confess when they come to understand it. When they understand it they have not received "a little fresh light," but they have got their eyes open to the light for the first time. Now the question is, "What ought a man to do who has thus come to the light?" Let him obey the truth in the love of it as unto God and not to men.

No immersed man can "lay the first principles over again" who has come to the knowledge of the truth subsequently to his immersion. The first principles are contained in the things of the kingdom and name conjointly. "Seek ye first the kingdom of God and his righteousness.

You are doubtless "in a transition state;" and have well determined "to know before you do. But to suspend your meeting would not increase your knowledge; but tend rather to impede your progress. Meetings are useful. They attract the mind to the subject once a week. They exert an influence which counteracts that of the world without. No, my advice is do not suspend, but endeavor to come to unanimity on the subject with as little delay as possible that you may go on to perfection. But if there be one that cannot yet see it his duty to be re-immersed, be patient with him, assist him to an understanding with the light you have; his dubiousness will not endanger you, provided you are faithful in maintaining what you believe right. Act not *judicially* on his case; the Lord will do thus when he comes.

Thanking you for your list for Elpis Israel, which, I doubt not, will dispel many obscurities from your minds, I remain your's in the hope of the consolation of Israel,

JOHN THOMAS.

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 6.

AN IMPORTANT QUERY ANSWERED.

“What must a man know and believe before he is a fit subject for immersion?”
—E. M. S.—, *Illinois*.

Answer.

“The Gospel of the Kingdom,” that is, “the things concerning the Kingdom of God and the name of Jesus Christ.” See Mark xvi. 15, 16; and Acts viii. 12; also Matt. xxiv. 14. When a man knows, or understands, and believes this gospel with “an honest and good heart” he is fit to be united to the Holy Ones, that he may receive repentance, remission of sins, and a right to eternal life through the name of Jesus. See Luke xxiv. 47; John xx. 31; Acts v. 31; xi. 18; Rev. xxii. 14.

LETTERS OF INQUIRY FROM NEWARK,
ENGLAND.

Letter 1.

Newark, Feb. 28th, 1850.

SIR:

I am one of those who having read your valuable work, “*Elpis Israel*,” have fully determined to cast aside the existing systems of religion, and to devote myself to the study of the pure Word of God. This being the case, as a matter of course, I meet with a vast amount of opposition from various quarters. In the course of argument I am often met with the parable of the “*Rich Man and Lazarus*” as a proof both of the existence of a place of torment and of a separate state of existence, between the period of death and the resurrection of the body. If we are to take this parable as it stands in the English version, I, of course, am not able to interpret it in any other way than the above, and consequently my position is very much weakened.

They also bring forward a text from 2 Corinthians, 5th chap. 8th verse.

I trust you will reply on these import-

ant subjects, as you do not notice them in your work. I am fully aware that your time must be pretty well taken up with communications more worthy of note than mine; but I do hope, if you deem me worthy, you will send a few words on these subjects, as it would serve in a great measure to settle and confirm my faith in the—to me new, but I believe truthful—doctrines you advocate.

Waiting your pleasure, I am,

A sincere seeker of the truth,

W. S. VIRISH.

Letter 2.

Newark, Nottingham, Feb. 1851.

SIR:

During your last visit to Newark, I was persuaded by a friend to go and hear one of your lectures at the Corn Exchange. It was the last you gave, and therefore I merely heard a part of your doctrine; I was, however, so interested in it that I bought an “*Elpis Israel*,” and I am now convinced of the falsity of the current religions of the day. But there are a few passages in the scriptures which I should feel obliged if you would show me the meaning of. They are as follows: Matt. xviii. 8; Matt. xxv. 41, 46; Rev. xiv. 10, 11; Rev. xx. 10. All of which seem to imply that the wicked will be punished for ever. In disputing with any one upon this point, although I feel convinced in my own mind that the wicked will not burn for ever, still unless I can more clearly interpret the above texts it is difficult to bring others to the same mind as myself.

There is also another which is brought forward by my antagonists in favor of immortal soulism, Phil. i. 23.

If you would favor me with an explanation of the meaning of these texts I shall be very greatly obliged to you.

I remain, sir,

Your's truly,

WM. LAWTON.

Thomas Creed

Replication.

LAZARUS AND THE RICH MAN.

This is part of a discourse, contained in the fifteenth and sixteenth chapters of Luke, delivered by Jesus in the presence of "the publicans and sinners," "the Pharisees and Scribes," and his disciples. It contains the *parables* of the lost sheep, of the piece of silver, of the prodigal son, of the unjust steward, and of "a certain rich man," and "a certain beggar named Lazarus." These are parables illustrative of the things of the kingdom in relation to the joy there will be among the angels when they shall see repentant publicans, sinners, and prodigals in the kingdom; of the condemned state of the covetous pharisees; and of the "weeping and gnashing of teeth," or "torment," that awaits them when they shall see Abraham and the prophets in God's kingdom and themselves excluded. These were the matters of stirring interest propounded by the Lord Jesus to his contemporaries of the House of Judah in the course of his "preaching and shewing the glad tidings of the kingdom of God" in all the towns and villages of Israel.

The letter before us directs our attention particularly to the case of the rich man and the beggar; we shall therefore give it all the consideration it deserves. It is a parable; consequently not a true history of two men, but a comparison or simile to illustrate of the truth. That it is a parable is unquestionable. It was addressed to the covetous pharisees who disregarded the Law and the Prophets, and in speaking to them and their disciples we are informed, that "without a parable Jesus spake not unto them." That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

The parables of Jesus were illustrations of the things of the kingdom of God *spiritually discernible*. Even the unsophisticated and simple-minded apostles were under the necessity of soliciting an explanation of them in private. Without this assistance they found it impossible to understand his doctrine; for before he had called them to be his apostles their minds had been darkened like the rest by the leaven of the scribes and pharisees. The interpretations of the Lord Jesus were the explanations of the Spirit through him. By the light of these *spiritual* interpretations they were able to *discern*, or understand, the meaning of the

parables. If the parables were mere narratives of facts, their meaning would have been obvious to the popular mind; but seeing that they represented something different from the common signification of the words and phrases spoken—that they had a hidden meaning—an interpretation of these dark sayings became absolutely necessary to the comprehension of them.

The apostles were greatly astonished at the Lord Jesus that he did not speak plainly to the people, and without enigma. "Why," said they, "speakest thou to them in parables?" As if they had said, "If thou desirest that they should understand, and be converted, and receive forgiveness of sins in recognizing thee as the king of Israel, why dost thou not teach them so as that a child might understand thy speech?" Such a result as this, however, he was desirous to avoid. The generation of Judah and Benjamin, the forty-second generation from Abraham, was then in its youth. It was like the generations that had preceded it, both crooked and perverse; and as the narratives of the evangelists and apostles, and the history of Josephus, prove, more obdurately wicked than all that had gone before. It was determined therefore to judge the nation by the calamities to be visited upon the generation contemporary with Jesus and his apostles. Jehovah consequently did not purpose to give them light enough to lead them to a repentance by which his indignation and wrath against the guilty nation might be turned aside. The leaders of the people had caused them to err. They had made the word of God of none effect by their tradition. They had taken away "the key of knowledge," and had substituted the mythology of the Greeks, which had made the people's heart gross, their ears dull, and their eyes blind. The people were blind, and their leaders were blind, nevertheless they said "We see;" therefore their sin remained.

This was the moral condition of the nation in the days of Jesus. The minority acknowledged his claims to the throne of David, and recognized in him the Son and prophet of Jehovah; but the nation, the great and overwhelming majority of the nation, rejected him, and constituted itself the fit and proper instrument blindly to carry into effect the predetermination of God concerning his son. In answer therefore to the inquiry, "Why speakest thou to them in parables?" the Lord Jesus replied, "Because it is given unto you to understand the mysteries (secrets) of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall

be given, and he shall have greater abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing (saying they see) see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard."

The parables then were illustrative of "the secrets of the kingdom of heaven," which the multitude could not understand, because the key of knowledge was lost. They had "the knowledge," for it was in "the Law and the Prophets;" but neither the learned nor the unlearned could interpret it aright. Thus were fulfilled the words of Isaiah, "they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes: the prophets, and their rulers, the seers hath he covered. And the vision of all hath become to them as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."* "The Key" to the understanding of the knowledge of this book they had lost. They had lost sight of the true doctrine of the Kingdom; and had embraced the vain philosophy of their Greek and Roman masters, which taught immediate reward and punishment in Elysium and Tartarus at the instant of death. They expected Elijah to come and restore all things, and the kingdom to be re-established with observation, when the Messiah should appear and sit upon the throne of his father David; but they understood not that "he must first suffer many things, and be rejected of their generation;" and by a resurrection from the dead be raised up to sit upon David's throne.† Neither

did they understand that they who were to possess the kingdom with him must first be righteous men, and then immortal by a resurrection from among the dead. They supposed when Messiah came he would promote them to the honor and glory of his kingdom, little dreaming that "the first should be last" then; and that certain poor peasants of Galilee, and dogs of Gentiles from afar, should be first in the kingdom and empire of Shiloh.

The kingdom of God rightly understood is "the key" to the parables, and indeed, not to the parables only, but to the whole Bible; for the Bible is in truth *the Book of the Kingdom of God*. It is nonsense for men to talk of understanding the Bible if they do not understand the true doctrine of the kingdom. As well might one say that he understood Turner's Elements of Chemistry though entirely ignorant of chemical science, or acquainted only with Alchemy. The leaders and people of Israel were mere alchemists in theology; they sought after the stone of Greek philosophy, and stumbled at the princely stone, and bruised themselves to death.

It is not to be wondered at that the moderns should find the interpretation of the parables beyond their skill. They are alchemists like their prototypes of the forty-second generation of Israel. The exposition of the parables relating to the kingdom is as impossible to them, as the analyses of the alkalis and of water were to the alchemists of the age of Paracelsus. The fact is that the moderns generally understand less of the kingdom of God than the ancient scribes, pharisees, and lawyers. They have resolved it into a kingdom of grace and a kingdom of glory, with an intermediate state, or not, according to their taste. They tell us not to pray "Thy kingdom come," because it is already come. It came, they say, on the Day of Pentecost! It is the kingdom of grace, or the church; the very reign of favor itself! Where is the throne? In reply, they point to the throne of the invisible majesty, somewhere in the milky way, which they call the throne of David, and tell us that there is the Lord Jesus reigning over the House of Jacob forever! They teach also the Greek philosophy, or mythology rather, concerning souls. At the instant of death they translate them to heaven or hell—a theory by which the real kingdom of God is entirely superseded. Pledged to this heaven they can see nothing in the Bible pertaining to the future free from the fermentation of immortal-soulism, and its consequences, an intermediate state with

* Isa. XLIX. 9—12.

† Acts II. 30

its separate localities for the souls, or disembodied ghosts, of the righteous and wicked dead. As if conscious of the weakness of their theories, they seize with avidity upon every text (and they are but few) not to prove what they affirm, but out of which they think they can create difficulties for those who repudiate their dogmas. Among these texts are the two presented to us by our correspondent in Newark. The opposition there, as here, can explain nothing. They can only twist ropes of sand, and on the ghosts of seven pillars erect castles in the air. We repeat it, that these aerial-castle builders being ignorant of the real kingdom of God, and consequently of the gospel of the kingdom, cannot interpret the parables, much less able are they to interpret the rich man and the beggar, the most difficult of all. They have first adopted their theory on the plea of reconciling, or rather, of harmonizing Christ and Plato, that the doctrine of Jesus might be less objectionable to "philosophy;" and have then put the scripture to the torture to compel it to speak according to their wishes. This is just the reverse of what they ought to have done. They should have put their philosophy on the scripture rack, and if it would not confess according to what is written, have condemned it to an *auto da fe*, because of its cancerous and destructive heresy. Having omitted to do this, they have committed an egregious blunder; and imposed the burden upon us of supplying their deficiency.

The rich man and Lazarus is a parable illustrating a mystery of the kingdom of God. Now the question is, what is that mystery, or hidden thing, which it illustrates? Our answer is, that it illustrates the saying contained in the thirteenth of Luke and thirtieth verse, and in the nineteenth of Matthew and thirtieth verse, also the twentieth chapter and sixteenth verse, namely, "Behold there are last which shall be first, and there are first which shall be last." If it be inquired *when and where?* We reply, when the "first which shall be last" "shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out." If it be asked, what is meant by being "tormented in this flame?" We answer, to be the subject of "weeping and gnashing of teeth," because of being thrust out of the kingdom: the thrusting out being twofold; first, by the Roman power when the Mosaic constitution of Israel's commonwealth was subverted; and second, by their exclusion from the kingdom subse-

quently to their resurrection to judgment. In short, what is testified in Luke xiii. 24—30, without a figure, is parabolically represented in Luke xvi. 19—31.

The rich man and the beggar in the similitude represent two classes of Israelites. The former represents the "workers of iniquity" whom Jesus was addressing; and who at that time were "*first*," being the rulers and leaders of the people, and wore purple and fine linen, and fared sumptuously every day. These were they who sought to enter into the kingdom, but should not be able. They would then, when the door was shut, cry Lord, Lord, open to us! We have eaten and drunk in thy presence, and thou hast taught in our streets! But all this will avail them nothing. It was their malice that brought them to his presence; and their fears of the people that permitted him for a time to go at large in their streets. "Depart from me, I know not whence ye are, ye workers of iniquity"—"Depart from me, I say, ye cursed into the enduring fire prepared for the devil and his emissaries"—this is all the response the "upper ten thousand" of the nation will be able to elicit from the King when he promotes "the blessed of his Father to the possession of the kingdom prepared for them from the foundation of the world."

The beggar in the parable represents "the blessed of the Father," who in the forty-second generation were "*the last*," the helpless among the people—the poor of the flock—and therefore "named Lazarus," or God's help, for he alone is their helper, pulling down the mighty from their thrones, and exalting them of low degree; filling the hungry with good things, while the rich he sends empty away.* Of this class were the least of the King's brethren. They were full of sores and desiring to be fed from the leavings of the rich and ruling class of the nation. They were hungry, but their princely superiors gave them no meat; they were thirsty, but they gave them no drink; strangers at their gates, but they took them not in; naked, but they clothed them not; sick in prison but they visited them not. These were their sores which experienced no relief at the hands of the purple-clad and luxurious livers of their age.

Now the parable represents a perfect and entire chance of fortune with respect to those two classes; for Abraham is represented as saying to the rich Israelite, "Son, remember that thou *in thy life time*

* Luke i. 52.

receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Here it will be perceived that the classes change situations—the hungry are filled with good things, that is, "are comforted;" while the rich are sent empty away, that is, "are tormented" even worse than the poor whom in their previous lifetime they had despised. When, however, the poor brethren in Christ are comforted, the mean-spirited rich, their former oppressors, are represented as piteously supplicating the favor; but no mercy will be shown them; for "he shall have judgment without mercy that hath showed no mercy;" and "with what measure ye mete it shall be measured to you again."

The parable then brings to view two states—a present, or lifetime-state; and a future, or state of comfort or torment, as the class may be. The "now," when the righteous shall be comforted, appears to be when the two classes, contemporary with the days of his flesh, shall both stand in his presence, when He as King, attended by all his holy angels, shall sit on the throne of his glory.* This has not come to pass yet. There must therefore be a resurrection of these two classes of Israelites, according to the words of the prophet.† When this happens, the rich will see the poor in Abraham's bosom, and themselves, like Cain, driven out of the country where the kingdom will then be "into a place of torment," in the parable termed "this place of torment." But where will this be? "Far off" from where Abraham, Isaac, and Jacob, and all the prophets then are. Far off as to distance; and as the kingdom is to be established in the land of Israel, it will be far off in relation to that country; from which, having risen from the dead, they are expelled from the presence of the Lord. But this country of their exile is a place where an unquenchable, or an enduring, fire is prepared for the devil and his emissaries: "for, behold the Lord will 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 the Lord plead with all flesh, and the slain of the Lord shall be many."‡

The Devil and his emissaries are thus alluded to in the Apocalypse. "The great Dragon was cast out (of the heaven, c. xii. 8,) that old Serpent, surnamed the Devil and Satan, who misleads the whole empire: he was cast out into the earth,

and his emissaries were cast out with him." This is a symbolic representation of what came to pass in that great revolution when the face of the Roman world was changed by Constantine. The Devil and his emissaries here represent "the Accusers of the brethren," or party hostile to the kingdom of God and the power of his Christ. This party reappears in the fourteenth of Revelation, and is referred to in these words, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth unto ages of ages," (*eis aionas aionon.*) This tormenting in the presence of the holy angels and the Lamb, is the war waged between them and the Beast and the kings of the earth and their armies, or "the goats." The result of the war is thus expressed, "And the beast was taken, and with him the false prophet, &c. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword, &c."* That is, the territory on which the dominions exist, symbolized by the Beast and the False Prophet, shall become a lake of fire burning with the flame of artillery in war. This territory is Germany, or "the land of Magogue," Italy, France, Belgium, Spain, Hungary, and Greece. "I will send," says God, "a fire upon Magogue, and among them that dwell carelessly in the isles."† So that the lightnings of heaven will be added to the flames of war. This contest with the nations results in the prostration of all the thrones, or kingdoms of the world, and their transfer to Jesus and the Saints. This overthrow is described as the laying hold on the Dragon, that old Serpent, which is the Devil and Satan, and the binding him for a thousand years.‡ But at the end of this period of peace and blessedness, the Devil, or sin-power, reappears on the arena. He invades the Land of Israel with his hosts, but is driven back, or cast into the lake of fire and brimstone, the territory where the Beast and False Prophet met their fate a thousand years before, and there he is tormented as they were day and night unto the ages of the ages—*eis tous aionas ton aionon.* During this war death and the grave, that is, the unrighteous dead surrendered by the grave,

*Matt. xxv. 31. 2 Thess. i. 7, 8.

†Dan. xii. 1, 2.

‡Isai. lvi. 15, 16

*Rev. xix. 19, 20. †Ezek. xxxix. 6. ‡Rev. xx. 3.

are thrust out and exiled to the seat of the war, and thus cast into the Lake of fire to encounter death by fire and sword. Their fall is to them their Second Death; "for whosoever was not found written in the book of life was cast into the lake of fire," which is the Second Death.

This territorial lake of fire is "the place of torment" "far off" from the territory of the kingdom, where Abraham and the Lazzaroni "are comforted." The pre-millennial and postmillennial judgements upon the nations are consummated in this place; and while these judgments are in progress, the unrighteous who have died under Times of Knowledge, having been raised from among the dead, are driven like Cain from the presence of the Lord to partake in the torment with which the nations are being judged. In the exegesis of the parable we confine ourselves to the rich and beggar classes of Israel; because it is concerning them alone that the Lord is speaking. The judgment of Gentiles must be considered under a different aspect. The unrighteous in Israel of the forty-second generation (for we are considering this more particularly) will be raised to enduring shame and contempt; will weep and gnash their teeth at the cruel destiny they have brought upon themselves by their own madness and folly; and will be "thrust out" of the Land of Promise, and exiled to the papal countries as the place of their enduring punishment; where they will be subject to all the evils of the premillennial wrath and fury of their offended and insulted King, for whose death they clamored when Pilate would have let him go. Then they were zealous for the favor of Cæsar; with Cæsar then they will perish, when "God shall rain upon the wicked snares, fire and brimstone, and a horrible tempest: for this is the portion of their cup."^{*}

In the parable the postmillennial judgment of dead men is not brought into view. We shall therefore merely remark here in passing, that "the rest of the dead" not raised to everlasting or enduring shame and contempt at the premillennial coming of the Lord; and the unrighteous dead, who, having died under the millennial reign, are raised at the end thereof,—these, we say, will meet their doom in common with the rebel nations, "Gog and Magog," which will be exterminated at the end of the thousand years. If the reader study the twenty-fifth of Matthew, he will perceive a commingling of individual convicts with the nations of the left, styled the goats. Combined personal

and national judgment at the premillennial and postmillennial epochs is the order of things in relation to wicked men and wicked nations whose iniquity is full. The wickedness of the goat-nations will be extreme and malignant, when this new element of hatred against God and his King is introduced among them by the resurrection and exile of the old enemies of the Lord. Serpents, and a generation of vipers were they in their former lifetime; death and resurrection will not have changed them. When they awake from the dust they will be serpents still; and willing instruments of all evil they may be permitted to do. They must arise to judgment; for the earth's surface is at once the arena of the reward of righteousness, the punishment of sin, and the destruction of the devil and his works.

Having illustrated the principle of the first being last, and the last first by the changed condition of the rich man and the beggar, Jesus proceeds to extract a moral precept from the premises for the benefit of those rich men who had not then as yet become tenants of the tomb. Abraham was requested by the sufferer to send the beggar to his father's house to testify to his five brethren, lest they should be thrust out and exiled to the country of his wretched existence. Now this is the precept put into the mouth of Abraham, to which also we would do well to take heed, "They have Moses and the prophets: let them hear them." But knowing how little regard they had for Moses and the prophets, he concluded that if this was all the testimony to be granted them, their case was hopeless. Therefore he added, "Nay, father Abraham: but if one went unto them from the dead, they will repent." But Abraham is made to say, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This saying was verified in the fact, that though Jesus rose from the dead, and they were notified of its reality by the state-guard, and by the apostles, yet they were not, and would not be persuaded to acknowledge him, and accept repentance and life through his name.

The parable represents *by anticipation* the relations of things between the "first" and the "last" which will actually obtain when the kingdom is established in the Land of Israel. The things set forth are beyond the resurrection, not before it. At the time of the supposed conversation the parable represents the parties as dead. It is a fictitious conversation between suppositious dead men concerning what is in relation to

^{*} Ps. xl. 6; Isa. lxx. 30, 33; Ezek. xxxviii. 22.

the then living; and what will be hereafter in regard to themselves then dead. We have an example in Isaiah of the dead holding discourse in the parable against the king of Babylon. The dead kings of the nations are there made to address him in these words—"Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms! that made the world as a wilderness, that destroyed the cities thereof; that opened not the house of his prisoners?" Here the dead kings are made to rejoice over their fallen adversary *by anticipation*; for at the time Isaiah penned this parable the kings were not even born, and Belshatzer had not fallen from the political heaven. It was written in the reign of Ahaz or Hezekiah, about 130 years before Nebuchadnezzar, "the destroyer of the Gentiles," began his conquests, and about 200 before Belshatzer was slain in the midst of his revels. The parable was therefore prophetic of what should be when the time of the fall of the Chaldean dynasty should arrive; and so also the parable of the rich man and the beggar is prophetic, not historical; but an anticipative fictitious narrative, prophetic of what shall obtain when the kingdom of God is established in the land.

In regard to certain expressions in this parable, we may remark that two things are affirmed of the beggar—"he died;" and "was carried." Query, was he carried into Abraham's bosom by the angels as soon as he died, or when? If as soon as he died, then he was laid in the cave of Machpelah; for there the dust once called Abraham was deposited. This, however, is not testified, therefore we cannot affirm it. To a man instructed in the kingdom there is but one other alternative, namely, Abraham is *supposed* to have been raised, and the beggar also, and the two brought together by the angels:

but they were both really dead, an idea that is kept up in the conversation. The rich man also died, and *was buried*. He had a pompous funeral, which the beggar had not. Lazarus is not even said to have been put under ground, unless we take the words "was carried" to signify his being placed there. The rich man was buried "in hell," that is "in the unseen"—*en to hado*—in the grave or tomb. Before falling into dust, he is supposed to have a vision of the future. He lifts up his eyes, and sees. He exists bodily as it were. He suffers physically, for his tongue is hot, and being in flame he is scorched. Lazarus is also corporeal, and not a shade; for he has a *finger*. This the sufferer perceives, and desires that the tip of it may be moistened with water, and applied to his tongue. These incidents are enough to prove that the scene has nothing to do with "disembodied spirits," for all parties here are corporeal, and proximate to water in abundance.

For further information on this parable the reader is referred to the "Herald of the Future Age," vol. iii. p. 211.

AGE TO COME—THE AGES OF THE AGES—PARADISE—ABSENT FROM THE BODY.

2 Cor. v. 8.

The Bible reveals, or rather treats of but two states, the present and the future. We may almost say of the past and future, for the present is no sooner here than it is gone; so that the past becomes as it were a complete present. Of the future state we know nothing but as it is revealed in the scriptures. What do they testify as to this state? That like the past, and present, it has to do with the living and not the dead. State is organization, individual and physical, or national; but death is dissolution and the reverse in every thing. The scriptures also testify that the future state is a constitution of things upon earth growing out of those that now exist as the elements thereof; and that is subdivisible into two eras, the Millennium, or "Age to Come," and that which succeeds it, called "*the Ages of the Ages*." The Age to Come is styled "*the Economy of the Fulness of Times*" by Paul, and "*the New Heavens and New Earth wherein dwelleth righteousness*" by Peter, as contrasted with the Mosaic Economy in which ungodly men and scoffers, walking after their own lusts, had rule over Israel. The Age to Come is intermediate between "*the times of the Gentiles*" and the Ages of the Ages; and

is the only "intermediate state" treated of in the word of the truth of the gospel. The Age to Come is the New heavens and Earth of Isaiah lxxv. 17, and lxxvi. 22; the era contemporary with the kingdom of God, when his son Jesus Christ our Lord shall sit upon the throne of his father David as king of Israel and Emperor of the world.

The Ages of the Ages are the New Heavens and New Earth spoken of by John in the Revelation xxi. 1. They are also the third Heavens, or Paradise in full development, beheld by Paul in vision. The earth undergoes great changes at their introduction, for when established there is "no more sea." They commence with the folding up of the heavens of the Age to Come like a vesture; for these shall be changed, having then waxed old as doth a garment. The constitution of the kingdom is changed at that epoch; for sin being taken away from among men, and death its punishment abolished, the element of priesthood must be removed. Then the end will have come when the son shall deliver up the kingdom to the Father that God may be all and in all. From this end the Ages of the Ages take their rise, and things on earth are changed no more.

A resurrection from among the dead marks the introduction of a future state. It precedes the Age to Come; and it precedes the Ages of the Ages;—the former being the resurrection of the First Fruits of God's creatures, and therefore termed the First Resurrection; the latter, a thousand years after at "the End." "Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now the subject matter of the "great salvation" is the Kingdom and Age to Come to which believers are introduced by a resurrection from among the dead. We affirm this on the authority of Paul in his letter to the Hebrews. "How shall we escape," says he, "if we neglect so great salvation, which at the first began to be spoken by the Lord," &c. "For unto the Angels he has not put into subjection the future habitable (teen oikoumeneen teen mellousan) concerning which we speak." Here then we learn when the Lord Jesus began to preach he spoke about the future habitable? But what is this future habitable? The answer is found in the testimony of Luke concerning what Jesus preached. He informs us that when the people of Capernaum besought him to re-

main among them, he refused, saying, "I must preach the kingdom of God to other cities also, for therefore am I sent." Mark also says that "after John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God draws near; repent ye, and believe the gospel."* *In preaching about the future habitable then, Jesus preached the gospel of the kingdom.* Now a "habitable" is a place or country capable of being inhabited; a "future habitable," a country uninhabitable in the present, but habitable hereafter. This is true of the Land of Israel, called the Land of Promise, because God promised it to Abraham and Christ.† At present, it is uninhabitable by Jesus and those who neglect not the "great salvation," for "the uncircumcised and the unclean" possess it: but when it becomes the area on which is erected the kingdom of God—upon which David's tabernacle and throne are existing in their glory—the enemy will have been expelled from the country; and it will be inhabited by the Twelve Tribes of Israel, "a kingdom of priests, and a holy nation,"‡ the subjects of the kingdom; and by Jesus and the Saints, his co-heirs and brethren, the inheritors of its glory, honor, immortality, and dominion. The Land will then be the *oikoumenee gee*, the habitable land, concerning which, says Paul, we speak.

This condition of the Land of Promise will be manifested in the Age to Come, of which "the Son given" to Israel is the "father," or founder.§ Concerning the country, then become "a heavenly country," Jehovah saith to the Saints, and to his people Israel, by the mouth of the prophet, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: * * * look unto Abraham your father * * * for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden (Paradise) of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."|| No one who understands this testimony (and before he gives his opinion he should read the whole chapter to the 10th verse of the next) can be at a loss to answer the question, "What and where is Paradise?" It is the Land of Israel made like Eden and the garden of the Lord, when Jerusalem, the holy city, puts on her beautiful

* Luke iv. 43. Mark i. 14, 15. † Gen. xii. 7; xii; 15; xv, 7, 8, 18; Gal. iii. 16—19. ‡ Exod. xix. 4—6. †† Isa. ix. 6, 7. || Isa. li. 1—3.

garments, being thenceforth "no more" the habitation of the uncircumcised and unclean. *This is Paradise—THE LAND OF ISRAEL WITH THE KINGDOM OF GOD ESTABLISHED UPON IT IN THE AGE TO COME.* Paradise is neither the grave, nor in Hades; but the Holy Land converted into the garden of the Lord. It is a word that signifies the same thing as the kingdom of God; and when the Lord Jesus sits upon the throne of his father David on Mount Zion, he will then and there be "the Tree of Life in the midst of the Paradise of God."* We must eat of this tree if we would live for ever; for it is "our life." It is a *Vine-Tree*, with *Twelve Branches*, and "*Twelve Fruits*," and the unwithering "*leaves are for the healing of the nations.*"† In other words, the work of healing the nations of their spiritual and political maladies is assigned to Jesus on the throne of David; to the apostles on the twelve thrones of the house of David; and to the Saints associated with them in the kingdom. These things are the topics of the great salvation which began to be spoken by the Lord, and was confirmed unto their contemporaries by the apostles that heard him, God also bearing them witness, &c.

Now the righteous dead can only attain to this hope by a resurrection from among the dead; and the righteous living who may witness its manifestation, by being changed, or immortalized in the twinkling of an eye. Resurrection is the issue, or path from death to life. "The dead praise not the Lord, neither any that go down into silence;" "the dead know not any thing;" "in death there is no remembrance of thee, O Lord; in the grave none can give thee thanks;" "the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I, Hezekiah, do this day:" "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." These testimonies are true, and entirely set aside the foolish speculations of "the learned" with respect to the dead while in the power of death. If a man would praise the Lord; if he would remember him; if he would celebrate his name and give him thanks; if he would hope in his truth; if he would do any thing, and have any knowledge and wisdom after he departs this life, he must rise from the dead. Paul was thoroughly convinced of this; hence his

anxiety as expressed in his letter to the Philippians that "he might know Christ and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death: if by any means he might attain to the resurrection from among the dead"—*eis teen exanastasin toon nekroon*.* Does the reader imagine in the face of these testimonies that Paul had "a desire to depart" into the death-state; that he thought there was anything to gain in that region of darkness and silence by dying; or that he considered that when dead he should be "present with the Lord?" No, Paul said none other things, and believed none other things than what Moses and the prophets testified; and these writers are in entire harmony with himself and all that is written in the New Testament, and this men would soon discover if they understood the Old.

Paul knew that as a living man in any sense he stood related only to two states, the present and the future; and that as a dead man he would know nothing he could offer no praise, he could have no recollection of the past and no hope for the future. The interval between dying and rising again he well knew was a perfect blank—an interval of which he would have no consciousness. Being therefore unconscious of it (and it is only the living that are conscious that such an interval exists) dying and rising became to him, though really centuries apart, but two successive acts, following each other in the twinkling of an eye. This must be of necessity, for there is no account taken of time by the dead. The testimony says they know nothing; consequently they know no more about time than they do about any thing else. If we understand this we are delivered from the perverting influence of the heathen philosophy, or mythology of "spirit worlds." (which have no existence save in the mesmerized imaginations of clairvoyant familiars and those who deal with them,) which constitutes the mysticism of sectarianism, the flesh-eating "cancer" that destroys the truth.

Paul then knew only of presence with the body, and presence with the Lord, both of them, however, bodily states; for, he says, speaking of presence with the Lord, "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." "The things" are the things promised and threatened. He hoped to

*Rev. ii. 7; xxii. 2, 14. †John xv. 1, 5. Ps. i. 3.

*Phil. iii. 10, 11.

receive "the things" promised, such as glory, honor, immortality, and the kingdom; and he hoped to receive them also "in *body*." He knew he could not receive them if he were not existing bodily; for as disorganized dust and ashes he could possess nothing. Presence with the Lord, then, is bodily presence; and this is absence from the body of mortal flesh: for when the faithful are "present with the Lord," their bodies have suffered transformation, being then incorruptible and deathlessly living, having put on immortality; which putting on is their being "clothed upon by their house from heaven," or being built up of God from the ruins of their mortal body, or former house, which had been dissolved or reduced to dust. This "building of God" is erected in the rising from the dead.

So long as believers are flesh and blood they are "at home in the *body*," and absent from the Lord; for "flesh and blood cannot inherit the kingdom of God," because it is corruptible and mortal; and until they do inherit the kingdom, they cannot be present with him: for it is in the kingdom he appears and meets them. They walk by faith now; they walk by sight then; but in the death-state there is no walking at all, for they walk neither by faith nor sight there, no knowledge, nor wisdom existing in the grave whither they go. The apostle evidently did not expect to be present with the Lord in the death-state. He leaves us without a doubt on this subject; for he tells the Saints in Corinth that "God who raised up the Lord Jesus, shall also raise them up by Jesus, and shall present him and Timothy with them." He did not expect his own presentation to precede theirs; but that he with them and the rest of the Saints should all be ushered into the Lord's presence together at his coming, when those of them turned to righteousness by him should be his glory, and joy, and crown of rejoicing for evermore.*

The apostle's mind was fixed on the Age to Come, its kingdom, honor, glory, and immortality, and not upon the dark, loathsome, and gloomy grave in which he was to moulder in unconsciousness till the trump of God awakened him. The things of the kingdom and Age to Come are "the things which are not seen," and are enduring. They are not yet seen by the natural eye; but are discerned by the eye of faith by the light of the divine testimony. These unseen, and as yet unrevealed things, existing only in promise, are the subject of the faith which justifies,

and by which the ancients obtained a good report. Paul's faith agreed with his definition of it, as "the assured expectation of things not seen; for says he in relation to the "far more exceeding and eternal weight of glory," "we look at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal;" therefore he saith in another place, "If then ye be risen with Christ (by faith of his resurrection, and by being baptized in hope of being planted in its likeness,) seek these things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead (to earthly things) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."† Was Paul's hope and expectation different from that he set before the Colossians and others? Assuredly not. He sought for those things which are from above, and his affections were upon them. He walked in the belief of them, and hoped to realize them at the appearance of the Lord in glory. He would then be present with him and not a moment before. He expected life and glory to be brought to him when the Lord shall depart from God's right hand on his return to Olivet. Walk so as ye have us for an example; for our citizenship, says he, belongs to the heavens; from whence also we wait for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, in order that it may become of a like form to the body of his glory according to the power whereby he is able also to subdue all things to himself.‡ After this who can scripturally affirm that Paul expected life, glory, and incorruptibility, and to be present with the Lord, at the instant of death; or who is so blind that he cannot see, that he looked for all these things when he should appear before the judgment seat of Christ in company with the Saints at the epoch of their resurrection? He took no account of the period of his unconsciousness in the grave; but connected the present with the future as continuous, which they are in fact to the generations of the living, by whom alone any interval is perceived at all, and that only in relation to the dead. The living perceive the lapse of time between dying and rising again; but the dead do not.

We shall now conclude this exegesis of the passage before us by the following

*1 Thess. ii. 19.

†Col. iii. 1-4. ‡Phil. iii. 17, 20, 21.

phraphrase of the text: For we know that if our mortal body be dissolved in the dust, we are to receive a new body and a new habitation, a building from God, a house not made with hands, enduring in the New Heavens. For in the midst of the things which are seen we groan, earnestly desiring that our habitation which is from heaven may be clothed upon us: if so be that being raised and appearing before the tribunal of Christ we shall not be found naked or destitute of the wedding garment. For we that are surrounded by the things seen and temporal do groan, being burdened: not that we desire to enter the death state by being unclothed or divested even of mortal life, but clothed upon by putting on immortality, that mortality may be swallowed up of life. Now he that has begotten in us this earnest desire and hope is God, who has given us the spirit as the earnest of what we shall receive at the coming of the Lord. We are therefore always confident, having full assurance of faith, knowing that whilst we who believe are mortal, we are absent from the Lord; (for while absent we walk by faith, not by sight:) we are full of hope, I say, and rejoice rather to be delivered from mortality, and to be present with the Lord. Wherefore we labor, that whether present at his tribunal or absent from it, we may be accepted of him. For we must all appear before the judgment-seat of Christ: that every one may receive the things in in body, according to that he hath done, good or bad.

THE GEHENNA OF FIRE—ENTERING MAIMED INTO LIFE—“SON OF HELL”—“TONGUE SET ON FIRE OF HELL”—THE WORM THAT DIES NOT—SHEOL—HELL—SORROWS OF HELL.

There is one text in the letter of our second Newark correspondent we have not yet alluded to. This is Matt. xviii. 8. But as other passages bearing upon the same subject have occupied the minds of others, we shall present them for consideration at this time in the words of the following extract of correspondence:

Pleasant Valley, Scott Co., Iowa.

DEAR BROTHER:

There are two churches of what I would term “Campbellite Discip-*s*” in this region; and a third about twelve miles off in the country. They don't wish to have much

to do with the Herald. The Universalists are attracting the attention of the people here more than any others. They have a preacher at \$400* a year, beside which, I am told, “a donation party” presented him with \$150 or \$200 in money; so much do they “honor” the man who preaches smooth things to them, and cries “peace and safety,” when sudden destruction is at the door. He is a pretty good speaker in his way; able to say what he desires to speak in a strong and pointed manner. In a discourse the other day on the words in Matt. x., “Fear not them who kill the body” &c., he asserted that the word “Gehenna” was nowhere used in the Old Testament; and that the Gentiles were never threatened with “hell-fire,” or a destruction in Gehenna. I would like to have particular information on this matter; and to know the meaning of the text, “The wicked shall be turned into Hell”—Ps. ix. 17; “Let them go down quick into Hell”—Ps. iv. 15; “the sorrows of hell compassed me”—Ps. xviii. 4, 5; Isa. xiv. 15. It would be a particular satisfaction to me to know what to say on this subject in conversation; and it would tend, I believe, to relieve some from embarrassment.

The same speaker asserted also in the same discourse, that it was the Roman power the Saviour instructed his disciples to fear, since that they only had power to put men to death; whereas the Jews had power only to torture or distress the body, as he explained the term “kill” in the text. He affirmed also that men were nowhere commanded in the Bible to fear God; but rather to put their trust in him.

The Universalist preacher has made considerable effort to establish his notions in this section, and has thus far succeeded

*Four hundred dollars with presents is quite a moderate hire. The Rev. C. James (usually, late “Campbellite-Disciple” preacher in this city, we understand, received \$800, besides funeral and marriage fees. This was a more profitable business than hammering on the lapstone. He enjoyed this stipend, or thereabouts, for several years; and was enabled to support his family “respectably” and to buy property. The present incumbent, the Rev. R. L. Coleman, editor of the “Christian Intelligencer,” we are informed, commenced where his predecessor left off. He has not been here long, however, before he told the teachers that he would not preach for them unless they gave him \$1000 a year. They agreed; and Mr. C. remains. We labored two years and a half at the same house without fee, and these divines have entered into our labor and found rest.

to a great extent; but his progress will probably be stopped. Very many stumbling blocks have been placed before him in the form of texts to preach from. The last presented and preached from was, "Enter in at the strait gate." This was his hardest effort. He said that "the strait gate" and narrow way was the entrance into the Kingdom of Christ then established on earth through faith and obedience to the gospel, in doing justly, and so fulfilling the golden rule; and the broad way to destruction was the way that led to the destruction of the Jews at Jerusalem. But the way to heaven was a broad and free way, which was Jesus Christ through the resurrection! This was a desperate effort. I have handed him in the question, "Does the scripture teach a redemption from the Second Death?" He has since announced that he will deliver two discourses on the Second Death, founded on a part of Rev. xx; but he has not shown a disposition to take the question as it stands.

What I should like to know is this, whether there is to be found in the original of the Old Testament, terms or expressions indicating retribution in the world beyond death? When you have an opportunity please give us something on the subject. Do you know that Dr. Gatchel of Cincinnati has turned Universalist?

Your's affectionately,

E. D.

The passage to which our Newark friend refers reads thus, "Woe to the world because of delusions (*skandala*;) for there is a necessity that delusions come: but woe to that man through whom the delusion cometh. Wherefore if thy hand, or thy foot ensnare thee cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into the enduring fire (*eis to pur to aionion*.)" In the next verse the place of the fire is mentioned in these words, "into the Gehenna of the fire (*eis teen geenan tou purou*." The parallel text in Mark ix. 42—49, is expressed somewhat differently. In two verses it reads "enter into life," and in a third "enter into the kingdom of God," expressions which are explanatory one of the other: for no man can enter into life eternal unless he enter the kingdom of God. Mark's phraseology concerning the fire also varies from Matthew's. He calls the Gehenna of enduring fire, an inextinguishable fire. His words are, "It is better to enter into (*eiselthein*) the life maimed than having

two hands to go away into (*apelllein eis*) the Gehenna, into the fire inextinguishable—*eis teen Geenaa, eis to pur to asbeston*." In the common version *asbeston* is rendered "never to be quenched." This, however, is not correct. *Asbeston* is a neuter adjective and simply expresses a quality, not the time of the fire's continuance. It was a *judicial* fire Jesus was speaking of, and of that fiery judgment he affirmed that it was inextinguishable, that is, by any other power than God's. Mark also adds that the judgment occurs in Gehenna "where their worm does not end, and the fire is not put out." This our Lord repeated thrice to give it emphasis.

Luke in recording the same incident says nothing about Gehenna, worm, and fire; but stops short in his report at the end of Mark ix. 42, saying that it is better for the deceiver "that a millstone were hanged about his neck, and he were cast into the sea."

The Gehenna of the fire is styled by Jesus in Matt. xxiii. 33, the Judgment of the Gehenna—*krisis tees geenees*—rendered in the English version "the damnation of hell." The gehenna-judgment of fire was denounced upon the "serpents and generation of vipers" in Israel. Malachi predicted it; John and Jesus proclaimed its approach; the apostles preached the "judgment to come," and some of them witnessed it in the dissolution of the order of things constituted by the Mosaic code. The judgment of Gehenna was the day of the Lord upon the forty-second generation of Abraham's descendants. "His furnace was in Jerusalem," and when it came the day burned as an oven; and all the proud, vea, and all that did wickedly, were stubble; and they were burned up, so that the day left them neither root nor branch. For that generation filled up the measure of their fathers; so that upon them came the national punishment due for all the righteous blood that had been shed upon the land from Abel to Zachariah son of Barachias whom they slew during the siege of their city by the Romans.*

The Judgment of Gehenna was the Baptism of Fire with which John the baptist said the Messiah would overwhelm the Pharisees and Sadducees, and their factions in the state. "O generation of vipers," said he to them, "who hath warned you to flee from the wrath to come? Think not to say within yourselves, 'We have Abraham to our father.' The axe is now laid to the root of the trees: therefore every tree which bringeth not forth

*Mat. iv. 1; Matt. xxiii. 34—39.

good fruit is hewn down, and cast into the fire. There standeth one among you, whom ye know not, he shall baptize you with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner; but he will burn up the chaff with fire *inextinguishable*." The enemies of the Lord Jesus in Israel were the stubble, the trees bearing bad fruit, and the chaff of his land or floor. He came to bring fire, and division, and a sword upon the land that every offender might be eradicated from his kingdom's territory. "His fire was in Zion and his furnace in Jerusalem;"* and into this burning oven he cast the trees of unrighteousness by the Romans as his messengers of destruction, where their worm or anguish ceased not, and the fire of his indignation was unquenched.

Gehenna is the Hebrew name for a valley outside the wall of Jerusalem on the south-east. It is compounded of two words pronounced *ge Hinnom*, the valley of Hinnom, and is first mentioned in the scriptures in Joshua xv. 8. It should never be rendered by the word "hell," especially in the sectarian sense of the word. Dr. George Campbell says "that Gehenna is employed in the New Testament to denote the place of future punishment prepared for the devil and his angels, is indisputable. In the Old, however, we do not find this place in the same manner mentioned." But the Doctor did not understand the prophets; therefore his judgment cannot be received as "indisputable" in the case. The devil and his angels are no where said to be cast into Gehenna: but into an enduring fire far off from the land of Israel.

In the nineteenth chapter Jeremiah is commanded by the Lord to go forth into Gai-ben-Hinnom, the valley of the son of Hinnom, which is by the entry of the east gate, and prophecy there against the kings of Judah and inhabitants of Jerusalem. He charges them with having burned incense in it to other gods; with having filled it with the blood of innocents; and with having burned their sons with fire as offerings unto Baal there. Because of these horrible crimes he tells them that the place should no more be called Tophet, nor Gehenna, but the Valley of Slaughter. And they shall bury them in Tophet till there be no place to bury. This was the judgment of Gehenna executed upon Jerusalem by the Chaldeans, and nearly 700 years afterwards by the Romans.

With the popular notions about the kingdom of God it is not possible to in-

terpret the passages before us in Matthew and Mark. How can a man enter eternal life in a kingdom beyond the skies one-eyed, or maimed, as the result of losing an eye or a hand; does the loss of a member of the body extend to what is called "the immortal soul?" This question is unanswerable. The texts cannot be explained on any other grounds than of the doctrine we teach; but upon this all difficulty disappears. Thus, when Jesus spoke the words it was expected that the kingdom was about to be set up by the God of heaven in the land of Israel immediately. Had this been the case it would have been contemporary with the forty-second generation to which the words were addressed. Now if the eye, hand, or foot, or any thing equally dear, belonging to one or more of that generation, had caused them to offend, and they had acted literally upon the advice, they would have been halt, maimed, or one-eyed, contemporarily with *two events*—first, with the judgment of Gehenna, which was to precede the setting up of the kingdom; and secondly, with the establishment of the kingdom itself. Had they preferred to retain the cause of offence, they would have been cast whole into the Zion-fire, and Jerusalem-furnace by the Roman power; but casting it from them, and taking heed to the signs of the coming of the Son of Man, they would have escaped the descending wrath of heaven, and have been prepared for entrance into the kingdom, maimed or halt, should it have been set up in their life-time. Had this been the case, the maimed, the halt, and the one-eyed would have been operated upon by the Spirit of God, which would have changed them in the twinkling of an eye into whole, incorruptible, and angelic men. Their eyes, hands, and feet would have been restored to them, by the same power that will restore the mouldering dust of former beings to its rightful possessors. Thus they would have entered maimed into the life of the kingdom, but would not have continued so, being made whole by the Spirit of God.

Gehenna and Tophet have reference to the same valley. Hinnom's Valley was called Tophet from the beating of the Toph, or drum, to drown the cries of the burning infants by its noise. Gehenna occurs twelve times in the New Testament. In two of these the use of it is figurative but singularly expressive. The proselytes of the Pharisees to their traditions are said to be twofold more sons of Gehenna than themselves. The Pharisees

*Isa. xxxi. 9; Matt. xiii. 42.

were heirs of the judgment in Gehenna; any proselyte of theirs would therefore be heir of it too as their disciple, and also by his own practice. The leaven of the heirs of the Gehenna-judgment set on fire the unruly tongues of those who set up for teachers in the Jewish congregations. They taught the concision of the believing Pharisees who sought to blend the gospel and the law that the offence of the cross might cease. Now these were some of the men through whom scandals came, and upon whom Jesus pronounced the woe of Gehenna-fire. Their doctrine was a deadly poison, a wisdom that was earthly, sensual, and devilish, producing envying and strife, confusion and every evil work. So that the tongue that worked out such results was said to be "set on fire of Gehenna."* "Where their worm dieth not." This is affirmed in scripture of carcasses as the reader may see by turning to Isaiah lxvi. 24. The undying existence of the worm is bounded by the duration of the body. Antiochus, king of Syria, was eaten of worms while alive. His worm did not die. If it had, he might have recovered his health; but it died not, therefore he died a miserable death.

It is true that the Gentiles are not threatened with the fire of Gehenna in the Testaments, Old and New. The armies of the nations, however, are threatened with destruction in the Valley of Jehosaphat which is continuous with the Valley of Gehenna; and the nations themselves with hailstones, fire, and brimstone, and a burning tempest. As to the dead, those who are raised partake in the same torment in the regions whither they are commanded to "depart." In this way "the wicked will be turned into *Sheol*"—Ps. ix. 17, but not into Gehenna; *sheol* being the word used in that place, as well as in the other texts referred to by "E. D."

There has been a great deal of controversy aforesaid about this word *sheol*; some contending that it means simply a grave, or sepulchre, in particular; others the grave in general; and others again "the place of departed spirits," and exactly rendered into Greek by *hades*. "Taken by itself," says Dr. George Campbell, "we have no word in our language that answers to *sheol*;" yet he says, "I freely acknowledge that by translating *sheol* the grave, the purport of the sentence is often expressed with sufficient clearness." It can, however, only be fully rendered by the sentiment. The Doctor adduces the

text in Genesis as an evidence that *grave* will answer in many places; as, "Ye will bring down my grey hairs with sorrow to the grave." Here, he says, "it undoubtedly gives the meaning of the sentence in the original, notwithstanding that the English word *grave* does not give the meaning of the Hebrew word *sheol*." He argues that *sheol* means more than *grave* from the saying of God by Moses, "A fire is kindled in mine anger which shall burn to the lowest hell," or *sheol*. He admits, however, that it is here used hyperbolically; but contends that the hyperbole is based upon something deeper, more profound, or ample than the word *grave* implies.

The doctor is unquestionably right in saying that *sheol* means more than *grave*, but he is wrong in maintaining that it signifies the place of the living ghosts of dead men both good and bad. He admits that *tsalmoth*, shadow of death, rendered *hades* by the Seventy, is ordinarily synonymous with *sheol*, and is sometimes used metaphorically for a very dark place, or a state of great ignorance. This is true, and indicates the condition of the dead, both good and bad, in *sheol* and *hades*; and is in strict accordance with Solomon's doctrine, who was second only in wisdom and knowledge to the Lord Jesus. He says, "there is no knowledge nor wisdom in *sheol*," and that the dead there "know not any thing." It is testimony, and not speculation—the declaration of Holy Writ, and not rhetorical, philological, and mythological disquisitions, by which such words in scripture must be defined. The revelation itself shows, that *sheol* is the death-state subsequently to the corruption of the body in the grave. If it be asked, "how came the word *sheol* to be applied to this dissolved state of the body?" We answer because the body is then in question, and the noun *sheol* is derived from the verb *shaal* to ask, or to make inquiry. Thus, the body, or a dead man, in *sheol*, may be said to be in two states—first, entire and undecomposed; and secondly, resolved into dust. In the former he is simply in *keber*, the grave or sepulchre, and in *bor* the pit; but in the latter, his *keber* is *barkhai bor* in the sides of the pit; and they who deposited him in the *keber* or sepulchre, looking in some time afterwards and not seeing him, ask the question "Where is he?" The not seeing him is expressed by *hades*, which signifies his invisibility; and the inquiry after him, by *sheol* which imports that he was sought, or asked for, because of his disappearance.

* James iii. 6.

Abraham is not only in *keber*, but in *sheol*. In *tzalmoth*, and in *berktai bor*. If a person were told he was in the cave of Machpelah and were to look in to see, he would say "where is he, I see him not?" Because Abraham is thus in question he is said to be in *sheol*.

Our old English word *Hell* is a derivative from the Saxon *hullan* or *helan* to hide, or from *holl* a cavern, and anciently denoted the *concealed* or *unseen place* of the dead in general. *Hell* has lost its original meaning, and comes now to represent a *place of torment* such as is found only in the mythologies of Greece and Rome. The arena of punishment is above, and not underground, among the living, and not the dead. When the wicked are turned into *sheol*, they will be *sought for*, and found no more; for, having then gone down to "the sides of the pit," they will be but dust and ashes under the soles of the living's feet, even as Adam was before the Lord formed him from the ground.

To "go down quick into hell," *sheol chayim*, is to be seized with sudden and violent death. Judas, who is one of the persons referred to in the text, went into *sheol* living. Korah, Dathan, and Abiram, also "went down quick into the pit," *chayim sheol*, living into death. Thus "they died not the common death of all men, nor were they visited after the visitation of all men;" this uncommon death is the scriptural idea of going down "quick into hell."*

"The sorrows of hell." The *cheblai maveth* and the *cheblai sheol* are interpreted by the facts recorded of Jesus. When he was suspended on the cross, and surrounded by the multitudes, he was compassed by the *cheblai maveth*, or "sorrows of death;" but when he was laid in the *keber* of Joseph of Arimathea, he was compassed about by the *cheblai sheol*, or "sorrows of hell," and prevented by the *makshai maveth*, or "snares of death," which held him as in a trap. *Cheblai* are pains in general; also *bonds*.

The strength of Universalism and of sectarian theology in general, not excluding Campbellism, is the ignorance of the people in regard to the things noted in the scriptures of the prophets. The New Testament doctrine of rewards and punishments is nothing more than an allusive reproduction of the Old Testament teaching on the subject. Being ignorant of the kingdom, they are of necessity in the dark concerning every thing else. They know nothing as they ought to know it.

Before their sayings can be treated with any more respect than the sayings of children, they must go back to the a, b, c, and make themselves acquainted with the first principles and elements of things. The Universalist pleases those who hire him. This is his business, as it is the business of all other rival teachers. They are all Babel builders alike, hindering and interrupting one another in their work. Their tower will never become the Holy City. Universalists become Campbellites, and Campbellites, Universalists, like Dr. Gatchel. It matters not. We are surprised at nothing. Men ignorant of the prophets are liable to turn anything that may suit the lust of the flesh, the lust of the eye, and the pride of life. It would no ways astonish us if Master Aleck himself were to make a somerset in that direction, if such a change were found to be *expedient!*

There are not only Hebrew terms and expressions, but English ones also, in the Old Testament, indicating retribution in the world beyond death. Here is one place in Dan. xii. 1, 2. Speaking of the time when the Little Horn of the Goat "shall come to his end, and none shall help him," that is, when the Stone strikes the Image, the Spirit says that Daniel's people, the Jews, shall be delivered; and that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"—*lacharaphoth lediron olam*—to reproach and contempt unlimited, but not endless, save in the memory of the righteous, who will always hold the remembrance of them in abhorrence. Here is retribution beyond the first death to which certain attain by resurrection from among the dead in *sheol*. It will not do for Universalists to apply this text to the destruction of Jerusalem; for the Jews were not then "delivered," but destroyed; when the awakening in Daniel occurs, their enemies will be destroyed, and they delivered. All of which is respectfully submitted to his readers by their friend

the
EDITOR.

"In argument with 'the common people,' how do we substantiate the views we present on the great leading truths? Assuredly not by philological niceties, nor by laying the stress on mere words that look to teach a certain doctrine, but by masses of arguments from scripture that demonstrate the indisputableness of just such or such a view."—*Dobney*.

*NUMB. XVI. 29-33.

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., June, 1851.

AN IMPORTANT PRINCIPLE.

The reader will find in our first article a solution of certain matters hitherto unexplained by writers on the destiny and punishment of the wicked. We will only add here this principle to which his attention is particularly invited, namely,—*that the rewards of the righteous and the punishment of the wicked are to be manifested in distinct countries of the earth, at two great crises of the world's history, through events which are determined in relation to the Twelve Tribes of Israel.* This principle understood as revealed in the Law and the Testimony will emancipate the inquirer from the "foolishness" of all the popular superstitions, which at present make up "the wisdom of the world:"—it is an axe laid to the root of the trees which hews them down and converts them into fuel to be burned.

ELPIS ISRAEL.

By the time this number of the Herald is in the hands of the reader, Elpis Israel will be passing through the press of a printing establishment in New York. We shall publish 1000 copies, and trust that those who profess to be interested in the Gospel of the Kingdom, who have not yet done according to their ability, will bestir themselves in obtaining circulation for them among the people. The American edition will be an improvement upon the London. The paper will be better; the plates will be worked off by steam; there will be a steel plate engraving of the author; and an additional preface containing our correspondence with the Russian ambassador in London, and our letter addressed to the Emperor with the copy of Elpis Israel forwarded to Baron Brunnow for transmission to St. Petersburg. Though not sanguine of widely-extended and numerous combinations in the interests of the faith in these latter days of an expiring era, we are hopeful of deep and lasting impressions upon many minds through Elpis Israel, which shall strengthen to the promotion of the common cause against the enemy, and lead them in the way of righteousness that they may enter life in the kingdom of God. The circulation of a few thousand copies among the intelligent of the people, we doubt not, would produce a notable result in favor

of the truth. It would create more real believers in the gospel of God than have been formed by all the preaching of the last thirty years. Here then is a work for them to do who profess to believe "the things of the Kingdom of God, and the Name of the Lord Jesus." We have done our part. We have written the book, and published it at considerable risk in a foreign land, and are incurring further hazard in this; the least they can do who say they love the truth is to exert themselves in its favor. If they cannot leave their farms, or their merchandize, or their professions, as we do, to speak to the people all the words of this life, they are now left without an excuse in not circulating these words, seeing that the means are placed within their reach, and that they have nothing else to do but to put their hands into their pockets, where they have got secreted a good deal of the Lord's treasure, and apply some of the "mammon of unrighteousness" to the purchase of Elpis Israel for gratuitous distribution to those who are inquiring what they must believe and do to inherit eternal life. It is true they have the scriptures; but they cannot understand them, and their preachers darken council by words without knowledge. Elpis Israel will enable men to understand the scriptures, and then the scriptures will make them wise to salvation through faith in Christ Jesus. The disciples going to Emmaus, and the Apostles, had the scriptures, but it was necessary for their understandings to be opened before they could see into their meaning.* The key of knowledge had been stolen from them by the scribes and lawyers, and Jesus restored it to them. They could then unlock the hidden mysteries of the word. So it is now. The people read, but they know not about what they read. The key restored by the Lord and published by his servants has been again lost, so that now when men read the Bible they know not whether they are reading of things in the Milky Way, or in "an intermediate state;" of things past or of things to come; or of things real or allegorical. The lost key is found in Elpis Israel; and though the faithlessness or incredulity and indifference of mankind keep them from enjoying the benefit of the discovery, to persons of "honest and good hearts" the discovery is a restoration, which has caused the hearts of such to burn within them while it opens to them the scriptures by the way. This is the desideratum of the age—a key to the understanding of

* Luke xxiv. 45.

the Bible. The thing desired is supplied in Elpis Israel. Will its friends do themselves the honor of "compelling" it into an extensive circulation, as the apostles compelled their contemporaries, by being instant in season and out of season, to come into the Lord's House that it might be filled? Behold what the blind accomplish for the diffusion of their darkness to the utmost bounds of the habitable earth! Seventy-five millions of dollars have been subscribed for sectarian missionary purposes in England since the societies commenced. Even a few days ago in this city a young lady subscribed a hundred dollars, and an old man five thousand to send sectarianism to "heathen lands!" Such is the emulative liberality of the blind! Worthy indeed of a better cause. But from our experience of the effects of knowledge upon some, we apprehend, were they as enlightened as these, it would freeze up the sources of their bounty and congeal it into the solidity of selfish avarice. We remember hearing of an enlightened "reformer" in the west urging upon his friend the reception of Campbellism on account of its cheapness, saying that he had been a reformer twenty years, and in all that time his religion had only cost him twenty-five cents! What a miserable, parsimonious, creature was this! Talk of "souls," surely such a soul as his was never a particle of the Divine Essence! But we are sorry to bear witness that there are souls who profess the gospel of the grace of God as covetous as his; and that it is such enlightened icicles as these that in appearance justify the saying, that "ignorance is the mother of devotion." We would have liberality in the promotion of God's truth spring from a self-denying appreciation of it. We feel that we have a right to speak plainly on this subject, for we have proved our faith by our works; and would stir up our friends to do more than we if they can. We have forsaken all for the promotion of the truth. Will our friends go and do likewise; or will they in proportion to their ability begin to do something that will shield them from shame and contempt when they shall appear before the tribunal of Christ. Let them not mistake. We ask them for no bounty for our own individual profit. We are not of that class who say, as certain preachers in town and country, "we will not preach for you unless you give us six hundred, or a thousand dollars a year." Our advocacy of the truth does not depend upon any *per annum*. We are bound to advocate it as long as we can. Our anxiety is

that the advocacy should be efficient; and as we cannot do all that needs to be done, and have friends who are abundantly able to do much, we desire to stir them up to a co-operation that shall not consist in mere words, but in deed and in truth. Here is Elpis Israel to their hand. If it remains inefficient it will be because of their lack of enterprise and liberality. Let them therefore see to it, for the Lord's eye is upon all their ways, and all their thoughts and motives are known to him.

THE EDITOR IN LUNENBURG.

We have been absent about twenty days during the last month in Lunenburg county, which is the reason of the late issue of the previous number. This section of Virginia has acquired considerable interest in connexion with the progress of the gospel in these United States. About a dozen or fifteen years ago it was literally in a state of heathenish darkness. Sectarianism in stolid imbecility reigned there in all the plentitude of insatuated ignorance of the Law and the Testimony; so that "religion" was but another name for the spiritless "piety" of a heartless formality. The incarnation of this unmental mysticism was pre-eminently discoverable in the Association which rejoiced in the leadership of the Rev'd. Silas Shelburn, and his colleagues of the night. The "pious" looked up to them as the very oracles of heaven, the droppings of whose ministrations made effectual by the concurrent work of the "Holy Ghost" upon the hearts of sinners, wore away the hardness of their impenitence, gave them a saving faith, a hope of pardon, and a "title clear to mansions in the skies!" This was truly the hour of darkness. Not even a farthing rushlight burned to irradiate a single soul. Shelburn and company were darkness manifest in the flesh, whose blackness assumed an intensity in the ratio of their presumption blindly to lead the blind. They had the scriptures among them it is true; but they read them, if they read at all, as one reads a book written in a language he does not understand. The key was lost, and there was none that could tell them where to find it. Thus the Kingdom was closed against them; for no man could tell them how to enter in.

Things might have continued in this deplorable condition till the advent of the King of Israel but for the benevolence of God. It would seem that he determined to cause the light to shine out of the darkness itself, by making the dark atoms of the system instrumental in its reflection.

This, however, could not be accomplished all at once. Light was manifested on the first day, but the sun, moon, and stars did not appear until the fourth. The chaos was inveterate and almost unplastic, and required violence to be subdued; for it is a law of divine creation that the Spirit of God must "move," before the "let be" of heaven's will can be established. This movement commenced in the Pharaoh of the system being roused up that the truth of God might be manifested in his fall. The report of what was going on in other parts of Virginia between the Campbellites and the Baptists found its way to Lunenburg, where curiosity was excited, and a disposition to play with fire created. The consequence was that we received an invitation from Silas Shelburn to visit the Baptist churches there of which he was popeling, that they might by hearing us see if they could fellowship us. We accepted the invitation, stating that we would see if we could fellowship them. We went, and introduced the Campbellite gospel among them, that is, *Baptism for the Remission of Sins to every one that confessed that Jesus is the Christ*—this was the good news we preached to them from Acts ii. 38, in those "times of ignorance" when we affirmed what we had been taught—things, however, which neither we nor our teachers understood, which is the case with the latter until this day. Nevertheless, the commingled theory laid before them was a decided improvement upon the bare bones they had been picking for their spiritual sustenance with such patience and humble thankfulness for so many previous years. There was something tangible about it, for we could show that it was written "be baptized in the name of Jesus Christ for the remission of sins." If therefore a man believed in Jesus and was immersed, we jumped to the conclusion that he had remission, and had obeyed the gospel of Christ. This is at once true and not true. It is true, if a man believes in Jesus in the scripture sense of the phrase; it is not true, however, in the Campbellite and Baptist acceptance of it; yet the Campbellite definition of faith in Jesus is more distinct and rational than the alter-sectarian notion. We may remark here in passing, that to believe in Jesus is defined in the scriptures as believing in the "exceeding great and precious promises of God" and in Jesus as his son and heir;—in other words, "the things concerning the Kingdom of God and the Name of Jesus Christ." But in those days darkness overshadowed our minds in relation to that kingdom. A

kingdom was indeed talked about, but it was about such a kingdom as God has nowhere promised in the Law and the Testimony. We preached the gospel of the kingdom set up on the day of Pentecost; and taught the reception of men into the kingdom by confession that Jesus was the Son and Christ of God, sorrow for sin, and immersion into the name. Such a gospel as this, sustained by collateral arguments in favor of the necessity of reading the scriptures for ourselves, of their sufficiency to make us wise to salvation, of the obligation to "prove all things and to hold fast that which is good"—was the hearth of fire kindled in the wilderness to consume the thorns and briars of sectarianism which had brought the ground well nigh to cursing.

The introduction of Campbellism into Lunenburg made the dry bones rattle. It caused the dissolution of the Association of Baptist churches, and started questions among them which shook them to their foundations of sand. "It," said they, "the belief that baptism is for the remission of sins to those who confess that Jesus is the Son and Christ of God, be the gospel, we have not believed the gospel; and if we have not believed it, we cannot have obeyed it; therefore, although we have been immersed we must be still sinners, and unsaved from our past sins." This view of the matter originated the question of "*re-immersion*" among them. The subject was much agitated, and warmly discussed. Their leaders, who were men of remarkably rude and uncultivated minds, the exact counterpart, indeed, of the dilapidations, and agricultural ruin and impoverishment in the midst of which they respired the breath of life,—these began to perceive that in introducing Campbellism into their region they had warned a serpent into existence that if not scotched without delay would slay them like Israel in the wilderness. They saw no deliverance except in worshipping the serpent whom they feared. They lifted up their eyes to him; for they had divined, that though Campbellism suggested the question of "*re-immersion*," its supervisor was opposed to it. They became fervid Campbellites. They offered incense to the image in the west, and under the inspiration of the deity that resided in it, became valiant for the haven of the scribes. Their policy prolonged their existence for a time, during which they labored diligently in their vocation of producing strife and every evil work. But, in spite of all their chicanery and hypocrisy their

opposition was defeated, and the conviction thoroughly established that the gospel they had been preaching was no gospel at all, and that an immersion predicated on the belief of it was neither the obedience of faith, nor christian baptism.

While this controversy was in progress, the immortality of the soul attracted public interest. A week's debate upon this subject at the Fork Church in Lunenburg, between the editor and a Presbyterian clergyman, established the conviction in many minds that man has no inherent immortality of any kind. They perceived that immortality, or "life and incorruptibility," were a matter of promise, and part and parcel of the inheritance of the righteous only. With the dethronement of immortal-soulism, Campbellism began to decline rapidly in their esteem. They saw no difference between it and sectarianism in the hope it set before the people. It was as visionary upon the important subject of immortality as the systems it denounced. Its place of departed spirits, and kingdom of glory beyond the skies, both fell to the ground when Hymenean-Campbellism was deposed. In those days the sectarian gospel and the sectarian heaven and immortality received a blow in Lunenburg from which they can never recover themselves in this generation. The leaders aforesaid became exceedingly mad against us in consequence. The subjects discussed were too high for them. They could not grasp or comprehend them. They declaimed, they denounced, they raved, and blasphemed, but could not reason; for reason and testimony were both against them. They had recourse to all sorts of meanness and intrigue; but in every effort they were foiled, defeated, and exposed. Campbellism had ruined Baptistism in their circuit, so that all that remained to them was to hold on to the former though itself in the article of death.

As it may be supposed, the discussion of these questions kept up an appearance of life in the religious community to which the non-professors themselves were not indifferent. In 1839, we removed to Illinois where we remained about four years. There was a lull in the controversial tempest, during which the leaders had an opportunity of obtaining aid and comfort from deserters and allies from abroad. They hired "evangelists" at several hundreds per annum to preach Campbellism, and union with the Baptists. One of the hirelings was quite successful for a time in his vocation. Being a sort of trumpet, or "sounding brass," he made a great noise, which not a few mistook for gospel.

While his blasts were echoing in their ears they had peculiar sensations, which they supposed were convictions of the truth. As getting people into the water was regarded as the triumph of the gospel, all efforts were directed to this end. 'Water,' therefore, was continually tinkling in their ears like the jingle of a cymbal; so that in going down into the water in all their ignorance, they imagined they were obeying the truth! The consequences of yielding to senseless sounds instead of calm conviction of the truth soon became apparent. Collapse succeeded excitement; and death, the fitful fever that plunged them in the cooling stream.

When we returned from Illinois these sounding brasses stirred up their proselytes against us, and tried their strength for our seclusion from the field of their hireling operations. But they were beaten on every point, and put to open shame. At this stage of affairs no principle was in debate. Re-immersion, and immortality the gift of God only to the righteous, had triumphed; but the tactics of the enemy were changed. Their energies were concentrated in a personal attack upon us, and in an endeavor to exclude from their churches all who would not countenance them in their iniquity. But even in this encounter they were put to the rout, and their intrigues circumvented at every point. They were baffled, confounded, mortified; and have found it more to their advantage to retire from the scene of action into that original and more congenial obscurity from which they ought never to have emerged.

It may easily be conceived that while all this controversy and party conflict was waging in their midst a great deal of interest would seem to be manifested in the truth. This was "life" and "heat" of a certain kind. "The meetings of the brethren" were well attended, and they sung and rejoiced together as though they were actually sitting down together enjoying "spiritual blessings in the heavens." But how changed the appearances of things at the present time. Mr. Campbell represents them as a withered, scattered, and dying flock. If the churches under consideration be so it is the work of his spirit incarnate in the rude corpuscles which had been working mischief there for so long a time. Through them he destroyed baptism to some extent, and reacted upon his own system which he also wounded unto death. While the burning fuel consumed the victim it exhausted itself by its own fires. This is the relation of Baptistism and Campbellism

in Lunenburg. There is no life or heat in either; they are merely the exhausted and dying embers of a desolating conflagration. They lie side by side like bleeding warriors, enfeebled, helpless, and expiring on the field. Their end is come, and this is their obituary. Their collisions have resulted in good; for the spirit of God has moved upon the face of the waters, and *light has sprung forth*.

Till 1847 the previous controversies had been preparing the way for the Gospel of the Kingdom. Hitherto the lightning and the thunder, the tempest and the earthquake had awakened the minds of many, and predisposed them to give ear to "the still small voice of truth." The study of the scriptures necessitated by the position we had found ourselves in during previous years had opened up to us "the things of the kingdom of God and the name of Jesus Christ." We discovered that these things as a whole constituted the Gospel and its Mystery, or the glad tidings and conditions upon which "the joy of the Lord" might be entered upon. We saw clearly that the popular or Gentile sense of the saying that "Jesus was the Christ, the Son of the living God," was not the gospel; that repentance was not sorrow for sin, nor reformation; but a faithful and hopeful, a humble, childlike, and obedient disposition, such as Abraham exhibited when he believed God, and it was counted to him for righteousness; that remission of sins was not promised to the Gentiles on a simple confession that Jesus was what he claimed to be; but upon a repentant belief in the things of the Covenant, and in Jesus as "the Messenger of the Covenant;" that baptism in the Campbellite sense was not for the remission of sins; but for the union of a repentant believer in the whole gospel to the name of Jesus, in which uniting action his disposition was granted to him for repentance, and his faith counted to him for remission, in that exalted and omnipotent name. We saw that the Gentile hope of a heaven beyond the skies for immortal souls was not the hope of the gospel, but no hope at all, because it was false, being nowhere taught in the word of God. These things being apparent, we saw that Campbellism was a mere pioneer of truth, and not the truth itself. We therefore renounced it as a thing which had answered its appointed end, and destined thenceforth to fall into the rear, and to be numbered among its antagonists as a thing of nought. Like all other sects, exhausted and dead, its work being fully accomplished, it exists

only as a monument of the past to point a moral and adorn a tale. Having put off this legend and embraced the faith, we introduced the gospel of the kingdom to Lunenburg. Its light shone into the hearts of several, while others were staggered by the announcement. Its effects have been characteristic of the truth. It began the work of separating the wheat from the chaff. Where it found "an honest and good heart," a soil congenial to the good seed, the word of the kingdom put forth its radicles and shot upwards above the ground; but where the soil was stony, thin, and thorny, the hearing of the word was attended with withering, choking, and death. Churches were dissolved, "the meetings of the brethren" suspended, and numbers scattered themselves to their tents, as if they had no further interest in the Son of Jesse, or in his kingdom and throne. To them who walk by sight and not by faith this state of things had the appearance of desolation and ruin. But in this they err, not discerning the true nature of things. The former things were corrupt before God and needed to be abolished, before a wholesome and scriptural system could be established. The dispersion that came upon them will afford scope for the manifestation of the approved; who, we trust, will shine brighter and brighter to the perfect day. The enlightening and exaltation of the human mind is a long and tedious process. It is like the growth of trees, gradual and perceptible only after a lapse of years, as in the case before us. That progress has been made in Lunenburg during the past fourteen or fifteen years is visible to every one who is acquainted with things as they are and as they were when we first visited the county. Then there were none that knew the truth; but now there are many, though even these are but in the infancy of spiritual life.

Since our departure to England, with the exception of one or two visits from our friend and brother in the faith, Albert Anderson of Caroline, no culture has been bestowed upon them. They have been left to their own resources, which they have not availed themselves of as abundantly as they might. They promise amendment in this respect; and we do earnestly hope that as the time allotted to them is short they will awake from their slumber, and gird themselves to meet the King in power and great glory. As we have said, we visited them during the past month, and talked to the people about twenty-four hours altogether on the kingdom and name of Christ. At Ledbetter

and Good Hope the houses were unable to hold the numbers assembled, though there were meetings around us on every side. At Concord and Lunenburg Court House the assemblies were small; also at Forest Hill, a meeting house belonging to the Presbyterians, which they very readily and politely granted to us for the occasion. We confess that things appeared flat and lukewarm among our old friends, which, however, may be more apparent than real. The contrast to us is very great after the scenes we have passed through during our sojourn in Britain. The spirit of partyism is happily laid and extinguished; but this is no reason why the friends of the truth should become lukewarm. Of all persons under the sun they have the greatest reason to be warm-hearted, alive and vigorous. If on examination they have found that they are not in the faith, let them be up and doing, and obtain the answer of a good conscience towards God. Let them think of and devote themselves less to the present evil world; let them gird up the loins of their mind, and be men; and let them go to work in earnest, laboring and striving to enter into that rest which remains for the people of God. Our patience is greatly exercised. We have labored many years for the illumination and improvement of the people of Lunenburg. To what extent our endeavors have been effective we cannot yet see; we do hope, however, that those who say they see, will respond to the sentiment that He whom they profess to serve expects that every man will do his duty.

From the Family Herald.

FOREIGN EXILES IN ENGLAND.

England is a city of refuge for discomfited politicians; Kings, Prime Ministers, Provisional Governors, Prefects of Police, Socialists, and Mountaineers, all come to England when things go hard with them at home. Here they rest, and here they intrigue; and here they write books and publish periodicals, and carry on their respective movements with the pen, when their swords are broken or taken from them, rusted or pawned.

At present we have exiles from all European nations,—French, German, Italian, Austrian, Hungarian, Portuguese, Spanish and Polish; and here they have all their respective coteries—legitimist, monarchical, salic, and democratical. Here, they cherish their respective hopes and cheer one another as best they can; and endeavor to convince their countrymen and us that God is on their side, and

that truth, justice, and they must assuredly conquer at last.

Each thinks the other wrong! How strange it would be if they were all right!

The democratic exiles have formed a committee in London, which they call the Central European Democratic Committee of all Nations, at the head of which we find the names of Ledru Rollin for France, Joseph Mazzini for Italy, Arnold Ruge for Germany, and Albert Darasz for Poland. This committee and its constituency have started a periodical in London, for the purpose of disseminating the principles of the gospel of republicanism and socialism. It is called the *Proscrit*, and appears once a month, with a series of articles having the names of their respective writers appended. The writers are all men of distinction and talent, men who have taken an active part in the democratical and insurrectionary movements of their respective countries. The articles, therefore, may be said to contain the very cream of continental republican philosophy. Joseph Mazzini is a host in himself; as a writer his talent is very great. He has the art of expressing his own ideas in a terse, vivid and captivating style. His pen is eloquent, and his mind is well-trained—historically, logically, poetically, and rhetorically—for giving the best possible effect to the philosophy which he represents, Ledru Rollin is evidently a man of talent, notwithstanding all his Gallican absurdities, his French patriotism, and self-blinding hatred of England. The rest of the party, of whom we know less, but whose articles in the *Proscrit* all seem to be draughts from the same well of philosophy, and distinguished by the same peculiarity of logical idealism which characterises all the political philosophy of the Continent, are men who, if they do not represent the great Democratical Party as thinkers, have at least advanced themselves to distinction as actors, and aimed at the honors, if not the emoluments, of Tribunes of the People.

Each of these national representatives, perhaps, regards his own country as containing the Gordian knot of the great social problem. Mazzini says, "In Italy, then, is the knot of the European question; to Italy* the solemn work of emancipation belongs. And Italy will accom-

*This is not God's view of the matter. It is not "to Italy," but to Jehovah's servant the Branch," with the Twelve Tribes of Israel as his "battle-axe and weapons of war," the terrible work of the world's social and political regeneration belongs.—*Edit. H. K. & A. to C.*

plish the work which civilisation has committed to her. Then the nations will hasten to range themselves round another principle. Then the south of Europe will be placed in equilibrium with the north. Italy resuscitated will enter the European family. Oh, how solemn her awakening will be! She will then have awakened three times since Rome, in falling, arrested the march of ancient, and became the cradle of modern civilisation. The first time, there arose from Italy a voice which substituted spiritual European liberty for the triumph of material force. The second time, she spread throughout the world the civilisation of arts and letters. The third time, she will blot out, with her powerful finger, the creed of the Middle Ages, and substitute social unity for the old spiritual unity. It is from Rome, then, that must come, for the third time, the word of modern unity; for it is from Rome alone that the absolute destruction of the old unity can proceed."

Ledru Rollin, as is natural for a Frenchman, looks merely to France, which, he says, is a full century in advance of every other nation in civilisation. Consequently, a hundred years hence, our Ledru Rollins will be exiles in Paris, publishing a *Proscrit* for the English, to stir up the baffled insurgents of the British Isles. Is that what he means? or does he mean that France, when resuscitated under the Rollin regime, will take England under her protection, and make her one of her maids of honor in the republican palace of the world, and cause her to leap one hundred years in advance in the course of one revolution of the sun? We know not. But we think it strange that the land which is so far in advance of other nations should ostracise the very best of her sons, and give the sceptre of her power into the hands of men who restore and support the mediæval supremacy of Rome, withhold from the people and the press the Anglo-Saxon privilege of free discussion, imprison and fine the publisher of the *Proscrit* for its very first number, and travel back blindfold to the old-fashioned principle of brute force and military ascendancy.

There must be some mistake here. It is very natural for a Frenchman to look upon France as the mother of civilisation, and to regard her ascendancy and her preceptorship as complete. But patriotism, like hatred, is a blinding principle; and as Ledru Rollin, himself, has well remarked, in one of his articles in the *Proscrit*, it has a tendency to narrow the sphere of a man's thoughts and aspira-

tions in behalf of humanity. For this very reason he congratulates himself and his democratical brethren on the fact, that that very proscription which was intended to crush and destroy them, will, ultimately, tend to strengthen their cause, by enlarging their sympathies in exile, and converting the patriotic movements of isolated nations into one great universal movement of nations combined.

Each nation, in this case, therefore, must have its peculiar mission. Surely France cannot teach everything or do everything. She is merely part of a whole. Frenchmen are too apt to regard her as the whole itself. Every Frenchman that so regards her is in a delusion, and every revolution that he makes under the influence of this delusion will prove a failure.

Has England no mission as well as France? Is she alone an outcast from the plan of Providence? What makes all these men come over to England to conduct their schemes of universal restoration? Why should the democratical committee of all nations find greater security on English soil than on any other soil? Is there no meaning in this? Both Rollin and Mazzini are in the habit of looking abstractly at facts as the representatives of living principles of providential agency. What is the meaning of this fact? Is it not that in England, and in England alone, can be found that universality which is indispensable to settle the great controversies of the world?

Mazzini says the knot is in Rome, because the Pope is there. But this is only part of the knot. The downfall of the Pope would not settle the question. The Pope was put down in England long ago, and yet it seems that England is a hundred years behind France! But the Pope, being a religious idea, can only be put down by another religious idea, and where is the religious idea that Mazzini would substitute? Mazzini respects the religious feeling, and never fails to reveal it in his writings. He says, "Without religion political science can produce nothing but despotism or anarchy." But where is his substitute for Popery? "God in the people!" That's all; and what is that? God in a hundred heads, and that is a hundred gods. Popery is God in one, at least it fain would be so.

It is an old question, as old as the world—this one and many. It is the great controversy of human society: our religion and our politics all come out of it. The Jews represent the ONE in religion, the Gentiles represent the MANY. Jews wor-

shipped *one* God, Gentiles *many* gods. Even the Christian Trinity is a Gentile idea, and the Roman saints and images are all Gentile ideas, and Mazzini himself is a representative of Gentilism. He swears by the *many*. Rome always belonged to the *many*. Rome is the converse of Jerusalem. Jerusalem expected to conquer the world by means of her *one* Messiah. Rome expected to conquer the world by means of her *MANY* consuls, generals, and citizens—the *populus Romanus*. The *one* is monarchical, the other is republican. Rome has borrowed the idea of a *one* from Jerusalem, but she cannot complete it. Her Pope is a borrowed idea; but he is a series in succession, and his system of Gentile polytheism is incompatible with the Jewish unity. He himself is a tool in the hands of the *many*. He is not the *one*. It is a failure. Mazzini acknowledges its failure, but he would make it succeed by getting rid of the *false one*, and working with the *many* alone. He cannot. The *many* cannot work alone. Gentilism is an inconclusive system. The *one* cannot work alone. Jewishism is an inconclusive system. These two ideas the *one* and the *many*, are inseparable. They are the great male and female principles of all government.

Mazzini understands this reasoning, we doubt not. He is a thinker and can work with abstractions. Let him trace these two ideas from their beginning in the history of Western civilisation, and he will see at once the inevitable combination that will solve the European question.

Without an absolute *one*, who is the true representative of all, the *many* are immovable, except to destruction, or, what is equivalent to destruction, the continuance of the present system of social confusion. This *one* principle may be said to contain the soul of Jewishism, and to this *one* point it has faithfully adhered from its origin in one man. It is the oldest philosophy extant; and what moral philosophy, or French logic, will ever throw a doubt upon its perfect conclusiveness? The Jew, however, has profaned the idea, by making it patriotic, or national. It can only become sacred by its unlimited universality or impartiality.

The *one* is a religious idea, for religion means unity. The *many* is not. The *one* refers to divine agency, and tends to order; the *many* to human agency, and tends to disorder. Hence the tendency of all republicans to discard the religious idea; and the deeper they involve themselves in democratical systems the less religious they become. The *one* is always

more or less religious. The *one* monarch attaches himself to the priesthood of his country. Like Henry the Great of France, perhaps he changes his religion to that of the majority. The *one* President does precisely the same; he finds it indispensable for the security of his position. Perhaps he fails. It matters not. Every man on a throne is impelled by the necessity of employing the religious element, in some mode or other, to secure his position. It attaches itself always to the *one* in office. Even a father finds it useful in the government of his children; and a mother never fails to increase her own influence by its mysterious means. On the contrary, the *many* as invariably discard the religious idea. If they did not, they would find a *one* at the head of them invested with a sacred authority; and that is the very authority which the *many* dislike. But it is only because they cannot find a *one* to represent them. Not being able to find this *one*, they wish to clothe themselves with authority and sanctity. They wish to make themselves alone the "*Vox Dei*." If they set up a *one* as the head of a republic, he must be a tool devoid of all sanctity or divine right; for their system is, a circumference governing the centre, not a centre the circumference.

Here, then, is the great problem. The *one* and the *many*. The democrats would solve it by getting rid of the *one*; the monarchists, by subduing and silencing the *many*. They are both wrong, in so far as they deny each other's principle. The two principles are eternal and indestructible. They will destroy all who oppose them, until they be reconciled. Their reconciliation is the marriage union of Jewishism and Gentilism, and forms the great crisis of this world. Crisis means judgment, and that judgment means decision. The day of the Great Settlement, then, is the Day of Decision, when the restoration of the world begins, and its ruins are gradually restored, and its waste places begin to be peopled, or re-peopled, with inhabitants.

It is the most important of all questions, but quite insoluble by such means as the school of continental republicans are adopting. Instead of coming to England to teach, they must learn. We are far in advance of them. Our atmosphere of ecclesiastical and political life is more universal in England than in any other country. We have all the elements of human society here in preparation for the great Day of Decision, and no other country has these elements but England.

Guizot, the French historian, in his work on civilisation, has enumerated these elements of society. According to him, they are, the Church, the Monarchy, the Aristocracy, and the Democracy.* Nowhere can these be found except in this country. The Church may be in Rome, but where is the monarchy and democracy? where are the sects that constitute the religious democracy? These are indispensable to the completeness of the representation. Where are they in France? where is even the Church in France? Her Church is in Rome. Where is the monarchy in France? where is the aristocracy? Here in England are all the knots preserved and ready for solution. They have cut, and hacked, and burned, and torn them in other countries, but they are not solved, and they cannot be solved where they are not found in preservation. Here, then, in England, and not in France, not in Rome, not in Germany, must the great Gordian knot of human civilisation be untied, and the problem solved for the era that is coming. This fact is as evident as sunshine itself; and if Mazzini cannot see it, after looking at it, his eyes are much worse than we are disposed to give them the credit for being.

But the solution of this knot is an intellectual solution. It is a revolution of ideas, not of guns, and pikes, and flagstones. Dogs and donkeys will know nothing about it. Barricade revolutions are brute revolutions—the revolutions of the irreligious and undisciplined many, without the religious and regulating one. They make dogs bark and monkeys run. They will all fail. Every steel and lead revolution will fail. It is the work of a brute power. It cannot enlighten the mind, or regulate the morals or manners. It cannot proclaim a law for the conscience, nor enforce its obedience when it is proclaimed. It wants authority, and that authority comes from the one. The French are beginning once more to think of this, and to set up a one; but they cannot find a solvent of the question, for France is not the country. Civilisation, as we have often shown, travels north-westward, with a new and distinct mission for each nation, as she advances. England is the terminus and the turning

*There is truth in this, but they are Israelitish, not Gentile. The elements of the new society of the Age to Come are the church and monarchy of Israel, whose High Priest and king is Jesus, their aristocracy the Saints, and the democracy the Twelve Tribes and the nations.—*Edit. Her. of the Kingdom.*

point; and here, in preparation for the great solution, are all the elements collected for the final controversy. Here also the exiles flock, like pilot balloons, from all nations; for to England Destiny points with her finger.

ELPIS ISRAEL.

Boston, Lincolnshire, England, }
March 15th, 1851. }

DEAR BROTHER THOMAS:

Being this day an invalid I embrace the opportunity which a little leisure affords to write a few lines to you. I have before me "*Elpis Israel*," which has just been returned to me from Mr. Matthews, general Baptist minister of this town, into whose hands I had conveyed it through an acquaintance. He said the author was possessed of wonder information and research, &c., and did not speak against you at all. I have reason to think that the perusal of it has done him good ***.

I occasionally hear from our friends at Quorndon and Derby. They are progressing, and no doubt will be a blessing to that dark neighborhood. This also is a dark place where I now dwell. For myself, I hope to attain to the resurrection of life, and my calculations are to this end. If I look upon myself abstractly, this is impossible on account of inherent sinfulness; but when I look to Jesus the mediator of the New Covenant, and consider the blood of sprinkling, and the water, and the written word, and the sure promise, Oh, the consolation comes into my soul like the pouring into a small vessel of the stream of a mighty river. And many such images I might speak of ***.

I began to-day with a reperusal of "*Elpis Israel*," and am glad that I ever was favored with a little acquaintance with its author. I regret that my sheet is full, as I like to linger about the recollections associated with your name. May our heavenly father preserve and bless you and yours, even to his heavenly kingdom; and may we meet in that glorious state, though we may never be privileged to meet again in this with those we love in the flesh. Pray for me, and believe me

Your's faithfully,

C. W.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with truth.—*Bp. Watson.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 7.

OBJECTIONS.

Alabama, 1850.

DEAR SIR:

I agree with you that so far as the word of God teaches you are correct in regard to the questions of Immortality, and the destiny of the wicked.

In reference to the second coming of Christ, I am inclined to believe that you overlook the facts predicated on his appearance at, or contemporary with, the overthrow of the Jewish Theocracy, and the introduction of Christianity. You will not, you cannot deny, but that Christ predicted his coming in that generation as plainly as his coming is foretold by the prophets in “the latter days.” I believe and teach that he did come in the clouds of heaven with power and great glory when his apostles had accomplished the work of preaching the gospel of the kingdom to all nations. Then did *the end* come in relation to some things you now hold and teach, such as Baptism, the Lord’s Supper, &c. At that time we believe that the Kingdom of heaven was introduced, and every true believer entered into its rest, became a partaker of its blessings, received remission of sins, and sanctification through the operation of the Spirit, and belief of the truth.

Hence I reject the ordinance of water baptism as belonging to a past dispensation, and hold only the baptism of the Spirit, as christian baptism. On this point I am satisfied, and cannot yield assent to any man’s ipse dixit. Having put on Christ, received the cleansing from sin by the baptism of Christ, the believer has no need of circumcision of the flesh, of baptismal waters, and divers carnal ordinances, which all had their use before the introduction of the christian dispensation, but in “the last days” were all done away by “the washing of regeneration and renewing of the Holy Spirit.”

Desiring to know what the truth is in all its bearings, I remain your’s in the Hope,
N. P.

OBJECTIONS CONSIDERED.

THE COMING OF THE SON OF MAN—THE END—THE KINGDOM OF HEAVEN NOT INTRODUCED AT THE DESTRUCTION OF JERUSALEM—WHEN?—“CARNAL ORDINANCES”—CHRISTIAN BAPTISM A SPIRITUAL ORDINANCE—DEFINED.

We do not by any means overlook the coming of the Son of Man to overthrow the Jewish State. There is no question, or rather no room to question, but that Jesus predicted his coming as Son of Man, but not as King, in the forty-second generation, that is, the one contemporary with himself. His words are these in speaking to his apostles, “Verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come.”* Here is a plain declaration that he would come in some sense before the apostles had preached the gospel of the kingdom in all the cities of Israel. He told them that in fulfilling their mission they would be grievously maltreated, but that if they *endured to the end* they should be saved. Hence “*the End*” was in the life-time of those who “endured;” who were not overcome by the persecutions that should beset them. The End was at the termination, not at the beginning of their ministry; as it is written, “This Gospel of the Kingdom shall be preached in all the habitable for a witness to all the nations; and afterwards shall *the End* come.”† Whatever then the End refers to, it did not come at Pentecost, nor at Peter’s visit to Cornelius; but after the preaching of the Gospel to all the nations of the Roman world or empire, called the inhabited earth. Now this proclamation was accomplished in the life-time of the apostles: for Paul says, “the Hope of the

*Matt. x. 23.

†Matt. xxv. 14.

Gospel (the Kingdom) was preached to every creature under the heaven.* He wrote this about thirty years after the resurrection of Jesus; that is, about six or eight years before the destruction of the City and the Sanctuary by the people of the Prince who should come.† James who wrote about the same time, exhorted those Israelites he wrote to, to "be patient (under their persecutions) to the coming of the Lord, "for," says he, "the coming of the Lord draweth nigh: "the Judge standeth at the door." "Behold we count them happy *who endure*,"‡ that is, "to the end." James' exhortation was in effect, "bear up under the persecutions inflicted upon you by the rulers of our nation, and be not faint-hearted; the Son of Man who is to judge them is at Israel's door, and with his people will soon invade the country, and in overthrowing their power, save or deliver you." Peter also wrote about the same time to the same class of persons, to believing Israelites who were suffering reproach for the name of Christ, and exhorted them to rejoice in their tribulation as partakers of Christ's sufferings; that when his glory should be revealed they might be glad with exceeding joy. But he knew well that the glory of Christ could not be revealed till the law of Moses was set aside; for Jesus could not sit and rule as a priest upon David's throne and bear the glory§ so long as the Mosaic code was the constitution of the nation. Therefore, said he, "THE END of all things is at hand"||—the end of all things constituted by the Mosaic law, which having "decayed and waxed old was about to vanish away."¶ The Prince's people were to come, and make an end of all things connected with the city and temple. These people were they whose *power* is represented by the Little Horn of the Goat, which waxed so exceedingly great that it overtopped the royalty of Israel. When *the end* came this power abolished the daily sacrifice and cast down the place where it was offered. This was Jehovah's doing; for he gave the army against the daily because of Israel's transgression; and it cast down the truth, or the Law, to the ground; and afterwards practised and prospered for a long time.**

The Roman armies were the Prince's people, or the Lord's armies, to abolish the Mosaic kingdom on the same principle that the Medes and Persians were Jehovah's "sanctified ones" for the subversion of the Chaldean Dynasty.†† The

armies being employed by the King of Israel they are called "*his armies*," and being under the direction of his Son in the conduct of the war, they are styled "the Prince's people," that is, the people of Messiah the Prince. The reader will find this idea embodied in one of our Lord's parables illustrative of the things of the kingdom of the heavens. The marriage of the king's son is supposed to be ready for celebration. His servants are sent out to call them that were bidden to partake in it; but they made light of the invitation, and even slew the king's servants. Now when the King heard of this he was wroth: "and," says Jesus, "he sent forth *his armies*, and destroyed those murderers, and burned up their city."* These armies were the devastating abomination spoken of by Daniel in the places referred to, standing in the holy land; and represented in the twenty-fourth of Matthew by their standards, the eagles of the legions. They were the birds of prey gathered together by the Son of Man to devour the body politic, or carcase of Judah. Even as Moses had predicted, saying, "*The Lord shall bring a nation against thee from far, from the end of the earth, swift as the eagle flieth; a nation whose language thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. He shall besiege thee in thy gates (or cities) until thy high and fenced walls come down in which thou trustedst.*" "And thy *carcase* shall be meat unto all the fowls of the air,"‡ &c. This nation of a fierce countenance is styled by Daniel "a king of fierce countenance, and understanding dark sentences," that is, a language unintelligible to Israel. Now, the Lord was to bring this fierce power of the west against Jerusalem; and the Son of Man is that Lord. If then he bring it against the city did he not come? Certainly he came with his armies although he was not visible. His armies were mighty, "but not by their own power." Titus confessed that if God had not cooperated with the Romans they could not have taken the city. But the Son of Man being with them, they destroyed wonderfully, even the mighty and the holy people. Thus, the coming of the Romans, "the people of the Prince," was also the coming of the Son of Man in power, but not in great glory; for he does not appear in his glory until he comes accompanied by his holy angels.† "When

*Col. i. 23. †Dan. ix. 26. ‡James v. 7-9. †Zech. vi. 12, 13. ||1 Pet. iv. 7. ¶Heb. viii. 13. **Dan. viii. 9-12. ††Isa. xlii. 3.

*Matt. xxii. 7. †Dout. xxviii. 49, 26; Dan. viii 23. ‡Matt. xxv. 31; 2 Thess. i. 7, 8.

the Lord shall build up Zion, he shall appear in his glory,"* and not when he destroys her. His coming was to take the nation at unawares. It was to be quick as the lightning, or "swift as the eagle's flight;" "for wheresoever the carcass is, there will the eagles be gathered together." So was the coming of the Son of Man, by a rapid and overwhelming invasion of the country, and the unexpected encompassment of Jerusalem by the armies of Rome.

This was "the End" "in the End of the world;" or the end of the Jewish State in the end of the dispensation constituted by the Mosaic law. It was the End contemporary with the scoffers of "the last days," walking after their own lusts, and taunting the disciples of Christ with the sceptical inquiry, "Where is the (fulfilment of the) promise of his coming?" It was the End in which the Mosaic Heavens and Earth were about to be shaken,† that all things incompatible with the Kingdom under the New Covenant to be made with Israel and Judah,‡ might be dissolved. It was the End in which the day of the Lord came upon Judah as a thief in the night; and in which the elements,§ or rudiments of their world, or dispensation, were abolished in the fervency of the indignation which judged and destroyed the ungodly rulers of Israel and their adherents. It was the End, lastly, in which the day of God was manifested upon the nation, and by the fire of whose wrath their "land and the works that were therein," their towns and villages, their cities and public buildings, their temple, their synagogues, farms, and villas, were "burned up" and utterly destroyed.||

This was the end of "the Jewish Theocracy" for a time, but it was not contemporary with "the introduction of Christianity," as our correspondent seems to think; unless he make the end a period of years beginning with Pentecost and ending with the conflagration of the temple. Then indeed, the introduction of christianity was at the beginning of the end, and the overthrow of the Theocracy about 40 years after, at the conclusion of the end. The overthrow was the end of the Mosaic kingdom; but the introduction and beginning of nothing. It is true, the power of the Hebrew oppressor and scoffer was broken, but that of the equally savage Gentile remained, and exercised itself with great cruelty both on Jew and

christian. The true believer had no rest, save from the evil works he used to practise in his unconverted state.

Our correspondent is led into the mistake that when the State of Judea was subverted the Kingdom of heaven was introduced, by the saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father," which follows immediately after the verse which speaks of the perdition of the ungodly men of Israel in the Jerusalem-furnace and Zion-fire. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all scandals, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine,"* &c. The paraphrase of this is, "The Son of man shall send forth his armies, and they shall gather out of his land (though unwittingly) all things and persons causing to offend, and them who do iniquity; and they shall surround them, and drive them back, and cause them to enter Jerusalem for refuge, which shall become a fiery furnace; and there they shall wail and gnash their teeth. Afterwards shall the righteous shine," &c. —but when?

To gather, or to drive out of a kingdom is to expel from the territory of that kingdom. To gather out of Victoria's kingdom all papists who scandalize her government would be to collect them together and either put them to death, or to exile them to some foreign land. It is precisely the same thing to gather out of the Son of Man's kingdom all scandals, and them that do iniquity. He collected them together in groups, or "bundles," some in one part of the country, and some in others, but the largest aggregation of them in Jerusalem. This was effected through the Romans during the war, in which he caused them to be slain by hundreds of thousands, and to be "led away captive into all nations." In this way he ejected them from his kingdom to have no more national occupancy of the land "until the times of the Gentiles be fulfilled." "Then shall the righteous shine as the sun in the kingdom of their Father."

This shining of the righteous as the sun, is shown in Daniel to be subsequent to the resurrection from the dead. In the twelfth chapter it is revealed that the times of the Gentiles, or "the time, times, and a half;" will end with a time of trouble such as there has not been since there was a nation even to that same time; that

*Ps. cii. 16. †Hag. ii. 6; Heb. xii. 26. 27.
‡Jer. xxxi. 31. §Gal. iv. 3, 9; Col. ii. 8, 20.

||2 Pet. iii.

*Mat. xiii. 41.

the power of the Holy People will no longer be scattered, for at that time their deliverance will be effected; and that many sleeping in the dust of the earth will awake to everlasting life, and *shine as the brightness of the firmament*, i. e. "as the sun," for ever and ever.

The word "*then*" beginning a verse does not import that the things spoken of are immediately to follow what has gone before. It implies sequence or succession, but this may be immediate or remote. This is well illustrated in the prophecy on Mount Olivet. The sequence of events is laid down there as follows: *first*, the gathering of the eagles; "*immediately after*," or secondly, the overthrow of the State; "*and then*," or thirdly, the appearance of the sign of the Son of Man in the heaven; "*and then*," or fourthly, the mourning of the Twelve Tribes. Now these four things were not, and did not occur at the destruction of Jerusalem. They are all things pertaining to the nation of Israel; but the prophets show that the third and fourth items are many hundreds of years remote from the second. The heavens and earth of the Mosaic kingdom were made to pass away as the *immediate* consequence of the war; and the *next event of great significance in relation to Israel* will be the appearance of the sign of the Son of Man in the heaven—in the political heaven; even the Russo-Assyrian head of Nebuchadnezzar's Image encamped in his palatial tents with a cloud of warriors between the seas in the glorious holy mountain.* This we apprehend is "the sign." When this is seen, then know that the Son of Man is about to be revealed with power and great glory. The time then will have arrived when he will bend Judah as his bow, and fill it with Ephraim, and raise up the sons of Zion against the sons of Greece, and make them as the sword of a mighty man. And the Lord shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones. And they shall be as mighty men, who tread down their enemies as mire in the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; and they shall be as though I had not

*Dan. xi. 45.

cast them off: for I am the Lord their God and will hear them.*

And who is the Lord their God that will be seen over them? Even the Son of Man whom the nation pierced. They will find that to him who was wounded in the house of his friends, they owe their deliverance from the enemy who had come in upon their land like a flood. This discovery will cut them to the heart, and superinduce a mourning in Jerusalem, as the mourning for Josiah at Hadadrinmon, in the Valley of Megiddo. Then will the tribes of the land mourn, all the families that remain, every family apart, and their wives apart,† when they shall see the crucified one in power and great glory.

Being thus revealed to Israel, but not to the world at large, he proceeds to set up "the kingdom of the heavens;" that is, to restore the kingdom again to Israel by re-establishing the kingdom and throne of David "as in the days of old;" and subduing the nations so as to take possession of their "heavens," or kingdoms for himself and the Saints of the Most High. A kingdom ruling over all kingdoms is the kingdom of the heavens, vulgarly termed, "the kingdom of heaven." Was such a kingdom introduced at the destruction of Jerusalem, or even on the day of Pentecost? By no means. But such a monarchy will be established when the Lord comes in glory; then the conclusion is that the righteous did not shine as the sun in their Father's kingdom at the conflagration of the city and temple; but will do so hereafter literally when they shall be "raised in glory."

From the foregoing exposition it must be evident that "the end" spoken of by Jesus in the words "then shall the end come," was an end to the world, age, dispensation, or kingdom under the Mosaic law, and not as our worthy correspondent supposes, an end to baptism, the Lord's supper, &c. The end of the Mosaic covenant did not at all change the state or condition of the Gentile believers for better or worse; or set aside the things previously required of them. It was an epoch of destruction; not of building up, and of rest. But even on the supposition of the kingdom being introduced, and true believers entering on its rest, this entering could only affect believers contemporary with its introduction. It could have no regard even to the succeeding generation much less to us at this remote period. But the kingdom of the heavens was not introduced. The kingdoms of this world did not then, nor have they ever yet be-

*Zech. ix. 13; x. 5. †Zech. xii. 10; xiii. 6.

come, the kingdoms of our Lord and of his Christ. Had the kingdom of heaven then been introduced, the Twelve Tribes would all have been gathered home to Palestine, Jesus would have become their acknowledged head, and wars would have ceased till now.

Christian baptism was no part of the Mosaic dispensation, or economy. It is nowhere enjoined upon Jew or Gentile as an ordinance of the Sinaitic code. This must, we think, be evident to every one who reflects upon the nature of christian baptism. Christian baptism is not mere water baptism. Even the washings or bathings under the law were not mere baptisms in water. Something else had to be done for the subject before the bathing of himself at even would "sanctify to the purifying of his flesh." The priest had to dip a bunch of hyssop into a solution of burnt-heifer ashes, called "a water of separation," or "a purification for sin," and to sprinkle it upon the unclean person or thing on the third day. This was the first stage of the cleansing process. He was then to be sprinkled again on the seventh day. This was the second stage of the purifying. Lastly, he was to wash his clothes, and bathe himself in water, and he was pronounced clean according to the law "at even."* This was "the putting away of the filth of the flesh" by a "carnal ordinance imposed on Israel until the time of emendation"—diorthosis not meta-noia; and which could not perfect the subject of it, as pertaining to the conscience.†

"The filth of the flesh" was defilement contracted by touching any thing forbidden to be touched, or pronounced unclean by the law. To touch a dead body, a bone, or a grave was legal contamination of the flesh, which could not be got quit of under any circumstances in less than seven days; and if the unclean person neglected the carnal ordinance appointed in the law for the cleansing of such as he, he was to be cut off from Israel.

"A carnal ordinance" was an institution for the cleansing of the flesh contaminated as before mentioned. It had nothing to do with the conscience; for when the man was cleansed from the defilement of a bone, he might still be troubled in conscience for having coveted his neighbor's goods. Now christian baptism is not a carnal ordinance although the body is bathed in water. It was not appointed for the putting away of the filth of the flesh; for since "the emendation" of the law, it is not that which toucheth or enter-

eth into an Israelite that defiles him, but that which proceedeth out of his heart. Filth of the flesh cannot be legally contracted now. There is no legal defilement to be put away by carnal ordinances, therefore carnal ordinances have been long since abolished; and were never imposed upon Gentiles unless they became citizens of the Mosaic kingdom.

Mosaic baptisms and christian baptism are essentially different; the former having regard to the flesh; the latter to the spirit or conscience. The sprinkling of the heart must precede the bathing of the body: for it is the sprinkling of the heart from an evil conscience by the blood of sprinkling which speaks better things than the blood of Abel, that makes a purification for sin to the believer in the gospel of the kingdom whose body is bathed in water into the holy name.* A man of unsprinkled heart, of an unsanctified disposition, whose head is full of theory but his heart untouched, though dipped with all the parade and circumstance of speech, prayer, baptistry, and song, is in the predicament of the Jew who would bathe himself on the seventh day without having been previously sprinkled with the water of separation on the third. He would be cut off from Israel. Fifty immersions would avail nothing to the Gentile or Jew who was previously ignorant of the gospel of the kingdom; for it is "he who believes the gospel and is baptized shall be saved;" and not, "he that is bathed in water first, and believes the gospel afterwards."

Christian baptism, then, is a spiritual, and not a carnal, ordinance; and may be defined as *Immersion in water into the name of the Father, of the Son, and of the Holy Spirit, of a man of Abrahamic disposition, who believes the things of the kingdom of God, and the name of Jesus Christ; by which sprinkling of heart and immersion of body he is united to the name of Jesus, and in being so united his belief of the truth is counted to him for righteousness or remission of sins, and his disposition, for repentance unto life, in, by, and through the name thus named upon him in the formula prescribed.* Surely our correspondent will not say this is a carnal ordinance; and abolished at the overthrow of the Jewish Theocracy! It is not the popular baptism, but the New Testament institution. Abolish such an immersion into the Lord's name, and you leave the believer without any means of formal union to it, so that he is cut off from receiving repentance and remission of sins which

*Numb. xix. †1 Pet. iii. 21; Heb. ix. 9, 10.

*Heb. x. 22; xii. 24.

come only through the name of Jesus. Christian baptism as defined above is "the washing of regeneration" predicated on "the renewing of the Holy Spirit" through the truth believed.

EDITOR.

DEFEAT AND DOWNFALL OF THE VATICAN.

Fellow Countrymen,—In the history of the struggle between the Pope's agents on the one hand, and the British parliament on the other, nothing appears to me more remarkable than the weak and credulous part played by those who style themselves philosophers. Little do these speculative gentlemen seem to know of the real character of Romanism. While they are babbling of civil and religious liberty the Brummagem Wolsey and his associates are moving earth and hell to get possession of sufficient funds wherewith to forge the instruments of persecution and oppression. Sometimes they haunt the death-beds of aged and tottering misers, and by fierce and relentless threats of damnation extort from them, for the use of the Propagand, their hard-earned riches; sometimes they encompass with their arts, their sophistry, their glozing, and their falsehoods a young woman whose intellect has been degraded and enfeebled by the application of Popish discipline; but the motive is invariably the same: the advancement of Romish despotism over the minds and consciences of mankind, the multiplication of conventual prisons and brothels, and the exaltation of the sacerdotal caste through the corruption and debasement of the laity.

You will have seen by the accounts transmitted from Rome that the Vatican begins at length to suspect the existence of a volcanic crater beneath it. Even its habitual friends now confess that the Popish church is upheld in the capital of Italy only by the French and Austrian bayonets. That wretched old man, Pio Nono, who began his career as a reformer, and will end it as a despised and humiliated dotard, looks with unutterable dismay at the tempest arising in Great Britain, the skirts of which may reach the seven hills, and scatter irremediable destruction among his black and tanned legions who spread themselves like locusts over Europe—devouring, defacing, and defecting whatever they alight on.

To think of countenancing vermin like these is not philosophy, but imbecility. As far as regarded them, the Sophists of the eighteenth century were right. No

plague that ever affected mankind is to be compared, for destructiveness and duration, to the plague of priestcraft, which leaves the seeds of dissolution in the mind, which weakens where it cannot kill, which infects and poisons without being perceived, and which transmits from generation to generation the pernicious and noisome virus. In the case of Mathurin Carre you have beheld an example of the cold-blooded cupidity of priests. In the case of Miss Augustus Talbot you have seen this vile feeling, connecting itself with audacious and systematic lying. You must feel, therefore, that while these sacerdotal reptiles are permitted to crawl about in English society, diffusing their moral venom into the minds of weak, ignorant, and superstitious women, neither your wives nor your daughters, your religion nor your morals, your freedom nor your property, can be said to be safe.

It would not, of course, be becoming, in an age of enlarged and liberal philosophy, to counsel legal persecution; but, without resorting to this, society has it in its power to counteract very much of the mischief perpetrated in families by priests. To begin. These should be sedulously excluded from Protestant society—not as ministers of religion, but as systematic seducers of the young and inexperienced. It should be part of every child's education to look upon them as inculturators of falsehood—as glozing hypocrites—as corruptors of the scriptures, and as the implacable enemies of liberty. The history of Europe is filled to overflowing with instances of their rapacity, fraud, cruelty, and relentless bigotry. No crime has ever been deemed too atrocious to be perpetrated in the service of the church. They have poisoned the sacramental wine. They have committed assassination. They have seduced wives into the betrayal of their husbands, children into the betrayal of their parents, and parents into the desertion and ruin of their children. They have been the apologists of theft—of fraudulent bankruptcies—of torture, duelling, assassination, and whatever else is most hateful and execrable in human guilt.

Let those among you who doubt this read the "Provincial Letters of Pascal," a man of most religious and blameless life—a man full of truth and sincerity—a man who may be said to have fallen a martyr to his love of goodness. In that work he unmasks, with incomparable wit, boldness, and learning, the infamous doctrines of the Jesuits, who then, as now, were aiming at the total subjugation of the mind of Christendom to the Pope,

at the extinction of civil freedom, and at a boundless monopoly of wealth and power for themselves. Read, also, the letter of Jean Jacques Rousseau to Beaumont, Archbishop of Paris, and Voltaire's "Essay on the Manners and Spirit of Nations," Michelet's "Priests, Women, and Families," and Lasteurie's "History of the Confessional." From these pass on to events which have just taken place before your eyes—the trial of the priest Gothland, in France; and the achievements of the priests Holdstock, Doyle, and Hendren in this country.

But why point to particular transactions? The history of Romanism has been from the beginning the history of imposture, vice, and corruption. An unmarried clergy must inevitably be a libertine clergy; and monastic orders, merging the spirit of the individual in the corporation, must, with equal certainty, be reckless and unscrupulous in the attainment of riches and power. I would not be understood to maintain that there have not been among the Roman Catholic clergy and monks many men of pious character and exemplary lives. God forbid I should be so unjust; but all history will bear testimony to the fact that such men form the exception, not the rule; that they have been virtuous in spite of Romanism, and not in consequence of its influence; and that the majority have been what I describe them—selfish, sensual, grasping, slaves to falsehood and uncleanness, converting the church into a means of personal aggrandisement, waging incessant war against the intellect of the laity, haters of freedom, backbiters, slanderers,—in one word, unmitigated scourges of society, which should reject and cast them out as incorrigible enemies.

But your parliament has for once done its duty by passing a measure to restrain papal aggression. The Grahams and the Gladstones, the Howards and the Palmers, may sophisticate and declaim as they please about the inefficiency of the measure, supposing anything of the kind to be required. You will believe the Vatican to be a better judge of the force and tendency of the bill, and by the terror which it inspired at Rome you may perceive, that it is regarded there as anything but inefficacious. On the contrary, it is felt to be a death-blow to the hopes of Romanism in England. It is in vain that mountains of bank notes flow into the treasury of imposture in Golden square—that the new converts exhaust their fortunes in the cause of the superstition they have adopted—that the hereditary

and traditional Papists are roused into a spasmodic generosity by the example of these proselytes—parliament has set its ban on the new apostles of popery; the press has brought to bear its still more formidable power against the foundations of the Vatican, and the entire structure is fast tottering towards its fall. In Rome itself the papacy would not endure a day, but for the overwhelming force of foreigners maintained there to keep down the people. Protestantism has a spontaneous propaganda in Italy, because it is felt that all hopes of the republic depend on the reformed religion; for the mind cannot freely exert or develop itself in politics unless it be first emancipated from the baneful influence of the sacerdotal order.

Catholicism and liberty are things incompatible, and this conviction is so fast gaining ground in Italy that all men are there preparing to pass through the portals of Protestantism into the republic, and this, be it remarked, is the greatest glory of the reformed religion; that it emancipates men's souls and bodies at the same time—that it sets up truth as the standard of a man's life—that it denounces priestcraft—while it inculcates piety—and that it is impossible men should adopt it without making some progress towards national prosperity and happiness.

I repeat, then, that all who love liberty must inevitably look upon Romish priests as their worst enemies—enemies to their public importance and to their domestic peace—enemies to be guarded against by education and by laws—enemies never to be despised; but men to be suspected when weak, and attacked when strong. The shoals of them recently imported from Rome should be regarded and treated as the priests of Isis were in the ancient republic, that is to say, as systematic corrupters of youth, and foes to morals and genuine religion. The virtues they teach deserve nothing but contempt and scorn, consisting in abstinence from beef on Fridays, in eating herrings during Lent, in substituting eggs for mutton, and abjuring plumb-pudding on certain days! These are the mighty means by which they profess to regenerate mankind! These are the steps by which they say we are to ascend to heaven! But while they accomplish the apotheosis of stock-fish; while they encompass salt cod with glory; while they are more vehement than Brahmins in denouncing the flesh of bulls and cows, they are slyly thrusting their hands into the pockets of their dupes, and extracting, now ten and now eighty thousand pounds!

These are the meek apostles of poverty—these are the humble teachers of self-denial, and abstinence, and retirement from the world, these are the laudators of raw carrots, of sackcloth shirts, and frosty matins in winter! They are the lineal descendants of the scribes and pharisees, who opposed the truth in the first age of Christianity, who devour widows' houses, and, in recompense, make long prayers. Their downfall, thank God! is approaching. Europe is awakening from the trance of the middle ages, and the revolutionary spirit, if it accomplish no other good, will obtain the blessings of posterity for this; that it must strike down the papal government, and along with it that filthy system of superstition by which so large a portion of Christendom has been degraded for fifteen centuries.

Meanwhile, watch carefully over your children; keep them out of the reach of priests, and of those credulous philosophers who would play into the hands of these priests. True philosophy is wisdom and the greatest wisdom of which you can obtain possession is that of keeping wide as the poles from superstition and priestcraft. Religion is the reverse of everything taught by the Romanists. Religion forms the basis of human liberty—developes and enlarges human intelligence—ennobles the human character—reveals to man his true destiny—fits him for self-government—teaches the doctrine of equality—denounces the pomps and vanities of the world—levels all distinctions, and, by inspiring the holy feeling of brotherhood, humanises and softens society. The Romish superstition is the reverse of this—encouraging despotism—upholding social inequalities—consecrating privilege—and debasing and enervating the mind by inculcating the servile idolatry of priests. You will and must rejoice that this odious superstition has received a mortal wound—that the whole Continent is awakening, and that the advent of truth will herald in the advent of liberty. Be diligent, therefore, in the diffusion of education. Teach your children, that they may avoid the snares of priestcraft, which only desires to make an impression on the mind that it may enrich itself, and riot in boundless luxury, as it did in former years.

GREVILLE BROOKE.

JESUS AND THE PASSOVER.

On the 12th of the First month, *chodesh ha a viv*, the month Abib, or Nisan, corresponding with our March and partly with April, the Lord Jesus, being 35 years and 3 months old, spoke the words

contained in Matthew the twenty-fifth. At that time he remarked that “*after two days*,” that is, on the 14th day of the month was the Passover which he would eat with the apostles in Jerusalem.* The 14th was the Feast-day on which the Passover was to be killed at event and eaten in the night; so that “*when the even was come*, he sat down with the Twelve,” and “*they did eat*.” There was nothing to be left of it until the morning of the 15th day of the month. It was to be all eaten in the previous night; but if not entirely consumed, the fragments were to be burned with fire when morning came.† The eating of unleavened bread began with the eating of the paschal lamb, on the 14th day of the first month *at even*;‡ so that this is also called *hee protee toon azymoon*, “*the first of the unleavened*.”§ The unleavened continued for seven days, that is, from the 14th *at even* to the 21st *at even*. During this time, Israel was to eat nothing that had leaven in it, nor to give it place in their dwellings. The 15th day was the first day of the feast of the unleavened week. It was a great day, because it was a day of holy assembly, and rest from all manner of work. The seventh was like unto it, being the last, and sanctified by the same law.

On the 14th day *at even* Jesus eat his last passover with his disciples, and said he would eat of it no more with them “*until it be fulfilled in the kingdom of God*,” when they should eat and drink at his table in his kingdom, and sit on twelve thrones judging, or ruling over, the twelve tribes of Israel.¶ The passover can only be eaten once a year, and *that eating must occur in Jerusalem*. There is no testimony to show that Jesus ate of it afterwards with the Twelve before the destruction of that city by the Romans. No one therefore can *believe* that he did. The passover has not been celebrated in Jerusalem since its overthrow; therefore Jesus has not eaten it there since the siege. But he says he will eat it again, and that too with the Twelve, at a time when they shall rule over Israel as kings. Hence to accomplish his word these things must come to pass—*first*, he must return to Jerusalem; *secondly*, he must set up his kingdom there, and the twelve thrones of the House of David; *thirdly*, he must raise the apostles from the dead to die no more; *fourthly*, he must give them possession of the thrones; and

* Matt. xxvi. 1, 2, 18. † Exod. xii. 6, 8;

Lev. xxiii. 5. ‡ Exod. xii. 10.

§ Exod. xii. 18.

¶ Matt. xxvi. 17.

¶ Luke xxii. 16, 30.

fifthly. He must restore the Passover.* To realize these things was the hope of the apostles, and the recompense of reward promised to them for forsaking all their means of life, and following Jesus as their teacher, lord, and king.†

Jesus predicted his betrayal and crucifixion at the epoch of the Passover. The rulers, however, did not dare to apprehend him on the 14th day, before the passover was eaten at even, "lest there should be an uproar among the people." There was a traitor among the Twelve with whom they consulted, and covenanted for his delivery into their hands when the people should be at rest. This was Judas Iscariot, who sold God's Lamb to them for thirty pieces of silver that they might kill him and eat him *between the first and second evenings* of the unleavened; that is, between the 14th day at even, and the 15th day at even, which was the paschal day, or Holy Convocation—the Day of Preparation for and of the slaying of Messiah the Prince.

It was at Bethany, in the house of Simon the leper, that Jesus was anointed for his burial.‡ This was "before the feast of the Passover." It was a fit and proper place for this anointing, as it was Simon's son that was to betray him.§ This supper was an interesting occasion; for not only was he anointed with precious ointment, but he washed the feet of his disciples, revealed to them the treachery of Judas, and delivered that interesting address to them which has been recorded by John in his testimony from the thirty-first verse of the thirteenth chapter to the end of the sixteenth. At the supper in the house of Iscariot's father, he presented to him the sop as the token to the others that it was Judas who would betray him. On receiving it the satanic spirit burned within him. Perceiving that his character was well understood by Jesus, and that he could no longer disguise it, he determined to be revenged. Jesus had charged him before all with having a devil, and not being able to deny it, he became his enemy and adversary even unto death. These ideas are expressed by the words, "after the sop Satan entered into him;" and Jesus perceiving it said, "What thou doest, do quickly."

Between this supper at his father's and the eating of the Passover at even on the 14th of the month, Judas had his interviews with the Chief Priests, and bargained for the sale of his master's blood.

That it was not after the eating of the Passover that Judas went to covenant with the priests appears from the fact that when Jesus said "what thou doest, do quickly," some of the disciples thought it was because Judas had the bag, that Jesus meant him to go, and buy those things that they had need of against the least.* The supper at Bethany was on the 11th or 13th of the month, "before the Passover." "It was night;" not the night of his arrest, but the night of consultation at the palace of the High Priest, where it was determined to take Jesus by subtilty and to kill him.

While eating the passover the betrayal became again the subject of conversation. Judas, although he knew that the matter was all arranged between himself and the priests, had the hardihood to say to Jesus "Master, is it I?" He was answered in the affirmative; and it is probable, that on receiving this answer, he withdrew from the feast, and went to the Chief Priests and pharisees. After he was departed, Jesus took the bread and wine, and blessed in the words of the seventeenth of John. Hence it is styled "the cup of blessing," and with the bread is the common union of all the faithful, who, though many, are one bread, or one body. The body of Jesus was about to be broken for them all, and his blood to be shed for them all; and as they are all sprinkled by that blood by faith in it, when together they partake of the cup, it is to them "the communion of the blood of Christ."†

When Jesus had finished the blessing, and they had sung a psalm, they all withdrew to the garden of Gethsemane. They were not there very long before their retirement was invaded by a crowd with lanterns, and torches, and weapons, following Judas. A few words having passed, Jesus was arrested and "led" to the house of the High Priest where he remained in custody the rest of the night, and suffered much indignity at the hands of his guards. During this time Peter denied him thrice, and the cock crew. "As soon as it was day"‡ Jesus was led from the hall of the palace into the presence of the elders, chief priests, and scribes in council assembled. He was not detained there long. The question was put by the High Priest "Art thou the Anointed? Art thou the Son of God?" "If I tell you," said Jesus, "ye will not believe." "Thou hast said; and hereafter shall ye see the Son of Man sitting on the right hand of power, and coming

* Ezek. xiv. 21—24. † Matt. xix. 27—30.
‡ Matt. xxvi. 6—16. † Job. xiii. 2.

* John xiii. 29, 30. † 1 Cor. x. 16, 17.
‡ Luke xxii. 68.

in the clouds of heaven." Upon hearing this they charged him with blasphemy, and pronounced him "guilty of death."

But though they said he ought to die, it was not in their power to put him to death. They therefore bound him, and led him away from the High Priest's palace, and delivered him to Pontius Pilate the governor.* The indictment runs thus—"We found this man perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is anointed a King." Upon this Pilate asked him "Art thou the King of the Jews?" This question elicited "the good confession" from the mouth of Jesus.† "I am a King," said he; "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."‡ Pilate finding no fault in him sent him to Herod who was then in Jerusalem. He also put him to the question, but could elicit nothing worthy of blame. He therefore sent him back to Pilate; who again examined him, and treated him cruelly, but nevertheless sought to release him. This, however, he found impossible, without exposing himself to the charge of disaffection to his imperial master. He therefore yielded to the clamor excited by the enemies of Jesus, and delivered him to their will.

It was now the third hour, or nine A. M. of the Passover-preparation day, that is, the 15th day of the month, or day before the Sabbath. The Jews for some reason or other which does not appear, seem not to have eaten the paschal lamb till the evening after it was killed; for they would not enter into Pilate's Hall of Judgment early on the morning of the 15th, lest they should contract defilement, and so be prevented from eating of the Passover.§ Mark says they crucified Jesus at the third hour; but John says it was the sixth.¶ On referring to the Greek, the marginal reading is found to be the same as Mark, being *tritee* instead of *hektee*, which Griesbach says is "a reading equal if not preferable to that in the text." From the time of arrest till nine in the morning was ample time for the transaction of all that is narrated by Matthew, Mark, Luke, and John, concerning the examinations of Jesus before the Council, Pilate, and Herod. This would allow about thirteen hours from the arrest to the crucifixion.

Jesus was suspended from the third to

*Matt xxvii. 1, 2. †1 Tim. vi. 13.
 ‡John xviii. 37; †v. 28. ¶Mark xv. 25.
 §John xix. 14.

the ninth hour, that is, six hours from nine till three in the afternoon. From the sixth to the ninth hour, or from twelve till three, there was a darkness over all the land; and the sun was darkened, and the veil of the temple was rent in the midst. Then it was that Jesus cried with a loud voice, saying, "My God, my God, why hast thou forsaken me!" And yielded up his breath.

Between three P. M. and sun-set on Friday evening, which was the beginning of the Sabbath, Jesus was taken from the cross and deposited in the tomb of Joseph of Arimathæa. There he lay all that night, all the next day, and all the following night until the early dawn of Sunday morning the 17th of Abib, and the third day from his crucifixion. Indeed it was three entire Jewish days from his interment to his resurrection, counting the evening and the morning for one day.

EDITOR.

From the Voice of Israel.

JOSEPHUS'S TESTIMONY TO JESUS OF NAZARETH.

We have seen the article in *The Occident* relating to the famous passage in Josephus, (*Antiquities*, Book xviii. chap. 3, sect. 3,) to which a correspondent refers in our last number, and shall present our readers with a few observations respecting the testimony which that celebrated historian has borne to the character of Jesus of Nazareth. We shall first, however, dispose of the questions put by the Editor of that periodical, which are, "Whether there are any copies of Josephus in which the paragraph does not appear? When it was probably interpolated?" and "Whether the works of Josephus were known to the Talmudic doctors and the Rabbis of the middle ages up to modern times?" To these questions we reply, that not a single copy of Josephus has ever been discovered in which the passage in question does not occur; nor is there a shadow of evidence which can be adduced in support of the surmise that it is an interpolation. It is difficult even to imagine how any such general interpolation of all the copies which have come down to us could have been effected, seeing the author's works were, on their publication, well known at Rome, and must, from the reputation in which they are held, have been early and extensively circulated.

The passage seems to be alluded to by Tacitus in his *Annals*, Lib. xv. cap. 44.

about A. D. 110;* by Justin Martyr in his *Dialogue with Trypho*, page 234, about A. D. 147; and by Origen in the early part of the third century, in his *Commentary on Matthew*, page 230, and his work *Against Celsus*, Lib. i. page 35, 36. It is quoted in full by Eusebius, in his *Demonstratio Evangelica*, Lib. iii. p. 124, which is supposed to have been written about A. D. 324. It is worthy of remark, that he does not adduce the passage as a newly discovered testimony, but as what was known to be in the copies of Josephus antecedently to the time in which he wrote. From his time down to the sixteenth century, we find it cited by the most eminent writers without the least suspicion as to its being genuine. That the works of Josephus were known to the Talmudic doctors and Rabbis, there is, we think, little ground to doubt; for his testimony to the character of Jesus seems to have been the principle reason which induced the Jews to reject his genuine history, and to substitute in its place a spurious work supposed to have been written by Josephus Ben Gorion.

The passage in Josephus, is as follows:

“Now there was about this time Jesus, a wise man,† if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again on the third day, as the divine prophets had foretold; these and ten thousand other wonderful things concerning him and the tribe of Christians, so named from him, are not extinct at this day.”

It cannot be objected to this paragraph, that the style is different from that of Josephus; for Daubuz, in his work entitled *Pro Testimoniis Flavii Josephi de Jesu Christo*, shows, in the most satisfactory

—Josephus's History of the Jewish War was published about A. D. 75, and his Antiquities eighteen years later, in the 13th year of Domitian, A. D. 93. The former of his works was held in great repute at Rome, and recommended by the Emperors Vespasian and Titus. Tacitus, the Roman historian, appears to have been acquainted with both his works, and to have drawn largely from them in treating of Jewish affairs, &c.

† Josephus observes, Antiq. xx. 22. “They—the Jews—give him the testimony of being a wise man who is fully acquainted with our laws, and is able to interpret their meaning.”

manner that nothing can be more unlike. Of this he affords undeniable evidence, by examining every phrase, and almost every word; and showing that there is nothing introduced in this passage, for which we have not good authority in other parts of the same author. To every sentence, and part of a sentence, he produces parallel passages in the same acceptation, and perfectly analogous; by which he makes it manifest, almost to a demonstration, that the whole was written by the same hand.

It is, however, objected, that the testimony which is here given to Jesus, is such as could only be given by one who was a Christian, which Josephus certainly was not. This objection originates in wrong ideas which have been formed of the people and the times of which the historian writes, in not considering that thousands of Jews at that time believed every thing which is here said, and would have afforded the same evidence, if required, as Josephus has done. The objectors do not seem to admit of any medium between a zealous disciple and a determined adversary. In this they do not make a just estimate of persons and things, but dwell too much on the extremes. There was a middle party among the Jews, who saw the sanctity of Jesus's manners, the excellency of his doctrines, and were astonished at his miracles. We read, John vii. 46, that the officers who were sent to apprehend him, returned struck with admiration of his wisdom, saying, “never man spake like this man;” and yet we do not find that they were converts. How often do we read, that “the people were astonished at his doctrine.” See Mat. vii. 28, chap. xxii. 33; Mark i. 22, chap. xi. 18; Luke iv. 32. It is not, however, said that the people were his disciples. It may, therefore, fairly be allowed Josephus, though not a Christian, to mention Jesus as “a teacher of such men as gladly receive the truth.”

As it respects his miracles, they were universally believed by the Jews. Even the Pharisees, his most bitter enemies, acknowledged them. Nor, long after, were they disputed by either Celsus, Porphyry, or Julian. Moreover, multitudes of the Jews perceived that many of the predictions of the prophets were accomplished in Jesus. Those who had seen the miracle of the loaves and fishes, said “This is of a truth that prophet that should come into the world.” (John vi. 14, and chap. vii. 40.) Thus, they showed how strongly they were convinced that many of the prophecies were fulfilled in him

See, also, John vii. 31. And although Josephus, who believed in the prophets, could not bring himself to believe that Jesus was the Messiah, he might very easily see that the Scriptures in many places pointed out such a person as Jesus appeared to be, and readily allow, that the prophecies foretold the wonderful works which he did.

It has been justly observed, that, of all persons who have ever appeared in the world, pretending to work miracles, or really working miracles in proof of a divine mission, Jesus alone, could appeal to a body of recorded prophecy delivered many hundred years before he came into the world, and say, "In these ancient oracles it is predicted that One appearing among you at a time defined by certain signs and characters, shall be known by his working—not miracles generally—but *such and such specific miracles*. At a time distinguished by these signs and characters, *I come*; these specific works *I do*; and *I exhibit* the character of the person delineated in those prophecies." Hence, when John the Baptist sent his disciples to inquire of Jesus, if he was *that* person spoken of by the prophets, or whether they were to look for another, Jesus made them eye-witnesses of many of those miracles which were a literal completion of the prophecies, and bade them go back and tell John what they had heard and seen. (Luke vii. 19—22.) "Go and tell John, that you have seen *me* restore the paralytic; you have seen *me* cleanse the leper, cure the lame, the blind, the deaf, and the dumb; you have seen *me* liberate the possessed; you have seen *me* raise the dead; and you have heard *me* preach good tidings to the poor. He will connect these things with the prophecies that have gone before concerning *me*, and will tell you what conclusion you must draw." It was this kind of evidence that presented itself to those who gave utterance to their convictions, and said, "He hath done all things well (i. e. he hath done all things according to the predictions of the prophets;) he maketh both the deaf to hear and the dumb to speak." (Mark vii. 37.) So that, it need be no matter of wonder, that Josephus should say, *the divine prophets had foretold many wonderful things which were accomplished in him*.

The principal objection to the genuineness of the passage under consideration, is drawn from the expression, "*He was the Christ*." The meaning which the objectors attach to these words of Josephus is, that he esteemed Jesus as the Messiah. This, however, is not what was intended

to be conveyed by the expression; but, that this Jesus was distinguished from other persons of the same name, of which Josephus himself mentions not a few, by the additional name of Christ; or that this person was he who was generally known by the name of *Jesus Christ*. That this is the author's meaning appears from another passage of his work (Antiq. xx. 9, 1,) in which he mentions James, who was put to death by Herod, and styles him "The brother of *Jesus who was called Christ*." And in this sense all the ancient authors who have cited this testimony of Josephus, seem to have understood the original words, translated "He was the Christ."

It is, moreover, alleged to be impossible that the testimony which is here given to the resurrection of Jesus, could have proceeded from one who was not a Christian. This difficulty arises from not duly considering the situation of the historian, the age in which he wrote, and the people whom he addressed. We are persuaded there were many not of the Christian community, who, if called on, would have given a similar testimony, on this point, to that of Josephus. There can be little doubt that many of the chief priests believed that Jesus was raised from the dead. The soldiers who guarded his sepulchre certainly did, yet it is not said that they became proselytes. They gave their testimony to this great event; and it was believed by many others; and why not by Josephus? In short, there is nothing in this whole passage, which we might not expect to meet with in a writer of such candour and veracity as Josephus, of whom a high authority has declared, that "he is the most diligent and the greatest lover of truth of all writers. Nor are we afraid to affirm of him, that it is more safe to believe him, not only in the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and his compass of learning are every where conspicuous."

In matters of great concern and which must be done, there is no surer argument of a weak mind than irresolution: to be undetermined where the case is so plain, and the necessity so urgent. To be always intending to live a new life, but never to find time to set about it: this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.

OUR VISIT TO BRITAIN.

(Continued from page 111.)

The letter with which we concluded our last seemed to be an extinguisher; for they neither "made their mind on this matter public," nor did they "announce that our fellowship with them was obtained by misrepresentation." There was no room for them to do this; and had they done it, they would have proved themselves utterly regardless of the truth. Thus far the serpent-policy of the adversary proved abortive for mischief; and we concluded, that the Ellstree brotherhood had discovered that they were being victimized by their "evangelist" on the altar of his envy and cupidity—of his envy, we say; for when "the lights" of Campbellism in Britain were congregated in Glasgow to convert the natives to the kingdom set up on Pentecost, they could scarcely bring together 150 persons all told; while the "heretic of no soul-memory," the "rather plausible sophist," the denounced and proscribed of their supervisor and his British and American satellites, was discoursing to 6000 people in the City Hall on the things of the Kingdom of God and the Age to Come. We concluded, we repeat, that the Ellstreeans had penetrated the imposition being practised upon them, and therefore determined to let the matter drop. We were indeed strengthened in this conclusion by the rejoinder of one of their members about February 1850, of whom we inquired the fate of the agitation against us? "Oh," said he, "the brethren found that they were going too fast."

But though the snake was scotched, he was not killed. He was bruised and lay for a long time inanimate; but the hand that struck him being about to be withdrawn, he began to show signs of life again. To resume the literal, what was our surprize to find that after a dormancy of one year and three-fourths, Messrs. Black and King re-appeared against us as large as life. What could have been the cause of this revival of their malevolence? We answer, that Mr. Wallis was not satisfied with what they had done. He wanted something from them on the subject for his paper. He had got "a tit-bit" against the Banner from A. Campbell, and he wanted something equally relishing against us, that he might serve them up to his readers side by side on the very eve of our departure from Britain! The extraordinary impression made by Elpis-Israel, and our 250 addresses on reformers and others, was painfully distressing to his

unhallowed heart. He desired therefore to shoot another arrow from his bow in the hope of wounding us to death. This arrow he drew from the Ellstree quiver, and dipped it in the poison of his own malevolence. But like Paul in Malta, we shake off with dignified unconcern this power of the enemy, as at this day.

When we arrived at Liverpool, where we sojourned a few days under the hospitable roof of bro. Tickel, we found the October number of the Harbinger. On looking into it we found two articles on the 476th page; one headed "the Gospel Banner and Biblical Treasury;" and the other, "John Thomas, M. D., and his Visit to England." The former from the pen of A. C. has appeared in No. 2, page 37, of the Herald; the latter, is from Mr. Wallis, and has not been noticed by us before; nor would it be now only that it pertains to the narrative of "our visit to Britain." The article occupies three columns of the size of the Herald. It commences thus: "The necessity that exists for inserting the following facts respecting Dr Thomas and his coadjutors may not appear so obvious to all our readers, as it does to ourselves and those whom we have consulted on the subject." He then proceeds to notice our acquaintance with the Ellstree church, and says "we were received a member amongst them." This is not correct; we were simply a visitor and occasional communicant at their table; we are member of only one church, namely, at Richmond. He says, we "subsequently delivered several discourses." We only spoke twice; on "the coming Kingdom of God and the Hope of Israel." He then recalls attention to a notice he published concerning us two years ago, which reads as follows:

"We affirm, on the testimony of the "Herald of the Future Age," that Mr. John Thomas, in the month of March, 1847, publicly abjured not only all connection with the Reformation, but also all that he had learnt whilst in connection with its churches—asserting that the leading men of the Reformation held damnable heresy—were ignorant of the true hope of the Gospel, and, consequently, blind leaders of the blind. Now, we have no right to question, or to interfere, with this abjuration—regarding it as emanating from the firm conviction of the confessor's mind—but still the position occupied by John Thomas ought to be known to all the disciples; and that his object, in visiting this country, is not to build-up and enlarge the churches already planted, but to proselyte as many members out of them

to his own spirit and theory as he possibly can, and that, too, without any compromise whatever."

He tells the reader that it was this notice in the *Harbinger* that caused the Ellstreans to demand his authority, and that in consequence he sent *that part* of the Herald containing our "Confession and Abjuration." This statement, however, we believe to be untrue when he was writing it. The above notice appeared in the *Harbinger* for October 1848. Now on September 27th he met D. King, the delegate of Ellstree, in Glasgow, where he was distributing a reprint of the "Confession" among the initiated. Instead of the Ellstreans sending for his authority, we doubt not it was very officiously conveyed to them from Glasgow.

In the next paragraph he presents us with a piece of pious rhodomontade about his dislike of pious craftiness, hatred of hypocrisy, and love of righteousness; which by implication he would have his readers believe was contrary to our nature and practice! He also avows his dislike of what his master at Bethany styles "untaught questions," which he says are "pestilential, engendering strife, contention, and every evil work." Of course Mr. James Wallis, Dealer in Ready-made Clothes, 12 Peck Lane, Nottingham, a calling to which he has devoted the energies of his past life, is a capital and infallible judge of questions! For our own part, we would rather trust his judgment as to the quality of a piece of cloth, or the fit of a nether garment, than the existence of this or that question as a part of the divine testimony! What! trust the judgment of a man who says, that "a student will certainly be confounded if he commence with unfulfilled prophecy," when the Lord Jesus says "seek first the kingdom of God," which is all a matter of promise, or prophecy unfulfilled! Mr. Wallis errs in measuring the intellect of others by his own. It is quite possible, that a thousand questions may be taught in the word of God, and yet both he and A. C. be ignorant of their existence there. But nothing is so "pestilential" to ignorance and presumption as a demand for light where darkness only reigns.

But to return to the Ellstreans. After reading the foregoing correspondence the reader will know how to appreciate these lines from Mr. Wallis. "On receiving the printed document, the brethren in London called on J. T. to reconcile his private statements to them with his printed declaration published in the United States previously to leaving for England. This

he declined doing, for the best of all reasons, and never afterwards met with that congregation. But let us hear "bro. Black" in reference to what took place at that time:

"Having called upon John Thomas to explain his conduct toward us, or to renounce his abjuration of the churches of the Reformation—(of the existence of which fact we had no idea when we received him into the church)—but not obtaining any thing more satisfactory from him than that he held fellowship with all the disciples who would receive him upon the same principle that the Lord did Judas! and perceiving that with his state of mind he could only desire connection with the brethren in England for the purpose of creating separations and confusion among them, the church in London, at a large assembly, with only two objectors in it passed the following resolution:

"Resolved—That as we, the disciples of Christ, are commanded to mark those who cause divisions, and to avoid them; and as John Thomas teaches, by direct implication, that all who are in our position are yet in their sins, unless baptized into what he calls the hope of Israel, we must avoid him, except he has renounced, or until he does renounce, his printed abjuration against our brethren in the Lord.

JOHN BLACK, *Pastor.*

DAVID KING, *Preacher of the Gospel."*

Mr. Wallis tells his readers that he had this precious resolution in his possession before the meeting held in Glasgow in 1849. We do not recollect the month of the meeting. He must have kept it back for a year or more. He says he had reasons for not mentioning it at that meeting, nor publishing it in his paper. No doubt he had. We were in the country, and in possession of correspondence and facts which, if published would have placed him and his satellites in a worse position than before. If your purpose is evil, it is always safer to attack a man in his absence, than before his face when he is present to defend himself. This was Mr. W's policy; a policy, however, which defeats itself, being manifestly cowardly and base.

As to Mr. Black's declaration that we went to England for the purpose of creating separations and confusion among their churches, it is utterly false. The congregations in Edinburg and Glasgow can testify to the contrary of this. That difficulties might possibly ensue was not improbable; for when was "the sure word of prophecy" ever caused to shine into a dark place without either dispelling the

darkness, or being itself expelled? These results are never accomplished without a struggle. Luther advocated justification by faith without the works of Romanism. This was scriptural ground; but look at "the separations and confusion" that followed! Who was to blame for these — was Luther or the truth? Or should Luther have suppressed the truth for fear of what should happen? By no means. Now we went to Britain to call mens' attention to "the Gospel of the Kingdom." In this work we were no respecter of persons. We were invited to speak to the Ellstreeans, and to worship at their house. We accepted the invitation, and spoke much to the satisfaction of those who heard us. We said nothing about fellowship or re-immersion. We produced no separation nor confusion there; and but for Messrs. Wallis, Black, and King there would have been no trouble there at all. But the wicked flee when no man pursueth. So it was with them. Ignorance and fear possessed them; and not knowing what might come to pass, they raised a light-darkening cloud of dust; and, shaded by its obscuration, sought protection within the barred doors of their conventicle! And there we propose to leave them till doomsday.

From what has been submitted the reader will have discerned the kind of opposition that was brought to bear against us in England. We are happy, however, in being able to record its total failure upon every point. Mr. Wallis had evoked a party spirit which he was unable to control. He had offended the Millerites in Nottingham, and stirred them up against himself; and though they were a small and waning sect, they were not entirely to be despised. They professed themselves earnestly desirous to hear us in proportion to the anxiety of their opponent to prevent it. Our course was simple and straightforward; for without pledging ourselves to the opinions or partyism of any, we were prepared to lay "the testimony of God" before all. Millerism in Nottingham has proved itself to be as rotten and corrupt as Campbellism there. The latter still exists, and after the same fashion might continue to exist like an Egyptian mummy for 2000 years. The elements of its body are preserved from disintegration and putrefaction by the anti-septic influence of worldly interest. It is a society constituted of masters and their workmen, whose subjection to their employers is well known to be absolute and helpless, to all who are acquainted with the working of things in England.

The Millerite Lody was free from this kind of lordship. It was composed of persons all of whom in some way or other were under authority foreign to the members of the church. They had no "masters" among them, and were independent of one another in pecuniary or worldly affairs; so that there were no bands of iron and brass to keep them from falling asunder. As long as they believed Mr. Miller's crudities heartily they were united and firm; but when these were shaken, they began to waver, to break their ranks, and retire. Out of a hundred members about twenty only can be found who are united in the truth. This is the last news that has reached us from Nottingham. There is nothing makes manifest so effectually as the truth. If a congregation have a name to live, but are either dead, or were never alive, just introduce the gospel of the kingdom in the name of Jesus among them, and their real condition will soon become apparent. We accepted their pressing and cordial invitation to visit them in Nottingham, and laid the truth before them. It disclosed the absurdities of Millerism, and caused them to perceive that their house was built upon the sand, and certainly about to fall. Though convinced of this, and of the necessity of flight, they had neither wisdom nor knowledge enough to direct their course aright. They saw they were in error, but they did not see into the truth. The natural consequence was that they became the helpless victims of the fowler who might feel disposed to ensnare them. About twenty of them were entrapped by the Mormons, whose earthly and sensual dogmas suited their natures best. Others dropped off on various pleas until by the subsequent accession of a small party their numbers stood at sixty. This was their numerical force when we left them in the possession of the Assembly Room. Their course, however, since has thinned their numbers still more. In the small party that joined them were one or two believers in modern miracles. One of them in fact mesmerized another and cured her, and absurdly imagined that the spirit of God had performed the cure through him miraculously in answer to prayer. There was another similar case in the same town. A Mormon priest mesmerized a female to produce lactation, which had failed her with all her children. He succeeded, and assured her that it was the work of the spirit in answer to his prayers. She and her husband believed him, and though better things might have been expected, they became devoted

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., July, 1851.

BELIEF IN HOPE NECESSARY TO JUSTIFICATION.

We are glad to find that however shy the Bethanian echoes of this country are of the Hope of Israel, this politic coyness does not extend to the "Gospel Banner" published in Nottingham, England. The impartiality of that paper has procured for it both friends and subscribers in the United States; and we trust that in Britain it will be patronized as it deserves. The Hope of Israel, or the Kingdom of God, is the leading topic of the several numbers on the desk before us; as indeed it ought to be in a periodical styled "the Gospel Banner," for where this is not discussed "the gospel" is a word and nought beside.

One of the writers argues that the knowledge of the Hope of the Gospel is not indispensable to justification and future salvation; but that the apprehension of it, like faith and love, is a gradual work, it not being attained fully at first. This notion he deduces from Paul's prayer contained in the first of Ephesians from the seventeenth verse. In that place the apostle prays, that the Ephesian saints and faithful in Christ Jesus "might know what is the Hope of God's calling, and what the riches of the glory of his inheritance among the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality, and power, and might, and lordship, and above every name that is named, not only in this age (*en to aioni*) but also in the future (*en to mellonti*)." He argues that if Paul prayed that saints already in Christ Jesus "might know the hope of God's calling," they must have been ignorant of it at the time of the prayer, and consequently when they were immersed into Christ. He does not forget that these saints were "called with one hope of the calling," (*en mia elpidi tes kleseos*;) which thus became their calling (hymon of you;) for he quotes it. But he strangely forgets, that if a man be called with a certain calling he must intellectually know what the calling is to which he is called, at the

time of the call, or he could not answer to it, and accept it. If a man be called to a feast he knows *where it is*, and *what it is*, though he does not *experimentally know* either, until he has been to the place and eaten of the things provided. So with the saints in Ephesus. They had been called to "a feast of fat things," which became their hope. They knew where the things of their earnest expectation were provided, and what they consisted in. For the apostle says to them, "God has made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." And this is his secret will which he has purposed, and made known to them, namely, "That in the Economy (*oikonomia*) of the fullness of the times he would reduce under one head (*anakephalaiosasthai*) all things under Christ, both the things in the heavens and the things upon the earth, under him."* Now the plain English of this is, that God's purpose is, in the Economy to be introduced when the times of the Gentiles shall be fulfilled, to reduce all things under Jesus Christ, both the things which are in the heavens, such as the principalities, powers, lordships, and thrones of the world, and the things which are upon the earth, or the peoples, nations, and languages at present subject to their dominion, even to reduce them all under him.† This is the purpose of God in regard to the nations and governments of the world; and as mankind must still be governed in the age or dispensation to come, and as one single man is not sufficient to answer the demands of so extensive and magnificent a dominion, God has called or invited in the publication of this good news, both Jews and Gentiles without distinction of birth or race, to become on certain clearly defined conditions, associate kings and priests, co-rulers and joint inheritors, with his royal and divine Son whom he hath appointed to rule the world in righteousness, whereof he has given assurance to all in raising him from the dead for this very purpose. The Ephesians understood these matters well; for the eyes of their understanding were enlightened when they heard these things as set forth in "the word of truth, the gospel of their salvation," which Paul spake boldly in the synagogue for three months, and in the school of Tyrannus daily for two years, when "he disputed and persuaded the things concerning the kingdom of God;"‡ so that all they who dwelt in (the province of) Asia heard the

*Eph. i. 9, 10. †Dan. vii. 13, 14, 18, 21, 22, 25, 27. ‡Acts xix. 8.

word of the Lord Jesus, both Jews and Greeks. When he sent for the Ephesian elders to come to him at Miletus, he reminded them how he had "gone among them *preaching the kingdom of God*," and that in doing so he had not shunned to declare unto them "*all the counsel of God*." Now, the gospel was preached to unbelievers, not to those who were already the subjects of "repentance toward God, and faith toward their Lord Jesus Christ."* This repentance and faith was the result of believing "all the counsel of God," which "he made known" in Paul's preaching—a result, so little to be observed in these times, for the very reason that "the counsel, or purpose of God" (*boule tou theou*) is preached neither in whole nor in part by those who pretend to preach the gospel. The kingdom of God is the Hope of the gospel—the *will* which he has predetermined (*proetheto*) to carry into effect, let who will oppose or disbelieve it. This kingdom is that which is to be restored again to Israel† at the restitution of all things‡ spoken of by Moses§ and all the prophets; and is therefore the Hope of Israel. Now the Christ is also the Hope of Israel;|| and he is such because he will save Israel from their present dispersion, raising up the tribes, and restoring the desolations of their land and commonwealth; for He is "The Repairer of the breach, The Restorer of the paths to dwell in."¶ The idea of the Christ and the kingdom are inseparable. The Christ, or the Anointed, is Israel's Hope, because through him "the Hope of the promise made of God to their fathers," Abraham, Isaac, and Jacob, will become an accomplished fact. Jesus, whom we believe to be that Christ, is our hope, and formed in us the hope of glory, the hope of honor, the hope of the kingdom, the hope of life and incorruptibility, because without his appearing in his kingdom, we can have none of these things which constitute our salvation. The kingdom was Israel's Hope as well as the gospel hope; for without the kingdom there would be, they well knew, neither king, saviour, nor redemption. They are inseparable.

The kingdom, the Christ, and Jesus were the burden of the gospel, or good news, wherever preached to Jew or Gentile. To omit one of these is to mutilate the gospel, and to make it of none effect. No man can be saved by the belief of a

mutilated or perverted gospel.* Paul preached the gospel in its faith, hope, and love, and kept nothing back from the Ephesians that was profitable; and surely "the hope" was profitable seeing it is the subject of the "exceeding great and precious promises by faith of which we become the partakers of the divine nature." No man "believes on God" in the scripture sense who is ignorant and consequently faithless of his promises. Abraham, who is the model of them who are justified by faith, knew what God had promised, and did not stagger at what he knew. He knew that he was to possess the world as the federal father of the nations, when they should all be blessed in his Seed. He believed this when he was an old man and childless, and to all human probability would remain so. But "against hope he believed in hope." He had no doubts or misgivings in his faith; but was "fully persuaded, that what God had promised, he was able also to perform. And THEREFORE it was imputed to him for righteousness." The Ephesians attained to righteousness on precisely the same principles. They "believed in hope." Hope was an ingredient of their faith; for "we are saved by the hope." A faith that embraces merely the belief of a few facts in the life of Jesus, and an isolated doctrine predicated on those facts, has not within him the Abrahamic faith that justifies. "It was not written for Abraham's sake alone, that his faith was imputed to him for righteousness; but for our sake's also, to whom faith shall be imputed if we believe on God, who raised up Jesus our Lord from the dead:†"—If we know and believe what God has promised, as Abraham did; if we do not, we may believe that God exists, but we do not "believe on him;" that is, we believe not the mystery of his will which he has made known.

But, in the apostle's prayer for the saints at Ephesus he prayed that they might *know the hope experimentally* which they already knew intellectually. This is manifest from the wording of the prayer both in English and Greek. He first prays that they might have bestowed upon them "the spirit of wisdom and revelation in the knowledge of God." This was a gift of the spirit, from the possession of which he argued in his letter to the saints at Rome, that God who raised up Christ from the dead would also make alive their mortal bodies by his Spirit that dwelt in them.‡ He prayed that the

* Acts xx. 17, 20, 21, 24—27. † Acts i. 6.

‡ Acts iii. 21. § Deut. xxx. 1—10. || Jer. xiv. 8.

¶ Isai. xlix. 5, 6, 8; lvii. 12.

* Gal. i. 6—9; 2 Cor. xi. 4. † Rom. iv.

‡ Rom. viii. 11.

same result from the indwelling of the spirit might happen to them at Ephesus. For, having reminded them of their enlightenment, he goes on to pray, "that they might know (*eis to eidenai*) what is the Hope of God's calling, and what the riches of the glory of his inheritance among the saints." But how were they to attain to this knowledge? By knowing "what is the exceeding greatness of His power (*tes dynameos autou*) according to the energy of the force of his might (*kata ten energeian tou kratous tes ischyos autou*) which he wrought in the Christ, awaking him from among the dead." And how were the saints at Ephesus to know the greatness of this power in such energy? The only answer that can be given is, by themselves awaking from the dead.

Eis to eidenai hymas and *eis to gnonai hymas* are both rendered into English by the phrase *that ye may know*. "*Eidenai*" is used in the prayer before quoted; *gnonai*, in another contained in the reference below.* These two words do not signify exactly the same thing. The former from *eideo* signifies *to see*, that is, to discern with the eyes; to experience, and to know in the sense of being the subject of; the latter from *ginosko*, to perceive mentally, to have a knowledge of, &c. "We walk by faith, and not by sight." Faith takes mental cognizance of the hope, and riches of the glory; but sight, sensual appreciation of them. Paul prayed that they who walked by faith might attain to sight; or that *eidos* or vision might supersede their *gnosis*, or doctrine they had received.

We conclude, then, that the said writer's proposition derives no support from the prayer in question. Gospel is good news; but what is the news about? About the things contained in the Hope. It is these things that constitute the good news, the glad tidings of great joy to all people, that all nations shall be blessed in Abraham and the Christ. In what does this blessedness consist? In their all being aggregated into one dominion under a righteous government; when peace and prosperity, justice and equity, wisdom and knowledge, security and happiness, virtue, temperance, and good-will, shall pervade the earth from the rising to the setting sun. But this righteous government, who shall be its chief and who the princes of his house? Here the hope becomes a personal affair. They shall constitute this government who believe the things of the hope and the things concerning Jesus

* Eph. iii. 19.

Christ; and are the subjects of repentance and remission of sins in his name, provided they walk henceforth worthy of the hope and be not moved away from it* No hope, no gospel. Search and see if any where it can be found that a man is recognized as a saint in Christ Jesus, and therefore justified, whose faith was deficient of the hope, when he was united by baptism to his name. Since the Day of Pentecost such a case cannot be produced from the sacred scriptures; for the faith which justifies is "the substance of things hoped for, the evidence of things unseen."† The "Banner" will perhaps reproduce this article in its sheet.

*Col. i. 22, 23. †Heb xi. 1.

THE EDITOR IN HANOVER.

During the last month we visited this county for the purpose of showing the glad tidings to the people concerning the kingdom of God. The appointment in Hanover was at an old colonial house called "the Fork Church." When we arrived we found the doors locked and barred, and the windows nailed down to prevent the ingress of the people to hear us. This was done by the Episcopalian parson, vestry, or their agents. It was certainly an act of great assurance on their part to shut their fellow-citizens out of a house that belongs to the people by the double right of conquest and gratuity. When Church-of-Englandism, the Baptist-persecuting, harlot-daughter of Rome, which gloried in the Headship of the crazy and licentious kings of Britain, lost the affection and allegiance of the colonists of Virginia, they expelled by force and arms the cassocked and scarlet adherents of this royal superstition. They told them that titles and state religion should henceforth find no more place among free men, who would have no longer sectarian monopolies in the Old Dominion reared, supported, and endowed out of taxes extorted from the hard earnings of oppressed and unprivileged creeds. In harmony with this resolve, a voice from the heaven decreed, that all State Church houses, and glebes, should be confiscated, and vested in the overseers of the poor for public use. The Church-of-England parsonocracy were no longer to monopolize the pulpits, which were declared open to the preachers of all sects whatever. If the people did not care to use them, the overseers were at liberty to sell them, and to apply the proceeds to education or the relief of the poor. This was the fate of the Fork Church. It was sold, and pur-

chased by a Major Doswell, as we are informed, who bestowed it on the public for their use as "a free house;" that is, a house for any one to speak in whom the people might desire to hear.

The house is said to be about 140 years old, and to have been built with bricks imported from England. Being the property of no sect, it was allowed to get out of repair. The old Tory religionists conceived this to be a good opportunity to "make a claim," as they say among the squatters. Accordingly some of the party got up a general subscription for the restoration of the building. The money was not raised from Episcopalians alone, but from all sorts of persons without regard to creed. With the funds thus levied they went to work upon the old Tory principle of spiritual monopoly. They fitted it up as an Episcopal temple, and then claimed it as their own. They procured a parson, whom they settled upon a glebe hard by to read other men's prayers sanctified by Act of Parliament, and to grind again for the thousandth time "divinity of other days," for the healing of their souls, incurable, if they did but know it, by such vain and impotent expedients. Some have the simplicity to think that restoration and possession have given them a right of property in the house! But, we suspect, that these very soft specimens of humanity would be the very first to repudiate the principle if applied to themselves. If a robber find an empty house, and he fit it up with other people's money and a little of his own, and having converted it into comfortable quarters according to his taste, does it therefore become his? Yet it is his as much as the Fork Church is the property of a remnant of the old colonial leaven.

Well, this *coterie* of Hanoverians had the presumption to close the doors against their fellow-citizens, and to tell them in effect that they should hear no one in that house whose doctrine was not agreeable to their parson and his vestry. This was the old principle of George-the-third episcopacy revived. A notice was handed to "the Reverend Mr." Bowers to be read, informing the people that Messrs. Magruder, Anderson, and Thomas would hold meeting there on the seventh and eighth of June. On receiving it he consulted with one of his friends, and then handed it back to the messenger without reply. The result we have reported, and shall now dismiss the case by stating, that it is the intention of some to lay the matter before the grand jury, and if necessary

before the Legislature, to ascertain if such proceedings are to be tolerated in the seventy-fifth year of American redemption from the bondage of "Church and State."

Having the honor of exclusion from this synagogue by such a party, we held no meeting on that day. Messengers were sent about the neighborhood to notify the people that the appointment for the 8th inst. would be filled elsewhere. The notice was short, but effectual to the assembling of a respectable congregation about two miles from the Fork. We spoke to them on the *purpose of God in the creation of all things*, to which they listened with profound attention, if not with tenacity of remembrance. We trust, however, that all will not be forgotten; but that some of the seed sown may have fallen into honest and good hearts, and bring forth fruit with the increase of God to eternal life in his kingdom.

ERRATUM.

TO THE EDITOR OF THE "HERALD OF THE KINGDOM AND AGE TO COME."

I learn that some of the citizens of Palmyra, or its vicinity, have felt themselves aggrieved by the statement in the Herald of May, that the meeting house at that place "was built by public subscription, with the express understanding that it was to be free for all sorts of preachers, whether orthodox or not." I have no doubt you derived this impression from what I said to you on the subject. It turns out, however, that it was built, as I am now informed, with the understanding, on the part of my informant, in the first instance, who still adheres to the statement and who was a solicitor of subscribers, that it was only to be thus "free," *when not occupied by the Methodist fraternity*. To this extent, therefore, the statement above is erroneous, and you will please make the correction for the benefit of all whom it may concern.

The said house, being now closed at all times against those deemed "heretics"—*altho' standing on public ground to the free use of which every man in the county is equally entitled, whatever complexion his religious creed may wear*, it will be for those in this free country who go for "equal rights," and are anxious to respect the rights of others while they seek to promote their own, to reconcile, if they can, the difference in this matter between profession and practice. It will not be denied by any one who loves justice that if there be a *single* man who subscribed to this church on condition that it should be

used by others, when not occupied by the Methodists—and I learn there were such—it is a bold invasion of the rights of such parties, and of the public, to shut the doors in the face of those whom it is easy to call “heretics”—a charge which “christians” should be slow to promulgate, seeing that the martyrs of what they call their faith, have often been led to the stake on *this very charge*. It was against *this accusation* that the apostle Paul thus replies: “They neither found me in the temple disputing with any man—neither raising up the people, neither in the synagogues nor in the city; neither can they prove the things whereof they now accuse me, but *this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets,*” &c.—Acts xxiv. 12—17.

A. B. MAGRUDER.

A WORD IN SEASON.

“I cannot close my letter without previously remarking that many sublime truths developed in the scriptures resemble some eminently scientific pursuits, inasmuch as the same appear to be too far in advance of the intelligence and candour of the age, and cannot therefore be entrusted to the violent resistance of long established prejudices without subjecting those who advocate them to reproach and contempt; in fact, the people throughout christendom are, in general, ignorant of the genuine principles of christianity, owing, I presume, to the great amount of heathenism incorporated with the religion of both Protestants and Papists,—for instance,—the “Immortality of the Soul,” is purely of pagan origin, and is not a christian doctrine. Christianity, as exhibited by our Lord and his apostles, regards a soul distinct from the body as an imperfect state of being; its characteristic doctrine of Immortality is “Eternal Life” through a body free from “Sin,” and it teaches immortality in no other form whatever. But alas! how passing strange to hear advocated by all christendom the meagre tradition of a soul, a thinking, rational, ethereal soul, distinct from the body, as if it verily were a christian doctrine; there is, however, about as much evidence in the scriptures in support of such a dogma as there is for papal infallibility, or the holiness of the Pope and his sordid cardinals. The redemption of the body, through our Lord and Saviour Jesus Christ, is the only precious foundation and hope of christianity, unfolding the heaven-

ly gift of eternal life, and clothing us with the rich robe of immortality.

“So again, in regard to the re-existence of man on earth, in his present probationary state, it may well be said to resemble the stream of a mighty cataract, alternately rushing down and anon returning to its primeval source, the grave, hell, or hades, being the abyss into which so vast a torrent of mortality is continually descending; and notwithstanding its depths may be unfathomable by finite man, or he may merely obtain a glimpse of the broad stream through the present dim vista, the foundation thereof is laid in infinite wisdom and mercy.

“Accept the united kind regards of myself and family and believe me to remain

Yours, very faithfully,

In Israel's Hope,

RICHARD ROBERTSON.”

London, May 22, 1851.

AN INQUIRER OF THE RIGHT STAMP.

Burnt Corn, Conecuh, Alabama.

DR. THOMAS:

Dear Sir—After a careful perusal of the “Herald,” I am constrained to render you my heartfelt acknowledgments for the truths of the gospel of the grace of God which it has opened up to my mind. I am compelled to admit that you have furnished a *key* to the scriptures that manifests to our view wondrous things that have been hidden for ages—yea, “the deep things of God” are brought out and exhibited in their true light; and men of reason and judgment, and with a desire to know the truth, cannot fail of being convinced that your interpretations of the prophetic word must be true.

I am persuaded with the light before me that God's word being true, we live in an auspicious age of the world—yes, “in the latter days” when the Almighty is about to reveal himself in power and great glory in subduing the kingdoms of this world unto himself, and ushering in the peaceful reign of the King of kings, and Lord of lords. Even so Lord God Almighty; “thy kingdom come, and thy will be done on earth as it is in heaven.”

I am not disposed to subscribe to every thing advanced in the “Herald;” but only to such truths as are corroborated by the word of God. I have long since cut loose from human creeds, traditions, and opinions of men, and am determined to know nothing, and to believe nothing, but what accords with the revealed truth. You must produce the “Thus saith the Lord.”

or I must reject your testimony, always holding it subordinate to the truth.

But I will close with my best wishes for success in proclaiming the things of the kingdom. I say, God speed you in sending forth his truth in relation to the coming of Christ to live and reign on the earth, and the final destiny of mankind. My faith is strong in the Lord's coming this present century. It does not reach beyond it; and I almost think and hope to see my redeemer before I taste of death.

I am very bold in proclaiming the gospel of the kingdom. Some are inquiring after the truth; and many are asking "What is truth?" May God help them to decide aright, and save them in the kingdom when Christ shall appear.

Yours in the Hope of Israel,

N. P.

P. S.—I have a great desire to see and read "*Elpis Israel*." During the past year I have read much of Israel's history in the Bible, and in Jewish periodicals, and must confess that there is something wonderful in the history and future destiny of that remarkable race. The pages of the "*Herald*" have shed a light along their pathway from Mesopotamia to Egypt, from Egypt to Canaan, and along down the stream of time through all their wanderings until their final return to Jerusalem with songs and everlasting joy upon their heads, when you and I, and all the Israel of God, shall be crowned with immortality.

O glorious hope, O blessed abode! we shall be near and like our God. May we all so order our days, as to be found ready, and waiting for the coming of our Lord and King, should he come in our day and generation.

I am ready to remit something extra if it be needed to carry on the "*Herald*." My heart and hand will always be open to assist in the spread and progress of the truth. My constant inquiry is "what is truth?" Buy the truth and sell it not. Being full of faith in the doctrine once delivered to the Saints, I am determined to hold to the hope of Israel to the end.

N. P.

LAW.—He by whom all things consist works in one uniform and undeviating method: whatever may result certain sequences always follow certain antecedents; and this whether we observe matter or mind. And to this undeviating uniformity of plan is not badly given the name of *law*, because of its absolute inviolability.—*Dobney*.

ENGLAND, RUSSIA, AND THE EAST.

Letter from the Author of "Elpis Israel" to VISCOUNT PALMERSTON, with a copy of the work.

LORD PALMERSTON:

Sir—I have taken the liberty of presenting your lordship with a copy of a work recently published, not for the purpose of attracting to myself the notice of men in "high places," but that your attention may be arrested to the destiny predetermined for the governments of which you and your contemporaries are the incarnations for the time. I have selected you as the especial recipient of *Elpis Israel*, because, being the Foreign Secretary of State, you are the organ of the government through whom its policy in relation to the Continental Powers finds expression. And not only so, but because also a copy of the book is on its way to be put into the hands of the Russian Autocrat. Like Alexander of Macedon, though through a different interpreter, he will learn what has been written by the Almighty in relation to the future magnitude and power of his dominion. I know not whether your lordship like king Agrippa believe the prophets; be that as it may, you will find in their writings that a power, which can only be that of Russia, as I have shown, is to over-run Turkey and Europe, and to supersede Austria, preparatory to the reconstruction of society, *not upon a republican and socialist*, but upon a divine basis, such as the world has already witnessed in the original constitution of the nation and kingdom of Israel. If your speech be correctly reported in "*The Times*" *the imperial Russian Chief of the Greeks in Turkey seems to have completely succeeded in persuading you of his sincerity and pacific intentions!* You are made to say in reply to Mr. Anstey, "I have no apprehension of that attack which he seems to think intended by the Russian Government. I am persuaded—a persuasion founded on assurances given by the Russian Government—that that Government entertains none but friendly feelings towards the Turkish empire." Yes, its feelings are so friendly, so affectionate, that very probably during your lordship's tenure of office, Nicholas will take it under his most especial patronage, and infold it in his most ardent embraces. The policy of Russia since Peter the Great has been uniformly aggressive; and its rulers are deeply imbued with the idea that their "Sacred

Russia" has "a mission" to perform. This notion is a divine truth. Russia's mission is stupendous. According to its Autocrat it has "twice saved Europe;" that is, in plain english, has twice thrown it back into the arms of drivelling superstition and cruel and infatuated despotism: and his policy plainly shows itself in every move he makes, that he is preparing to avail himself of its distractions to plant the Greek Cross on St. Sophia, and to establish its ascendancy over the enfeebled dynasties of the West.

I have thought it right that your lordship should know what kind of ideas will be put into the Autocrat's mind by *Elpis Israel*. God has appointed Britain to be the political antagonist to Russia; and if your lordship be in office when she makes her grand move you will be the *instrument* by which that antagonism will be brought to bear against her. I have shown the part to be enacted by Britain in the terrible strife which is approaching with a giant's tramp. Let me intreat your lordship to read the hand writing which is upon the wall—Europe has been weighed in the balances, and found wanting; God hath numbered its kingdoms, and is about to finish them—and the Autocrat and Britain will contend for the dominion of the *East*.

Your lordship's policy already begins to illustrate the correctness of my interpretations. On page 392, I say, "Britain will, doubtless, make extensive seizures of the isles of Greece, to strengthen itself in the Mediterranean, and to antagonize as much as possible the power of the Autocrat in that direction." This was written in 1849, and in February, 1850, you have startled the world by a reclamation of the isles of Cabrera and Sapienza from the Russo-Bavarian kingdom of Greece. But your lordship is wise. If Russia overshadow Europe and Turkey, England must stretch out her wings over maritime Greece, Egypt and Syria, if she would prevent the Autocrat enacting over again the part of Selim in 1509 by cutting off the British Isles from all communication with Hindostan *via* the Mediterranean and the Red-Sea. With Russia in the Old World and the United States in the New, Britain can only perpetuate her commercial and maritime ascendancy by making the highway from England to India by the isthmus of Suez peculiarly *her own*.

In conclusion, a very considerable and influential portion of the public are deeply interested in the topics treated of in *Elpis Israel*, of which 1100 copies have been sold unaided by advertisement or review.

I trust that your lordship may prove to be one of this number. The future is a brilliant inspiration to the believer; but dark, ominous, and terrific to those whose horizon is bounded by the empirical and unstable policy of "the powers that be." The destiny of our *race* is glorious, but the probation of the nations in advancing to that consummation calamitous and severe.

That your lordship may continue to be the exponent of a policy evincing to the world the profound feeling of this nation, that the time is passed away in which "the right divine of kings to govern wrong" will be tolerated here, or witnessed abroad without expostulation, or more formidable protest; and that you may long retain office in the exercise of this ministry, is the unfeigned and earnest hope of your lordship's well-wisher, who subscribes himself,

With all due consideration and respect,
JOHN THOMAS,
Author of Elpis Israel.
London, Feb. 8th, 1850.

REPLY.

VISCOUNT PALMERSTON *to the Author.*

FOREIGN OFFICE, }
February 15th, 1850. }

SIR:

Viscount Palmerston desires me to acknowledge the receipt of your letter of the 8th instant, and to express to you his thanks for *the very interesting work* which you have been so good as to send him.

I am, Sir,

Your most obedient servant,
SPENCER PONSONBY.

JOHN THOMAS, ESQ.

Coins have come down to us that are said to have been struck two hundred and fifty years before Sappho, who flourished about six hundred years before Horace and the Christian era. There are metallic coins, or coins bearing portraits of the Macedonian kings, and the successors of Alexander—a complete series of Roman Emperors, from Cæsar to the Goths—a variety of heads of eminent persons, not princely, both of Rome and ancient Greeco; and a shoal of semi-barbarous heads that reigned in the district comprising modern Hungary, Prussia, and Turkey, and upon which no civilised eye would ever have looked, but for the help of this representative brass.

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 8.

IS THE RESTORATION OF SACRIFICES COMPATIBLE WITH THE PRINCIPLES OF THE DOCTRINE OF CHRIST?

DEAR BROTHER:

My attention has been lately called by one of our friends at Nottingham to certain testimonies of Ezekiel and Paul relating to the re-establishment of Israel in Palestine under the New Covenant, between which there is an apparent discrepancy. Paul's argument in the tenth of Hebrews, that the remission of sins promised to them therein removes the occasion for further propitiatory offerings, seems to militate against Ezekiel's representation of the restoration of these at the period referred to. Paul argues in the eighteenth verse, that “where remission of these (sins) is there is *no more* offering for sin;” whilst Ezekiel shows in chapter forty-five, and verse seventeen, that at that epoch sacrifices shall be offered by their Levitical priests, the sons of Zadoc—“the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for them.” “Their sins and iniquities will I remember no more,” says the Lord. In the subject which Paul illustrates by this citation from the New Covenant, he is showing how the one offering of Christ excelled and superseded all the shadowy sacrifices of the Mosaic institution—how in putting away at once and for ever the sins of those sanctified by it “it perfected them for a continuance,” or so long as they should abide in Him; and even thus, his teaching indicates, that God's pardoned Israel will be perfected in conscience by the blood of a new and “everlasting covenant;” by which they seem to be placed at the period of their reinstatement into his favor, in the position of the baptized believer now, to whom in Christ Jesus there is no condemnation. Where-

fore, then, the reinstatement of those “sacrifices which can never take away sins?” And that the sacrifices Ezekiel speaks of are not simply *commemorative* is evident for their being “to make *reconciliation* for the House of Israel.” Again, the Levitical “service” Paul distinctly will have been imposed until the formation;* thereby intimating they do not terminate then. He appears to speak of the kingdom “Jerusalem,” abolition in the Future Age of the kingdom that Ezekiel exhibits it as *restored*; yea, *restored*. ||

The above is briefly the difficulty which presents itself to us. If you, or any other respondent of the Herald, can furnish us with an exegesis exhibiting these apparently conflicting testimonies in their real agreement, it will be esteemed a favor by several of your friends here. Will you remember us in your next Herald, state the difficulty, and reply to it? In so doing you will also greatly oblige your sister in the faith and hope of the kingdom.

ELLEN MILNER.

Derby England; June, 1851.

EXEGESIS.

“THEOLOGY” IRRECONCILABLE WITH SCRIPTURE.

We have thought that in “*stating the difficulty*,” we could not do better than in giving it to the reader in the words of our much esteemed and intelligent correspondent herself. The difficulty, then, being thus lucidly exhibited by our sister friend, we shall endeavor to remove it in presenting the apparently conflicting testimonies adduced in their real, or prophetic and apostolic agreement.

The apparent discrepancy, and it is only apparent, has originated in the old leaven of an antiquated theology, which in its interpretations, or rather glosses, has no regard to the prophetic teaching con-

* Heb. ix. 10.

cerning the rebuilding of the Tabernacle of David "as in the days of old"* by the Lord Jesus, Israel's king, who is, "The Repairer of the breach, THE RESTORER of paths to dwell in"† This is an element in its exegesis hidden from its view, and therefore entirely omitted. Being ignorant of the gospel of the kingdom, and consequently of the nature of that kingdom, it has denied in the face of the most palpable and positive testimonies, that sacrifices are to be restored at all; and taking refuge in the assumption, that Ezekiel's doctrine was either figurative or fulfilled at the restoration from the captivity in Babylon! Thus the difficulty was got rid of, but not explained; and by a bounding leap in the dark, it came to the conclusion that the sacrifice of Jesus was the final and entire abolition of "the sin offering, and the meat offering, and the burnt offering, and the peace offerings to make atonement for Israel." Our beloved brethren of the faith and friends for whom we are laboring, are hearty believers in the restoration of the kingdom again to Israel, and having mastered many difficulties in their way by which they have been enabled to attain to the understanding of the gospel of the kingdom, are desirous of going on to perfection in divesting their minds entirely of the miserable traditions which have been imposed upon them by the Gentilisms in which "they happened to be led." They see that a Temple for the third and last time is to be erected in David's tabernacle, when Jerusalem shall put on her beautiful garments, and Zion shall arise and shine because her Light has come, and the glory of the Lord has risen upon her.‡ They know that this temple is to be built by the man, whose name is the Branch,§ and that it will then be a house of prayer for all nations;¶ and they are well assured that the rams of Nebaioth shall come up with acceptance as burnt offerings and sacrifices on the altar of the God of Israel:** they believe all this with full assurance of faith because it is written as with a sunbeam on the sure prophetic page. But then their difficulty is, how can it be reconciled with the received interpretation of Paul's saying, that the Levitical service was imposed only until the time of reformation? It cannot be reconciled, for truth and error are irreconcilable. Paul and the prophets are in harmony; for he declares that he said none other

things than what they testified;† but Paul and the prophets are at antipodes with the gentile interpreters of their testimony. We shall abandon the idea, therefore, of attempting to reconcile them; but, by the undeviating magnet of the truth, which ever points to the kingdom as the polar star in the voyage of faith upon life's stormy sea, we shall shape for ourselves a new course, which we doubt not, will conduct us without wreck or disaster into the haven of our sister's desire.

BRIEF PRELIMINARY NOTICE OF THE KINGDOM.

The Bible is the *Book of the Kingdom of God*, and teaches us that it has already once existed for 1024 years under Moses, Joshua, the Judges, and Kings. With the exception of the two years of Ishbosheth's reign, it was a united kingdom for 92 years of this millennium under Saul, David, Solomon, and the first four years of Rehoboam. From the 4th of Rehoboam it was governed by two dynasties. Ten of its tribes were ruled by kings whom they set up over themselves without regard to the authority of Jehovah to whom the kingdom belonged.† Thus they raised the standard of rebellion, and rejected the sovereignty of the House of David, which God had chosen to be the royal house of his kingdom as long as the sun and moon should endure throughout all generations. This usurped royalty of Ephraim, or of the Ten Tribes, continued 256 years; but Judah yet ruled with God, and was faithful with the Most Holy,‡ whose dynasty of the family of David they still continued to acknowledge. In the sixth year of Hezekiah, king of Judah, the Ten Tribes were "removed out of God's sight,"§ that is, they were driven out of his land or kingdom, and the Tribe of Judah only remained. In a few years, however, Judah became unmanageable. "The chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the temple of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, continually and carefully sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words and misused his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. Therefore he brought upon them the king of the

*Ainos ix. 11—15; Acts xv. 16.

†Levi. lviii. 12; xlix. 5, 6—8. †Acts i. 6.

‡Levi. ix. 1; lli. 1. †Zech. vi. 12.

§Levi. lvi. 7.

**Levi. ix. 7.

*Acts xxiv. 14; xxvi. 22.

†1os. viii. 4.

‡Hos. xi. 12.

§2 Kings xvii. 18.

Chaldees."* This event happened 134 years after the removal of Ephraim out of his sight, or 390 years from the rebellion against the house of David; so that during 474 years of this millennium of the kingdom of God, David and his lineal descendants reigned over the House of Judah.

The kingdom of God thus brought to a temporary conclusion has never existed since under the sovereignty of a king or kings of the house of David. Its existence ceased even as a Commonwealth during the captivity in Babylon which lasted seventy years. At the end of this period the kingdom reappeared in Judea; but it was no longer governed by Jewish monarchs exalted to the throne either by God or the people. Jehovah permitted his kingdom to be subject to the lordship of the Gentiles, until the end of 430 years from the burning of the temple by Nebuchadnezzar. For 122 years after the interposition of the Roman Senate, God's kingdom was ruled by Jewish princes of the tribe of Levi, that is, until the Gentile of Idumea, named Herod, became king in Jerusalem, in the 37th year of whose reign Jesus, the Son of God and of David, and the rightful heir of the throne of Jehovah's kingdom, was born King of the Jews. From the commencement of Herod's reign till the destruction of Jerusalem and the temple, a period of 111 years, the kingdom of God was possessed by the Gentiles; in other words, Israel did not possess the kingdom. From the knowledge of this fact, the reader will be well able to appreciate the force of the question put by the apostles to Jesus after his resurrection, and as the result of their conversation for forty days upon the subject of the kingdom, saying, "Lord, will thou at this time RESTORE AGAIN the kingdom to Israel?" † They knew that he was "THE RESTORER;" and believing that "all power was given unto him in heaven and upon earth," they thought the time had certainly come for the Restoration of all things to Israel spoken of by all the prophets from the days of Moses. ‡ This supposition prompted the question. But they were too fast. Messiah the prince having come, the kingdom could not be "restored again to Israel" so long as the Mosaic Covenant continued in force. This must be "changed," the kingdom must be suppressed and desolated, and Jerusalem, the city of the Great King of Israel, be trodden under foot of the Gentiles until their times be fulfilled.

They had forgotten these things, and that the kingdom of God was not immediately to appear under the sovereignty of the Son of Man; but that he was first to take a journey into a far country,* where he was to be detained until "the times of the restitution," † called also "the Regeneration," ‡ should arrive. In the year 74 after the birth of Jesus the kingdom was broken up, and the Mosaic covenant trampled under foot—not finally abolished, but temporarily suppressed, that it may be "changed" in certain essential and highly important particulars. God has had no organized kingdom upon earth since its overthrow by the Roman power. The kingdom in the sense of its territory is where it always was; and its children, or subjects, "his people Israel," are to be found in every land, still in hope that the time will come when the kingdom will be restored again to them; and "God will subdue the people under them, and the nations under their feet;" † for they do not forget the testimony, that "the kingdom shall come to the daughter of Jerusalem," and that "the nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted." ‡

The Heir of the kingdom is at the right hand of the Divine Majesty; and his joint-heirs, the most of them, mouldering and sleeping in the dust, with a few surviving stragglers still existing in the protestant section of the globe, enduring reproach and tribulation in the hope of its speedy and triumphant restitution. These are the dissolved and scattered fragments of the kingdom of God. Their reunion is a matter of promise, and consequently of hope. The Gentiles must be expelled the territory; the twelve tribes must be replanted upon the land; the sleeping heirs of the government must be awaked, and the living believers in this kingdom changed: and to effect all this, God's Heir, the Restorer of the Kingdom, must come and subdue all things to himself. When these things shall come to pass, God will have "accomplished to scatter the power of the Holy people," † that is, their power shall be no more scattered, but shall be restored to them: and He will have come whose right the kingdom is, and God will give it him.*

Having thus presented the reader with a few ideas concerning the kingdom that he may have something tangible and definite before his mind when we refer to it,

* Luke xix. 11, 12. † Acts iii. 21.

‡ Matt. xix. 28. † Ps. xlvii. 3.

|| Mic. iv. 7, 8; Isai. lx. 12. † Dan. xii. 7.

** Ezek. xxi. 27.

* 2 Chron. xxxvi. 14—17. † Acts i. 6.

‡ Deut. xxx. 1—10.

we shall proceed now to make a few remarks in answer to the inquiry

WHAT IS A COVENANT ?

The kingdom *as it was*, and the kingdom *as it is to be*, although the same kingdom, is exhibited in the scriptures under Two Covenants, or constitutions. But before adverting more particularly to these it may be necessary to say a word or two in answer to the inquiry, "What is a Covenant?" It is a word of very frequent occurrence in scripture, and the representative in our language of the Hebrew *berith*. In English, *covenant* signifies "a mutual agreement of two or more persons to do or forbear some act or thing." This, however, is not the sense of the word *berith* when used in relation to the things of the kingdom. Men's compliance or acceptance does not constitute the *berith* of the kingdom a covenant. It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute king. It points out God's chosen, selected, and determined plan or purpose, entirely independent of any one's consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them. Accordingly, what is called the covenant in one place, is denominated the law in another. As, "he hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel. Thus saith the Lord, cursed be the man that obeyeth not the words of this covenant which I commanded your fathers." It is evident from this that covenant and law are used as synonymous and convertible terms.

The statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a *berith*, or covenant, is expressed in Greek by *diatheke*. This is the word used in the Septuagint as the translation of *berith*. It signifies an *appointment*; not a mutual compact, but the arrangement, settled plan, or institution of one party alone; and is the term used to denote the testamentary deeds of the deceased, in which the will and pleasure of the legatees is never consulted. "For where a *diatheke* is, there must also of necessity be the death of the testator; for a testament

(*diatheke*, covenant or will) is of force when men are dead, otherwise it is of no force at all while the testator liveth."*

THE COVENANTS OF THE KINGDOM.

The *beriths*, *diathekes*, or *covenants* of the kingdom of God are absolute decrees, which make, or constitute things *what they were*, and *what they shall be*. Hence "the Builder and Maker (or constitutor) of all things is God," "for whose pleasure they are and were created." But though these covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, being founded upon "exceeding great and precious promises." Hence they are styled "the covenants of promise."† One of them is styled "the Covenant from Mount Sinai;" and the other, the Covenant from Jerusalem which is above and free—*he ano Jerusalem*.‡ The Sinai Covenant is synonymous with the *Jerusalem Covenant which now is*, that is, as it existed in Paul's day; while the other covenant is the *Jerusalem Covenant which is to be*; and because Jerusalem, which is now "desolate," will then be "free," and "above" Jerusalem in her greatest glory under the Sinai Covenant, she is styled "*ano*," that is, above, higher, or more exalted; and is "the mother of all" who believe the things of the kingdom of God, which will come, or be restored, to her, when as "the city of the Great King," she shall have awaked from her present non-vinous inebriation, and have put on "her beautiful garments."§

Strictly speaking, the Sinai Covenant, although based on promises, is not one of "the covenants of promise" Paul refers to in Ephesians. These are the Covenant of promise to Abraham, and the Covenant of promise to David; both of which are elemental principles of the Covenant of the Free Jerusalem, which is to "go forth from Zion in the latter days.|| The Sinai covenant is styled "*the first*;" the one to be hereafter proclaimed to Israel, "*the second*," although the latter is more ancient than the Sinai law in promise by 430 years, yet as a national *berith* constituting the kingdom of God in its civil and ecclesiastical appurtenances under Messiah the prince and the saints, it is second in the order of proclamation to the Twelve Tribes. The promises of the *first* covenant, which was added¶ to the ancient covenant, were the blessings of Mount

* Heb. ix. 16.

† Gal. iv. 24—27.

‡ Lau. ii. 3.

† Eph. ii. 12.

§ Isai li. 21; lii. 1.

¶ Gal. iii. 19.

Gerizzim consequent upon their hearkening to the voice of Jehovah their God.* In these there was no promise of eternal glory, and life; of an everlasting, individual and national inheritance of the land; of universal dominion under Abraham's Seed; of everlasting righteousness from one atonement; and of no possible evil coming upon them as a nation. On the contrary, the promises were accompanied with terrible threatenings, which have resulted in all the curses Jehovah pronounced upon them for not observing to do all his commandments and statutes.

But the Second Covenant of the kingdom of Israel is established, or ordained for a law (*nomothetein*), upon better promises; and is therefore styled "a better covenant."† *It abolishes the remembrance of national offences every year.* Under the Sinai covenant these accumulated notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as at this day. The better covenant, however, promises to Israel a great and everlasting amnesty for all past national transgression,‡ not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes, issuing forth from "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness;" § the blood of which has been carried into the presence of Jehovah himself by Jesus,|| a High Priest of the tribe of Judah, consecrated after the power of an endless life,¶ who will then have appeared the second time,** having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins and iniquities no more. This great national reconciliation being consummated, and the Twelve Tribes grafted into their own Olive again, they will then enjoy the better promises of the Second Covenant. A new heart, and a new spirit they will then possess. They will be God's reconciled people, and he will be their God. He will call for the corn and increase it, and lay no famine upon them; and they shall receive no more reproach among the nations. Their land that was desolate will then be as the garden of Eden.†† Jerusalem will be a rejoicing,

and Israel a joy. Their lives shall endure as the days of a tree, and they shall wear out the works of their hands.* These are a few incidents of the national blessedness that awaits Israel, when the kingdom of God shall be restored to them, and established in the *second millennium of its independence* under the New and Better covenant.

THE MOSAIC CONSTITUTION OF THE KINGDOM IMPERFECT.

The kingdom of God is the Twelve Tribes of Israel existing in the land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things. But since the appearance of Jesus in Israel, certain things have come to pass in connexion with him, which necessitate a change or amendment of the covenant, or constitution, that provision may be made, or scope afforded, for the exercise of his functions as High Priest and king in Israel; and for the carrying out of the principles which emanate from the dedication or purification of the New Covenant by his blood. This is the necessity which existed for a change of the law; "for the priesthood being changed, there is made of necessity a change also of the law."‡ The Sinai Constitution of the Kingdom established a changeable priesthood of the tribe of Levi, the chief of which was an hereditary prince of the family of Aaron, called the High Priest. The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God as Aaron. It was appointed for the offering for men both gifts to God, and sacrifices for sins; so that the officiating party becomes a mediator between God and men. But the priesthood of Levi and Aaron was imperfect, and therefore could not impart perfection, so as that he who did the service, or the worshippers should have no more conscience of sins, and thereby become heirs of eternal life. This being the nature of the priesthood under which Israel received the Law, or Covenant, the Mosaic institution was weak and unprofitable, and could make nothing perfect.† This imperfection resulted from the nature of the consecration, or blood of the covenant. Aaron and his sons, the altar, and nearly all the things of the law were purified by the blood of bulls and goats, &c.; which, however, could not sanctify to the purifying of the heart, or the flesh from

*Dovt. xxviii. 1-14. †Heb. viii. 6.

†Jer. xxxi. 31-34. ‡Zech. xiii. 1.

||Heb. ix. 24. ¶Heb. vii. 16.

**Heb. ix. 28. ††Ezek. xxxvi. 25-38.

*Isa. lxxv. 17-25. †Heb. vii. 12.

‡Heb. vii. 11, 18, 19; ix. 9; x. 1.

the evil within it which makes it mortal. It was necessary to perfection that sin should be condemned in the flesh of the High Priest, which could not be effected by condemning sin in the flesh of the animals sacrificed under the Law. This necessity would have required the death of a High Priest at the celebration of every annual atonement at least, being themselves sinners; but as this was incompatible with the nature of things, animal sacrifices were substituted. So that Aaron and his successors could not under penalty of immediate death enter into the Most Holy without this substitutionary blood. But then this blood was deficient of the necessary sin remitting qualities. The blood required was that of the peccant nature—the human; for it was man, and not the creatures, that had sinned. But even human blood would have been unprofitable if it were the blood of one who was himself an actual transgressor, and a victim that even if an innocent person had not come to life again. The Messiah in prophecy asks the question, “What profit is there in my blood, if I go down to the pit? Can the dust praise thee? Can it declare thy truth?”* The answer is none. For if the Christ had died, and not risen again, he would not have been a living sacrifice, and could not have imparted vitality to the things professedly sanctified by it. The blood of the Mosaic sacrifices was weak and unprofitable because it was not human; because it was not *innocent* human blood; and because it was not the blood of one innocent of the great transgression, who had come to life again through the power of the Eternal Spirit. For these three important reasons, the blood of the Mosaic covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the Law, which was death; for “the wages of sin is death.”† The law could not give them life who were under it,‡ being weak through the flesh,§ and deriving no vitality from the blood peculiar to it; if it could have conferred a title to eternal life, and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai.

But it may be inquired, if the Mosaic institution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in tres-

passes and in sins, by what means will the prophets and those of Israel who died before Christ came, obtain salvation in the kingdom of God? The answer is, that what the Law could not do, the bringing in of a better hope accomplished.* The Mosaic sacrifices were provisional, substitutionary, and representative. They pointed to the sacrifice of Christ, which in its *retrospective* influence was to redeem those from death, who when living had not only been circumcised, but had walked also in the steps of *that faith* of their father Abraham, which he had being yet uncircumcised. For the promise that he should be THE HEIR OF THE WORLD was not to Abraham, nor to his Seed,† through the law, but through the righteousness of faith.‡ One object of Christ's death is plainly declared to have been, “for the transgressions under the first testament;” or as elsewhere expressed, “to redeem them who were under the law.”§ “By his stripes,” says Isaiah, “we are healed. Jehovah hath laid upon him the iniquities of us all. For the transgression of his people was he stricken.” The “we,” the “us,” and the “people” in these texts, are the ancient worthies before and under the Law, as well as those who have believed the gospel, and after his second appearing shall offer “sin offerings, and meat offerings, and burnt offerings, and peace offerings for reconciliation” under the New Covenant consecrated by his most precious blood.

Under the first or Mosaic Covenant, the priests were said to “make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel;”¶ so under the second, or New Covenant of the kingdom, Ezekiel speaks of “one lamb to make reconciliation for them.”¶ But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain. Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation, memorial or commemorative. The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by High Priests, whose functions before God were superseded by a High Priest of the tribe of

* Ps. xxx. 9.
† Gal. iii. 21.

† Rom. vi. 23.
§ Rom. viii. 3.

* Heb. vii. 19. † Gal. iii. 29.
† Rom. iv. 12, 13. † Heb. ix. 15; Gal. iv. 5.
‡ 2 Chron. xxix. 24. † Ezek. xlv. 15.

Judah after another order than that of Aaron, then in the presence of Jehovah himself. The Ezekiel reconciliation, however, will perfect the conscience, because Christ has died and lives forevermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon his throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before.

THE PRIESTHOOD OF THE KINGDOM UNDER
THE NEW COVENANT.

We demur to our beloved sister's declaration, that "Paul distinctly states that the Levitical service was "imposed until the time of reformation," thereby intimating its discontinuance then." The sectarian idea of "the time of reformation" in this text is, until John, and Jesus proclaimed repentance, after which there would be no temple service performed by Levites that God would accept. But this is contrary to the sure word of prophecy, which testifies that "the Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."* And again the prophet records Jehovah's declaration, that "David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests, the Levites, want a man before him to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; (then and not before) may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests my ministers." From this it is manifest, that the perpetuity of David's throne, and the perpetuity of the Levitical ministrations, are parallel. Some say that David's throne is now occupied in heaven; will these same visionaries affirm that the Levites are offering sacrifices there, for the testimony says, "they shall do sacrifice continually?" The truth is that this testimony has regard to the time when the kingdom shall be restored again to Israel. At the time the

prophecy was delivered there were unbelievers who, like the Millerites of our day, declared that the Lord had cast off the house of Israel and the house of Judah. Therefore said Jehovah to the prophet, "Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. But, if my covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth: then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."* It is from the time of this return, then, that the perpetuity begins in relation to David's son, and the Levites. Both houses of Israel are still in captivity; therefore the return is yet future. When that return is accomplished, then henceforth even to "the end" appointed, shall these gracious promises obtain as notable realities in the land of Israel.

It is therefore a principle of the kingdom of God that the Levites shall be priests in that kingdom under the New Covenant, or constitution, as well as under the Old. As it is written, "Thus saith the Lord, They shall be ministers in my temple, having charge of the gates of the house, and ministering to the house; they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. They shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein." The reason given why they shall not do the office of a priest before God, but shall act as menials in the service, and in relation only to the people, is because under the Mosaic Covenant "they ministered to the people before their idols, and caused the house of Israel to fall into iniquity."† This is the ground of their future degradation from their former rank, to that of the lowest class of the priesthood under the New Covenant.

The next class of priests above them is to consist of the Levites, the sons of Zadoc ‡ These will have no immedi-

*Mat. iii. 3, 4.

*Jer. xxxiii. 17-26. †Ezek. xlv. 9-14.
‡Verse 15.

ate communication with the people in performing the service, but will officiate intermediately between the people's priests and "the Prince," who is then High Priest, and Jehovah's anointed for ever. It is probable that "the sons of Zadok," are the sons of the Just One, Zadok signifying *just* or *justified*. Zadok, who was contemporary with David and Solomon, is their representative father in the priesthood, as David is their representative father in the royalty, and Abraham their representative father in the faith. Hence in the priesthood, the saints are "the sons of Zadok," in the royalty, "the sons of the Prince,"* and in the faith, "the seed or sons of Abraham." Eli and his sons were rejected as representative sacerdotal men, because the sons were wicked, and Eli honored them above Jehovah. Therefore Jehovah said to him, "I will raise me up a faithful priest, who shall do according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine ANOINTED for ever."† He must therefore become immortal. Now under the Mosaic Covenant this "faithful priest" was Zadok, who walked before David and Solomon. When Absalom and Israel rebelled against the Lord's anointed, Zadok and Abiathar remained faithful with Jehovah and his king. But when David was about to die, Abiathar, who was descended from Eli, conspired to make Adonijah king instead of Solomon; while Zadok continued faithful to David. Solomon, however, being established on the throne "he thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." He told him he was worthy of death, but he would spare his life for his father's sake, because he suffered with him in Absalom's rebellion: he therefore exiled him to Anathoth, and promoted Zadok to the high-priesthood in his room.‡ Now these were representative events. Jehovah will raise up the faithful of the house of Levi, even Zadok and his sons, and they shall walk before his Anointed for ever—even before the "greater than Solomon" when, in "the city of the Great King," he sits and rules upon his throne as a priest, bearing the glory,§ as Prince of Israel for ever. This superior class of Levites "shall come near to me," saith the Lord, "to minister unto me, and they shall stand before me

to offer unto me the fat and the blood: they shall enter into my holy place, and they shall come near to my table, to minister unto me, and they shall keep my charge." From the seventeenth verse to the end of this chapter are the ordinances for the lowest class of Levitical priests.

AMENDMENT OF THE OLD COVENANT OF THE KINGDOM.

Here then is a change in the Levitical arrangements, and not an abolition of them. The "service" will be amended, not abolished. In the service under the Mosaic Covenant there were "divers washings;" but in the service under the New Covenant of the kingdom "washings" are omitted; for in the Ezekiel Temple there is no Laver, or brazen sea provided. But sacrifices remain; for eight tables are appointed to be set up in the entry of the north gate on which the lowest class of the priests are to slay them for the people. Paul therefore did not mean that the Levitical service was absolutely and finally discontinued—that it should be revived no more; but that it should be amended to adapt it to the new circumstances created by the sacrifice and high priesthood of Jesus, which was to supersede the priesthood of Aaron.

If we be asked the reason for the conclusion that Paul meant amendment, and not final discontinuance of the Levitical service, we reply, that it is found in the phrase "until the time of reformation" used by him. His words are *mechri kairou diorthoseos*. The Levitical service continued unchanged for forty years after the proclamation of "reformation" by Jesus; so that the *kairos* or definite time for discontinuance was not at his preaching, or even the rending of the temple veil. The Mosaic service was not "imposed until the time of *metanoia*," which is the word signifying the "reformation" preached. *Metanoete* "repent ye," said Jesus. No; it was "imposed until the time of *diorthosis*," which is not "repentance," but *emendation*, *amendment*; from *diorthoo* to correct, or make right. The subject of the *diorthosis* is the Mosaic Covenant, not the disposition of men. The Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character. The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out of Judah sons for Zadok, and the Prince. "Behold I and the children whom God has given me are for

* Ezek. xlvi. 16. † 1 Sam. ii 29, 35.

‡ 1 Kings i. 7, 39; ii. 22, 26, 27, 35.

§ Zech. vi. 12, 13.

signs and wonders in Israel.* These children being separated to Jesus from the tribe of Levi and the nation for the purposes to be accomplished through them at "the restitution of all things," nothing remained for that epoch, but to give the Mosaic constitution a thorough shaking. This is called *shaking the heaven*, and was the fulfilment of the prophecy by Haggai reproduced by Paul in his epistle to the Hebrews. † "Yet once, it is a little while, saith the Lord of hosts, and I will shake the heavens and the earth." The "little while" was 587 years from the delivery of the prediction; and about ten years from the date of the epistle. It was the last time the nation of Israel and the constitution of their kingdom were to be shaken. Their commonwealth was to be shaken that "the things made," or constituted, by the Mosaic Covenant, which were incompatible with the rights of the Lord Jesus founded upon "the word of the oath," ‡ might be "removed;" and that "those things which" were in harmony with that word, and which "cannot be shaken might remain." This then was the first stage of the "emendation," or as the Gentiles would say, of "the amendment of the constitution."

The next work in the carrying out the purpose of emendation is thus expressed in Haggai—"I will shake the sea and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." When this was spoken the temple was in ruins, the foundation only being laid. The people then returned from Babylon said, "The time has not come that the Lord's house should be built;" ¶ that is, the 70 years that it was to lie waste from the time of its destruction are not yet accomplished, 66 years only having elapsed. But Haggai was sent to them to stir them up to the work, and in four years after, even in the sixth year of the reign of Darius, it was finished. ¶ When therefore Haggai said, "this house shall be filled with glory" he did not refer to the temple which Jesus frequented, but to the temple to stand upon the same site which is described by Ezekiel, into which "the glory of the God of Israel," even the Son of Man in the glory of the Father, "shall come from the way of the east," and cause the neighbouring earth itself to shine.** This is the only interpretation the prophecy

will admit of; for when Jesus came, he was neither "the desire of all nations," notwithstanding the fanciful gloss upon Virgil's Pollio, nor was he in glory. The glory of the God of Israel left the temple when the Chaldees were about to destroy it; and it will not return until Jesus shall sit upon his throne and bear the glory in the era of "the regeneration."

The shaking of the heavens and the earth, as we have said, refers to "the end of all things"*** constituted by the Old Covenant; but the shaking of the sea and dry land, to the kingdoms of the Gentiles, and is thus explained: "I will overthrow the Throne of Kingdoms, and I will destroy the strength of the kingdoms of the heathen, &c. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Sheathiel, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts." † This period of overthrow is "the time of trouble such as there never was since there was a nation to that same time," when Michael shall stand up, the Great Prince who standeth for the Israelites, and who at that time shall be delivered, even all that shall be found written among the living in Jerusalem. ‡ This is the era of the resurrection of "the heirs" of "the kingdom which cannot be moved." Michael (*Mi* who *cha* like, *el* God) the great power of God, even Jesus the great Prince of Israel, appears at this crisis "to subdue all things to himself," and to complete the work of emendation. He smites the image of Nebuchadnezzar upon its feet, § and grinds its fragments to powder. ¶ He brings the king of the north, who is Head over an extensive region, (*rosh al eretz rabbah*) to his end. ¶ He causes Gog to fall upon the mountains of Israel; and expels the Gentiles out of his land,** that they may tread his holy city under foot no more. Having made the nations lick the dust like a serpent, †† and bound their power as with a mighty chain, †† he proceeds in the building again of the tabernacle of David, and in the setting up of its ruins—that is, in the restoring again of the kingdom of God to Israel, or in "the restitution of all things" belonging to the Mosaic law, compatible with his exercise of the functions of High Priest in Israel. When this work is accomplished the *diorthosis* or emendation will be complete.

*Isai. viii. 18; Heb. ii. 13. †Hag. ii. 6.

†Heb. xii. 26, 27. §Heb. vii. 21, 28.

‡Hag. i. 2, 4, 9. ¶Ezra. vi. 15.

**Ezek. xliii. 1.

*1 Pet. iv. 7. †Hag. ii. 22.

‡Dan. xii. 1; Isai. iv. 3. §Dan. ii. 34.

¶Mat. xxi. 44. ¶Dan. xi. 45; Ps. cx. 6.

**Ezek. xxxix. 4. ††Ps. x. 16.

††Mic. vii. 16, 17. ††Rev. xx. 1-3.

If the Mosaic Covenant of the kingdom had been found faultless, then should no place have been sought for the second.* The priesthood of the Mosaic was *changeable*, passing from father to son. This was deemed by the Lord a very important defect, which must therefore be amended. He determined therefore that the priesthood should be changed—that it should no longer “be left to other people;” but should be unchangeable in the hands of Messiah and the saints, or Zadok and his sons. But this purpose could not be carried into effect so long as the Mosaic constitution of the kingdom continued in force; for this restricted the priesthood to the tribe of Levi, and made no provision for a priest of the tribe of Judah. Now Jehovah purposed that the High Priesthood of the nation should be changed from the tribe of Levi and the family of Aaron, to the tribe of Judah and the family of David. Hence this change of the priesthood being determined, there was decreed of necessity a change also of the law.† As Christ’s priesthood was not authorized by the Mosaic Covenant, something was necessary on which to found it. This necessity was provided for in the Word of the Oath which runs thus—“I have sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedec.” This oath was uttered by Jehovah upwards of 500 years after the Law was given from Sinai; and constitutes the right of David’s son to the priesthood of the kingdom; as the oath sworn to David also entitles his son to its throne for ever. The grand peculiarity, then, of the New Constitution of the kingdom over the Old is, *the union of the High-priesthood and kingly office in one person, of the tribe of Judah and family of David unchangeably, or for ever.* Under the Mosaic, the priesthood and royalty of the kingdom were separate, and restricted to two distinct families and tribes—the priesthood, to Levi and Aaron; the royalty, to Judah and David. But this will be amended, and the Lord Jesus, in whose veins once flowed the blood of Levi, Aaron,‡ Judah and David, will unite in himself the kingly and priestly offices, when he sits and rules upon his throne and bears the glory.

Well, Jesus of Nazareth was manifested to Israel as son of God at his baptism. It was clearly proved that he was the Christ, and therefore entitled to the things defined in the word of the oaths to himself and his father David. But “he was made under the law,”* to which he yielded a perfect obedience in all things. He never entered the Court of the Priests, nor the Holy Place; nor attempted to do service at the altar. Being of the tribe of Judah, the Law forbid him to advance beyond the Court of the Israelites, or to minister in holy things. So long as the Mosaic law continued in practical operation, and he inhabited the land, he must have remained among the people. Had Israel continued in their country under the law to this day, and Jesus had remained with them until now, and they had been willing to acknowledge him, and submit to his government, he would not have ascended the throne until the constitution was dedicated and amended: “for,” says Paul, in view of this condition of affairs, “If he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law.”† The emendation of the covenant must have been preceded by its dedication. This could only be accomplished by the death of the mediatorial testator; for no testament or covenant is of force while the testator liveth.‡ Jehovah is the testator, but being incapable of death, his will, or covenant, was ordained in the hand of a mediator, who became Jehovah’s substitutionary testator. As Jesus, the Heir of God, was to inherit under the New, or amended, Covenant having root in the promises, his death was necessitated; for the covenant in which his rights were vested was of no force till he died and rose again. His death was therefore the dedication of the covenant in his blood; as he himself said, “This cup is the New Covenant in my blood which is shed for many for the remission of sins”§—and to show the connexion between the covenant and the kingdom, said, “I will not drink of the fruit of the vine until the kingdom of God shall come.” But when he came to life again after this dedication, he could not even then inherit the kingdom. The Mosaic Covenant must have been changed; an emendation, however, to which the party in power would by no means consent, as the amendment would have put them all out of the government. Pilate, and Herod, Caiaphas and the Council

*Heb. viii. 7.

†Heb. vii. 12.

‡Luke i. 5, 36. Elizabeth and Mary were cousins; and Elizabeth a daughter of Aaron; their mothers were sisters. Hence Mary’s blood was Aaromic from her mother, and Davidic from her father Meli. Jesus therefore partook of both maternally.

*Gal. iv. 4. †Heb. viii. 4. ‡Heb. ix. 16, 17.

§Mat. xxvi. 28; Luke xxii. 20.

must have surrendered their offices into the hands of Jesus, who would have promoted in their place his own disciples and friends. But they would not hear of such a thing; therefore it remained only for Jesus to absent himself, and to abolish the kingdom until the time appointed in the wisdom of the Father for its restitution to Israel under a better, more permanent, and perfect order of things.

**JEWS AND GENTILES IN RELATION TO THE
NEW COVENANT AND THE BLOOD
THEREOF.**

We come now to the consideration of the difficulty seemingly involved in Paul's doctrine when regarded in the light of Ezekiel's testimony. Jesus is now the High Priest of God, and the only one that exists, or will ever exist in relation to man. He has had no rival since the Mosaic Covenant "vanished away." He is God's high priest for those, both Jews and Gentiles, who have been reconciled to God through his name—that is, who believe God's promises concerning the kingdom, and the things concerning Jesus, and have been united to his name by baptism. This is equivalent to saying, who have been reconciled through the belief and obedience of the gospel of the kingdom—through the obedience of faith. Of the things concerning Jesus are the things pertaining to his divine sonship, his spotless and unblemished character, his sacrificial death and resurrection, &c., constituting him God's Lamb, holy and without blemish, having neither spot, nor wrinkle, or any such thing, of his own free will once offered to bear the sins of *many*. Thus he was at once the sacrifice and the priest; for "he offered up himself; as he said, "I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it up 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 up again. This commandment have I received of my Father."* Being thus the Lamb slain, he resumed his life, and entered into the presence of God before whom he stands as the blood-sprinkled Ark of the Covenant, † in whom is deposited the Law hereafter to go forth from Zion, and the life of his sheep, ‡ whose sins he bears away; § and thus they are sanctified by the dedicated covenant through the once offering of his body; so that "by one offering he hath

perfected forever them that are sanctified."**

Now these sanctified ones are a purified people, whose "hearts," or minds and dispositions, have been "purified by faith" †—faith in the promises of God, and in "the blood of sprinkling which speaks better things than the blood of Abel." The blood of Jesus is the blood of sprinkling which gushed forth from his side as "an offering" or purification "for sin." The poor in spirit and the meek, the honest and good hearts, that by faith appreciate the virtue of this sprinkled blood, and have become the subjects of repentance and remission in his name, are said to be "sprinkled from an evil conscience," and to have "washed the body with pure water." ‡ They are "the children of the promise," or covenant; because in becoming Christ's they have believed the promises, and been purified by "the blood of the covenant." As yet they walk by faith in the things believed, and not by sight. Faith, which is "the substance of things hoped for, and the evidence of things unseen," is the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding, and personally in the presence of, the very things themselves. Hence, it is said to such, "Ye are come unto Mount Zion, and unto the City of the living God, to Jerusalem the heavenly, and to myriads of angels, to a general convocation even to an assembly of first-borns enrolled for the heavens (*en ouranois*) and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling which speaks better things than that of Abel" §—*ye are come by faith to these things, which at present ye do dimly contemplate; but which ye shall see no longer as through a glass darkly, but face to face in the presence of the Lord.*

Now these, whose hearts are sprinkled and their bodies washed, are the only people on the earth since the entrance of Jesus into the presence of God, for whom he officiates as "High Priest over the House of God." ¶ They are "God's temple," "the true tabernacle which the Lord pitched, and not man." ¶ For forty years this temple coexisted with that in Jerusalem; but since the destruction of the latter it is the only temple of God upon the earth, where gifts and offerings,

* Heb. vi. 27: John x. 15, 17, 18.

† Rev. xi. 19. † Col. iii. 3.

‡ Heb. ix. 28.

** Heb. x. 10, 14.

† Acts xv. 9.

‡ Heb. x. 22.

§ Heb. xii. 22.

¶ Heb. x. 21; iii. 6.

¶ Heb. viii. 2.

called "spiritual sacrifices,"* are offered acceptably to his name. They become acceptable in being presented through Jesus Christ. They who do the worship (and they are all the faithful) enter into this holy place, or heavenly, which as a whole they constitute, with the sprinkled blood of the covenant upon their hearts. Purified once through faith in the blood sprinkled covenant of promise, hereafter to become the law of the kingdom, there is in their case no more sacrifice for sin; "for by one offering he hath perfected for ever them that are sanctified." Yet, though thus sanctified, they continue to offer spiritual sacrifices. All this is worshipping the Father in spirit and in truth; which is the only service acceptable to him while his kingdom is in ruins, and prostrate at the feet of the Gentiles.

But this worship in spirit and in truth, expressed in confession of the hope,† &c. praise, and prayer; in baptism; and in eating and drinking of the symbols on the table of the Lord, is the unburdensome privilege of those only who through faith in the Covenant and its blood have become "heirs of the kingdom." When this is set up in Palestine, the service is changed in form, but not in principle; and from social becomes national. In the national service, the higher priesthood, which consists of Jesus and the "children God has given him," all immortal by resurrection or transformation, though they offer the fat and the blood, it is for the people and not for themselves. They need no more sacrifice for sin; but being "priests unto God,"‡ there needs must be something for them to offer on account of the worshippers for whom they officiate. The New Covenant, which we now accept as a matter of faith and hope, has not yet been made with the House of Judah and Israel. If it had, they would now be a united nation in Palestine. It will be made with them when they are grafted into their own olive and not before. At the engrafting, there will be a great national celebration, called "*a delivering of the Covenant*"§—*be-nasoreth ha-b'rith*—A delivering of the New Covenant from Zion.|| with a glorious, but not such a terrible, display of power as when the Covenant was delivered from Sinai. The nation, or Twelve Tribes, having been brought at length to acknowledge Jesus as High Priest and king, are re-

ceived into favor; and being under the New Covenant, as in former years they were under the Old, Jehovah becomes merciful to their unrighteousness, and proclaims everlasting oblivion of all their past individual and national offences by virtue of the royal blood of the Covenant, the preciousness of which they then perceive and appreciate. This amnesty, however, benefits that generation only to which the Covenant is delivered and by which it is accepted. It affects not the generations of Israel's rebellious dead; they are the "cut off from the people."

Now, the question remains, when thus reconciled to God through the blood of his Son, is the nation to have a religious service or worship; and if they are, what is to be *its principle*, and what *its form*? No one who understands the Bible would affirm, that the Twelve Tribes of Israel were to live in their own land under the New Covenant for 1000 years without any national religious worship. To affirm this would be to say in effect, that God had prepared a Royal Priesthood for his kingdom, but had provided no service for them to perform. This is inadmissible for a moment. There will be a service under the New Covenant as there was under the Old. Its principle will be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus. Hence, the "reconciliation" will be a *memorial reconciliation made perfect by the blood of the Covenant which institutes it*. The reconciliation of the Old Covenant was typical and imperfect; because the dedication blood, being merely that of bulls and goats could not perfect the conscience in taking away of sins. When the Prince under the New Covenant "prepares for himself, and for all the people of the land a bullock for a sin-offering,"* it is memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present.

Such is the principle of the amended "service which pertains to the Israelites."† The form thereof is detailed in Ezekiel more at large than we can present it here. It is a service not of spiritual sacrifices, but of bloody sacrifices of spiritual significance. The lower order of the priesthood, mortal Levites, slay them for the people, and pass the fat and blood from the tables at the north gate to the Altar,

*1 Pet. ii. 5, 9. †Heb. x. 23. *Homologia tes elpidos*, confession of the hope, and not "profession of our faith, as in the king's version. Rom. x. 9, 10. ‡Rev. v. 10. §Ezek. xx. 37. ||Mic. iv. 2.

*Ezek. xlv. 22.

†Rom. ix. 4.

where they are burned and sprinkled by the higher or immortal priests, "the seed of Zadok," before the Lord. The past sins of the nation having been amnestied at the delivering of the Covenant, there is thenceforth no more remembrance of sins once a year. The old Mosaic annual atonement on the tenth day of the seventh month, at which the tribes were to "afflict their souls," is not revived under the New Covenant. It will form no part of the service then. It was one of those things made, or appointed, that was removed when the Lord shook the Mosaic heaven by the Roman power. There will be no Laver of water between the Temple and the Altar for the seed of Zadok to wash themselves before they enter the temple. These washings and carnal ordinances are also abolished; for those who approach the altar and enter in, are like their Prince, holy and undefiled, being devoid of evil in the flesh.

Much more might be said upon these interesting and important matters, but we must at present refrain. Knowing the ignorance that prevails upon the subject here exhibited, we did not feel at liberty to answer our beloved sister's letter in fewer words. We have endeavored to unfold what has been revealed as the best exhibition of the agreement between the prophets and the apostles. The reader being now, therefore, in possession of the premises, will be able to draw many more conclusions for himself than at present occur, or can be conveniently reported at this time.

EDITOR.

OUR VISIT TO BRITAIN.

(Continued from page 161.)

From Derby we proceeded to Lincoln, an old cathedral town. There is there a small congregation of friends to the truth, who with a disposition to benefit their contemporaries, find Satan too strong for their endeavours. Lincoln is one of the thrones of his kingdom, being the metropolis of the well-endowed See of one of the "Right Reverend Fathers in God" of the State Religion. The cathedral is a large and ancient pile, standing upon an eminence which commands an extensive view of the surrounding country. It is a work of the middle ages, and decorated with scattered emblems which illustrate the grossness and devilishness of the times that witnessed its foundation. Over one of its principal gates is a brutal representation of the Serpent tempting Eve in the garden of Eden; and upon another

part of the building projecting from a parapet is a woman with the devil on her back looking over Lincoln. This must certainly be the presiding deity of the place. The temple is bedevilled and begrimed with sculptures of hideous grimace. The devil-worshippers of the east would certainly feel themselves at home, as in the very abiding place of this world's god, were they transported to the episcopal area of "Old Tom of Lincoln." They never would imagine that they beheld a house of the God of Israel, where his humble and contrite worshippers convened to worship him in spirit and in truth. Such an idea would be unsearchable, for there is nothing connected with the huge revolting structure having the remotest affinity with the truth. It was an old Romish temple of the saints well adapted to the dark superstition of the times. To the antiquarian it is interesting in an archæological point of view; and to the Bishop and his body-guards it is useful and profitable because of the rich endowments which pertain to it; but by the people it is deserted as a place of worship, for there are no utterances there that speak to the intellect or heart of man. Strangers visit it as they visit the old Roman arch and wall, as one of the lions of the place. It is a gloomy sepulchre of the soul; an earthly habitation of the mouldering dead, where also the dead in trespasses and in sins, in tones of heart-freezing monotony, draw forth the untouching diurnal formalism of the "Common Prayer Book" as indispensable to the monopoly and enjoyment of the loaves and fishes.

The clerical influence is strong in Lincoln, because both aristocratic and wealthy; and wherever rank and riches are concentrated in a third rate town the people are servile and timid. The dissenters are not bold in Lincoln; because being of the trading and humbler classes, they fear to offend the clerical power lest their interests should perish. We obtained a tolerable hearing at first in the Council Chamber; but when our teaching was found to be subversive of the state superstition, and of nonconformist divinity, it was found impossible to bring them out. The Unitarian minister was quite captivated for a time with what he heard. He attended nearly all our lectures, and urged us to publish them for the public good. He invited us to his house, where we passed a very agreeable evening with him and his family; and also visited us at the friend's with whom we sojourned. He was quite stirred up to the study of the

prophets, upon whose writings, as far as fulfilled, he delivered a course of lectures when we had departed. After we had concluded our lectures, he arose, and thanked us in a speech addressed to the audience for our labors in Lincoln. The things he had heard took such hold of his mind that he could not sleep. He said he got up one night, and sat examining the propheets for three hours on the things we had been discussing. His lectures on fulfilled prophecy were the result of this. Whether he will come to a full understanding of the truth so as to be moved to the obedience which the faith demands of all who would inherit the kingdom of God, we can only say, we hope he will. "My poverty and not my will consents" is a sentiment which doubtless explains the aberrations of a multitude from the paths of rectitude and life. They would do the truth only their necessities, or their love of popularity, or their supposed worldly interests, prevent. Thousands would embrace the truth if it involved no loss of friends, or worldly advantages; but the idea of suffering the loss of all things, or forsaking all, and following the truth through evil and good report—of taking the spoiling of their goods with joy in hope of *promises* to be fulfilled—the sacrifice is too great, and not to be ventured on even for the recompense of eternal life and glory! Oh, what accursed foolishness is this! For what shall it profit a man if he gain the whole world, and lose his life! Well might Jesus say, "beware of covetousness;" for he who covets the present world, and seeks its wealth and honor for himself and children, is an idolator,* and can as easily inherit the kingdom of God as a camel can pass through a needle's eye. "Little children keep yourselves from idols."

We spent a very pleasant time in this town in a family much attached to Mr. Wallis and devoted to the Bethanian theory. Some of them were quite opposed to our being invited to Lincoln; but when they came to hear for themselves, the tables were completely turned, and they were as unwilling for us to leave. Two were immersed while we sojourned there. We left them increased in knowledge, if not renewed. This is less easy to accomplish than to enlighten. It requires time; for the creation of the human character after the image of the invisible God is neither instantaneous nor miraculous.

While lecturing at Lincoln several members of a Bethanian congregation in

* Eph. v. 5.

+1 John v. 21.

Newark came over to hear us. They appear to have been much gratified at what they heard; and consequently very desirous for us to visit Newark. The whole of the active and influential members were canvassed, and a unanimous wish to hear was the result. They accordingly went to Mr. John Bell, the Manager of the Bank there, and elder of their congregation, to ascertain whether an *official* invitation could not be forwarded to us, "that they might have the pleasure of hearing more particularly concerning the things we testified about the kingdom of God and the name of Jesus Christ." Prior to this visit to Mr. B. they had made arrangements for our "comfortable accommodation." Mr. Bell, however, replied that from the disorderly position we occupied in visiting England without an official recommendation, he could not sanction it; and that as he was one of the committee appointed at Chester to regulate the affairs of "evangelists" from America, he could not throw off his allegiance to said committee in officially introducing us to Newark without their consent. To this it was objected that we were not an "evangelist." He replied that he could not have fellowship with us, and so exhibit ingratitude towards his brethren at Nottingham, and towards Messrs. Campbell and Henshall for their valuable services. He consented, however, that they should have the room in which they ordinarily convened for us to lecture in. Finding they could do no better, they availed themselves of this permission in forwarding to us the following note:

Newark, Aug. 31, 1848.

DEAR BROTHER:

We the undersigned being members of the church of Christ here, beg most gratefully to acknowledge, and to thank you for your generous offer to come and declare unto us "the things concerning the kingdom of God." We are very anxious you should come, but the result of an interview of the subscribed with our respected elder, Mr. Bell, causes us very much regret that the church (that is, Mr. Bell) cannot for certain reasons give you an *official* invitation. We, rather than incur any grievous consequences, must forego the pleasure which we had strongly and anxiously anticipated.

We beg to express our highest approval of the nature of your valuable ser-

vices in the cause of truth. We are yours in the Hope of the Gospel

Very affectionately,

JAMES LUXFORD,
CHARLES TAYLOR,
JOHN HAGE,
DAVID JOHNSON,
EVERETT ALLENBY,
GEORGE DOUBLEDAY.

Things remained thus until our return to Lincoln from Scotland in November. At that time an intimation was forwarded to us that the friends at Newark would be glad to receive us, and that their room would be at our service all the week with the exception of the first day. The way being thus open we made our appearance there, and addressed the people on three or four successive nights. The room was crowded to excess, and Mr. Bell was there. His attentions were polite and friendly, notwithstanding his allegiance to the committee, and gratitude to his allies elsewhere. Having an appointment at Lincoln we left on Saturday morning. But before our departure Mr. Bell surprised us by a visit of adieu. He said he had nothing to do with bringing us there, but he was very glad we had come, and to prove that he meant what he said, begged our acceptance of a trifle towards our expenses, which must be considerable. Next time, said he, you must write to me, and I will make all necessary arrangements for your comfort, and for the accommodation of the public. When, therefore, we proposed to revisit Newark in 1849, we wrote to Mr. Bell as he requested. The following was his reply.

Newark, 28 June, 1849.

BRO. THOMAS:

Dear Sir—Your letter with programme is to hand. I have applied for a more eligible building in which to hold the meetings you propose to convene. I cannot obtain an answer for this post, but may do so to-morrow. At all events our old meeting place will be available for your lectures should we be prevented from obtaining more desirable accommodation; and therefore you must stand engaged for the period named in your programme, and in a day or two when my arrangements are complete, I will write you again. At present the public will expect you to appear on Sunday, July 7.

I am, dear sir,

Very faithfully yours,

JOHN BELL.

Accordingly in two or three days we received the following note.

Newark, 1 July, 1849.

DEAR BROTHER:

I enclose to you a bill which we have struck off announcing the lectures. I shall expect your arrival on Saturday, and have provided for you your old quarters. I do so because I think you will feel more independent, &c. At the same time you will allow me to say that my house will always be open for your reception, and for your retreat; and I hope whilst you are in Newark you will come and take your seat with me at my table whenever you are able.

I shall meet you (D. V.) on your arrival at the station; but should any unforeseen circumstance arise to prevent me, my brother will supply my lack of service.

I would just observe that our Corn Exchange, where you are to lecture, is a beautiful large room, and I trust you will not sustain any inconvenience as that experienced during your last visit to Newark.

I am, dear sir,

Very sincerely and affectionately yours,

JOHN BELL.

P. S.—I intend to strike off a small bill announcing the publication of *Elpis Israel*, which I shall take care to have distributed after each of the week day lectures as the people retire at the doors.

J. B.

These letters show that what Mr. Bell had heard, had produced an entire change in his views concerning us. He had evidently renounced his allegiance to the Chester committee, and ceased to be grateful to Messrs. Campbell and Henshall for their alleged "valuable services." Unfortunately, however, we saw Mr. Bell no more, or we might have strengthened his new born zeal, and have given a different turn to his future course. He failed to meet us at the station on our arrival. He had fallen sick, and was so severely afflicted that his physician recommended that no visitors should be admitted to his room. We accordingly left the town without an interview; and to our great astonishment heard that some time after his recovery, Mr. Bell had abandoned "reformation" in despair, and had cast himself into the fascinating embraces of the Harlot Church of England!

The moment of parting is, perhaps, the first moment that we feel how useful we have been to each other. The natural reserve of the heart is broken and the moved spirit speaks as it feels.

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., August, 1851.

"DOING GOOD."

In Louisa things went off smoothly enough. There was no clique there of the old colonial superstition to nail up the windows and bar the doors of the meeting house as in Hanover. Meeting was held at "Temperance" during three days. The things of the kingdom of God and name of Jesus Christ were laid before the people, who, if the attention they gave to what they heard be a criterion, were much interested in what they listened to. Some of them concluded that if the Bible were true, the things exhibited to them must be the truth; and of course if true, convicted the preachers of the popular gospels of being mere retailers of crude and undigested notions, the fables of old wives, to the utter bewilderment of all who gave heed to them, and to the annihilation of the testimony of God. This is unquestionable. For, if what we demonstrate from the prophets and apostles be the truth (and where is the man here or beyond the sea can convict it of error) the theories of all sects without distinction must be fabulous. This is the ground we stand upon; this is the impregnable position we occupy: it may be assailed, but it cannot be carried by assault. If we are right, then all else are wrong. There is no middle, no neutral ground between us and those who differ from us. If the things they preach for gospel be indeed "the gospel of the kingdom of God," we are altogether out of the way—we are blind darkeners of counsel by words without knowledge. If one understand the things we teach, how can he rationally confess that we advocate the truth, and fraternize with those who believe and teach the opposite? This is at once to declare that truth is error, and error, truth. That is, with his tongue he confesses we are right, but in his deeds declares his conviction that we are wrong. This is the faith of Demas, who believed with the apostles and walked with their enemies, having a heartfelt devotion to the present world, and a disrelish for the reproach which is inseparable from a valiant profession and defence of the truth. Such amiable fainthearts are neither wise nor prudent before God; and whenever the wounds of the enemy are found upon them they are invariably in their backs, for

which there is no defence in "the whole armour of God;" for "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*" Such timid "lovers of the truth," who would follow Jesus, if he would only let them first go bid them farewell who are at home, adjudge themselves to be unworthy of eternal life.† When, therefore, they go over to the enemy, they go, like the money-loving soul merchant who sold his Lord for thirty pieces of silver, to "their own place" where kindred spirits dwell. Thus the circumstances which grow out of the truth and its relations to men and things, make manifest those who are on the Lord's side, and who against him.

"How many converts," said one, "were there made at Temperance?" The respondent answered that he did not know of any. "What!" exclaimed the astonished Bethanist, "a three days meeting and three speakers there, and not one immersed, who ever heard of such a thing?" "I believe I have read of a more remarkable case than that somewhere in the scripture," said a stander-by. "Ah! I should like to know it," said the doctor. "Well, did'nt Noah preach a hundred and twenty years, and not make a convert in all that time?" "True, true, he certainly did; I never thought of that." This incident well illustrates the notion prevalent among sectaries, who imagine that "no good" is done unless men, women, or children are dipped in water, or brought to join the church," as the result of "a big meeting!" Such a consequence of preaching is styled "the progress of the gospel," which is supposed to have made astonishing advance if a few tens, under the excitement of the hour, can be persuaded that they have "got religion," or religion has got them, which is probably the same thing in the vocabulary of Ashdod! These fervid specimens of "piety" labor to subdue the moral wilderness upon a principle of instantaneity, that is, of hewing down the trees, grubbing up the land, burning the logs, sowing, reaping, and harvesting all at once. A farmer who would piously or seriously expect to accomplish this would be esteemed a fool; yet such is the expectation of those who affect to judge of the good we do by the results that immediately follow. They exercise their reason so little upon spiritual things that they do not discern that there must be in the cultivation and improvement of the human mind as well as in that of the soil, "a time for all things;" a time to plough, a time to sow, a time to

* Luke ix. 62.

† Acts xiii. 46.

grow, and a time to reap what is sown. Society must be prepared for the casting in among them of the incorruptible seed* or word of the kingdom. † It is the nature of this seed to vegetate to perfection only in honest and good hearts; and even when it falls into these, it must have time to grow *that the increase may be of God* ‡ A congregation of a thousand may not contain an honest and good heart in all the multitude; yet it may contain many way side, stony, and thorny-hearted hearers. You might sow the word of the kingdom among such as these forever, and no good could by possibility result: but sow tares, and, the soil being well adapted to their growth, they would in a night spring up luxuriantly. The production of such a crop would be styled "doing good," the progress of the gospel and so forth, by the tare-sowers themselves; while they could only be regarded as the work of an enemy by those who understand the truth. This is the difference between our doings and the deeds of our opponents. We sow the word of the kingdom in declaring the testimony of God, § and reasoning with the people concerning it. || Having done this, we exhort them to search the prophets and apostles to see if the things presented be not as we have declared them. If we can get them to do this in earnest, we have no anxiety for the result. The increase will come, in some cases sooner, in others, later; and when it comes it will be God's increase, and not ours. The process, we grant, is slow and undazzling; but it is sure, and the fruit is worth gathering when matured. Conviction does not usually blaze upon the human mind like a flash of lightning; it steals upon us, as it were, like a thief in the night. By keeping the mind upon the truth, it is at length taken captive by it. You cannot take man's intellect and heart by storm. It is hardened by the tempest, but is melted by the genial influences of the truth. We teach the doctrine of baptism indeed, but we urge no man to be baptized, knowing assuredly, that when one comes to understand the word of the kingdom, and that word has acquired the ascendancy, and exerts a proper influence over him, he will demand to be baptized, that he may be united to the name of Jesus, through which name alone he expects to receive † repentance, remission of sins, and a title to eternal life.** A man who needs

going into the water, as "evangelists" and "pastors" work upon them, is not fit for baptism, any more than a daughter of Eve is fit to be wedded to a man who has to be dragged to the altar of Hymen to pronounce the words "I will." Were she left to her own purpose she would never meet him there, and therefore ought not. If a man have faith, he will cast away his crutch and walk, leaping and praising God; and according to his faith, so will it be to him hereafter, when he shall receive the sentence of Christ. If he have believed and obeyed the gospel of the kingdom, and walked worthy of it, he will possess the kingdom with everlasting life; but if he have received some other "gospel" which is not of God, he will get nothing; for what a man sows that he will assuredly reap in due season. If we believe in an unpromised nonentity, we shall reap nonentity; but if we believe what God has promised, and conform to the conditions he has proposed, we shall obtain the things believed. This is "sowing to the Spirit" of whom we shall reap everlasting life.*

But sectarian theologians do not operate upon these principles. Their work is to enlarge the borders of their several "Zions," upon the supposition that they are "saving souls." With them "to do good" is to prosper in this labor. If it be a Zion in the midst of the water, the great effort is to get men, women, and children into the water that they may enter the kingdom, that is, the church! In listening to such "laborers in the vineyard" you would suppose that there was nothing in the gospel but water; while another set of "laborers" would leave you to conjecture whether water had any thing to do with the gospel at all! That men are sinners, and will be damned in hell fire and brim stone at death, if they don't repent and believe the traditions they teach, is the burden of their proclamation. They emblazon the damnation with "tongues set on fire of hell," and with their death bed tales, and dreams of torment, scare the weak and timid of both sexes and of all ages into "the horrors," from which they are taught there is no escape except through the instrumentality of their prescription. And what is the remedy? Prayer for the Holy Ghost, that they may be baptized with it and with fire, so that by its influence they may get religion, or be converted! And how do they know that they have "got religion" in answer to this prayer? By feeling or "experiencing a hope" that their

*1 Pet. i. 23, 25. †Matt. xiii. 19; James i. 18; ii. 5. ‡1 Cor. iii. 6, 7. §1 Cor. ii. 1.

||Acts xvii. 2; xviii. 4. ¶Acts v. 31; x. 43; xi. 18. **John xx. 31.

*Gal. vi. 8.

sins are forgiven them! Animal excitement having subsided the tranquility that ensues is construed into conversion, and thus the subject deceives himself and is deceived. But all the clerics do not agree in the prescription. The dissidents tell their patients that prayer is unnecessary in the case; and that all they have to do is to believe that Jesus is the Son and Christ of God, and be baptized for the remission of their sins. This throws cold water upon "the horrors," and does away with the uncertainty of an answer to prayer. It also converts the patient into a combatant, and the "high-minded," "intelligent," "nature's nobleman" is immersed off-hand to show his contempt for the revival excesses of his contemporaries! This is the general scope of religionism in this country, and constitutes "the good" so much trumpeted throughout the land. Yes, you hear of the multitudes that are dipped in water, but you hear nothing of the apostates, whose name is legion, who run for a few weeks or months, and then return to their own place two-fold more the sons of capture and destruction than before. The country abounds in such religionists as these whose immersions were published to the world as conquests of the gospel, aye of the ancient gospel; as moss gathered around the stone that began to strike the image on the feet on Pentecost, and which still rolling on wards conquering and to conquer, is heaping Ossa on Pelion, and will soon become a great mountain and fill the whole earth! Nonsense. If the Stone never become the Mountain until it have attained that magnitude by the ministration of gossellers who are the producers of such fruits as we have indicated, that glorious promise will never become a fact, and God's truth will be impeached. The "good" these men plume themselves in doing is downright evil. Instead of moving heaven and earth to get men into the water, and then leaving them to themselves, their great aim ought to be to enlighten them in the testimony of God, which would then do all the rest. But this is a work impracticable for them. Being ignorant of the truth, and too wise in their own conceits to learn, they follow after their own ways, and glorify their own thoughts which are only evil and that continually.

The meeting at Temperance was very numerously attended on Lord's day, the house being too small to hold the people. There were two addresses with an interval for refreshment between each. None were dipped in water, but an impression

was left on the minds of several, some of whom had been immersed and others not, in regard to the gospel of the kingdom, which is extremely probable will ripen into that obedience of the truth which can be yielded only by them who understand and believe it. The baptism of such will be doing good; but until such "disciples" can be prepared, all baptisms are to be deprecated as doing more harm than good.

THE GOSPEL OF THE KINGDOM HEARD WITH LIVELY INTEREST AND RESPECT.

Our absence during three weeks nearly on the affairs of the Kingdom will account for the later appearance of the last Herald than usual. We had the pleasure, in company with brethren Anderson and Magruder, of "reasoning out of the scriptures"* with a large assembly of the people at Acquinton, King William county, Va. Meetings were held at this colonial temple during three days. The word of the kingdom was sown in earnestness and hope. The attention of the hearers was commanded by the weight and authority of the truths discussed; indeed, men and women whose minds cannot be rivetted by the testimonies of God concerning the approaching conflict of nations, the destruction of the governments of the world, the resurrection of the saints to glory, honor, incorruptible life, and dominion, the restoration of the kingdom again to Israel, and the reign of the Lord Jesus and his brethren on the thrones of the house of David, over the Twelve Tribes and the subject nations for a thousand years—such persons, we say, are only fit for the holiday slaves of mammon, and to perish with the unreasoning beasts they drive. We were gratified at the attention given. As it is at present, we could expect no more. The proclamation we make is too startling, too entirely subversive of the popular religions, too completely at variance with the creed and college divinity which veils, deludes, and darkens the public mind, to do more at present than to stagger and amaze. The people are not yet sufficiently familiar with the testimony, calmly, teachably, and unbiassedly to weigh and examine its claims upon their self-immolation to its authority. This will come hereafter to some extent, especially when they see those who profess to believe it submit themselves heartily to the obedience it requires. This is the period of transition—a time of passing out of darkness into light, and from the power of the adver-

*Acts xvii. 2.

sary to God. A knowledge of the truth can only begin and complete the work; for by knowledge the intellectual and moral nature, or "soul and spirit," the heart of man, is alone renewed after the divine image of Him that created him.* The truth contained in the promises, fulfilled and unfulfilled, is *the formative power* which begets, develops, and makes manifest "*the New Creature.*"† All we can do is to exhibit it, prove it, make it plain; the testimony which sustains it must do the rest. This was our course at Acquinton; the rest we leave to God.

From this neighbourhood we journeyed to the lower end of King and Queen. There has been residing there for several years past a self-excised member of the Methodist church. From some cause or other he took it into his head to read the bible for himself. The effect of this unusual determination soon became manifest. He found that the system of doctrine, called Methodism, which he had all along supposed was the very truth itself, was nowhere to be found in the scriptures. The result was that he began to give utterance to what he believed; and to proclaim that his brethren, and indeed the religious world at large, were altogether gone out of the way; and that their faiths were not the gospel of salvation. Conversing one day with a friend upon these matters, he learned from him that he was not alone in his views. He lent him a number of the Herald, where to his surprise and gratification he found them advocated at large. He became a subscriber to the paper, and by its assistance was enabled more effectively to agitate for the truth. This he has done with considerable success, proving that if there be but one man in a neighbourhood who believes, he can, if in earnest, excite considerable attention to the truth.

There is a colonial temple about three miles below Little Plymouth called the Old Church. By some accident its interior was destroyed by fire, either before or after (we are uncertain which) it fell into the hands of the Methodists, for though it was "possessed" by Uncle Sam for the benefit of all his nephews, a few of the cousins have managed to monopolize it, very much to the displeasure of their Baptist relations, who claimed an equal right to it; but not being able to establish it, owing to some quibble of the law, they erected Mount Olivet for themselves hard by. A subscription was taken up for the repair of the house by the Methodists. Our friend agreed to subscribe twenty-five

dollars to be paid in work upon the building on condition that we might speak there whenever we visited the county. He also stipulated, that if they should refuse the house they were to pay him twenty-five dollars for the work done; and at all events to allow us the use of it for the appointments of one visit certain. These terms were agreed to; and by virtue of them, we were invited to hold meeting there the first convenient opportunity; which happened on Wednesday and Thursday the 16th and 17th of July.

After a hot drive of twenty miles we arrived at the Old Church between 11 and 12 o'clock. We were agreeably disappointed in finding quite a large gathering of the people awaiting our arrival. This was the result of the agitation which had preceded us. We soon found that Immortality and Baptism were the questions which stirred up the people; for we were requested by some of the members of the Methodist body, through our friend, to address them on "the Immortality of the Soul;" while certain of the Baptists also wished us to say something about baptism. We endeavoured to oblige both parties. On the first day, we discoursed on *Life and Incorruptibility brought to light by Jesus Christ in the gospel of the kingdom.* We stated the theory concocted by the heathen before Christ came, and adopted by the New Platonists, who sprung up in the apostolic churches from the tares which the enemy had scattered among them. We endeavored to exhibit this as it is taught in the papal and protestant theologies, impartially and without extenuation. We then showed what the Bible taught upon the subject, that by the contrast the truth might shine forth more conspicuously. The things discussed held the people in profound attention upwards of two hours. In dismissing the audience, Mr. Magruder made some concluding remarks, which were followed by a question from a class-leader, who wished to know, if his soul and body would lie in the grave when he was dead? He put other questions as difficulties in the way of our positions, founded upon the hackneyed texts usually quoted by the Platonists of the age in support of their mythology, such as "kill the body, but cannot kill the soul," the rich man and Lazarus, "absent from the body, present with the Lord," the thief upon the cross, &c. Mr. Magruder replied to some of the questions, and we also to one or two; although he demurred to us as being able to prove any thing we pleased! As our friend the leader seemed to be in the spirit

*Col. iii. 10. †Gal. vi. 15; 2 Cor. v. 17.

of interminable inquiry, we concluded to cut the matter short for the present, and to meet an hour sooner on the morrow to look further into it. This being agreed to, we dispersed to our several abodes.

We reassembled at 11 A. M. with an undiminished congregation. A string of texts was handed in by the leader, which would have furnished matter enough for a series of fashionable sermons for several months. He wished us simply to *explain* them by scripture without reasoning. This was an impossibility we could not undertake. He wanted scripture, not reason: we required both as more scriptural and apostolic. We occupied about an hour in examining some of his texts, and turned over the remainder to Mr. Magruder to make what disposition of them he found convenient in the afternoon. We then proceeded to address them on "the Great Salvation" as contrasted with the salvation of the "immortal soul" from everlasting burnings. This occupied two hours. After a recess for refreshment, the audience reassembled to hear Mr. Magruder, who showed that the doctrine advocated was in perfect harmony with the letter and spirit of the texts which remained to be explained.

As to our friend who had induced us to visit the neighbourhood, the meeting was to him a sort of jubilee. A triumphant advocacy, he conceived, had been exhibited in behalf of the great truths he had himself been agitating for so long a time. We were glad to hear from all sides that he was highly esteemed as a good and honest citizen. This was especially gratifying to us, whom he called upon to identify ourselves with him by uniting him in baptism to the name of Jesus Christ. Finding the root of the matter in him, and a determination to abide by the truth through evil as well as through good report, we readily acquiesced in his request, and baptized him in the Mataponi on the morning of our departure for the vicinity of the broad waters of the Rappahannock, in Essex county. The kindness, good feeling, and hospitality of the citizens in general was unreserved. We had nothing to complain of, but much reason to rejoice, and to hope that fruit may appear to everlasting life.

Our party consisted of brethren Edwards, Magruder, self, and daughter. The friends in King William had furnished us with a carriage and horses; so that we were enabled, very agreeably, to make a circuit of about 70 miles from Acquinton. The weather was hot, and the roads sandy, dry, and dusty. With this exception our

tour was as pleasant as could be desired. After a drive of twenty-five miles we arrived at the hospitable residence of our friend Mr. Tribble, who is highly respected by all that have the pleasure of his acquaintance. He is at present in the dual number, contending in the midst of gainsayers for the gospel of the kingdom. He was formerly among the "reformers," to whom he became obnoxious by urging upon their attention "the things of the kingdom" as the hope set before us in the gospel. Not content with rejecting his testimony, they inflicted upon him what petty annoyances were in their power. They injured him in his school, and slandered his character, as the only answer at their command to his arguments and testimonies for the truth. Not being accustomed to hard usage as we are, the treatment he has experienced at their hands has been esteemed a sore affliction. But it is good to be afflicted. It perfects our faith, makes us patient, makes us feel our dependence on God, and strengthens us to endure hardship as good soldiers. We are to "count it all joy when we fall into divers trials" of our faith; for a blessing is pronounced upon all who are persecuted, and falsely reproached for the gospel's sake. We could not therefore sorrow with our friend, but wish him joy in the communion of persecution he had experienced from the ancient-gospellers in common with ourselves. We doubt not he will treat it as lightly as we do when a little more accustomed to it. They have not yet denounced him for "one of Murrel's gang!" This has been said of us in this city as an opinion generally entertained! But are we therefore a robber and a murderer because the slanderer affirms it? Nay. Such speeches, while they show the malice of the enemy, only provoke a smile, and the expression of gratitude to God that he has disarmed Satan, and restricted his enmity to idle and impotent words, which can neither kill us, nor break our bones.

It was expected that the Rappahannock, or Bethanist, meeting house, which was built by public subscription as "a free church," would have been opened on the week day at least for the accommodation of the citizens. But they were not to have the use of the house they built. Before this was ascertained, notice was given that we should speak there. But the Bethanist leaders took it into their heads that their fellow-citizens should not hear us under the roof that sheltered them. They resolved that the doors and windows should be shut, that neither they nor the

light might enter in. These were strange doings for "primitive christians," who a very few years ago were chilled with pious horror at the awful bigotry of the Baptists in closing their doors against people, who desired only to "prove all things and to hold fast that which was good!" Who would have thought it, that within the short space of twenty years these very "primitives" would have done precisely the same thing! They have cajoled the public into the erection of "free houses," where all things might be proved for the general good; but as soon as an occasion happens of putting their boastful professions to the proof, they close the doors as if the houses were in deed and truth belonging to them. If an individual were to act thus, they would denounce him for "a covenant-breaker," and "extortioner," who enriched himself by the spoils of others. But Bethanian morality transforms individual vices into sectarian virtues, on the principle of "doing evil that good may come." The good, however, often turns against the evil doers. They violated their compact with the public, and in so doing stirred up its feeling against them. Some of their fellow-citizens, who cared neither for what we were said to teach, nor for their opinions, but who love liberty, and admire consistency and probity, were indignant at their conduct; and turned in with heart and hand to the aid of bro. Tribble in providing accomodation for the public, and refreshments in the adjoining grove. The ground was cleaned up, a stand erected, and seats provided. The petty annoyances bestowed upon our friend, the refusal of the house, and some curiosity to hear us, combined to bring together a large and respectable congregation. The assembly was considerable on Saturday; but far more so on the following day. The weather was fine; but the foliage not being quite dense enough, the sun would sometimes shine in upon us inconveniently. The fable of "the Dog in the Manger" well illustrates the *Rappahannock and the Grove* in this point of view. A commodious meeting house was in sight, but the "Reformers" would neither use it themselves, nor permit their neighbours its protection from the stroke of a July sun. Under all the circumstances of the case, however, we had more ground of congratulation than complaint. We addressed the people three hours on each day on the things of the kingdom; and showing also how it was to be set up by the God of heaven. Mr. Magruder spoke on Sunday afternoon on some things not

touched upon by us. He found even as we that speaking in the open air was no refreshing pastime; but a labor of some severity, which we unrepiningly accept as a modicum of the evil inflicted upon us by the Bethanists for the good we proposed to do them. They have proved themselves "contrary to all men: forbidding us (as far as in them lies) to speak to the people that they might be saved." It is with pleasure, however, we can testify that there are some in the Rappahannock body who do not approve of the course pursued by their leaders; and who are disposed to listen and to learn. Our controversy is not with such as these, although they may not agree with what we teach. It is with "the leaders," who in all ages have "caused the people to err." We extend the hand of friendship and the olive branch of peace to all of "an honest and good heart," who are willing for the truth's sake to prove all things. We entertain no hostile feelings to men who desire to know, and are disposed to do, the truth, although they cannot see eye to eye with us. We respect and honor the disposition; and rejoice in its manifestation wherever it appears, in Jew or Gentile, Barbarian or Scythian, bond or free. Understanding the truth, as we believe, our hostility is to every thing contrary to it, and subversive of it; but to those persons only who refuse to hear, and investigate, and yet blindly oppose it, and seek maliciously to injure its advocates. These are blind leaders of the blind. They constitute a class upon whose heads we would pile up coals of fire;* but with whom we would be no more at peace than Jesus with the Pharisees, or Paul with those who perverted the gospel he proclaimed. We despise the mean and dastardly creatures, who crawl about emitting their venom against honorable men, who conscientiously believe and advocate, without fee or stipend, and with injury to their temporal affairs, what the malignants have neither sense, honesty of heart, nor knowledge to receive. Men who will not investigate, yet denounce, are either fools or knaves. There are multitudes of this sort of people in all parts of the world. Their unwillingness to investigate what they denounce arises from a diversity of causes. Pride, avarice, love of ease, dulness of intellect, indifference to truth or error, to right or wrong, &c., are among the conditions that involve men in such folly and wickedness. Men who preach a system for so much per annum are very apt to be

*Rom. xii. 20.

guilty of denouncing in ignorance and malice whatever is thought to level them with the masses, and to dry up the pools, and stop the mills from which they derive their loaves and fishes. Our controversy is with these sowers of discord and hewers out of broken cisterns; and not with the poor people whom they victimize by their cunning, and by their vapid and effete traditions. The Rappahannock members very properly met at their usual hour, and attended to the things that brought them together. Having disposed of these, it was found expedient to dismiss without making a further draft upon "the evangelist." His services, therefore, being dispensed with for the time, they all adjourned to the grove, with a very few exceptions, to hear what was being published there. We were glad to observe their advent; for it proved they were not as far gone in bigotry as their co-religionists in some other parts of the Old Dominion. We appeal to their candor, if they did not hear more of God's testimony quoted and interpreted in our single discourse than from all their "evangelists" put together for a whole year before. Why is this? Because but little scripture is required in ringing the changes on "baptism for remission of sins," and *how the spirit operates*, on "the three kingdoms," and "the three salvations;" but in preaching the gospel of the kingdom God's testimony is required from Genesis to Revelation. O that they would awake from the slumber into which they have fallen, and give heed to the joyful sound! There is more in the gospel than comes from Bethany. The hope of the gospel is known there only as a jest. Both Israel and their hope, and all that advocate the restoration of the kingdom to them, are but a gibe in the mouth of the philosopher who plays the oracle there. Let the disciples of Bethany turn their minds to Moses and the prophets, who speak of "the restitution of all things," or the glad tidings of the kingdom, and they will soon discover the darkness that broods like chaos over the mind of their Gamaliel. We suspect they heard something on the 20th July that changed their opinion of our teaching in some degree. Why should not they be gratified in hearing the truth as well as people of other sects. Surely prejudice is not too strong to permit them to utter what all candid and thinking men perceive, namely, that if the Bible be true, then we proclaim the truth. We take this opportunity of commending the Rappahannock body for the conclusion of their second and better thoughts. Word was

sent us that we could use the meeting house after the recess if we pleased. For ourselves we had weathered the morning under an umbrella, and were not indisposed to enjoy the grove as a listener in the afternoon. There seemed to be no disposition among the people to adjourn, seeing they had borne the brunt of the inconvenience so long. An hour or so would bring the meeting to a close; when we strangers at least, should all find an old English hospitality and Virginia welcome at the Anglo-American board of bro. Tribble and his intelligent and accomplished lady. And so it came to pass.

WHAT IT IS TO PROCLAIM THE NAME OF THE LORD.

To proclaim the name of the Lord, therefore, is to do what Jesus did; it is to make known Jesus; it is to shew Him who shewed the Father; it is to hold Him up of whom it may be said, "He that hath seen me hath seen the Father." There is no God out of Jesus; there is no name of God but in the name of Jesus; and the being of God neither shall nor can be known otherwise than in the life, and acts, and government of Jesus.

What is meant by proclaiming the name of the Lord, is nearly equal to preaching the Gospel, if men understood what was meant by preaching the Gospel—a word in every body's mouth; in the understanding, in the faith, of, alas, how few! If by preaching the Gospel be understood proclaiming the good news of the kingdom which Christ hath redeemed, and for which he is furnishing the kings and priests from all nations; to which dignity all men are invited through faith in his name; if by preaching the Gospel of Jesus Christ be understood the making known of our God and Father, his mercy, his grace, his long suffering, his holiness, by making known the words and ways and works of his perfect image, to the end of renewing us in the same image, in righteousness and true holiness; then, indeed, there is a perfect identity between preaching the Gospel and proclaiming the name of God; for nothing is Gospel which is not seen to be in God, and from him flowing forth into Christ, and from him again flowing forth unto us, for the end of entwining that triple cord which cannot be broken. But a Gospel of a kingdom without a kingdom is no Gospel at all; a Gospel without the proclamation of grace and goodness to them who hear it; a Gospel of probabilities and possibilities, of *ifs* and *may-bes*, is no good news at all, is no

proclamation of the name of God; but a cunning delusion of the devil, and of ignorant or wicked men. If the Gospel were preached as it ought to be, it would be the full and perfect and sufficient word of the kingdom; and when the kingdom shall have come, it would be the Gospel accomplished, as *the Gospel is the kingdom promised*. When, therefore, the Jewish church thus speaks, "Proclaim his name," it is merely signified that they shall take up that office which we Gentiles have failed in; which we now make a show and sham of performing by means of missionaries, who, if they dared to proclaim Christ and his kingdom, or the name of God, as it is, and ought to be preached, would soon be recalled by their masters, who abominate none so much as those who do so here at home.

The Jews, the Jews shall take up the work in which we have failed, to which we are proving our incompetency by the very efforts which we make: and yet may God speed those efforts; but the time is at hand, and now is, if I err not, when men of another school, with trumpets of another sound, shall go forth from the bosom of this land, and through the midst of heaven proclaim the name of the eternal God: "Fear God, and give glory to him; for the hour of his judgment is come."—*Proph. Ez.*

A WORD OF ENCOURAGEMENT.

Conecuh, Ala., June 30th, 1851.

DOCTOR THOMAS:

Dear Sir—In the course of human events it has fallen out that I have become acquainted and much interested with the "Herald of the Kingdom and Age to Come," and the important truths it promulgates. You, as editor and promulgator, have broached subjects of the deepest and most profound import, developing principles so totally at war with every thing that the world has heretofore thought and believed, that we may well pause and enquire how can these things be—seeing our mental vision has always been directed heavenward in search of truth, and always held opinions in theology contrary to the doctrines you advocate. "But the wisdom of this world is foolishness with God," and we have found that by searching the oracles of God what we once thought and believed as truth is contrary to the scriptures, and foolishness in the sight of God; and although our mind's eye cannot discern as truth all that you hold as such, yet as a system of divinity yours is the most complete, scriptural,

and philosophical, in all christendom. Your keen Damascus blade has swept the whole field of theological controversy, and in one fell swoop demolished, beyond hope of resurrection, the long cherished notion of natural immortality and its kindred doctrines: such as going to "regions beyond the skies," to enjoy in heaven or suffer in hell, (at death,) all that imagination could conceive.

We must be permitted to say, in all honesty, that when the question of hereditary immortality first presented itself to our mind, such was the power and prejudice of early education, that it was many days ere reason triumphed and truth enabled us to see the way of Life made clear, as revealed in and through the death and resurrection of Jesus Christ.

We are anxiously awaiting the appearance of your "Elpis Israel" in this section of the country, and verily believe it will create "a sensation" among thinking men of all sects and parties. From the nature of the work and the times in which we live, it is doubtless the very book for the times. We opine that it is no holiday affair—that it is a book to be read, and will be read with the profoundest interest. You will hold me responsible for five copies of the work. One to be forwarded to my address per mail, when the subscription for the whole will be sent with instructions where and to whom the various copies are to be mailed.

Yours in hope of Eternal Life,
Through Jesus Christ our Lord,
N. P.

AN INQUIRING SPIRIT—MATTER FOR A VOLUME.

West Troy, Albany Co., N. Y.

DEAR SIR:

I would like to have our brother Editor answer the following questions: Where are the 144,000 in Rev. 7, and who are the great multitude, verse 9th? Are the 144,000 in chap. xiv. and vii. the same, and if they are the *first* fruits and are reigning with Christ? Who is the angel preaching the everlasting gospel to, in chapter xiv. 6? Then does not Babylon fall *after* the first resurrection? Then how will you explain verse 12, "here is the *patience* of the saints"? Where is the *wine press* in 14, 19?—Dr. says it is just the size of the Pope's dominions—it's without the city (what city?) What is that great city, and how or what is her *fall*? the merchants (wicked men) are left to weep over her, Rev. 18. Who are they that are called to the Marriage Sup-

per; the Bride (the church) of course would be there before supper, xix. 9? Who are they that walk in the light of the city? When is 3. 9th fulfilled? Where is the Temple in Ezekiel? is it not where the Jews came and worshiped at the (saints) feet? Rev.—and, when do strangers have an Inheritance with the Tribes? Ezekiel, last chapters.

Yours in hope of Eternal Life,

R. E. GORTON.

☞ These things shall be attended to in due course.—*Editor*.

A LIBERAL SPIRIT.

Cheneyville, La., Feb. 20th, 1851.

DEAR SIR :

I am very glad that you have returned from your trans-Atlantic tour, and to see again the face of my old friend the "Herald." It's failure for a year or so was annoying to me, particularly because I have never determined either to espouse or reject your views of scripture truth.

I ought to inform you that I have been rejected by the Baptists because I did not believe in two judgments, or, what is equivalent, the immortality of the soul.

I am well acquainted with the Reformers, who have a fine congregation in Cheneyville, and who sometimes manifest the disposition that their brethren do in other places towards those who do not agree with them.

I take the liberty to invite you to Cheneyville, if you should ever visit New Orleans. I will pay your expenses from N. O. and back. * * *

Yours respectfully,

P. T.

"ELPIS ISRAEL."

Rochester, N. Y., July 20th, 1851.

DEAR BROTHER :

I have read your article from "Elpis Israel," "The three Unclean Spirits like Frogs," in your "Herald of the Kingdom and Age to Come," which has arrived safe. There seems to me to be so much light in it that I must confess it rather astonished me. Send me "Elpis Israel;" it is, doubtless, a book of great value, for the article referred to is of greater value to the sincere inquirer after the truth, than the entire price of the book; and I pray that our heavenly Father will continue to direct your pen that the poor sinner may be led to Jesus; and understand the nature of the glorious kingdom of

God, so soon to dawn on a pleasure-seeking generation.

Yours in hope of Immortality
when our Saviour comes,

J. C.

☞ By the time this number is in the possession of our readers, "Elpis Israel" will be nearly out of the binder's hands.—*Editor*.

STRIKING TRUTHS.

"It is unquestionable that political speculations are now largely turned from the dramatic, dynastic and personal interests of history to the life of nations, the destinies of races and the ultimate prospects of mankind. Our fathers' generation and our own have been marked by changes so vast and rapid as to strike the least imaginative minds with an anxious sense of temporal instability, and to fill the most imaginative with solemn instincts of an undeveloped providence and dim visions of a future, which no theorems of the schools and of the churches will contain."—*Edinburgh Review*, 1850.

"The fear of God in the hearts of the wise, tends ever to enlarge itself, to reject school definitions and to purge the popular creed. Universal nature is but a part of God. Consider the decline of faith. Yet the progress of truth, in the church, the schools and the world, from Tertullian to Bishop Butler, from Ptolemy to Sir J. Herschell, from St. Louis to the King of Prussia! Now sectarianism is the beginning of the end of a blind reverence for human authority."—*Ibid*.

Dr. Chalmers—a high orthodox divine—thus satirizes the popular idea of Paradise: "The common imagination that we have of Paradise on the other side of death is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all warm and sensible accompaniments, which give such an expression of strength, and life and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away and nothing left but unearthly scenes that have no power of allurements, and certain unearthly ecstasies with which it is felt impossible to sympathise," &c.

"Prophetic interpretation is not a thing of rambling ingenuity, but of accurate investigation, possessing within itself a thousand corrections of error and confirmations of truth."

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 9.

SYNOPSIS OF THE KINGDOM OF GOD.

“And David said, Blessed be thou the Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: *thine is the Kingdom*, O Lord, and thou art exalted as head above all. And David said to all the congregation, Now bless the Lord your God. And they did so, and bowed down their heads, and worshipped the Lord and the King. And they made Solomon the Son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest. Then Solomon sat on the throne of the Lord as king; and all Israel obeyed him. And the Lord magnified Solomon exceedingly in the sight of all Israel; and bestowed upon him such royal majesty as had not been on any king before him in Israel.”—1 Cor. xxix. 10—25. Hence the kingdom of Israel is God’s kingdom.

TERRITORY OF THE KINGDOM.

“The land from the river of Egypt (the Nile) unto the great river, the river Euphrates.”—Gen. xv. 18. The contents of the land between these two rivers promised to Abraham and Christ (Gal. iii. 16.) for the kingdom, are indicated by the names of the tribes inhabiting it at the time the promise was made. Its frontiers are given in Ezek. xlvi. 13—21. Deut. i. 7, 8; xi. 24. “The land is mine,” saith the Lord.—Lev. xxv. 23.

THE NATION, OR SUBJECTS OF THE KINGDOM.

“And God called Jacob’s name Israel: and said unto him, nations, even a company of nations, (*goyi, u-kehal goyim*) shall be of thee, and kings shall come out of thy loins; and the Land which I gave Abraham, and Isaac, to thee will I give it,

and to thy seed after thee (zara. seed, in the singular.) will I give the land.”—Gen. xxxv. 11, 12. This “company of nations” is the nation of the Twelve Tribes, to whom God said at Horeb, “ye shall be unto me a holy nation;” therefore he styles them in the scriptures. his nation, saying “hearken and give ear to me, O my nation.”—Isa. li. 4. “Remember me, O Lord,” says the Psalmist, “that I may rejoice in the gladness of thy nation,”—cvi. 5.

CONSTITUTION OF THE KINGDOM.

A nation requires religion, laws, and Government for its well-being. Israel being God’s nation, he only could of right confer them sovereignly upon it. He gave the Tribes their religion, their civil institutions, and their governors, which he constituted by a Covenant, styled the Old Covenant, because he intended to supersede it by an amended Covenant, called the New. The New Covenant grows out of the promises made to Abraham concerning the everlasting possession of the land by the nation under Christ. The things of this Covenant are matters of faith and hope to Israel, and “the called,” from Abraham, till Christ shall reign over the Twelve Tribes in the land for ever, when they will become matters of fact. The things of the Abrahamic Covenant were peculiarly, and in a few years after him, exclusively the Hope of the descendants of Jacob, among whom, when in Egypt, transgressions began to prevail. They served the gods of Egypt, and did evil—Josh. xxiv. 14. Because of these transgressions, the Mosaic Law was added (Gal. iii. 19.) to “the Hope of the Covenant,” and sacrifice; which Covenant was of no practical force in national affairs, because the MEDIATORIAL TESTATOR had not come and had not died.—Heb. ix. 16, 17. The Mosaic Law or Covenant, was designed for the instruction of

the nation in the things pertaining to its hope, as well as for the organization and regulation of its affairs as the kingdom of God. The law was their schoolmaster until Christ, the promised Seed of the Covenant, came.—*Gal. iii. 24*; and contained “within it the form or representation of the knowledge and of the truth.”—*Rom. ii. 20*. When the time comes to place the nation of Israel under the New Covenant of the Kingdom, the representative things will have been removed, and “the knowledge and the truth” will alone remain.

“COVENANT” DEFINED.

A Covenant is a system of government indicative of God’s chosen, selected, and determined plan or purpose, fixed by his absolute and sovereign will, and imposed on the people without the slightest consultation between them as to its expediency, fitness, or propriety. Jehovah is the testator; the people or Tribes of Israel, are the legatees. Hence, his covenants, testaments, or wills to the nation, require the death of the testator, because they are of no force while he lives. But Jehovah is a deathless being. He never died, nor can he die.—*1 Tim. vi. 15*. His Covenants, therefore, are “ordained in the hands of mediators subject to death.”—*Gal. iii. 19*. *A Mediator is Jehovah’s substitute, who represents Him in all his dealings with his nation. Moses was the mediator of the Old Will, which was dedicated by sacrifice consumed by fire from heaven, and only partially carried out for forty years in the wilderness; but came into full force after his death, when Joshua gave the nation a rest, representative of a future sabbatism for it in the same land under the Christ for 1000 years. Jesus is the mediator of the New Will; which was confirmed in the consuming of Abraham’s sacrifices by fire.—(Gen. xv. 17; Gal. iii. 15—18.) It cannot, therefore, be disannulled. For forty generations between Abraham and Christ, this confirmed Will was of no force at all. But when Jesus, the mediatorial testator of the Will, died, it acquired force; and became partially effective to the impartation of remission of sins, and a title to eternal life in the kingdom to all who believed in the things covenanted or bequeathed, and in Jesus, both Jews and Gentiles. It has not yet come into full force. It is destined, however, to become fully developed in all its efficiency, when Jesus shall come again and save the Twelve Tribes from their enemies, and from the power of all that hate them; and to perform the mercy*

promised to their fathers, even the holy covenant, the oath which God swore to their father Abraham, that he would grant unto them, that being delivered out of the hand of their enemies, they might serve him without fear, in holiness and righteousness before him all the days of their life.—*Luke i. 69—75*.

OLD COVENANT OF THE KINGDOM.

The Mosaic code was the covenant of the kingdom of God for 1617 years, exclusive of the 70 years in Babylon. The Twelve Tribes received it under the Levitical Priesthood, (*Heb. vii. 11*.) which was imperfect, and therefore destined to be changed at some future period. Hence this change would necessitate also a change of the Covenant.—*verse 12*.

THE LEVITICAL PRIESTHOOD.

This was constituted after the law of a carnal commandment. Aaron was called of God to be the first High Priest of the nation; and the office was perpetuated in his family so long as the Mosaic covenant should continue the constitution of the kingdom. The office was held for life; but the service of the ordinary priests only for a term of years. The Levitical Priesthood was changeable, being left of one to another. Hence, it is said to be, with father, with mother, and with pedigree, having beginning of days and end of life.

THE SERVICE.

The High Priest was at the head of all religious affairs, and was the ordinary judge of all difficulties thereto belonging, and even of the general justice and judgment of the nation. He only had the privilege of entering the Most Holy apartment of the Temple once a year, on the day of solemn expiation, to make atonement for the sins of the whole nation.

The priests of the House of Aaron served immediately at the altar, killed, skinned, and offered the sacrifices. They kept up a perpetual fire on the altar of burnt sacrifices, and in the lamps of the golden candlestick in the holy apartment of the Temple. They kneaded the loaves of shew-bread, baked them, offered them on the golden table, and changed them every sabbath day. Every day, night and morning, a priest appointed by casting of lots at the beginning of the week, brought into the holy place a smoking censer of incense, and set it on the golden altar, called the altar of incense.

A principal employment of the priests

next to attending to the sacrifices, and the temple service, was the instruction of the people, and the deciding of controversies. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."—*Mal.* ii. 7. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army.

The priests who officiated at the altar, and in the Holy, and Most Holy, were Aaron and his sons, or their descendants. The rest of the Levites were employed in the lower services in the temple by which they were distinguished from the priests. They obeyed the Aaronites or higher officials in the ministrations of the temple, and sung and played on instruments in the daily service. They studied the law, and were the ordinary judges of the country; but subordinate to the priests. It was contrary to the law, and punishable with death, for the priests to officiate without washing their hands and their feet in the laver of brass between the altar and temple. These washings were imposed "all the time of emendation."

SACRIFICES.

Sacrifices are properly victims whose blood has been poured out unto death. The Hebrews strictly speaking had but three kinds of sacrifices: 1. The burnt offering, or holocaust; 2. The sacrifice for sin, or sacrifice for expiation; 3. The pacific sacrifice, or sacrifice of thanksgiving. Besides these were several kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of sacrificing, which has no relation to any now mentioned, that is, the setting at liberty one of the two sparrows offered for the purification of leprous persons; also the scape-goat, which was taken to a distant and steep place whence it was thrown. These animals thus left to themselves, were esteemed victims of expiation, loaded with the sins of those who offered them.

In the sacrifices that were offered annually, there was a remembrance of the nation's sins every year. On this occasion the High Priest went into the Most Holy with blood, which he offered for himself, and for the errors of the people. This was transacted on the tenth day of the seventh month every year, which was the great day of national atonement. The burnt offerings and sacrifice were for the nation, and for individuals, to make reconciliation or atonement for them: yet

the reconciliation was as imperfect as the priesthood and the sacrifices, the former being changeable, and the latter inefficient to the taking away of sins.

THE ROYAL HOUSE OF THE KINGDOM.

Though the kingdom belonged to Jehovah, "the blessed and only Potentate, the King of kings, and Lord of lords: who only hath deathlessness, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," 1 *Tim.* vi. 15—though He is Israel's eternal, incorruptible, and invisible King, 1 *Tim.* i. 17—yet he had predetermined that his kingdom should be ruled by a visible representative of his majesty. He resolved, however, that the occasion developing his purpose of choosing a Viceroy, should be a manifestation of their disaffection to himself—1 *Sam.* viii. 7. He provided for the exigency in the Mosaic Law, saying to Israel, "When thou art come into the possession of the land, and shalt say, 'I will set a king over me, like all the nations that are about me;' thou shalt in any wise set him king over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, who is not thy brother."—*Deut.* xvii. 14. Hence, the law contemplated the establishment of the kingly office, which was at some future period to be inherited by the Seed of Abraham, who is to possess the gate of his enemies; and in whom all the nations of the earth shall be blessed.—*Gen.* xxii. 17, 18. But neither the covenant confirmed to Abraham, nor the covenant promulgated through Moses, defined the tribe and family whence the person should be manifested as the progenitor or father of the Seed; though it was understood in Israel from the prophecy of Jacob, that He should come of the tribe of Judah, and that there should be "unto him the obedience of the peoples," or tribes—*ve-lo yiqhath ammim.*

To determine the things, then, which were undefined in the covenant with Abraham, and the superadded covenant of Moses, Jehovah availed himself of the rejection of himself by the nation, to choose for it a king from whom Shiloh should descend to rule the tribes when established under the New Constitution of the kingdom. He gave them a king in his anger, and took him away in his wrath.—*Hos.* xiii. 11. He gave them Saul, son of Kish of the tribe of Benjamin; but as he did not do all his will upon the idolatrous tribes around Israel, Jehovah set him aside.

and chose a better man. This was David, son of Jesse of the tribe of Judah. He was born in the 29th year of Eli's judgeship, and was 11 years and 5 months old at the capture of the ark by the Philistines at the battle of Ebenezer. In the 18 years and 7 months, which succeeded, he killed the lion and the bear, smote Goliath, was anointed Jehovah's king elect to rule his people Israel, and passed through much tribulation that he might inherit the kingdom, if approved. Saul was killed in battle; and David succeeded him, first as king of Judah, and two years afterwards as sole king in Israel. He had long wars with the surrounding nations, which at length ended in their conquest and an enduring peace. In his career as a king raised up to execute Jehovah's vengeance upon the heathen, he acquitted himself as "a man after God's own heart;" and with all his faults, as one "of whom the world was not worthy;" because he honored God by devout and earnest faith in "his word, which he has magnified above all his name."—*Heb.* xi. 32, 38; *Ps.* cxxxviii. 2; *Acts* xiii. 22.

David being approved as a suitable progenitor of "the Seed," Jehovah made an everlasting covenant with him, which he confirmed with an oath. By this he established the sovereignty of his family over Israel for ever. Henceforth, the House of David was the royal house of the kingdom of God; and to rebel against David, or a descendant of his, lawfully occupying his throne, was to rebel against Jehovah himself to whom the throne and kingdom as certainly belonged as if he had no visible representative in Jerusalem. Hear what the Strength of Israel proclaims—"I have made a covenant with my chosen, I have sworn unto David my servant, saying, Thy Seed (*zarecha*, singular,) will I establish for ever (*ad olam*) and build up thy throne for all generations (*le-dor-vahdor*) * * * I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand (power) shall be established: mine arm shall also strengthen him. * * * In my Name shall his horn be exalted. I will set his power (who bears Jehovah's name) also in the sea, and his right hand in the rivers. He shall cry unto me, 'Thou art my Father, my God, and the rock of my salvation. Also I will make him my First-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His Seed also (*zaro*,

David's Seed, singular,) will I make to endure for ever, and his throne as the days of heaven. * * * My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His Seed (*zaro*) shall endure for ever, and his throne as the sun before me. It shall be established as the moon, and as a faithful witness in heaven."—*Ps.* lxxxix. Hear again the word Jehovah sent to David by Nathan concerning his Seed who was to bear Jehovah's name—"It shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy Seed after thee, who shall be of thy sons: and I will establish his kingdom. He shall build me a temple, and I will establish his throne for ever. *I will be his Father, and he shall be my Son.* I will settle him in my house (temple) and in my kingdom for ever: and his throne shall be established for evermore."—*1 Chron.* xvii. 11 14. From this covenant, it is clear as a sunbeam, that David was to have a Seed who should be both Son of David and Son of God; that this Seed should be a king, and heir to all David's prerogatives; that the throne and kingdom of Israel should be everlasting in David's family; that his Seed should be raised up from the dead to sit upon his throne; that he should then build a temple; and that he should be settled in that temple forever, that is, should be a priest continually there.

Paul makes it absolutely certain, that "the Seed after David of his Sons" is the Lord Jesus, and not Solomon, by applying the saying in the covenant, "I will be his Father, and he shall be my Son," to Christ.—*Heb.* i. 5. And that David himself so understood it, is obvious from innumerable passages in his writings. David believed the Son here spoken of was to be raised from the dead to sit upon his throne; and that when he sat upon it, he was to be an immortal king, and an undying priest after the order of Melchizedek. Peter declares this; for in reasoning upon what David wrote in the sixteenth psalm, he said, "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he foreseeing this spake of the resurrection of Christ, that his dead body was not left in the tomb, neither did his flesh see corruption. This Jesus hath God raised up."—*Acts* ii. 30. Being raised from the dead, and therefore, Son of God

according to a holy spiritual nature which he should possess in common with the angels, than whom he was then no longer "lower," he saw him in possession of his dominion as Jehovah's king on Zion, the hill of his holiness, with the nations for his inheritance, and the uttermost parts of the earth for his possession.—*Ps. ii. 6—8*. He discerned also what would be his own character and that of his government; for, says he, concerning him, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a righteous sceptre. Thou lovest righteousness, and hatest wickedness; therefore, O God, thy God hath anointed thee with the oil of gladness (the Holy Spirit) above thy fellows."—*Ps. xlv. 6*. And when thus sitting upon his throne in Zion, he beheld him with the eye of faith, as one who had subdued his enemies, and become the royal high priest of the kingdom. Speaking of his Son and Lord, he says, "Jehovah shall send the rod of thy strength from Zion: rule thou in the midst of thine enemies. Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedeck."—*Ps. cx*. Jehovah swore this, when he swore to David, that he would settle him in his house and in his kingdom for ever.

Thus by "the Word of the Oath" was David's family constituted the Royal House of the kingdom under both constitutions, or covenants, old and new; and the transfer of the priesthood declared from Aaron and his sons, to David's Son for ever. Hence the carrying out of this purpose necessitated the future abolition of the Covenant of Sinai, and the introduction of a constitution better suited to the case.

ROYAL CITY OF THE KINGDOM.

Moses said to Israel, "When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye shall dwell in safety; then there shall be a place which the Lord your God shall choose to cause his Name to dwell there; thither shall ye bring all that I command you."—*Deut. xii. 5, 16*. The time for making choice of this city arrived, when the Lord had given the kingdom to David, and rest from all his wars. David sought out the place, and Jehovah approved it. He "found it in the fields of the wood." He found it in a manner he did not expect. The Ark of the Covenant had been removed from Obad-edom's to the City of David on Mount Zion; while the Altar

of burnt sacrifice continued at Gibeon. Now David having been moved by Jehovah to number the people who had sinned, seventy thousand of them fell by pestilence in the country parts in three days. At length an angel of the Lord arrived at Jerusalem to destroy it, and as he was destroying, Jehovah said to him, "It is enough, stay now thy hand." At this crisis David discovered the angel standing near the threshing-floor of Ornan, or Araunah, the Jebusite, between the earth and heaven, having a drawn sword in his hand extended over Jerusalem. David having confessed his sin in numbering the people and prayed that the plague might be stayed, the angel commanded Gad, David's seer, to tell David to go up and set up an altar to Jehovah in the threshing-floor of Araunah the Jebusite. When David saw the angel, he would have gone to Gibeon where the Mosaic tabernacle was to inquire of God before the altar there; but he was afraid because of the angel's sword which crossed the way. David must have been greatly relieved, therefore, when Gad delivered the angel's message to him in the name of Jehovah. Without delay he went to "the fields in the wood," or district of the forest, where the threshing-floor was situated, and purchased it for six hundred shekels of gold by weight; and built there an altar to Jehovah. When it was finished, he offered burnt-offerings and peace-offerings upon it, and called upon the Lord, who answered him from heaven in consuming the sacrifices by fire from thence, and in commanding the angel to sheathe his sword.—*1 Chron. xxi*.

Ornan's threshing-floor was on Mount Moriah, where Abraham had offered up Isaac, and through the substitute provided, received him from the dead in a figure. This appears from the testimony that "Solomon began to build the temple of Jehovah at Jerusalem on Mount Moriah, where the angel appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite."—*2 Chron. iii. 1*. The Ark of the Covenant, which is a New Testament name for Jesus, the royal Son of David, was placed in the City of David on Mount Zion, where it remained forty years preceding the building of the temple by Solomon. This long residence of the Ark on Zion, distinguished Zion as the place of the throne of the kingdom; as the building of the altar on Moriah designated it as the place of the Temple. Moriah and Zion are not to be confounded as one city. They are two distinct moun-

taus, and the sites of two cities; though in after times they came to be surrounded by one and the same wall, and to be vernacularly styled Jerusalem. The Temple was in Jerusalem; and the Throne in Zion, the city of David's house. They are the subjects of distinct prophecies, though oftentimes associated together; and these prophecies relate, not to a visionary mount "beyond the skies;" but to Zion, "the hill of God," (*hor-Elohim*, the hill of Gods,) the royal city of David's kingdom, in 31 degrees 50 minutes north latitude, and 35 degrees 20 minutes east longitude from Greenwich, about 25 miles west of Jordan, and 42 east of the Mediterranean, where David dwelt; "the hill which God (*Elohim*, Gods,) desireth to dwell in; yea," in which "the Lord (Jehovah) will dwell for ever."—*Ps. lxxviii. 15, 16.* Of this city "glorious things are spoken;" for "all God's springs are in her."—*Ps. lxxvii.*

God has dwelt in Zion in ages past.—*Ps. lxxiv. 2.* He dwelt there when the Ark rested there; for He dwelt between the outstretched wings of the Cherubim representatively by the glory which they sustained.—*Ps. lxxx. 1;* and in speaking to Moses and the High Priests, caused his voice to be heard as if proceeding from the lid of the ark called "the Mercy Seat," which was overshadowed by the glory.—*Numb. vii. 89.* The Ark, the Mercy Seat, and the Cherubim of glory, were representative of the Christ; who is therefore termed "the ark of God's strength," "the ark of his testament," "the mercy seat" (*hilasterion*), and the bearer of the glory, in the scriptures old and new. When he comes in "the glory of the Father," he will "build the temple of the Lord, and bear the glory, and sit and rule upon his throne, and be a priest upon his throne."—*Zech. vi. 13.* When this comes to pass, Jehovah will dwell in Zion again, and "shine forth" through Jesus there, as the Lion of the Cherubim of his glory; and in speaking to men will cause his voice to proceed from him, as the blood-sprinkled seat of his mercy, divinely overshadowed with the brightness of his majesty.

"When the Lord shall build up Zion, he shall appear in his glory." "He hath chosen it; he hath desired it for his habitation. This, saith he, is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. THERE will I make the horn (*keren*, horn, strength,

power.) of David to bud; I have ordained a Light for mine anointed. His enemies (the foes of this Light,) will I clothe with shame; but upon Himself shall his crown flourish."—*Ps. cxxxii.* "The Redeemer shall come to Zion, and make thee glorious; the sons of strangers shall build up thy walls, and their kings shall minister to thee; for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. I will make thee, the place of my feet, glorious. The sons of thine oppressors shall bow down at the soles of thy feet; and they shall call thee THE CITY OF JEHOVAH, ZION, THE HOLY OF ISRAEL—*ir Jehovah, Tziyon, kedosh Yisraail.* Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—*Isai. lx.* This testimony is sufficient to prove that the Royal City of the Kingdom under the Old and New Covenants, is Mount Zion, "the joy of the whole earth," when "Jehovah shall reign over Israel there from henceforth even for ever."—*Mic. iv. 7.*

ARISTOCRACY OF THE KINGDOM.

By the aristocracy is meant *the princes of the state.* In the commencement of Jehovah's kingdom these were Moses, Aaron for the tribe of Levi, and eleven others, one for each tribe. The sons of Aaron also were sacerdotal princes; to whom may be added the Levites of the houses of Kohath, Gershom, and Merari. Besides these, Moses selected the chief of the tribes, wise men, and known, and made them heads over them, captains over thousands, hundreds, fifties, and captains over tens, and officers among their tribes. "And I charged your judges at that time, said he, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." These were they who possessed the kingdom. Flesh and blood, mortal and corruptible men. So that Jehovah's kingdom under its first constitution may be defined a *divinely organized system of government in Israel administered by sinful men under sentence of death.*

INTERREGNUM.

This is a long period of time, extending from the destruction of the Royal City and Temple by the Romans, A. D. 74, to the return of Jesus to Mount Olivet, to fight against the nations under Gog, which shall then have assembled against Jerusalem to battle; and, having

deleated them with a terrible overthrow, to restore the kingdom again to Israel, and become the king over the whole earth.—*Zech.* xiv 1—9; *Ezek.* xxxviii, xxxix. This interval will have occupied about 1796 years, calculating the birth of Jesus at 4 years before the Vulgar Era. We style it the *interregnum*, because it is an interval of time *between the kingdom* in its past existence under the Mosaic Covenant, and its future existence under the Christian Covenant, called “*the New.*” During the continuance of the *interregnum the kingdom does not exist.* “It shall be no more, until He come whose right it is; and I will give it him,” saith Jehovah.—*Ezek.* xxi. 27. The kingdom and throne are in ruins, and the royal city and temple are trodden under foot of the Gentiles, even the worst of them. But, saith the Lord, “*I will return, and build again the dwelling of David (eth-succath David, that is, Zion, the city where he dwelt.) AS IN THE DAYS OF OLD.*”—*Amos* ix. 11; *Acts* xv. 15. All things are now tending to this crisis. The present policy of the Gentile powers is working out a result, which will manifest itself in Gog, the Prince of all the Russias, possessing himself of Jerusalem, “the city of the great king.” When the saints see this, let them rejoice greatly; for the *interregnum* will be about to end in the deliverance of the Holy City, which shall become thenceforth “the throne of the Lord.”—*Jer.* iii. 17; and the glorious things spoken of Zion, accomplished facts.

It is very common for sectarian theologians to style this *interregnum*, “the Christian Age,” “Messiah’s Age,” “the Christian Dispensation,” &c. ! But these misnomers belong to the language of Ashdod; and savour of Rome, and not of Jerusalem. The *interregnum* is a part of “*the Times of the Gentiles*”—“the Court which is without the Temple of God, cast out away (*ekbale exo*.) and unmeasured”—who “tread under foot the Holy City,” or “them who worship in the temple.”—*Rev.* xi. 1, 2. The Christian, or Messiah’s age, or economy, is the Age to Come. The *interregnum* belongs to Antichrist, as any one may see, who is capable of seeing by the light of truth. It is the time of the ascendancy of that cruel, devilish, and satanic power, which is to prevail against the saints until the Ancient of Days shall come.—*Dan.* vii. 21, 22; *Rev.* xiii. 7. They, however, cannot see this, in whom dwells the wisdom that is from beneath; because both they and the power are energized by the same spirit. Woe, helpless and hope-

less to the nations, if the Christian Age has no more happiness for them than they have experienced in this! It may have been a millennium of bliss to the earthly, sensual, and devilish rulers of mankind, who have wallowed in lust, and grown fat upon the groans and torments of the people. Emperors and kings, popes and cardinals, “lords spiritual and temporal,” priests and pastors, have revelled in the blessedness of *their kingdom*, upon which they have blasphemously invoked the name of Christ; but to the saints it is a hated kingdom; a kingdom that oppresses them; a kingdom they desire to see destroyed; and therefore in the *interregnum*, an age of hypocrisy, diabolism, and sham, they pray to their Father in heaven that *his kingdom* may come, and break in pieces and consume the power of them that destroy the earth. “Christian Age” indeed! An age which belongs wholly and solely to “the Devil and his angels,” for whom utter destruction is preparing, that the Day of Christ may be introduced.

During forty years preceeding this *interregnum*, the gospel, or glad tidings to Judah and Jerusalem were proclaimed, announcing that David’s throne and kingdom should be re-established under a New and Better Constitution than the Mosaic; and inviting all Jews of whatever class or condition in life, to become the heirs with Christ of the glory, honor, incorruptibility, life, priesthood, power, and majesty of the kingdom, *on condition of believing the things of the New Covenant, recognizing Jesus as “the Seed” of the Covenants, made with Abraham and David, acknowledging his blood as the blood of the New Covenant, and of becoming the subjects of repentance and remission of sins through his name, being united to it by baptism.* This proclamation was made to procure rulers and priests for the kingdom, upon the principle of *righteousness imputed on account of faith in the promises of God contained in “the Covenants of promise.”* Those who embraced the proclamation became kings and priests *elect*, although descended neither from Aaron nor David; and received a *title* to the blessings of the Covenant, to be enjoyed by them in a *higher sense* than they will be possessed by the Twelve Tribes when it shall be delivered to them as the constitution of the kingdom restored again to Israel. Thus the heirs now elected have now the remission of their past sins, and then possession of the kingdom with everlasting life; whereas the Tribes will then only attain to remission, with great temporal blessings,

and the hope of eternal life at the end of 1000 years. The elect are now sanctified by the blood of the Covenant, and in their case there is no further need of sacrifice for sin; they have been washed, and will therefore require to be washed no more. They are complete in Christ with whose blood they have been sprinkled, and in whose name they have been washed. They only need eternal life, and to be like the king and priest of their communion now at God's right hand, and they will be perfect; and efficient for all the duties they have to perform when promoted to the honor, glory, and offices to be bestowed upon them when the kingdom is restored.

But the official necessities of the kingdom are greater than can be supplied by the faithful of Judah and Jerusalem. A sufficient number of Jews have not accepted Jehovah's invitation to fill his house. He requires more kings and priests for his kingdom than he succeeded in obtaining from Israel by the preaching of his apostles. It became necessary, therefore, to turn to the Gentiles, and to invite them to enter his house, or kingdom, upon the same terms as the Jews. The invitation commenced at the house of Cornelius, and has been sounding out, more or less loudly and extensively, to the present time. We should judge from the little interest that exists in the kingdom of God, that a sufficient number of saints has been obtained to answer all the necessities of the case. We do not know that it is so; but we think it probable, that as many men and women have been procured from Judah and the nations, as the kingdom will have use for in the Age to Come. We hope the best, but fear the worst. We should rejoice in the conviction that thousands would yet embrace the gospel of the kingdom; but we sorrow in the belief that few will do it. They turn a deaf ear to it, and those that hear seem to generally be incapable of understanding. There is less faith in the gospel of the kingdom among the Gentiles now, than there was among the Jews when they were "broken off because of unbelief." The Gentiles stand only by faith in the goodness of God exhibited in the gospel; but if they continue not in his goodness they also shall be cut off. This is their position now. They have become "wise in their own conceits." Their fulness is almost, if not quite, come in; for they have turned their backs upon Jehovah's goodness, and are about to fall.—Rom xi.

The work of separating men and women from the nations for the purposes

of the kingdom by preaching the glad tidings concerning it, has prolonged the interregnum to the present time. It was necessary "to take out from among the Gentiles a people for the Lord's name;" and therefore time was required to accomplish it. But, we doubt not, that had there been saints enough to administer the affairs of the kingdom, the kingdom would have been restored to Israel at Christ's resurrection; in which case no Gentiles would have shared it with the Jews; but would have been brought into subjection to it, as they are yet to be in the era of regeneration, or restitution of all things pertaining to the kingdom, and compatible with its existence under the New Covenant. But Judah's loss was our gain. By their partial and temporary rejection, the Gentile kosmos that believes is reconciled, and become heirs of the kingdom, the gospel of which Judah despised because it was preached in the name of Jesus. But they will not continue always in unbelief; for blindness has only in part happened to Israel until the fulness of the Gentiles be come in. And then all the Tribes of Israel will be saved. For God will graft them into their own Olive again, and that too on the principle of faith in Jesus, which will be life from the dead to the world. The interregnum will then be brought to a close. The 144,000, the representative number of the saved, will then be complete; and nothing will be wanting but the setting up of

THE KINGDOM UNDER THE NEW COVENANT.

To accomplish this, Jesus Christ, "THE REPAIRER" and "RESTORER," must return to Jerusalem; the land of Israel must be wrested from the Gentiles; the Twelve Tribes must be resettled in Jehovah's domain to be expelled no more; and the kings and priests elected for the kingdom must be raised from the dead that they may enter upon the administration of its affairs. The kingdom cannot be re-established before the resurrection of the saints; because from the nature of the priesthood and the ordinances connected with it, none can discharge the functions of it before God, who are not constituted priests "after the power of an endless life," as the Lord Jesus was before them. The kingdom under the Mosaic Covenant was inherited by flesh and blood. Its kings and priests were all mortal men, men who died and saw corruption. It was "left to other people." Aaron and his sons, and David, and Solomon, and all who possessed the honor,

glory, and power of the kingdom, died and left them to successors. They were physically corrupt, and inherited corruption, or that which was to be abolished. The flesh profited them nothing. For though descended from Israel according to the flesh, though circumcised the eighth day, though priests and kings by hereditary descent, these advantages gave them no right to the eternal priesthood and royalty of the kingdom under the New Covenant, which has been dedicated by the precious blood of its immortal high priest and king. The kingdom under this covenant partakes of the nature of its king whose blood has purified its constitution. It is incorruption—a kingdom which can “never be destroyed,” “an everlasting dominion which shall not pass away.” If the reader understand these things, he will fully comprehend the saying of the apostle, that “flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.” It is a physical impossibility. *Can mortal men possess an everlasting kingdom, the priesthood and royalty of which are not to be left to successors?* Men whose lives rarely exceed seventy or eighty years cannot hold office for ever, or even a thousand years. Now the offices, &c., of the kingdom under the New Covenant are inheritable for not less than a thousand years, and some of them for ever. They cannot be possessed for fifty years by one set of men, and then vacated that they may be held by another set for fifty more. No, they who are promoted to them at “the Regeneration,” or Restoration, will possess them always; for the priesthood and royalty are unchangeable; are non-transferable—cannot be left to other people. This being the nature of things, *the immortality of the heirs of the kingdom is necessitated.* The kingdom cannot exist, the administration of its internal and foreign affairs cannot be carried on, its ecclesiastical and civil ordinances will continue a theory, an unaccomplished prediction, so long as Christ sits at the right hand of God, and “his fellows,” the “joint-heirs” of his glory and power, the copartners of his “joy,” are sleeping in the sides of the pit wherein is no water, the unconscious, undreaming tenants of the tomb. “Corruption cannot inherit incorruption.” The “heirs of the kingdom” are either now in a state of corruption, or corruptible. So long as they continue thus, they cannot possess the kingdom. It is folly, namby-pamby, trashy absurdity, to affirm they can. None but those “alienated from the life of God

through the ignorance that is in them,” would declare it. How can they, however, utter aught else but foolishness, who are ignorant of the nature of the kingdom of God? And is it to be wondered at that the old heathens should have plunged into such unfathomable nonsense about souls and elysium, seeing that they were intensely dark upon the things of the kingdom of God? The doctrine was the farthest possible remote from their conception, that *immortality was life manifested through corporeal incorruptibility, for all those, and those only, who should by faith and practice be a counted worthy of an indestructible kingdom in the land of Israel, that should not be left to successors.* They knew nothing of such a divine purpose as this, neither do the heathen of modern times, who eulogize the old philosophy, and approve the speculations of Plato on “the immortality of the soul.” They are ignorant and faithless of the gospel of the kingdom of God, in which the true doctrine of life and incorruptibility has been proclaimed; and being ignorant of this, there is no absurdity so ridiculous they are not liable to embrace.

THE NEW COVENANT OF THE KINGDOM.

“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.” The “house” here signifies *their country*, or territory of the kingdom. “And it shall come to pass that like as I have watched over them, to pluck up, and to break down, and to throw down, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.” “If the ordinances of the sun, moon, and stars, depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the Lord.” The ordinances of the heavenly bodies cannot depart from before Jehovah; heaven cannot be measured; nor the foundations of the earth discovered: therefore, Israel, though widely scattered and peeled, are not cast off for ever; but are certain to be restored, and thenceforth to continue always a nation before God—*Jer. xxxi.*

Under the Mosaic Covenant the Twelve Tribes were divided into two nations under two distinct kings from the fourth of Rehoboam to the sixth of Hezekiah, being 256 years. But when they shall cease to be cast off, and instead of being called

Lo-ammi, shall become a nation before Jehovah, "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;" for "thus saith the Lord God, I will take the children of Israel from among the nations (*goyim*) whither they be gone, and will gather them on every side, and bring them unto their own land: and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all."—*Ezek.* xxxvii. 21, 22.

When the two houses of Israel, or the Twelve Tribes, are brought into their own land again, the Law, or New Covenant is delivered to them from Mount Zion by their Lord and king; "for out of Zion is to go forth the law;" by which their organization as a kingdom is to be accomplished. Referring to this time Jehovah saith, some 470 years after David's decease, "My servant David shall be their prince for ever. And I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my temple (*miqudash*) in the midst of them for evermore. My dwelling (*mishkani*) also shall be with them: yea, I will be their God, and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my temple shall be in the midst of them for evermore."—*Ezek.* xxxvii. 25—28. From this testimony it will be seen, *first*, that the Covenant is not yet made with Israel and Judah; *second*, that they are in the Lo-ammi state; and *thirdly*, that they are not yet sanctified, or made holy: for the declared reason that the temple of Jehovah is not yet in the midst of them—and cannot be there until they are restored, and the Lord returns to build it.

Israel and Judah cannot be sanctified until the temple is rebuilt; for in carrying out the mercy of the New Covenant, when "the Lord will forgive their iniquity, and will remember their sin no more," a bullock for a sin offering is to be prepared for the prince and for all the people of the land at the celebration of the passover, when it is fulfilled in the kingdom of God. This appears from the testimony of *Ezekiel* xlv., where it says, that the Prince shall give a meat offering, and a burnt offering, and peace offerings to make reconciliation for the House of Israel; and these must be offered upon the altar when it shall be purged and purified for the purpose, and the temple shall have been reconciled, or expiated.

The everlasting covenant of peace with the Twelve Tribes which Jehovah pro-

mises to make, is termed a New Covenant, being an improvement upon the Old. "Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, &c.; but this shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least unto the greatest of them; for I will forgive their iniquity, and will remember their sin no more."—*Jer.* xxxi. 31.

The New Covenant is to be made with the two houses of Israel some time subsequently to the destruction of Jerusalem by the Chaldees when the promise was made. It cannot have been made with them yet; for from the time it is made their iniquity will have been forgiven and forgotten. Will any man in his right mind affirm that the sin and iniquity of the house of Judah is forgiven? Can Judah be forgiven their treatment of their King so long as they continue in unbelief? No; the grafting of the Twelve Tribes into their own Olive is predicated on their not continuing in unbelief.—*Rom.* xi. 23. The Covenant is not yet made with Israel, or we should behold every Israelite a living tablet of the new law, full of the knowledge of God, and in disposition like their fathers Abraham, Isaac, and Jacob. The Mosaic Covenant was engraved on stones; but the New is not to be recorded thus; it is to be inscribed upon their hearts by the spirit; for, saith Jehovah, I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—*Ezek.* xxxvi. 27. And again, "I will hide my face no more from them; for I have poured out my spirit upon the house of Israel, saith the Lord."—*ch.* xxxix. 29. No sophistry can make this applicable to the past. God's face is now hid from them, and because of the hiding thereof, they are wanderers among the nations, not walking in his statutes, nor observing his judgments to do them.

By the New and everlasting covenant

of peace, the Twelve Tribes will be brought into legal possession of their country; Jerusalem will be safely inhabited; it will become the Lord's throne; and the nation will be constituted holy with an everlasting righteousness in the Lord their king; for "in the Lord shall all the seed of Israel be justified, and shall glory."—*Isai.* xlv. 25. They will be justified in the Lord by faith in him, and because they believe in him, they will glory in him. But before they can be justified in him, they must be introduced into him; the nation must put him on as "the Lord its righteousness." During the interregnum, an individual believer in Jesus and the things of the covenant, is introduced into Jesus as the Christ that he may be "justified in the Lord," by baptism into his name; so the believing nation will be baptized in the Red Sea into Jesus, as it was before into Moses, when all its sins will be cast into the depths of the sea, and it will come to Zion to receive the law, or Covenant of peace. In proof of this second passage of Israel through the Red Sea, see *Ps.* lxxviii. 22; *Isai.* xi. 15, 16; *Zech.* x. 10—12; and *Mic.* vii. 19. Thus is the nation introduced into the name of the Lord, in which its "new heart and new spirit," and its faith in Jesus, are granted to it for repentance and remission of sins; and they are accepted. Henceforth, "they shall walk up and down in his name." They shall be "settled after their old estates." "Their land that was desolate shall become as the garden of Eden; and the waste, and desolate, and ruined cities, fenced and inhabited." As for Jerusalem it shall be called "a city of truth," and "its name from that day shall be, JEHOUVAH-SHANMAH, the Lord is there."—*Ezek.* xxxvi. 26; *Acts* v. 31; *Ezek.* xlvi. 35.

By faith in the promises, belief in Jesus, and baptism into him as its Lord, High Priest, and King, the nation is "saved from its enemies, and from the hand of all that hate them." Thus saved, it will have become strong and powerful, "serving God without fear, in holiness and righteousness before him all the days of its life," or mortal career. Immortality is yet before it; for it is a nation destined to exist and flourish for ever. Immortality and glory, honor and rank, in the kingdom, are now accessible, and have been for ages past, to individuals of the nation; but they judge themselves unworthy of it. When, therefore, the kingdom comes, they can rejoice only in common with the nation in its territorial, civil, spiritual, and social blessedness. If they would live

for ever, they must wait with patience till death shall be abolished from the earth, and "every curse shall cease."—*Rev.* xxi. 4; xxii. 3. Then, at the end of the thousand years, all, both Israelites and Gentiles, who shall be accounted worthy of exaltation to the higher, or angelic, nature, will become immortal; and as one nation, subject to Jesus and the saints, will constitute an everlasting kingdom on the earth, when "all things shall be created new," and "the sea shall be no more."

In the present interregnum, believers of the Gospel of the Kingdom when justified in the Lord, and so made holy, and saved from their past sins, are still required to offer sacrifice, or to do service to their Father who is in heaven. The doing of service is indispensable so long as human nature is "sinful flesh." If when believers are justified and sanctified morally and constitutionally, they were also physically cleansed, or purified from that evil principle which brings them into death and corruption, religious service would be unnecessary. When they rise from the dead, they will be free from this evil; nevertheless they will perform religious service; but it will be for nations and individuals subject to this evil and not for themselves. Now the same analogy obtains in regard to the Twelve Tribes of Israel. Although justified in the Lord, and constituted a holy nation, they are still a nation of generations subject to mortality because of the evil in their flesh, which nothing but the creative energy of omnipotence can eradicate. So long therefore as the nation is perpetuated by a succession of generations, there must be a national religious service connected with the memorials of death, and performed for them by a priesthood such as the blood of the covenant of their sanctification demands. When death shall be destroyed, generations will cease to be born and to pass away; and the life of the nation will be sustained, by a generation that shall consist of individuals who shall have all become immortal, or "equal to the angels." The nation will then be free from the death-principle. It will be intellectually, morally, and physically perfect. Its sin, as well as the sin of the world, will be thoroughly removed; so that no vestige thereof will remain. There will, therefore, be no ground for a service in which gifts and sacrifices are offered for the erring and the ignorant. "The law of sin and death" being extirpated from the nature of man, the good he would do will not be beset by evil. He will not err, nor be the sport of ignorance.

"God will be all and in all" as he now is in Christ; so that his will will be as loyally and acceptably performed, as though he were to execute it himself. No service therefore will be needed to remind men of the impurity and mortality of their nature, their inherent sinfulness and ignorance, and that their acceptedness is predicated upon the perfect obedience of another even unto death, whom God had set forth as a propitiatory through faith in his blood. But until this consummation be attained, a service will be necessary memorializing these very things. And this necessity urges us on to the brief consideration of the

PRIESTHOOD OF THE KINGDOM.

This is an order in the State composed of men who shall have become priests "after the power of an endless life," having been during the interregnum washed in baptism, sanctified by the anointing spirit, and consecrated by the blood of the covenant. These are "priests to God," who, saith the Lord, "shall enter into my temple, and they shall come near to my table, to minister unto me, and they shall keep my charge."—*Ezek. xlv. 16*. They are then the priests of Zion clothed with righteousness and salvation.—*Ps. cxxxii. 9, 16*.—the neck whom the Lord hath beautified.—*Ps. cxlix. 4*. They are representatively styled "the sons of Zadok;" and are kings also as well as priests, and therefore priests "after the order of Melchisedec." The priesthood of the kingdom is consequently a Royal Priesthood; and as it is "for ever," its officials are immortal and "equal to the angels." They are perfect as their Father who is in heaven, having no evil in their flesh, or impurity of character. Such are the priests of the kingdom when the saints shall possess it "under the whole heaven."

The Royal Priesthood is an order under one chief, who is called High Priest. He is the elder brother of the order, all the rest being "his brethren." He was once like them in the days of their sinful flesh, "a little lower than the angels;" but being also "made after the power of an endless life," he enjoys the spiritual, angelic, or higher nature, and sits as high priest for ever on his father David's throne, and bears the glory. The sons of Zadok, or Jesus and his brethren, are constituted priests forever by "the word of the oath;" so that the royal priesthood of the kingdom is without predecessor or successor. Its officials do not derive their inheritance from Aaron and his sons; nor from the old covenant of the kingdom. They in-

herit under the New, which gives them all the privileges and honors they possess. The word of the oath made their Chief, though a son of Judah and of David, High Priest contrary to the Mosaic law which created Aaron; it makes them priests also of the same order by constitution, when in the interregnum they were "made the righteousness of God in him." Being in him they are "complete in him," and "joint-heirs" with him of all his titles, honors, and real and personal estate.

Contemporary with this order of priests there will be in the kingdom a class of priests who are not royal, nor priests after the power of an endless life. This inferior class is Levitical. They will be mortal and corruptible men of the tribe of Levi, degraded from their former rank under the old constitution to an inferior station under the new, to minister before the people instead of before the Lord as in the days of old. The reason of this degradation is the misconduct of their order under the Mosaic covenant. When the people turned to the worship of idols, the Aaronic Levites became their ministers, instead of vindicating the honor and institutions of Jehovah; therefore, says he, "they shall even bear their iniquity"—"they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place: but they shall bear their shame, and their abominations which they have committed."—*Ezek. xlv. 10, 13*. Let the reader give heed to this, and note that these Levitical priests under the old covenant officiated at the altar, entered the Holy Place and burned incense and ate the shew-bread at the Lord's table, and their chief also passed into the Most Holy with the blood of the atonement. This was coming near to Jehovah, and ministering unto him. But their order had caused the people to serve idols, and had officiated as idol priests. They had done this while the kingdom existed under the Mosaic code, and the punishment of the offence is decreed to fall upon the order in its degradation when the kingdom shall be restored under the New or amended constitution. They may not approach the altar to offer the fat and the blood of the sacrifices, nor enter the Holy and Most Holy to stand before the Lord. In this state of affairs, the High Priesthood is vacated, and the altar and Holy places are devoid of ministers. There are the nations, and the Twelve Tribes, and the ministering Levites, who minister to the worshippers, but cannot approach to the Lord. What is to be done in this

case? Does not the reader perceive a vacancy here? A space to be occupied by an order, that *may* appear before the Lord? That may burn the fat and sprinkle the blood upon the altar, and enter the Holies, and minister for the world as priests to God, and not to the people? The chain is complete when the order is introduced between the people's priests and Jehovah. Counting the links from the remotest, there is *first*, the nations; *secondly*, Israel; *thirdly*, the Leviticals; *fourthly*, the sons of Zadok; *fifthly*, the High Priest, or Prince of Israel; and *sixthly*, Jehovah. This is the chain that connects the ends of the earth to the throne of the Eternal when the kingdom shall exist in the Age to Come.

It is evident that the sons of Zadok are resurrected men. Ezekiel is testifying things which had not existed previously to his day, could not exist contemporarily with him, and have not existed since. They are at variance with the Mosaic law, and could not therefore exist so long as it continued in force. But they are things foretold while the temple was in smoking ruins, & affirmed of God as certain to come to pass. There is no question therefore but they will be hereafter. The reason given why the sons of Zadok shall burn the fat and sprinkle the blood on the altar, and appear before Jehovah in the Holy place, is, because "they kept the charge of his sanctuary, when the children of Israel went astray from him." But these faithful men have been dead for ages. It is necessary therefore for them to rise from the dead, that they may perform the service to which they are appointed.

THE TEMPLE.

In the covenant made with David, Jehovah declared, that he would "raise up" one of his sons, who should be also Son of God, and that he should build a temple for his name. While the foundations only of a temple existed in Jerusalem, Jehovah sent Zechariah to Joshua the son of Josedeck, the high priest, to say to him, that "the man whose name is THE BRANCH," which he had said should grow up unto David, "should build the temple of the Lord." He emphasized this message, saying, "Even He shall build the temple of the Lord." He also gave him to know, that the sons of strangers from afar should come and assist in its erection; when the glory of Lebanon, the fir-tree, the pine-tree, and the box, together should be brought to Jerusalem to beautify the place of the temple.—*Zech.* vi. 12—15; *Isai.* lx. 10, 13.—when the flocks of Kedar,

and the rams of Nebaioth should also come up with acceptance on its altar, and the temple itself should be glorified with his glory. When this should come to pass, Zechariah likewise testified that "THE BRANCH" should bear the glory, and should sit and rule upon his throne; and be a priest upon his throne." Zerubbabel, the governor of Judah under the Persians, was at that time rebuilding the temple and finished it in the sixth year of Darius. But Zerubbabel, though a type of Messiah, who was then, so to speak, in his loins, was not named "The Branch;" nor did he ever sit and rule upon a throne, as king or priest; therefore the temple he finished was not the temple referred to. The temple built by Zerubbabel was finally destroyed by the Romans; since which no temple has existed in Jerusalem. The Lord Jesus is admitted on all hands to be "the man whose name is the Branch;" but as yet he hath built no temple to the Lord. It is true, Christ's mystical body, the church, is styled "a holy temple in the Lord, for a habitation of God through the Spirit." He also called his natural body "the temple" which he would rebuild in three days; and in the Revelation, it is said, that "the Lord God Almighty and the Lamb are the temple of the New Jerusalem." This is all admitted. But what is that temple, and who is the builder of it, even that which Ezekiel describes in his fortieth, forty-first, and forty-second chapters? No such temple, mystical or architectural, has ever existed in Jerusalem, or elsewhere, since men have dwelt upon the earth. The building, in its Courts, and internal compartments, with its furniture, and ordinances, are different from the Tabernacle, and temple built by Solomon and Zerubbabel. It is a structure, then, hereafter to be erected in Jerusalem Restored, not in Jerusalem the New; and the builder of it is the Lord; for, he saith, "I will set my temple in the midst of Israel for evermore"—He will set it there by "The Branch," whom he hath appointed to build it.

Solomon, Zerubbabel, and "the Branch" are the great temple builders of the kingdom. The third temple which Jesus shall erect on Moriah, will be more magnificent than any building that has yet adorned "the City of the Great King." It will be renowned throughout all the earth, and will be frequented as "the House of Prayer for all nations," who shall "flow unto it." "And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the temple of the God of Jacob; and he will teach

us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—*Isai.* ii. 3. "Because of his temple in Jerusalem shall kings bring presents unto God."—*Ps.* lxxviii. 29. St. Peter's at Rome, St. Paul's at London, St. Sophia at Constantinople, &c., will all be deserted for the temple of Jehovah in Jerusalem.

Six things are abolished from the future temple which were indispensable to those under the law—these are the Laver, the Branching Light-bearer, the Ark of the Covenant, the Cherubim, the Veil, and Golden Altar of Incense. These are all unnecessary to a service performed by Jesus and his brethren, the sons of Zadok. Having been washed in baptism before their resurrection, they have no use for the Laver like the sons of Aaron under the law. The light bearer of seven branches is superseded by their own anointing. They shine like the sun by the Spirit glory with which they are invested. They are the many light-bearing branches of the Holy Places, which need no artificial illumination in their presence. The Melchisedec high priest is himself the Ark of the New Covenant, and with his brethren, the Cherubim of glory. He is the Mercy Seat, sprinkled with the blood of the New Covenant, which is his own. The law, the manna, and the almond rod is He, the way, the truth, the bread of heaven, the resurrection, and the life. What need has the Most Holy Place of a temple of the Mosaic ark and its contents, with winged Cherubim, in the presence of a personage so august as He, the very substance of those shadowy things! The Veil was rent when his body was broken on the tree. The future temple is neither historical nor typical. It foreshadows no details; but by the building, and "the separate place," both west of the Most Holy Place, indicates that there is a state beyond the thousand years into which they shall be received, who may be accounted worthy of eternal life when sin and death, and every curse, shall be abolished from the earth. Being no monument of the past, the rent-Veil repaired is seen only in the scarred substance of the Prince of Israel, which it prefigured. He being the antitype of the Veil, the type is excluded from the future temple, which will be illustrated by the presence of his glorious body which can be rent no more. "In every place, from the rising to the setting sun, incense shall be offered to the name of the Lord, even a pure offering."—*Mal.* i. 11. The burn-

ing of incense, therefore, will not be restricted to the temple, as in the days of old. Prayer is the voice of supplication seeking assistance in times of need. It ascends as incense before the Lord, burned by the necessitous. Prayer will be made for Israel's king continually, and will ascend as incense in every place. But Christ and his Saints will not be necessitous. They will have no wants unsupplied; for they will possess all things. Praise, not prayer, will ascend from the Holy Place; therefore there will be no golden altar there on which to burn incense before the Lord. Having said enough concerning the future temple of the kingdom for the comprehension of the subject, we shall proceed now to say a few words respecting

THE SERVICE

to be performed within its courts and walls by the "priests to God" and to the people. These, as we have shown, are immortal and mortal men, the sons of Zadok and the sons of Aaron. So long as sin and death are in the world, the Melchisedec service of the Messiah-erected temple will continue; and the sons of Zadok, the Prince, or Just One, members of his immortal flesh and bones, will also with him be sacerdotally regarded as identified with the sins and trespasses of the people. Therefore it is, that the priesthood under the New Covenant of the kingdom is not purely immortal, but of a mixed character. A priesthood composed entirely of resurrection men, of angelic or spiritual nature, in whose flesh there was no sin or evil principle, would not be in harmony with the institution, and therefore unfit to perform a service for the purification of the erring and the ignorant; for priesthood must be sympathetically related to the ignorant who worship through it, having infirmity in itself, that it may offer for itself as well as for the people. The infirmity of the New Covenant priesthood of the kingdom resides not in Zadok and his sons, but in the priests, the Levites, who minister to the people, and perform the humbler duties of the order. Nevertheless, the Just One and his sons are represented in the service as offering their burnt offerings, and peace offerings; not for themselves as individuals and sinners, but only in their priestly capacity as part of a priesthood of mixed character, which partakes of Christ's mortal flesh, as well as his immortal nature, in reckoning the mortal descendants of Levi and Aaron among its constituents.

It would be discordant with the fitness

of things that the priesthood should be wholly mortal, or entirely constituted of immortals, seeing that the kingdom itself is a mixed institution the subjects thereof being Israelites in flesh and blood; and its higher order of kings or rulers, incorruptible men. The Twelve Tribes will then be obedient, and keep the covenant of Jehovah, and be "a kingdom of priests and a holy nation." This is said of Israel in flesh and blood subsisting. They will be the secondary kings and priests over the nations; the intermediate order between these and Zadok and his sons, the kings and priests to God over them and all the earth. The kingdom and priesthood under the Mosaic law was of an unmixed character, the members of its civil and ecclesiastical orders being all of them subject to death. Not so, however, with the kingdom and its orders in the Age to Come. Its subjects and inheritors are an intermingling of flesh and spirit, until the kingdom shall be surrendered to the Father at "The End;" when the people, and all their superiors worthy of exaltation, shall be all spirits, or incorruptible men; and priesthood and priestly service, *but not the royalty*, will be done away.

Israel and the nations subjected to them will bring of the flocks and herds of Kedar, and of the rams of Nebaioth, and present them for sin offerings, and burnt offerings, and thank offerings at the north gate of the inner court of the temple; and present them to the Levites of Aaron's seed. These, who are not permitted to approach the altar, nor to minister before the Lord in the temple, will have the "charge at the gates of the house, and minister to the house" "for all the service thereof, and for all that shall be done therein." They will therefore take charge of the people's gifts; and "they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them." They will slay the sacrifices, namely, "the burnt offering, and the sin offering, and the trespass offerings," upon the eight tables of hewn stone in the porch of the north gate, and at the right and left side of the north entrance without. They will then wash them in the place appointed at this gate; and divide a portion to the people, and reserve that devoted to the Lord. The people's part of the sacrifices they will boil in the corner courts of the paved outer court of the sanctuary; but "the most holy things," or parts of the sacrifices and offerings dedicated to the Lord, of the meat offering, the sin offering, and

the trespass offering, will be boiled and baked in "the holy chambers of the priests" on the two sides west of the inner court, and eaten there by the sons of Zadok, "the priests that approach unto the Lord." After this arrangement will "all they that sacrifice come and take of the pots of the Lord's house, and seethe therein."—*Zech. xiv. 21.*

While the Levites are slaying the sacrifices and passing to a fro in the inner court, they are to wear linen garments that perspiration may not be produced. But they are not to go forth into the outer court with these upon them; but to put them off "and lay them in the holy chambers, and put on other garments: and the reason given is, that "they shall not sanctify the people in their garments." It will be their duty after washing the sacrifices, to transfer the fat and the blood to the sons of Zadok, who on the Eighth Day, which is our First Day of the week, and the sabbath of the Age to Come, instead of the Seventh, as under Moses' law—on the Eighth, shall they burn the fat upon the altar, and sprinkle the blood upon it. This is the duty of Zadok's seed. They are privileged to approach the altar and to enter into the temple, and stand before the Lord; but not the Levites, the people's priests. They are ministers of death to the sacrifices before the people; but the sons of Zadok, everliving ministers, salvation-clothed, before the Lord. The former slay the unblemished yearling lamb for the daily morning offering by fire, the voluntary offerings of the Prince, and the things devoted of the people; while the latter cause their rich odor to ascend in clouds from *Hah ariah haharail*, the Altar, or Lion of the Mountain of God.

The service of the temple will be daily, weekly, and annual. For further details of the weekly service the reader can consult Ezekiel for himself. We proceed to remark, that before the edifice is opened for public worship, the altar has to be "purged and purified," the house reconciled, and the glory of the God of Israel to make His august entry by the eastern gate. The cleansing of the altar and reconciling the house, which are synchronous, commences on the 1st day of Abib, (sometimes called Nisan, the First month of the Jewish ecclesiastical year, and answering to part of March and April,) and continues for seven days. This is a grand and important national event, for it is nothing less than reconciling the House of Israel itself, as appears from these words—"And the priest shall take the

blood of the sin offering and put it upon the posts of *the house*, and upon the four corners of the settle of *the altar*, and upon the posts of the gate of *the inner court*. And so thou shalt do the seventh day of the month *for every one that erreth, and for him that is simple*: so shall ye reconcile *the house*." This event will complete the reconciliation of the House of Israel in form as well as in principle. The reconciling of the temple, altar, and inner court, will be the formal *memorial celebration* of the reconciling of the Tribes of Israel, when, having believed in Jesus and been baptized into him, Jehovah shall have "cast all their sins into the depths of the sea."—Ps. lxxviii. 22; Mic. vii 19; Zech. x. 10, 11. Then will Jesus, who is the glory of God, attended by the 144,000 redeemed from among men as the First-Fruits unto God and himself, with a voice like the noise of many waters, and as the sound of a great thunder, ascend into the hill of the Lord, escorted thus into the holy place. They will sing the new song before the throne, even the song of Moses and the Lamb. By the eye of faith we see them approaching "the temple by the way of the gate whose prospect is towards the east," Mount Olivet, long since in sunder cleft, and all the region round, shining with the glory; we hear them exclaim with loud hosannas, "Blessed be He that comes in the name of the Lord! Blessed be the kingdom of our father David, that cometh in the name of Jehovah. Hosanna in the highest!" We behold the glorious multitude demand admission for "the mighty God," the Conqueror of the World, within the walls of the city where he intends to dwell "in the midst of the children of Israel for ever." "Lift up your heads, O ye gates," say they; "and be ye lift up, ye everlasting doors: and the King of Glory shall come in!" Ah! now how still the crowd! How hushed is every voice! "Who is this King of glory?" is the only sound, echoing from Salem's walls, that vibrates on the ear. The answer to this bursts forth as the roar of many waters proclaiming him to be "The Lord strong and mighty, the Lord mighty in battle;" and followed by a renewal of the demand for admission, saying, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the king of glory shall come in. Who is this king of glory?" do ye ask? Jesus, "the Lord of armies, He is the king of glory."

The dedication of the house, the reconciliation of Israel, and the return of the glory of God to the temple for the first

time since its departure under the reign of Zedekiah, being accomplished, the next thing is the celebration of the fulfilment of the Passover, nationally, in the kingdom of God. The reader will remember what the High Priest in the days of his flesh said to his brethren upon this subject. "I will not any more eat of this Passover," said he, "until it be fulfilled in the kingdom of God." By the time the temple is opened as the house of prayer for all nations, it will have been fulfilled in their worse than Egyptian overthrow, and in the deliverance and restoration of the Tribes of Israel. The kingdom being restored to them, the Passover is revived, and the Lord Jesus "eats and drinks at his table in his kingdom," with Abraham, Isaac, Jacob, all the prophets, and the apostles, &c., according to the ordinance contained in *Ezek. xlv. 21—24*.—"In the first month, in the 14th day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself, and all the people of the land, a bullock for a sin offering," &c.

The feast of Pentecost, fifty days after the Passover, is not celebrated in the temple service of the kingdom. It was *primarily* fulfilled in the events of the fiftieth day after the crucifixion; and will be *secondarily* or nationally, in the latter rain of the spirit on Israel when restored previously to the building of the temple by "the man whose name is The Branch." The two wave loaves of that feast, made of fine flour, represented "the First Fruits unto the Lord." The sons of Zadok being the substance of that representation, as Jesus himself was of the wave sheaf, waved before the Lord by the Aaronic priest on his resurrection day, the shadow will not be reproduced here after in the service. Christ and his brethren, the First Fruits, being there in person, the representation would cease to be in place.

Neither will there be "a memorial of blowing of trumpets" on the first day of the seventh month, as under the Mosaic law. The thing represented by the "memorial" will have been altogether accomplished before the dedication of the temple to be built by Jesus. It began to be fulfilled by the proclamation of the gospel of the kingdom by apostles; and will be wholly completed when the "everlasting gospel" shall be preached by "the angel flying through the midst of heaven."—*Rev. xiv. 6, 7*. There can be no type when the thing typified has come to pass

in full. It has then answered its purpose and is abolished.

The day of Atonement on the 10th of the seventh month forms no part of the amended service for the same reason. It was a type, and will be secondarily or nationally, and therefore, entirely fulfilled in the reconciliation of the house of Israel. The Mosaic atonement primarily pre-figured the reconciliation of those who, believing "the word of reconciliation" ministered by the apostles, should have their sins and iniquities borne away by Jesus when resurrected, as represented by the bearing away of the sins of Israel by the scape-goat. The iniquity of all believers was laid upon him when crucified. He was then "the goat for the Lord;" but when raised from the dead, he became "the scape goat presented alive before the Lord to make an atonement." Being raised, his relations were changed. He then became the High Priest destined to enter alone into the Most Holy to make an atonement "for his own household" with his own blood. He is there now; and will remain there, until all who shall constitute "his house" shall have come in and been reconciled. Till then no man can be where he is. When he shall have finished making atonement for his household, "He will come out," and "make an atonement for all the congregation of Israel." "His house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." The household of the Lord Jesus appears in the temple of the kingdom, "holy, unblamable, and unprovable," as the sons of Zadok, performing service before the Lord as his priests.

But when the household of the Lord Jesus shall all be reconciled, their judgment or acceptance, still remains to be pronounced, and the secondary reconciliation for the nation of Israel effected. These particulars of the Mosaic typical atonement are yet unaccomplished. Some of us who believe the gospel of the kingdom are looking for him. We are anxiously waiting for him to come out of the Most Holy place that we may be clothed with salvation, and enter the kingdom with him. "After death the judgment." Judgment on the members of the king's household; and judgment on the nations. Will the dead in Christ—will we the living in him—be accepted, or shall we not? That remains to be seen. Who but God's High Priest can tell; for He only knows whose names are written in the Book of Life.

Until He come out of the Most Holy,

the consummation of the reconciliation of the faithful dead, the living believers, and the Twelve Tribes, will be in abeyance. But when He appears in his kingdom, the first will rise, the next be changed, and reconciliation be made for the whole house of Israel, as described above, in the purging and purifying the altar, and the reconciling of the house, in the first seven days of the first month. When this is accomplished, the Mosaic representative atonement will be lost in the substance. There will be no more remembrance of sins once a year. Therefore the atonement on the tenth day of the seventh month forms no part of the annual service of the temple in the Age to Come.

The Mosaic Feast of Tabernacles was "the Greatest of the Feasts." It was celebrated during seven days, beginning on the 15th of the seventh month of the ecclesiastical year, which is the first of the civil year, which in its antitype is "the acceptable year of the Lord." This year of civil or national acceptance under the new covenant, begins with the first day of the month, when the temple, altar, inner court, and nation, are reconciled by Messiah the Prince. Like the rest of the Mosaic Feasts, the Feast of Tabernacles represents "the knowledge and the truth," first in relation to Christ's Household, and secondly, in relation to his nation, the Twelve Tribes. The members of his household are "strangers before the Lord, and sojourners; their days on earth are as a shadow, and there is none abiding." Like Israel, as it were, during the interregnum, they "sojourn in Meshech, and dwell in the tents of Kedar;" passing the time of their sojourning there, rejoicing in fear and trembling. But when their elder brother, the High Priest of the covenant, shall come out from the Royal Presence to bless them, they will be pilgrims no longer; but permanent dwellers in their Father's house, partaking of "the joy." They will have passed through the primary signification of the Feast, and have attained perfection.

The Feast of Tabernacles was the celebration of the ingathering of the harvest. As a type, this had a two fold signification, namely, the ingathering of the Royal Household of the kingdom, when Christ shall "gather his wheat into his garner" at their resurrection; and the ingathering of the Twelve Tribes, when at that crisis they shall be gathered "from the outmost part of heaven," and replanted in their own land. They now sojourn *literally* in Meshech, and dwell in the tents of Kedar; but when the kingdom is restored to them

under the New Covenant they will dwell in their own habitations, and the nations will come up to Jerusalem to worship their king, and occupy the booths. But the antitype of the feast, which is, "a feast of fat things for all nations," is not fully completed till the wheat harvest of the Age to Come shall be entirely ingathered at its expiration, when "death shall be swallowed up in victory," and the earth shall lie under the curse no longer. The feast of tabernacles, therefore, continues to be celebrated in the temple service, for this temple is "the holy of the tabernacles of the Most High;" wherefore its posts and walls will be adorned with palm trees, the branches of which, with those of other goodly trees, the Israelites carried on the first day of the feast, as the emblems of the joy that awaits the nation, when it shall have obtained the victory over all its enemies on the establishment of the kingdom of God. Therefore "in the seventh month, in the fifteenth day of the month, shall the Prince do the like in the feast of the seven days, according to the sin offering, &c." —Ezek. xlv. 25; Lev. xxiii; Ze. h. xiv. &c.

THE ROYAL FAMILY OF THE KINGDOM.

The members of the Royal Family are in the aggregate styled "Christ's House" in the New Testament. They are "the sons of Zadok," the children of the promise, who, in Christ, are counted for the seed of Abraham and David. It will be a numerous family; though as compared with the totality of the sons of Adam from among whom they will have been redeemed, they will be but a "little flock," the few who find eternal life out of the many who seek to enter in. They are the "144,000 redeemed from the earth;" not that there are only so many thousands. This is a representative number; a definite for an indefinite. They are "the meek" who "shall inherit the earth;" "the poor in spirit," to whom pertains "the kingdom of God." None will be of this number, who do not believe in this kingdom; for it is he that believes *the gospel* and is baptized shall be saved; "he that believes not shall be condemned;" and the subject-matter of the gospel consists of "the things of the kingdom, and name of Jesus." "According to your faith be it unto you." Hence, he whose "faith" embraces what God has not promised, gets nothing but confusion of face; while he who believes the promises will realize them if he fails not. The poor in this world, rich in faith, are the heirs of the

gospel kingdom. They become *inheritors* when they rise from the dead. Then "they possess the kingdom under the whole heaven;" and "rule on earth" as kings and priests to God with Christ for a thousand years. This is the testimony of Daniel and John; and he that does not believe it has no right to be regarded as a believer of the gospel. He is faithless of "the testimony of God."

These, the saints, are the aristocracy of the kingdom under the New Covenant. Being immortal, they possess it forever; for it is "not to be left to other people," that is, to successors. There are inferior civil orders in the kingdom, as well as ecclesiastical, which stand between them and the peoples. These inferior officials are styled "the Prince's servants," while the immortals are styled "his Sons." When the Prince of Israel bestows a gift upon the former, they can only possess it till "the year of liberty;" but if he present a gift to any of the latter, it continues his for ever. Though his brethren, they become his "sons," as the children whom God shall have given him, when he shall raise them from the dead; for being the substitutionary testator of the Will, thus standing in the Father's place, who has appointed him to raise the First Fruits from the dead, he can then say to them, "Ye are my Sons, this day have I begotten you" from the dead. "God," says Paul, "will raise us up by Jesus;" so shall we be the Prince's Sons of whom Ezekiel speaks.

THE EMPIRE OF THE KINGDOM.

A kingdom and empire, though often connected, are not the same. The dominion of a king over a particular nation and country is a kingdom. This is sufficiently definite for the purpose. But when in addition to this, his sovereignty extends over several nations, kingdoms, and countries, this secondary and extended dominion constitutes the empire. The British dominion is imperial by act of Parliament, and consists of the United Kingdom and Empire; the former comprehending Great Britain and Ireland; and the latter, the East and West Indies, Canadas, &c. The kingdom is the first dominion; the empire, the second and subordinate.

The same distinction obtains in the sovereignty of Jesus Christ. "The first dominion shall come to Zion; and the kingdom to the daughter of Jerusalem." These are the same. The first dominion is limited to the land promised to Abraham, lying between the Euphrates and

Mediterranean; while the second dominion or empire, extends over all people, nations, and languages, to the ends of the earth. "He shall have the heathen for his inheritance; and the uttermost parts of the earth for his possession;" "All kings shall fall down before him;" "All nations shall serve him." How many rival and independent governments will there be over the nations then? Not one; for "the kingdoms of this world," not kingdoms beyond the skies, "shall become the kingdoms of Jehovah and of his Christ;" so that then "there shall be one king over all the earth;" and He "the Son of God, the King of Israel." This is the testimony of God, and we doubt not will, in the life-time of this generation, assuredly come to pass. Such, then, is the kingdom we advocate as the subject-matter of the gospel, and the great fact of the Age to Come. Kingdoms in the skies and beyond the skies belong to other intelligences, not to man. The earth is good enough for him, as other planets are for them. This our orb is man's abode for ever. "The earth hath Jehovah given to the sons of men." Let us therefore be content with what God hath promised; and not thanklessly repudiate his gift, and hope for things to which we shall never attain. But we must close this synopsis of the kingdom, which when understood cannot fail, we think, to eradicate from the reader's mind all faith in, and even respect for, the superstitions and gospels of the day.

EDITOR.

OUR VISIT TO BRITAIN.

(Continued from page 183.)

The illness of our friend Mr. Bell (and we believe he is still our friend though domiciled in the camp of the aliens) was a passing cloud over our field of vision for the time. It was an opportunity lost for his permanent illumination. We had thought, that a man occupying his position in society would be able to command a respectful attention to the truth, and be the means of introducing it among the higher classes of the community. We were therefore the more anxious, that he should come to a precise and comprehensive understanding of it. But it seems that this was not to be. The truth was not to present itself to the people of Newark under the patronage of the Manager of the Bank, an office that answers, as it were, to that of a priest in the House of Mammon. It is not the wise, the noble, and the rich of this world whom God em-

ploy in calling out a people for his name. He hath conferred this honor upon the unschooled, the weak, the ignoble, and the despised. Neither does he condescend to seek patronage for his truth. It will patronize all men who will heartily accept it; but asks patronage of none. Professors are too apt to court the favor of the influential under the impression that by their aid its progress would be more rapid and abiding. This, however, is a mistake. Proselytes would be made to the influence, which would control all things; while the truth would be practically acknowledged by the many only as a vehicle for its diffusion to the glorification of "Us," rather than of God. This patronage-seeking spirit has been the ruin of many a good cause. Let us avoid it. We dislike to see a greater anxiety to convert a learned or wealthy man, than one of humbler station and attainments. We have often noticed it. It is generally labor uselessly expended; for the Lord's people are rarely to be found among that class. "He hath chosen the poor in this world, rich in faith, to be the heirs of his kingdom."* Let us bestow our labor upon these. If there be any of "the high-minded" standing by as spectators of our work, if God has any people among them, they will recognize the voice, and seek admission among the flock, to which, it is God's pleasure, to give the kingdom. Though we regretted Mr. Bell's sickness as the suffering of a friend, we felt very much as we have expressed ourselves in relation to his influence on the people. He hath dishonored himself by entering the communion of the State-Church, which is the pride, pomp, and vanity of the world incarnate; but the gospel of the kingdom still lives in Newark. He was "the church," as it were, while an elder in "this reformation." As he has gone over to Satan, "the church" must therefore have gone with him. And this is probably the case; for we believe that nothing is left of "Campbellism" in Newark, since the gospel of the kingdom and Elpis Israel have pitched their tabernacle there. We produced no confusion in the church; nor was any excited; for there was no bigot among them, having more zeal than knowledge, to disturb the peace. We simply showed them the light; and they opened their eyes, and saw it, as will appear from the following note:

*James ii. 5.

Newark, July 23, 1850.

BRO. THOMAS:

Dear Sir,—I have been over to Nottingham. In conversation with Mr. Thomas Wallis,* and his lady, they informed me that they did not attend the evening meetings at Barker-Gate in consequence of their having nothing but baptism for remission of sins, of which they were completely tired. I asked them, why the brethren did not instruct each other in the Prophets and the Psalms? He said the Old Testament had been too much neglected. I am glad they are beginning to find it out. I am positive that the elucidation of Holy Writ as displayed in Elpis Israel will work in time a mighty reform. We are about changing our meeting room for one more eligible, lately occupied by a portion of the Baptists, who have agreed to smother their differences. It is more commodious and easy of access; and we having received lately a great accession of knowledge in the scriptures, feel greater confidence in standing before the people. We have now something to offer to their notice which they can comprehend; something tangible that they can lay hold of; and although at first it sounds strange in their ears, the public pay more attention than hitherto.

With kind regards from the brethren and myself, I remain,

Yours faithfully,

JOHN HAGE.

While we were at Nottingham subsequently to our visit to Lincoln, we were informed by a friend that it was the intention of Mr. J. Wallis and his confederates to make an attack upon us at the Convention of Church-Delegates to be held in September at Glasgow. Some resolutions were to be got up by which we were to be put under a sort of ban or interdict. We considered we had this information from good authority, as it afterwards proved to be. Were we to allow a body of men from various parts of England, Scotland, Ireland, and Wales, to assemble in Glasgow, where we were then at work, and to sit in judgment and pass decrees upon us; and have no right to open our mouth in defence of our position and the truth? We did not think it expedient to give Satan this advantage over us. We wished to have the right to speak if attacked. If nothing were said concerning

*Brother to the Editor.—Ed.

us, we should take no part in the proceedings; as the establishment and extension of Campbellism in Britain was not at all in accordance with our views of the public good. The church at Lincoln was on the printed roll of the denomination. It stood lair with the leaders, who had till recently been venerated by them as saints of the calendar after a certain sort. This church did not intend to send a delegate to the Convention on account of the expense; otherwise they would. We were aware of this before we left Lincoln. Now, being in good odor there, we concluded to offer our services as their representative without any cost to them. If they accepted them, they were to forward our credentials to Glasgow in time for us to take our seat. The offer was readily agreed to, and we were accredited by the following letter addressed

To the Meeting of the Delegates of the Churches of the Disciples, convened at Glasgow by notice in the Harbinger and Gospel Banner.

DEAR BROTHERN:

We being a congregation of believers in "the things concerning the Kingdom of God and the Name of the Lord Jesus Christ," into whom we have been immersed, desire to be represented in your meeting, which we understand is convened for the purpose of promoting *the best interests* of the Congregations of Disciples in Great Britain and Ireland. We do therefore hereby appoint our esteemed brother JOHN THOMAS, from the United States of America, as the Delegate of the Church in Lincoln, that he may unite with you in consultation upon *the best measures to be adopted in promoting the object for which the meeting is convened*. We know of no one more interested and competent than he. *We have unanimously received him into our fellowship*. 1st. On the ground of his well known writings in the Christian Messenger, and of the high commendation which has therein been given of him. 2nd. His admission to fellowship by the church in London. 3rdly. Of letters from America in his favor from brethren with whom some of us are well acquainted. 4thly. Of the general approbation of those who have been favored by hearing him since his arrival in this country; and lastly, on the ground of our personal acquaintance; and we having heard him ourselves. We hope, therefore, brethren you will cordially receive him as our representative in your council.

Praying that you may abound in that wisdom which cometh from above, which is pure, peaceable, gentle, easy to be entreated, full of mercy, and of good fruits, without partiality, &c. Thus may your deliberations be conducted in the letter and spirit of the truth, as in the presence and devout reverence of Him, who is immortal, invisible, the only wise God; to whom be glory, and dominion throughout all ages—Amen.

Signed in behalf of the Church,

WILLIAM SCOTT, *Elder.*
JAMES JACKSON,
JOHN TURNEY,
HENRY CLARKE.

Lincoln, Sept. 13, 1848.

Accompanying the above was the letter below expressive of the views of the church in respect to certain "items" published by Mr. Wallis as topics of deliberation for the delegates.

DEAR BROTHER THOMAS:

We have been requested by the brethren to express to you something of our views respecting the subjects to be mooted at the ensuing meeting. Mr. James Wallis enumerates eleven items. We have nothing to advance on the first six. The 7th is, that "the reports of the evangelists, and Campbell funds be considered and passed." It has been reported that there is a surplus of the "*Campbell fund*" after defraying the expenses of Messrs. Campbell and Henshall. Should it be proposed that this surplus be paid over to Bethany College, with an understanding that young men should in return be sent over to Great Britain and Ireland, we should decidedly negative such a proposition as being circuitous, expensive, and as not promising any real speedy advantage.

We by no means approve the arrangements of the Edinburgh meeting in 1842. At which meeting a committee was chosen, and monies extracted from the congregations, and expended so as to yield but little advantage in speaking the truth generally amongst the churches. We think much may be done if mutual confidence can be established, and those churches possessing the means would give help and encouragement to those congregations which may need assistance, especially to those which may have one or more persons among them qualified for local, and in some instances, exten-

sive evangelization. Churches might thus be visited that have need of help. Churches might be planted, and the word of the Lord thus run and be glorified.

We are decidedly adverse to the adoption of any system deputing individuals as a committee, invested with irresponsible authority, to whose custody all surplus monies of the churches are to be confided, thus constituting them "Lords over God's heritage." There is no such example among the apostolic churches. Until the churches become so purified, and disinterested, that mutual confidence be established, there never will be any good impression made upon the public mind.

Respecting our own church our number is about as given in the Harbinger. During the past year we have lost two by death, and four by removal. This number has been nearly made up by others uniting with us. We have during the summer immersed five; but have not increased by them on account of distance. They are probably united elsewhere.

The brethren are all well, and rejoice to hear of your success at Glasgow. They all desire to be kindly remembered to you; and subscribe ourselves in their behalf,

Yours faithfully,

WILLIAM SCOTT,
JAMES JACKSON.

Lincoln, Sept. 25, 1848.

Such were our credentials and instructions, by virtue of which we proposed to take our seat among the "Reformers," and to speak, if need be, on "the promotion of the *best interests*" of their churches, and in defence of our own position if assailed. It will be seen that every thing was perfectly regular. The church was on the list of "sister churches," and in good standing. Mr. William Scott, a descendant of the orthodox writer of Scott's Commentary, an elder, and formerly an evangelist, and colaborer with Mr. Wallis, our doctrine well searched into and approved; and freely welcomed to the table they had provided for all baptized persons who were willing to celebrate the death of Christ on their own responsibility. There seemed to be no flaw; no ground of cavil in our case. But in this we were reckoning without mine host.

The morning after our departure from Nottingham we left Derby for Scotland. We took the six o'clock train that we

might reach Edinburgh that night; but a little adventure detained us much longer on the way. The train was standing about a hundred yards in advance of the Darfield station, and not being aware of the uncertain results of leaving the cars after they had passed the platform, we got out for an infinitely shorter time than it proved to be. Perceiving that the train was moving, we hastened to resume our place, which from the ground was not so easily gained as we imagined. We made a spring to reach the step and at the same time to grasp a hand extended to assist us; but the onward motion threw us from our feet, and rolled us from the ledge to the ground. In recovering our hat, we cogitated a second attempt. We found, however, that locomotiveness is quicker than thought incumbered by action. The train had acquired so much speed by the time we were ready for another attempt, and being about to enter the tunnel, we perceived that the attempt was both hopeless and dangerous. Fortunately for our baggage, the conductor saw the accident, but could not stop the train, as when once in motion, there is no halt between the stations. The situation was most unpromising for the fulfilment of an appointment in Glasgow on the morrow at half past seven p. m., distance 290 miles. The next station was Barnsley some four miles ahead. We pushed on thither as fast as running and walking alternately would advance us, in hope of arriving soon enough to telegraph the station-master at Normanton to take possession of our baggage. Normanton is ten miles from Barnsley, and a point at which the Derby train divides for Leeds and York. We were going to York, and as things in this life go very much by contraries, we very much feared our chattels and effects would take the route they ought not. We did not expect that we could pedestrianize four miles while the train locomotived fourteen; but knowing that there was often considerable delay at points of division and change of carriages, we faintly hoped that a message by lightning would arrive before it was too late. But imagine our chagrin when the Barnsley telegrapher informed us that the train had left Normanton already. "Telegraph, then, to Leeds, and tell them to return the baggage to Normanton by next train." He could not do it. The wires terminated at Normanton. Just at this crisis a locomotive arrived unattached except to the tender, on which we took our stand. We shot off with the velocity of the wind with a tempest in the face from the rapidity of our

flight. We were soon at Normanton, where we found our baggage in the custody of the station-master. The conductor had seen us fall at Darfield, and reported the accident to the master, who caused search to be made in the carriages for unclaimed effects; some shewed themselves, and proving to be ours were shortly after returned to their owner in a wholesome state of preservation. The trouble, vexation, and fatigue of this untoward incident were thenceforth a caution to us in railway travelling, to presume upon nothing, and to be always at our post. Time and steam wait for no man in England. Its movements are clockwork by Greenwich time from John o' Groats to Land's End:—a precision that disciplines the public, and trains it to punctuality, promptitude, and caution. We improved by its monitions, and in travelling the world over, have now the satisfaction of finding ourselves invariably in advance of the time.

In two hours and a half after our arrival at Normanton, the train which left Derby at 9 A. M. came up. We took our seat in this for York, famous among the cities of England for its cathedral, being the capital of an archbishopric; and as the death-place of Constantius, whence his son Constantine "the great," commenced that brilliant career which changed the face and constitution of the world, and placed him on "the throne of God."* At this station we changed trains, transferring ourselves to one for Newcastle upon Tyne, celebrated for its coal trade, and railway bridge of dizzy height above the topmasts of the ships below. The rail route, skirting rather than through the town, affords a most forbidding view of the place. Blackness of darkness curtains the walls of its gloomy castle, and citizen abodes; and its atmosphere of smoke, a little more dense, would almost darken the sun. At two subsequent visits we stayed at Bell's Hotel in the heart of the town. We then found handsome streets and fine houses under the smoke, the production of which is a source of vast wealth to the north of England generally. We made no stay at this time, but hurried on to Berwick upon Tweed, an old border town between the once hostile and independent kingdoms of England and Scotland. We arrived

*This is a Hebraism used in Rev. xii. 5. The addition of the name of God to a noun is a form of the superlative in Hebrew; thus *the mountains of God* are the highest mountains, and *the throne of God* the highest throne upon earth.

there at ten P. M., and as there was no train north till next day, we were compelled to put up at some hotel for the night. There is at Berwick also a stupendous railway bridge across the Tweed. Viewed from the old bridge below, it is truly aerial. We crossed it at aftertimes; but in 1848 it was not ready for trains, which now run to the Berwick station direct, but cautiously in the transit of the bridge. In our tours through Britain, we were much struck with the solidity, magnitude, and magnificence of the works upon the railway lines. Nearly all of them are double tracks, and so substantially laid down that the oscillation is comparatively nothing. When trains meet, they pass as a flash of lightning with a startling crash, the double motion being instantaneous. The way-stations are pretty fancy cottages in the Elizabethan style, often set off with tasty gardens of flowers and gravelled walks. The tunnels are many and of capacious bore. We passed through one near Bath of several miles in length. Its darkness was Egyptian, and its cold damp smell, earthy as the grave. The stations at Euston Square, Derby, York, &c., &c., are magnificent. In short, the works are calculated to excite the admiration of travellers, who have known what it is to cross the mountains of Pennsylvania and Virginia in the four horse boxes on leathers, called stages, or to rumble over the rails from Richmond, west, north, and south, at the rate of fifteen, or at most, twenty miles an hour. On our return from Plymouth to London, the train ran over the last 53 miles in 55 minutes. Within the memory of "the oldest inhabitant," a thing was thought to be done with wonderful expedition, if it were performed "before you could say Jack Robinson;" but this was a funeral pace to travelling—no, that's a slow word—to streaking a mile a minute. Abreast of men, trees, posts, &c., they are vanished, as it would seem, in less than the twinkling of an eye. The trains do not all run at this rate. The fastest are the express trains, for which every thing on the same track gives way; the slowest are the Parliamentary, which stand by for every thing. All the companies are compelled by law to run Parliamentaries for the benefit of the poor at two cents a mile. This is the origin of their name, and it might be added, because also of their doing their work so slowly. They perform their trips, or rather journeys, about the rate of sixteen miles an hour.

We left Berwick for Edinburgh at half

past nine, and arrived there about noon. Dunbar, celebrated for the decisive battle between Cromwell and the Covenanters, lies midway between Berwick and Edinburgh. All along this line the scenery is beautiful. Several fine views of the German ocean present themselves. The country is diversified with hill and dale, land and water, parks and well cultivated farms with interesting variety, after crossing the Tweed. At Dunbar the rail bears off to the west, but touches the coast again at the Haddington station, where the Frith of Forth, and "Kingdom of Fife" beyond come into view. The run is then nearly all the way in sight of the Frith till within a mile or so of Edinburgh, when, just as you catch a glimpse of Arthur's Seat, and Salisbury Craig, the train dives into a tunnel of outer darkness, which ends not till you are greeted by returning day at the platform of the deep-delled terminus at the base of South Bridge and the Castle Hill. We had to wait about two hours for the starting of the train to Glasgow; so having confided our baggage to the care of one of the station-police, we made our way to the Castle as the best position for a view of Edinburgh in the shortest time. We were not at the wall three minutes before we were joined by a very communicative gentleman, who seemed to be familiar with all the localities of note in the depth below and the heights beyond. We wondered at the interest he appeared to take in extending our knowledge of men and things. We took note of his exterior from hat to shoe. He was respectably attired. He must be some gentleman of leisure who kindly compassionates the ignorance of strangers, and as opportunity offers gratifies his own benevolence in supplying the wants of those who desire to learn the memorabilia of Auld Reekie. This is very gracious. How one would like to do something to prove their appreciation of his disinterestedness. But his appearance forbids it. Nothing more can be thought of than a smile, a bow, and an expression of thanks in the blandest tone. More than this would be offensive in the extreme. After all, these proffered attentions are not agreeable. One is burdened by the obligation felt to the unknown; and uneasiness from the apprehension of what may come in the application of the discourse. Before we admit a stranger to such familiar and unceremonious *tete-a-tete*, we like to know something about him. We like not to be picked up for an acquaintance by every philanthropist who may think proper to set his mark upon us. This was our feel-

ing in the instance before us. We therefore determined to shorten our visit, and to bid the gentleman, so topographically profound and so exuberantly communicative, adieu as courteously as possible. We felt greatly obliged to him for his attentions; thanked him for the information he had given; sorry we could not remain longer, but must go; and bowing as gracious an adieu as we were able, were turning to depart. Judge our surprise, reader, when the gentleman put his finger to the rim of his chapeau, and asked us for "something to drink!" Wha-at, aye? Yes, what did you say, sir? "He would like a drink of beer, for he had had nothing that day." Such is the world—a vain show; a whited sepulchre without, but within a chamber of the dead. A great sham, a social masquerade, in which things are the very reverse of what they do appear. This gentleman was a little sham, but a type of a numerous class in the capitals of Europe. We were afterwards greatly annoyed by their officiousness on the Continent. On the field of Waterloo they dogged us to the summit of Mont St. Jean; but finding at length that we could be victimized neither by their "relics," nor their service, they turned upon us, and cursed us heartily for Russians. We gave our thirsty mentor of the Castle-yard a trifle, not as a token of affection, we confess, but as the speediest riddance of his presence that could be devised.

After sauntering over a few of the adjoining streets, and renewing the strength of the outward man at a refreshment room, the time arrived for the departure of the train. We reclaimed our baggage, and took seat for Glasgow, a distance of thirty miles west of Edinburgh *via* Linlithgow. We arrived at the City of the Clyde, great, populous, magnificent, and filthy, at half past four P. M., on Friday Sept. 15th; where we found our only acquaintance in Scotland—acquaintance by correspondence alone—waiting for us in great anxiety, lest we should not appear in time for meeting at half past seven that night. Our arrival set his mind at rest. He had made appointments, and we were on the spot to avail ourselves of whatever might turn up propitious to the truth in the undeveloped, and to us unexpected and astounding future.

"To destroy Antichrist is Christ to come. The conversion of the Papacy is a dream of Evangelical Liberality; and so is a spiritual advent, that precious absurdity of the same unlearned school."

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., September, 1851.

"THE AGE TO COME, or GLORIOUS RESTITUTION." By J. Marsh, of Rochester, N. Y.

This is a little book on a great subject. It exhibits satisfactorily the unscriptural and irrational character of the Millerite, Sectarian, and Papal hypotheses in relation to the topic of which it treats; and adduces much of the Law and the Testimony to sustain its own position. A fourth edition is preparing; and, without committing ourselves to the correctness of all its interpretations, and applications of scripture, we commend it to the notice of our readers, as calculated to promote inquiry, and fix attention upon parts of scripture which might not otherwise pass under review. The price is twelve and a half cents a single copy, or nine York shillings per dozen. Postage prepaid by the purchaser of course.

MULTUM IN PARVO.

The grand focal truth of the Old and New Testament scriptures is—Incorruptibility of Body and Life to those, and to those only, who may be accounted worthy of the Kingdom to be restored again to the Twelve Tribes of Israel by Jesus, as their future accepted King, reigning over them and all nations on David's throne in Jerusalem for 1000 years.

HOW TO TREAT A PAPAL BULL.—Eric, King of Denmark, was married to Philippa, daughter to Henry IV. of England. This monarch had peculiar ideas of his own with regard to the supremacy of the Roman Pontiff:—"On one occasion, a papal letter was delivered him by a messenger sent expressly from Rome, the contents of which greatly displeased him, and he vented his wrath by flinging the parchment, with its heavy seals appended, in the face of the messenger, and that with such force as to draw blood. Nor thus content, Eric ordered the obnoxious document to be delivered to its unfortunate bearer, and commanded him to eat it up immediately, seal and all, in his presence. But as no threats could avail to induce him to swallow so unsavory a morsel, he was thrown into prison, and made to endure the whole weight of the royal displeasure."—*Lives of the Princesses of England.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 10.

KINGDOM.

The word *kingdom*, in the Greek *Basileia*, is of very common occurrence in the scriptures of the prophets and apostles. In the English tongue, it is derived from the two words *king* and *dominion*, which when joined together, with the syllables *inion* cut off, make *kingdom*. The radical idea of the word is therefore *king's dominion*, or a dominion of a king. Kingdom has a plurality of significations in our language, and is not restricted to the idea of authority or jurisdiction. It is sometimes used to signify the *territory or country subject to a king*, undivided by the interposition of other countries. This is the kingdom proper, or “the *first dominion*.” At other times it is used to signify the inhabitants of the country, or *population subject to a king*. This diversity of signification comes from the word *dominion*, which imports “territory under a government; region; country; district governed, or within the limits of the authority of a prince or state. Government; right of governing. Persons governed.” There may be many countries under the jurisdiction of one and the same king. The plural is then used, and they are styled the *king's dominions*, of which all that are situated beyond the kingdom proper constitute the *empire or second dominion*. This distinction is observed in the prophets as appears from the testimony, “I will make Israel that was cast far off a strong nation; and the *Lord shall reign over them in Mount Zion* from henceforth even for ever. And then, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the *kingdom* shall come to the daughter of Jerusalem.”* The first dominion, then, and the kingdom are the same; but that there is dominion beyond “the first” is also apparent from another

testimony which speaks both of kingdom and dominion. Thus, the prophet says, “there was given to one like the Son of Man *dominion*, and glory, and a *kingdom*, that all people, and nations, and languages should serve him.”* Queen Victoria has a *first* and *secondary dominion*. The *United Kingdom of Great Britain and Ireland* is the first dominion; while India, British America, the West Indies, &c., constitute the second. So it will be when the kingdom comes to Jerusalem; the kingdom of Israel then existing on the land of Israel will be the King of Israel's first dominion; while all other nations and countries will be his secondary possession; “for the nation and kingdom that will not serve thee, O Zion, shall perish; yea, those nations shall be utterly wasted”†

The word *kingdom* is not a full translation of *Basileia*; for while it signifies a kingdom, realm, that is, the region or country governed by a king; kingly power, authority, dominion, reign; it also signifies, royal dignity, majesty and the title and honor of a king. In short *Basileia* imports *basileus*, the things of a *basileus* or king. It is in this way it is used in the scriptures.

A king's personalia are all expressed by *basileia*. Hence it stands for the *king's majesty* in which he shall appear when he comes in power and great glory, as expressed in these words—“Verily, there be some standing here, who shall not taste of death, till they see the Son of Man coming in his *kingdom*—*basileia*.”‡ This majesty in the preceding verse is called “the *glory of the Father*,” in which the Son of Man shall come accompanied “with the angels,” and at which time “he will reward every man according to his works.” The passage might be more intelligibly, and quite as correctly rendered, “who shall not taste of death until that

*Mic. iv. 7, 8.

†Dan. vii. 13, 14. †Isai. lx. 12. ‡Mat. xvi. 28.

they shall behold the Son of Man making his appearance (*erchomenon*) in his majesty." In some MSS. *basileia* is displaced by the word *doxe*, that is, visible glory, splendor, brightness, dazzling light, or majesty. The persons to be thus favored were Peter, James, and John, who six days after Jesus spoke the words, became eye-witnesses of the *basileia* or *doxa* with which he will be invested when he confounds the moon, and puts the sun to shame "at his appearing in his kingdom."* In bearing testimony to this Peter says for himself and brethren, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the magnificent glory, saying, This is my beloved Son, in whom I am well pleased. And this voice which came out of the heaven we heard when we were with him in the Holy Mount."† The word "coming" in this place is *parousia* in the Greek, from *para-reimi*, a verb which signifies to be present, to have come. *Parousia*, therefore, imports actual presence; which accords with our rendering of *erchomenon* in the text of Matthew "making his appearance." What the three apostles saw on the Mount of Transfiguration was the majesty of the Son of Man. This majesty consisted of "honor and glory" received from the Father; and therefore styled "the glory of the Father." When Jesus is actually present on Mount Zion in Jerusalem, it is no cunningly devised fable to affirm, that he will be seen there as he was seen by three mortal men on the Mount of Transfiguration. This is his *parousia en te basileia autou* and the *erchomenos tou xhriou tou anthropou*—his manifestation in his kingdom.

The word *basileia* is used in the proclamation of John the Baptizer, Jesus, and the Apostles, before the crucifixion. They preached, saying, "the *basileia*, or kingdom, of the heavens is at hand." In this instance *kingdom* means neither territory, population, dominion, reign, nor power. Dr. George Campbell supposes that John and Jesus announced the approach of the reign of heaven, that is, of the Messiah, which after his resurrection was actually established. But this is contrary to fact. Jesus is king of Israel of right; but instead of his reign being acknowledged by his people, they refused to submit to him, and put him to death. And

after his resurrection the national will was still supposed to be his. The apostles spent their lives in urging his claims to the throne and kingdom of David, which were nevertheless rejected, and brought ruin upon the nation. What sort of a reign is this? The reign of a king over rebels, which is no reign at all.

John did not certainly proclaim the reign of heaven at hand in preaching repentance, because the *basileia* approached. He was too well instructed in the prophets to do this. What he cried was, "Repent, because the kingdom of the heavens has approached." The kingdom here was not something to appear seven years after; but a something that was actually present. *Eggrike* is the perfect of *eggizo*, and imports what has already come to pass. It does not signify at hand to come, but has come to hand—it is present, in your midst. What is it that is present? The *basileia*—THE LORD whose way I call upon you to prepare. "He standeth among you;" and "that He should be manifested to Israel, I am come, as his precursor, baptizing in water, and preaching the baptism of repentance for the remission of sins."* Thus spake John, when in the spirit and power of Elijah he lifted up his voice in the wilderness in the performance of his mission to announce the presence, and approaching manifestation of the King of Israel, and to prepare a people to receive Him.† Hence his proclamation was "Repent, because the Majesty of the heavens has arrived;" or, "because His Majesty, the King of Israel, and of the nations, is about to appear before you." "I know not who he is; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit:" and when John saw this, he bear record that Jesus is the Son of God.‡

That *basileia* is sometimes put for *king*, and the contrary, in the scriptures, appears from these words—"Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David that cometh in the name of the Lord."§ According to another they said, "Hosanna to the Son of David; blessed be He that cometh in the name of the Lord."|| This he regards as a fulfilment of the saying, "Behold, thy King, O Zion, cometh unto thee, meek and sitting upon an ass."¶ A third records it in the words "Blessed be the

* Mat. iii. 2; Mar. i. 3, 4; Jno. i. 26, 31.

† Luke i. 17. ‡ Jno. i. 33, 34. § Mar. xi. 9, 10.

|| Mat. xxi. 5, 9. ———— ¶ Zech. ix. 9.

* Isa. xxiv. 23, 24. Am. iv. 1. † Jer. i. 10, 18.

king that cometh in the name of the Lord."* In the prophet Daniel also kings and kingdoms are used synonymously; † so that it is according to the analogy of scripture to render *basileia* or kingdom by king, if the scope and context of the place demand it.

EDITOR.

*Luke xix. 39. †Dan. ii. 44.

"KINGDOM OF HEAVEN"—"THE HEAVENS"—"THE HEAVENLIES."

"Kingdom of heaven" is a phrase of very frequent occurrence in the New Testament. It is one of those particular names or phrases which distinguish the things pertaining to the economy of which Jehovah is the builder and maker. "With the true import of these names and phrases," says Dr. George Campbell, "it is of great consequence that we be acquainted, in order to form a distinct apprehension of the nature and end of the whole. A very small deviation here may lead some into gross mistakes, and conceal from others in a considerable degree, the spirit which this institution breathes, and the discoveries which it brings." We agree with the doctor entirely in this sentiment; but regret very much that so candid a man should have fallen a victim to the "very small deviation" he labored to preserve others from. He has rendered *basileia* by *reign* instead of *kingdom* in the phrase *kingdom of heaven*; so that he translates *me'anoecite; eggike gar he basileia ton ouranon*, the proclamation of John and Jesus, "Reform; for the reign of heaven approaches." The rule by which he translates *basileia* is, that "when it refers to the time it ought to be rendered *reign*, and when to place, *kingdom*;" though he admits that "in some of the parables, it evidently means *administration*, or method of governing; and in one of them, the word denotes *royalty*, or *royal authority*."* He considers that in the proclamation of John and Jesus *basileia* had respect to time, and ought therefore to be rendered *reign*. That the reign of God, or of heaven, was about to commence. This, however, is contrary to fact. God's reign over Israel commenced when he made a covenant with them at Sinai, saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. And all the people answered together, and said, All that the Lord hath spoken we

will do."* From this time God reigned over them, and after some hundreds of years had elapsed, "gave unto them Saul the son of Kish; and when he had removed him, he raised up David to be their king;" of whose seed he raised unto Israel, Jesus: "when John had first preached *before his coming* the baptism of repentance to all the people of Israel."† And although in John's day they were without a king of the house of David, God reigned over them through the institutions of the covenant he bestowed upon them and which they accepted at Sinai. He reigned over Israel then in the land both spiritually and politically—*spiritually*, because "all the people were baptized,"‡ "that heard John," except "the Pharisees and Lawyers, who rejected the counsel of God against themselves, being not baptized of John."§ This being the state of affairs, repentance could not be proclaimed on the ground of "the reign of God approaching," seeing that *it already existed*.

But in the above passage from Acts, Paul teaches that the advent of the King of Israel was preceded by John's proclamation; or in other words, that the *manifestation of Jesus and his acknowledgment by the Father as Son of God was his coming*, and not his birth of Mary: for he says, "John first preached *before his coming*;" or, "pro prosopou tes eisodou autou, before the manifestation of his approach." John was six months older than Jesus, yet he said, "he that cometh after me is mightier than I," though he was then standing in their midst unknown to John and the people as King of Israel, or Messiah.

It was well understood by the Jews that the promised king and saviour of the nation was to be the Son of God. For in the prophets which were read in their synagogues every sabbath day, they were taught that "a child should be born, and a son given to them;"|| that he should be at once Son of David and Son of God; that he should sit on David's throne as the throne of his kingdom; and that Jehovah would establish him upon it for ever.¶ So that Son of God and King of Israel were inseparable ideas, which appears from the case of Nathanael, who exclaimed with admiration, "Rabbi, thou art the Son of God; thou art the King of Israel."***

John the Baptizer, Jesus, and the apos-

*Exod. xix. 5-8. †Acts xiii. 21-24.
‡Luke iii. 21. §Luke vii. 29, 30.
||Isai. ix. 6, 7. ¶2 Sam. vii. 12-16; Ps. lxxxix. 3, 4, 29, 36; Acts ii. 30. ***John i. 49.

*Luke xix. 12, 13.

ties, then, in their proclamation before the crucifixion, announced neither the *reign* nor the *kingdom* in regard to *time* or *place*, when they preached that "the *basileia* of God or of heaven was at hand." Their proclamation had regard to the *person* or *king* of heaven. His actual presence among them, and approaching manifestation, were made the ground of repentance. While John preached, the manifestation was approaching; but when Jesus began his announcement, the manifestation had become a fact, and he declared himself to be the King and Heir of David's throne.

"Repent; for the King of heaven has arrived." The word in the Greek is in the plural, and ought to be so rendered in the English. The king of Israel is styled the *basileia ton ouranon*, or the King of the Heavens—the royal authority of the kingdoms. Dr. George Campbell in remarking upon the word says, "There are two senses wherein the word *heaven* in this expression may be understood. Either it signifies the *place called heaven*, or it is a *metonymy for God*, who is in scripture, sometimes by periphrasis, denominated *he that dwelleth in heaven*. When the *place* is the sense of the term *ourani*, the phrase is properly rendered the *kingdom of heaven*; when God is the meaning of the word, the *reign of heaven*." According to his rule that *time* and not *place* is indicated in the phrase before us, he renders it "reign of heaven" as the synonyma of "the reign of God." But this cannot be admitted for reasons already before the reader.

Without denying that "heavens" is a word that sometimes signifies *God* in scripture, we remark that this is not its import in the phrase *basileia ton ouranon*, or, royal authority of the heavens. We concede that *ta-ileia tou theou* is used by Mark in his testimony as the record of what Jesus preached. They are not, however, of exactly the same import in the case. The *basileia tu theou* is the *royalty of God*, which is the *basileia ton ouranon*, or *royal authority of the heavens*. Jesus proclaimed that God's royalty had come, and afterwards argued with the rulers that he was himself the personage to whom it was attached. Being God's royal son he claimed "the heavens," or "kingdoms of the world," as "Heir of all things" * "that are in the heavens—*en tais ouranois*—and that are upon the earth, † visible and invisible, whether they be thrones, or dominions, or principalities, or powers"—he claimed them all as being created (*dia*) on account of him, and (*eis*) for him; he being (*pro*) above them all,

and all of them consisting (*en*) because of him.*

"The Heavens," *hoi ouranoi*, are the same as "the heavenslies," *hoi epouranioi*. † "The Heavens" imports the aggregation of "the heavenslies." A "throne" is a heavenly; so is a "dominion;" a "principality" is a heavenly; and so also is a "power." A dominion is called a heavenly, because it is *ouranos epi tes ges* a heaven over the earth, that is, a *government over the peoplz*. The heavenslies were, and still are, occupied by the *pneumatika tes pone-riaz*, or spirits of wickedness, termed "wicked spirits," in the margin of the place. These were the "kosmokrators," or world's rulers, whom Paul styles, "the worldrulers of the darkness of this age," with whom he contended—*kosmokratoures tou skotous tou aionos tuoutou*; called also "principalities and powers," because these were possessed by them. He wrestled not with flesh and blood as a gladiator or athlete, to propagate the faith; but with Councils, Kings, Governors, Emperors, and inferior magistrates; who were all "the children of disobedience," who walked according to the *aion tou kosmou toutou* the constitution of this order, termed "the course of this world" in the text; that is, according to the pagan order of things which prevailed in the Roman empire. This order was pervaded in all its constituents or elements, by "the spirit" of idolatry, which in the apostle's day, "worked in the children of disobedience." It energized the Archon of the government, styled by Paul, the *archon tes exousias tou aeris*, or *rules of the dominion of the air*; the Chief and Imperial Pontiff of the empire, called the Pontifex Maximus, together with all the heathen under his jurisdiction. † This archon, or prince, was Cæsar, to whom Paul appealed. "The dominion of the air" was the heavenly, or high place, he occupied; a heavenly, which still exists, though changed in its constitution, being now papal instead of pagan. In the days of Jesus and his apostles "the dominion of the air" was a civil and ecclesiastical pagan despotism under one head; but now it is a papal despotism under several heads, such as the Emperor of Austria, the Pope, and the Kings of the Roman territory bounded by the Rhine, Danube, &c. The heavenslies occupied by these worldrulers in the aggregate are styled "the air" in the Revelation; into which the Seventh Angel empties his Vial. This commenced in 1830, and will continue to affect the gov-

*Heb. i. 2.

†Dan. vii. 14.

*Col. i. 16, 17.

†Eph. vi. 12.

†Eph. ii. 2.

†Rev. xvi. 17.

ernments, or heavenlies, until the "great voice in the heaven" shall be accomplished, saying, "The Kingdoms of the world are become our Lord's, and his Anointed's, and he shall reign until the ages of the ages"—*eis tous aionas ton aionon*.* This is tantamount to saying, "The heavenlies of the world are become the Heavens of our Lord, and of his King's, and he shall reign until the kingdom is surrendered to the Father that God may be all and in all.

It was the high honor of the faithful in early days to announce the "eternal purpose" of Jehovah in regard to "the powers that be," to "them that dwell in the heaven." The Gentiles and their rulers were to be made acquainted with God's "purpose" concerning them, styled "the manifold wisdom of God." This wisdom was a hidden secret, which the Gentiles could not search out for themselves; and therefore the treasures it reveals are termed "the unsearchable riches." The wisdom so invaluable, and undiscoverable by human effort, was concealed from the ages in God's own mind, by whom all things were created on account of Jesus Christ. Now, glory, and honor, incorruptibility and life, the world, things present, and things to come, are among the riches exhibited in the manifold wisdom of God. This wisdom, then, being hidden from the Gentiles, it must be obvious, that all their philosophical speculations and reveries upon any or all of these subjects must have been vain. They were ignorant of God's eternal purpose in relation to individuals, nations, governments, and all other things. Their ignorance alienated them from God's life,† which is eternal. Their darkened understandings could not discover the constitution of man; nor could they search out his destiny, or that of the world which he inhabits. It is therefore clear as a sun-beam, that all their wisdom, or rather "foolishness," which Paul styles "the wisdom of the world," did not contain the true doctrine of immortality, nor the purpose for which all things consist.

Paul was pre-eminent in this work of turning the Gentiles from darkness to light, or of making them acquainted with "the eternal purpose of God which he ratified in Christ Jesus our Lord." "To me, says he, who am the least of all the saints, is this grace given, that I should publish the good news (*euaggeliasathai*) among the nations (even) the inscrutable riches of Christ; and to make all see what is the fellowship of the mystery

which from the ages has been hid in God, by whom all things were created on account of Jesus Christ; to the intent that now to the principalities and powers in the heavenlies might be made known by the church the manifold wisdom of God, according to the purpose, which, from the ages, he ratified in Christ Jesus our Lord.* If the reader accompany Paul in his several tours to Corinth, Ephesus, Athens, &c., recorded in Acts, he will readily see into the manifold wisdom of God, even the good news which he published to the principalities and the powers there. In Ephesus, he preached repentance, the kingdom of God, and Jesus the Anointed king;‡ and in Athens before the Areopagus, repentance on the ground of God having appointed a day in the which he will rule the world in righteousness by a man whom he has ordained, the ratification of which he had given in raising him from the dead.† Here was the purpose which God had purposed in his own mind before the institution of the Mosaic Ages, revealed to the Athenian Senate. John and Jesus proclaimed repentance, because the king of the heavens had come; and Paul, because his kingdom would be set up at a certain appointed time, when all things in the heavens would be possessed by him.

But in relation to the publication of the good news by the faithful, how changed are things compared with what they were in apostolic times! Then the faithful, who in the aggregate composed "the church," made known the inscrutable riches of God's purpose to thrones, and dominions, principalities and powers; but now these "things in the heavens,"§ or heavenlies, are accessible only to those who know not the truth. The spirits of wickedness in the heavenlies have no ear for any thing but papal and protestant traditions. But, we suppose, it is all as it should be. The gospel of the kingdom was not sent to the heavenlies with the expectation of converting their occupants into joint-heirs with Christ of the future dispensation. The faithful were to "be brought before rulers and kings for Christ's sake, for a testimony against them."|| To leave them without excuse. The gospel was good news to the people; but also a declaration of war against their governments and rulers. The authorities regarded it as such; and decreed that no one should proclaim any other king than Cæsar.¶ But the pagan heavenlies of the

*Eph. iii. 8—11. †Acts xix. 8; xx. 21, 24, 25.

‡Acts xvii. 31.

§Eph. i. 10.

||Mar. xiii. 9.

¶Acts xvii. 7.

*Rev. xi. 15.

†Eph. iv. 18.

Roman habitable have long since fallen before the power of the Invisible, whose adherents "overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them."* Yea, and they did rejoice; for the christian party and their chief possessed themselves of the honor, glory, and dominion of the Roman world.

But with the possession of the heavenlies the victors released their hold upon the anchor within the veil. They had founded a "christian" kingdom with Constantine and his successors, instead of Jesus, for their Head. So enamoured were they of this that they celebrated its praise as the kingdom of God itself, saying with acclamation, "Now is come salvation, and strength, and the kingdom of our God and the power of his Anointed: for the accuser of our brethren (the pagan power) is cast down."† Under this impression they look no more for the coming of the Son of Man in power and great glory to build again the tabernacle of David, and the ruins thereof, and to set it up as in the days of old.‡ The kingdom according to them was established; and the saints possessed it. Judgment was now in their hands, and they would execute it according to their will and pleasure. Their hope was no longer the gospel hope. Having embraced the pagan tradition of immortal-soulism they lost sight of the resurrection, and the restoration of the kingdom again to Israel,§ and surrendered themselves to the delusion, that their souls would fly away at death to regions of eternal day where they would revel in the delights of Paradise for ever with the Lord.

The extinction of the hope paved the way for an entire corruption, and apostacy from the faith. Their "christian" kingdom soon degenerated into a dark and cruel despotism; and became as ripe for destruction as the pagan "principalities and powers in the heavenlies" that preceded them. But that utter barbarism might not extinguish their dominion at once, their kingdom was divided into east and west. The civilization of the age still found an asylum in the east, while the judgments of God fell with terrible severity upon the west, whose heavens were darkened again by the night of pagan superstition.¶ The barbaric hordes of Germany and the north then established

themselves in the countries that now acknowledge the spiritual sovereignty of the Bishop of Rome. The conquered imperialists, however, while they lost their dominion, succeeded in proselyting their victors to their own excessive, but less flagrant, superstition and impiety. The Roman and German delusions were blended, and became stronger than either of them alone; and grew into the papalism of "the Dark Ages." This mingling of the seed of men,* that is, the melting down, as it were, of the victors and the vanquished into one common mass, and their adoption of a common superstition, laid the foundation of a civil and ecclesiastical system of things in Europe, which is now illustrated by the Papal Kingdoms which existed upon the continental territory of old Rome. Though they have arisen from a mingled mass, yet do they not cleave one to another, even as iron is not mixed with clay; for though "God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast until his words shall be fulfilled,"† yet are they individually, at least seven of them, independent, and antagonist kingdoms, seeking their own aggrandizement at the expense of one another. These kingdoms, together with those dominions, principalities, and powers which occupy the Continent between the Rhine, the Baltic, the Ural Mountains, the Black Sea, and the Danube, with Persia, Turkey, and Egypt, have none of them been evangelized as "the heavenlies" were which existed contemporarily with the apostles. God has not yet dealt with the modern heavenlies as with the ancient ones. He has had his witnesses among the nations who have "kept his commandments, and had the testimony of Jesus Christ," to whom mankind are indebted for the little light and liberty that exists among them; but they have been unable to make known to the principalities and the powers in the heavenlies the manifold wisdom of God. They could not gain access to them; and had they even stood in their presence, and reasoned with them from the prophets as the apostles did, not being attested by divine power, or miracle, the rulers would have resolved it all into mere heretical opinion. Their testimony would not have come home to them with power. Luther and his collaborators, indeed, prophesied in the presence of "them that dwell in the heaven"—before princes, kings, and emperors—but then they themselves knew not the unsearchable riches of Christ,

* Rev. xii. 11.

† Rev. xii. 10.

‡ Acts xv. 16; Amos ix. 11.

§ Acts i. 6; iii. 21.

¶ Rev. viii. 12.

* Don. ii. 43.

† Rev. xvii. 17.

and could not therefore make them known. They were protesters against popery and advocates of liberty to some extent, but had no claim to be regarded as preachers of the kingdom of God. Since their day more bibles have been circulated than for fifteen centuries before; comparatively few of them, however, have been scattered among the papal nations. Their rulers have proscribed it as a dangerous book; neither reading it themselves nor permitting their subjects to possess it. Their loyalty to the Beast has superinduced this fatal policy—fatal to the well-being of some of their people; but conducive to the perpetuity of their governments which are enthroned in popular ignorance and superstition. But had all the nations of Europe been like England, the papal kingdoms would not have given their power to the Beast. Now it is evident from the testimony adduced, that God desired that they should do so for the carrying out of his ulterior purpose, or he would not have put it in their hearts. We cannot but conclude, therefore, that he has influenced them to exclude the light of his truth from their dominions that they may precipitate themselves upon that destiny which he is preparing for them, and which is necessary for the development of the crisis through which the revelation of Jesus Christ will be brought to pass. They are under “times of ignorance,” in which “he suffers them all to walk in their own ways.”* Those who are able to enlighten them cannot get at them; and if they could, it would be useless; for their eyes are blinded that they may not see. The good news of God’s eternal purpose has never reached their ears. It is as inaudible among the heavenlies as it is among the dead who are in their graves. But will this always be the case? Will remediless destruction come upon them unwarned? Did God forwarn the antediluvians by Noah, the Egyptians by Moses, the Ninevites by Jonah, and Judah and the pagan principalities and powers in the heavenlies by the apostles, and will he not also give the existing governments of the world warning; and afford them scope for the acceptance of peace or war with Him who claims the heavens as his inheritance? We shall answer this hereafter.

EDITOR.

THE EUROPEAN PROSPECT.

The intelligence by the Acadia has probably put beyond question the fact, that, in the progress of events, we are destined to see the great struggle between liberty and despotism, waged by revolutionized Europe on the one side, and the Emperor of Russia on the other. “Unless a stray bullet,” says the London Telegraph, “or the weapon of some fanatic of liberty, or the hand of overruling Providence, shall remove the Emperor Nicholas from the scene, and prepare the way for a revolution in Russia, the prospect of a fierce and devastating war, one of the most fearful that has ever befallen humanity, is before us. The immediate cost of this struggle must be great in blood, in treasure, and in the happiness of this generation. But the issue, although it may be protracted, will not be doubtful. Russia may support Austria, to retain her crumbling power; and these two may make head for a while; but, Poland resuscitated, Italy made free, Germany united, France revolutionized, and Great Britain, by the will of her people, ranged in support of freedom and the new ideas of Europe, must all act together. What chance will despotism have against an array like this? None! A long peace followed the last war; a peace more durable must follow the next. The new settlement of Europe must be founded upon true, not upon false principles—upon the interests of the people, not upon the systems of kings. And if despotism will fight in the meantime, despotism, most assuredly, will fare badly in the battle, and sooner or later be driven from Europe, to take refuge in more congenial Asia.”

The struggle between Europe and Russia must inevitably break forth before long; but with a vastly different result from that predicted by the London Telegraph. Austria and the Papacy will doubtless be supported by Russia against France and her allies. It will be the death-struggle of the Austro-Papal power. It will not only be crippled as aforesaid, but utterly destroyed. Russia, however, and not “revolutionized Europe” will eventually be the gainer; and the Austrian and Papal territories will be in the end incorporated in the Autocrat’s dominion. This will be substituting a greater despotism for a less. But events are onward. Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece, or Revolutionary Europe, will

* Acts xiv. 16; xvii. 30.

not escape. The tide will begin to ebb, and victory perch upon the standards of the north. The destroyer will fall upon them as the haters and desolators of the Austro-Papacy which hitherto he could not sustain in life; and the imperial sceptre of the Tzar will at length rule their destinies as the vassal kingdoms of his still increasing sovereignty. He will be a King of kings, and a Lord of lords; for they shall "surrender their dominion to him until the words of God be fulfilled." God's spirit being quieted for a brief space in the west, the indomitable British carry on the war in the east, where they and Russia meet in mortal fray; the latter urged by lust of universal empire, the former in defence of the Jews, then a colony in Palestine, and their own possessions in Hindostan. The Assyrian imperialists will over-run Turkey, Egypt, and a great part of Palestine, and plant their standards on the mountains of Israel and in the Holy City. Persia will also acknowledge the supremacy of the Tzar; and the Lybians and Khushishtanees "will be at his steps." Instead of Despotism being driven from Europe, its "*New Ideas*" and Fierce Democracy will be suppressed; and Despotism will be again triumphant in the Old World, and prepared to contend in battle with God himself. In the progress of these events the political seers, peace prophets, and republican-gospellers will be confounded. Socialism will be in despair, and Britain and the New World the only refuge for the oppressed. The "*New Ideas*" of the nations are disorganizing and anarchical, and not regenerating. The well-being of mankind for a thousand years to come demands their suppression; and the Prince of Rosh, or Russia, is the man to do it. When he has accomplished his work, he will himself be broken to pieces by the Prince of Israel; who will return to the Holy City and crush the Tzar's dominion by a single blow, from which he will never recover. The words of God being now fulfilled, his late vassal kingdoms will assert their independence, and "gather their armies together to battle to make war" upon Israel's Prince. This will be the last war period for 1000 years. The nations will be subdued, and their kingdoms transferred to the Conqueror and his companions. He will have conquered peace and hushed the alarms of war. The "*new ideas*" of a world lying under the wicked one will then be accounted "vanity;" and divine knowledge will "cover the earth as the waters cover the sea."

EDITOR.

WILL OF PETER THE GREAT.

[IN WHICH HE PRESCRIBES TO HIS SUCCESSORS THE COURSE WHICH THEY OUGHT TO FOLLOW, IN ORDER TO ACQUIRE UNIVERSAL DOMINION.]

In the name of the most holy and indivisible Trinity, we, Peter the Great, unto all our descendants and successors to the throne and government of the Russian nation.

The All-Powerful, from whom we hold our life and our throne, after having revealed unto us his wishes and intentions, and after being our support, permits us to look upon Russia as called upon to establish her rule over all Europe. This idea is based upon the fact that all the nations of this portion of the globe are fast approaching a state of utter decrepitude.

From this it results that they can be easily conquered by a new race of people, when it has attained full power and strength. We look upon our invasion of the West and the East as a decree of Divine Providence, which has already once regenerated the Roman empire by an invasion of barbarians.

The emigration of men from the North is like the inundation of the Nile, which at certain seasons enriches with its waters the arid plains of Egypt. We found Russia a small rivulet, we leave it an immense river. Our successors will make of it an ocean, destined to fertilise the whole of Europe, if they know how to guide its waves. We leave them, then, the following instructions, which we earnestly recommend to their constant meditation:—

1. To keep the Russian nation in constant warfare, in order always to have good soldiers. Peace must only be permitted to remit the finances. To recruit the army, choose the moment favourable for attack. Thus peace will advance your projects of war, and war those of peace, for obtaining the enlargement and prosperity of Russia.

2. Draw unto you, by all possible means, from the civilised nations of Europe, captains during war, and learned men during peace—so that Russia may benefit by the advantages of other nations.

3. Take care to mix in the affairs of all Europe, and in particular of Germany, which, being the nearest nation to you, deserves your chief attention.

4. Divide Poland, by raising up continual disorders and jealousies within its bosom. Gain over its rulers with gold; influence and corrupt the diet, in order to have a voice in the election of the kings.

Make partizans and protect them; if neighbouring powers raise objections and opposition, surmount the obstacles by stirring up discord within their countries.

5. Take all you can from Sweden; and, to effect this, isolate her from Denmark, and vice versa. Be careful to rouse their jealousy.

6. Marry Russian princes with German princesses; multiply these alliances; unite these interests; and, by the increase of our influence, attach Germany to our cause.

7. Seek the alliance with England, on account of our commerce, as bring the country most useful for the development of our navy (merchants, &c.,) and for the exchange of our produce against her gold; keep up continued communications with her merchants and sailors, so that ours may acquire experience in commerce and navigation.

8. Constantly extend yourselves along the shores of the Baltic and the borders of the Euxine.

9. Do all in your power to approach closely Constantinople and India. Remember that he who rules over these countries is the real sovereign of the world. Keep up continued wars with Turkey and with Persia. Establish dockyards in the Black Sea. Gradually obtain the command of this sea, as well as of the Baltic. This is necessary for the entire success of our projects. Hasten the fall of Persia. Open for yourselves a route towards the Persian Gulf. Re-establish, as much as possible, by means of Syria, the ancient commerce of the Levant, and thus advance towards India. Once there, you will not require English gold.

10. Carefully seek the alliance of Austria. Make her believe that you will second her in her projects for dominion over Germany, and secretly stir up the jealousy of other princes against her, and manage so that each be disposed to claim the assistance of Russia; and exercise over each a sort of protection, which will lead the way to future dominion over them.

11. Make Austria drive the Turks out of Europe, and neutralise her jealousy by offering to her a portion of your conquests, which you will further on take back.

12. Above all, recall around you the schismatic Greeks, who are spread over Hungary and Poland; become their centre and support—as universal dominion over them, by a kind of sacerdotal rule (autocratic sacerdotal); by this you will have many friends amongst your enemies.

13. Sweden dismembered, Persia conquered, Poland subjugated, Turkey beaten, our armies united, the Black and Baltic Seas guarded by our vessels, prepare separately and secretly, first the court of Versailles, then that of Vienna, to share the empire of the universe with Russia. If one accept, flatter her ambition and amour-propre, and make use of one to crush the other, by engaging them in war. The result cannot be doubtful; Russia will be possessed of the whole of the East, and of a great portion of Europe.

14. If, which is not probable, both should refuse the offer of Russia, raise a quarrel between them, and one which will ruin them both. Then Russia profiting by this decisive moment, will inundate Germany with the troops which she will have assembled beforehand. At the same time, two fleets full of soldiers will have the Baltic and the Black Sea—will advance along the Mediterranean and the Ocean, keeping France in check with one, and Germany with the other. And these two countries conquered, the remainder of Europe will fall under our yoke.

Thus can Europe be subjugated.

EPISTLE INTRODUCTORY.

Conecuh, Alabama, Mar. 15, 1851.

DEAR SIR:

Although an entire stranger to you in the flesh, yet, having read your character in the pages of your interesting publication, I feel as if I were a kind of absent friend and have a fellow-sympathy in all concerning you.

I am much pleased with the bold stand you have taken against the corruptions of the sects, and believe that you are doing a great work preparatory to the coming of the Kingdom of Christ.

I have not space here to say what sentiments I hold relative to the principles you advocate, but have penned a few thoughts preparatory to some future communications which I may make if you should deem any thing from me worthy a place in the columns of the "Herald."

I remain yours in hope and belief of the speedy coming of the Lord.

N. P.

THOUGHTS ON THE COMING CRISIS.

It has been truly said that "coming events cast their shadows before them," and methinks it cannot have escaped the notice even of the most superficial observer of the signs of the times, that in human affairs almost every thing seems

indicative of a fearful and sudden crisis. It is an age of enquiry—of bold and fearless enquiry—of deep searching for truth. There appears to be a general dissatisfaction in the human mind with every thing that has heretofore been thought, said, or believed. Philosophical opinions, human creeds, and traditions, which have stood the test of ages, and been passed upon as vital principles, upon which the whole fabric of society has been based, are now being brought to the touchstone of truth. Nothing, however great may be its claim to antiquity, is too sacred to elude the searching spirit of investigation. The present generation are not satisfied with merely canvassing the structure of temples which their fathers have reared, but are feeling for the pillars—the foundation upon which the whole fabric rests—and are bowing themselves with their might to prove their stability and strength; and whatever can be shaken will be shaken, and those things which cannot be moved must remain as truth “amid the wreck of matter and crush of worlds.” The world is swinging on, and one must be swift of foot to keep pace with the march of mind in every department of science and human enterprise. The present unparalleled movement of mind in every grade of society throughout, is unequivocal evidence that a radical change in the foundation of society is about to take place—what will be the end of these may be known only to Him who sways the sceptre of the Universe, or within the ken of men who observe the signs of the times and study the history of God's providence in the world during the last 1800 years.

From a retrospect of the past—a view of the present—and visions of the future—a philosophic eye cannot but discern the signs of the most startling events about to take place in this drunken, sin-besotted, and Christ-rejecting world.

More than eighteen centuries have elapsed since the advent of Him who came to seek and to save his people Israel, and more than three hundred years since the (so-called) Reformation, yet the world lieth in wickedness, darkness covereth the earth, and gross darkness the people. But must such things always be? Who will dare to expose their folly by an affirmative?

We have heard and read of the barbarous ages—the dark and iron ages of the world—and now what remains of this tempestuous state of things are but the workings of a troubled sea, whose waters cast up mire and dirt, and shadow forth in

its deep bosom a time of rest, an age of peace—that golden age—foretold by prophets, and by poets sung. The crowned heads of Europe and the eastern world are trembling upon their thrones, as the beacon lights of heaven's kingdom flash across their path, and the voice of truth from the prophetic oracle proclaims in thunder tones, “The time is at hand” when the kingdoms of this world shall be broken and all nations become subject to the “King of kings and Lord of lords.” To those who look for the appearing of the Lord according to the word of prophecy, the time seems not far distant. May we all be on the watch, and so fight the good fight of faith, that in the end we may obtain the crown of immortality through Jesus Christ our Lord.

N. P.

OUR VISIT TO BRITAIN.

(Continued from page 216.)

Our correspondent's ability to do being very limited, our introduction to Glasgow was not of a very promising character. He did the best he could, however; and the most able can do no more. He rented the meeting house in Blackfriars, formerly occupied by the “Christian Chartists,” (but then vacant,) for a week; and advertised the appointments for every night at 8 o'clock, and three times on Lord's day, as extensively as he deemed prudent, trusting to the supplies afforded by the Scottish custom of casting pence into a receiver at the doors of all the temples at each hour of meeting, for the means of meeting the expenses incurred. The house will seat from 800 to 1000 people; so that when we entered for the first time on Friday evening, the small collection of about 200 people appeared still smaller; and, it was feared, ominous of little or no result amid the 400,000 to whom our existence even, was utterly unknown. We had learned, however, not to confide in omens, nor to despise the day of small things. And, though it was a difficult house to speak in from the boy-babel without, and the high pulpit within, the scattered few sitting in the depths below, and the gallery on a level with the speaker's head, and entirely empty, we went to work sustained and energized by the majesty and power of the great truths to which we called the attention of the public. We got through, and invited the people to come again. On Saturday evening things improved a little, though an unfavorable night for meeting. On Sunday night

there might be about 500 present. Interest increased, until it expressed itself through a member of the "Reform-baptist church," commonly called "Campbellites," rising in his pew after we had finished, and proposing that a committee should be formed, whose business it should be to advertise the lectures, and get the people to attend. He thought it was a great pity that such interesting and important subjects should not be heard by a multitude. The suggestion was adopted. A committee of fourteen was organized. Placards and bills were printed. Some were posted on the walls, others converted into "walking advertisements;" and the bills circulated by hand, and exposed in the windows of the shops. The effect was soon manifest. The Blackfriars meeting house filled up, and was judged too small for the multitude expected on Lord's day, Sunday 24th. The City Hall was proposed for the meeting on that day. We were invited to visit it, and to see if we thought we could make ourself heard in every part. We found it large indeed; and of capacity to seat 5 or 6000 people. We concluded, however, to make a trial; though we questioned the policy of venturing on so large a place, having considerable doubt as to the possibility of making it appear even respectably seated. A small place filled is much more gratifying than an immense hall with a scanty audience. But our misgivings were overruled, and the place was engaged for Sunday night. We arrived at the time appointed to begin. On ascending the platform, 10 or 12,000 eyes were turned upon us. The effect was singular. A sea of up-turned faces were spread out before us. It was calm, but might easily have been lashed into a storm, were our course as the enemy describes it. What had brought this multitude together? Not our personal influence, nor that of a party potent in wealth and number. It was not our "eloquence;" for we do not condescend to ape the orator, or play the fool, for the amusement of the people. No, it was none of these—it was the sterling, heart-moving, nature of the things we presented, that concentrated this crowd in the City Hall. It was a multitude of thoughtful men and women, the former greatly predominating as in all our meetings, who had convened to hear more of the glad tidings of the kingdom of God, which is soon to effectuate the casting down of thrones, and the social regeneration of the world. President Campbell appeared before an audience in this Hall.

He knows its capacity, and knows, too, how notably inferior the amount of his hearers, notwithstanding the extraneous excitement of his voluntary* incarceration for uttering troward words against his anti-slavery opponent, which he styled "suffering for righteousness' sake!"—and the influence of a party prepared to glorify him to the uttermost, by which they failed not to glorify themselves. Messrs. Campbell and company, who have been our traducers and bitter opponents for a long series of years;—he, the boasted supervisor of a sect in these States, said to number from two to 500,000 members—the "great," the learned, the eloquent President of Bethany College:—these appeared before the Glasgow public in the same places as we, yet with all their advantages over us, a perfect stranger in the city and without introductions, their audiences diminished with notable decrease from time to time, while ours rapidly advanced to an overwhelming multitude. Let Mr. C. ponder on this. In eight days our hearers increased from 200 to 5 or 6000; and this not on one occasion only; but at three subsequent occupations of the City Hall. He ought to pause, and consider well, if the position we hold in relation to our contemporaries be not of more importance than he is willing to admit. We would advise him to review the past. We desire his approbation as we do that of any other ordinary man. No more. He knows we fear him as little as we court him. Our anxiety is that he may be saved, which we believe he cannot be with his present faith and practice; for he is an enemy to the gospel, if we have correctly interpreted it. We are more anxious for his conviction, because he has more power for evil than men in general. Our occasional notices of him are more frequent than of others, because he is the oracle of a multitude, which timidly awaits his thoughts before it will think, if capable of doing so, and act for itself. Show that the oracle is unworthy of faith, and the half million is emancipated from its thrall. This we

*We say "voluntary;" for the law gave him the option of imprisonment or bail. There is little or no *clat* in giving bail. He refused to give it; but chose to go to prison, where, he says, he was "fed by the doves"—the sisters of Mr. P., the leader of the faction now warring against the truth. When men are imprisoned for righteousness' sake there is no alternative but to go. Mr. C. went by choice; sued his opponent; has well trumpeted his awful sufferings; obtained heavy damages; been sufficiently bepitied; and so obtained his reward!

aim to do, and have accomplished to no inconsiderable extent. The British public was not interested in his speculations. They contained no great regenerating principles, consequently he left no impressions behind him, as a mark upon society by which he might be fragrantly remembered, save by mere partizans, when he bid adieu to "one of the greenest spots in the plantations of grace," as he styled old England when about to visit it in '47.

We lectured fifteen times in Glasgow before the delegates assembled; so that having had the ear of the public, it was beyond their power to affect us injuriously, if they should prove so disposed. We suspended our lectures on the 26th, that we might rest, and have leisure to attend to their proceedings on the 28th. On the following Lord's day morning we were to speak at Blackfriars, and at night at the City Hall. These appointments were fulfilled. At the former place, we spoke on Repentance and the Remission of Sins through the name of Jesus; and at the latter, on the Apostacy and its influence on the nations. On the 26th, the last week night lecture, multitudes could not obtain admission to the house. It was crowded to overflowing; and during our remarks the approbation of the hearers was expressed in a "ruffing" with the feet, a custom "more honored in the breach than the observance;" and from which we requested them to abstain. We suspect it is long since Glasgow has been so stirred up by the interpretation of the Word of the Kingdom. It is not to be imagined, however, that the feeling excited was one of universal admiration and good will. We heard that some of the clergy were crying out lustily against us. The Rev'd. Mr. Pollock of the State Church, brother of the poet, told his audience that "a villain had come among them from America with his mouth full of lies!" Another of some other sect was denouncing us to crowds on Glasgow Green in unmeasured terms. This was all right. It raised the curiosity of many to hear the "lies" that filled the clergy with so much wrath. All, however, were not of this spirit, among whom was the Rev. Mr. Anderson, relief minister in the city. But he was unpopular with the clergy himself; for he believed the prophets, whose doctrine he advocated, and exposed the profound ignorance of his preaching brethren. They had the will to convert him into "a specimen," but the times and the seasons are not convenient for spiritual anatomy. He knows they

love him not, and would silence him if they could; but being rich, it is said "very rich," he is very independent, and beyond the power of their hate and interdictio. He showed himself quite polite and friendly.

The day appointed (Sept. 27,) had now arrived for the meeting of the Convention of Delegates. They assembled at 6 P. M. for preliminary purposes, and to carry out certain pre-arrangements concerning us. Measures had been taken to prejudice the minds of the delegates and others previous to the opening of the meeting. Our "Confession and Abjuration" had been printed and privately circulated, and the following *morceaux de bon gout*, anglice, "tit bits," were served up in the October British Millennial Harbinger, which arrived in Glasgow on the 27th Sept. "Have you seen the forthcoming Harbinger?" inquired some friends from England we had gone to meet at the station. "We have not. Any more twaddle concerning us?" "Here it is; read for yourself, and judge!"

"We feel," says the editor, "obliged, honored, and much encouraged by the expressions of confidence, sympathy, and goodwill, received from old and long-tryed friends and brethren during the last month. It is true, we have been complained of, for not furnishing the brethren with the subjoined correspondence in our last number; but the cause of its being withheld, at that time, was neither fear nor want of courage. We give it now under the conviction of thereby bringing upon ourselves a full measure of bitter aspersions and unjust reproaches from the party to whom it refers. Still, we have decided upon publishing it:—

"New York, July 31, 1848.

Dear Brother Wallis—I received your communication containing inquiries respecting J. Thomas, and instead of sending a personal answer, I thought best to have an action on it by the church, as it may be of importance to our brethren in Britain and Ireland, to know the facts respecting the said individual.

"Mr. Thomas preached a kind of gospel in our city, which was believed by some four or five brethren: some of them immersed one another, and I believe Thomas immersed some of them. They meet every Lord's day in our city. We have no fellowship with them, believing they have greatly erred from the truth, and in some measure, at least, are following cunningly devised fables. The Lord grant that these deluded ones may see their error, and return back to the simplicity of the gospel of the blessed

God. May grace, mercy, and peace, be with all the faithful in Christ Jesus.

"Yours very truly in the good hope,
"DANIEL MONROE."

"New York city, 30th July, 1848.

"The church of Christ in Green street, to the church of Christ in Barker Gate, Nottingham, England.

Beloved Brethren—We have just received a letter from our esteemed Brother J. Wallis, making inquiries concerning Mr. John Thomas. First, whether he had fellowship with us when he passed through this city on his way to England?—second, whether he is in the fellowship of the churches of the Reformation generally? In answer to the first question, we reply that John Thomas had no communion with us. The answer to the second question is—John Thomas is not in connection or fellowship with any Reformed church in the United States, so far as known to us.

"May grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, be multiplied to you, and to the whole Israel of God.

Done by the church.

HENRY BLAIR, Elder."

Such was the document designed to prepare the way for our formal excommunication and repudiation by the Glasgow Convention. Mr. James Wallis' "conviction" proved to be as truthless as his desire for its verification was earnest and sincere. Nothing would have pleased him, or have suited his purposes better than that we should have poured out upon him "a full measure of bitter aspersions, and unjust reproaches." But this was not our policy. We had no intention to put ourselves in the wrong by any such expenditure of feeling. "Poor man!" said we on reading it, "What next?" As to Messrs. Monroe and Blair, our astonishment was unmitigated at their untruthfulness and presumption! At the time we had to do with the Green street church they did not belong to it. They were members of "a faction" apart to themselves, having a Bethany student for their "divine," with whom the Green street church had no more dealings than with the papists. We had "no communion with them," but we had with Green street; not in 1848, but a few months before; and in May '48, we lectured in the meeting house at the spontaneous request of the majority, which voted it on the Sunday of Messrs. Monroe and Blair's election to office, who had made their peace with Green street between our last two visits. They, indeed, would have vetoed our use of the house, but had not the power, being only elected but not installed. These

witnesses to what we preached did not hear us then, nor we think at any other time. They know not what we teach, and therefore cannot tell whether we preached the gospel or "a kind of a gospel in their city," as they term it. Incompetent as they were to testify to the truth, they answered Mr. Wallis's purpose as most willing tools for any thing promotive of his evil designs against us. The above questions were put and published so as by implication to make the impression, that we had untruly affirmed that we had fellowship with the Green street people *on our way to England*; and that we were in fraternity with "the churches of the Reformation generally." We had never affirmed this. But, during our absence in England, Messrs. Monroe and Blair, we understand, when the October number of the Harbinger was received in New York, were made sufficiently ashamed of themselves for the part they had enacted in this affair, to justify us in now dismissing them to their own peculiar insignificance, without troubling ourself about them further in the case.

Thus, their minds being duly biased, and their plans laid, the "knowing ones," the Gnostics of the Convention, assembled to make, or to do, business, as necessity might appear. After singing and prayer, they elected Mr. Davis of Mollington in Cheshire, to the chair. He appeared to be a man of good disposition and demeanor; and in the discharge of his functions, inoffensive and pliable. He lacked energy, however, quickness of perception, and decision, and was therefore quite unqualified for the management of so ill-mannered and turbulent a convention as this. He was entirely submissive to the counsel of the wire-workers, to whom, doubtless, he gave entire satisfaction; though on one or two occasions, we thought, disposed to be decidedly impartial. He soon recovered himself, however, and things progressed as they had begun. Mr. Davis is the Money-Oracle of the denomination, and therefore a great man in his way. He is well versed in £. s. d., and consequently well qualified for counsel concerning "the best interests" of a cause depending for promotion upon the disinterested labors of evangelical hirelings!

The next functionary of course to be appointed was the secretary. This was a Mr. George Schlesselman, a gentleman at the time high in favor, and of fragrant odor in the olfactories of antihetrical and pious orthodoxy. In relation to us, he was "among the keenest of our oppo-

nents as he has since told us. Although as secretary his business was writing, and not governing, he could not refrain from sharply telling us to "sit down, and not disturb the meeting," when, by permission of the chair, we had the floor to speak for ourselves, but owing to the clamour could obtain a hearing neither by his authority, nor our own request. We suggested, "it would be better for him to mind his writing, and not to interfere;" he concluded so, too; for he interrupted us no more. It may not be out of place to state here, that he attended our lectures afterwards at Dunlee where he resides, and with what results will best appear from the following, which reached us a few days before we sailed from Liverpool.

Dundee, Sept. 28, 1850.

DEAR BROTHER THOMAS:

I was glad to see from yours of the 20th that you had arrived safely again in London from your Continental tour. You would doubtless scan with a curious eye the general elements of the kingdoms through which you passed. These, to us who know what God the Lord will do, have an interest of which none else have any idea. The growing importance of the masses in Europe, their impenetrable ignorance, and unbounded superstition, the crazy nature of the governments which pretend to direct them, and the powerful Sword of the North stealthily approaching their boundaries, are signs extremely momentous, and portend something politically grand. And that grandeur! We know something of what it will be; nay more, of what it will become. It will be broken on the mountains of Israel and utterly destroyed. And what then? Ah! that's the rub. Ecclesiastical and political speculators will follow us in the heaving and tumbling up and down of nations, but to what end will they fall? Mere dreamers, courting their own honor and scorning the revelations of God, they pretend to worship Jehovah, and yet call his promises impossibilities because they think that things that are, have sprung from things which do appear—with them God has in effect ceased to rule amongst nations; his arm, powerful once, no longer wields the sword of vengeance; His name, no longer known as "Jealous," has become "Indifferent;" the impious are to pass peaceably to the grave; and my son will descend to be president of

your "Peace Society!" This is their millennium, their church triumphant, their "good time coming!" A mere phantom of the wicked one is this—a kind word of soothing comfort to her children from the scarlet Jezebel of Rome.

As you say, "soft-brained," indeed, "must they be who in this age of the world, perhaps its dotage, fall down and worship what they've helped to make." Such scenes as you have witnessed, make us long for the One long-looked-for to enlighten the Gentiles; and they induce us to search the scriptures that we may be doubly assured that He is sure to come. And here I must thank you for having drawn my attention to this subject and induced me to search, by which I have been enabled to place confidence in God. I thank you now, because you are about to leave this country; and perhaps you will not consider it out of place to have this gratitude of one expressed on your leaving, who when you arrived ranked among the keenest of your opponents. Having the same confidence, we may expect to meet in the kingdom of God, it not before, if we continue walking and working as the Lord desires. Those only who have this hope in them can see the value of denying all fleshly desires, the folly of yielding to sin for a season, when the price we pay for it is eternal joy.

Adieu! then, and that he who holdeth the sea in the hollow of his hand, may grant you a prosperous voyage to the country of your sojourning; and when there, that door of utterance to make known the Gospel of his salvation to your fellow-men may be abundantly opened, is the prayer of

Your brother in the One Hope,

GEORGE SCHLESELMAN.

Such was the effect of what we exhibited in our lectures on the mind of the secretary of the Convention. It overcame his enmity, and turned him into a friend and brother. He was not only convinced of the Gospel of the Kingdom, but brought to its obedience, being united to its king by baptism as well as by faith, that he might receive repentance and remission of sins, and a right to eternal life through his name.

The chairman and secretary being installed, the Delegates proceeded to present their credentials in the order of the inscription of their churches upon the

register. When the church at Lincoln was called, we presented its letter, which was received. The presentation of letters being over for the night, they were read in the same order. The Lincoln letter was also read, when a delegate and "evangelist" arose and moved, that Dr. Thomas be refused a seat among them. This was cordially seconded by another. The motion was based upon the allegation that we were not a member of any reformation church in Britain. This objection was pre eminently sectarian. One would have expected that a convention of "apostolic, or primitive, christians," would have taken higher ground than this; and have objected to us on the plea, that we were not a member of Christ's Body Mystical. Without examining the legality of the baptism of the Lincoln church, they had become of the same faith with us, and therefore, as stated in their letter, we were in fellowship with them in this matter; whether we and the church were recognized by the Invisible as joint-members of the "One Body," is quite another question: for all conventional purposes we were members of their society, and recognized as such officially by their elder. We objected to their motion that our membership with the believers at Lincoln was no affair of theirs. This was an item they could not consider having no jurisdiction in the case. It belonged exclusively to them at Lincoln. The real question before them was whether the church there was to be recognized as "a reformation church," or not; if they acknowledged it, and they had done so by officially inscribing it upon their list of churches, then no delegate of a sister church, be he "evangelist," or layman, nor a plurality of delegates, had any right to say that they should not be represented there. The Lincoln church was in fellowship with all the "reformation churches" in Britain. Its elder was unexceptionable in standing and character. Had been one of their "evangelists," having surrendered for the purpose an endowment among the Baptists, but had been superseded by the management of Mr. Wallis. We were in the convention merely as their representative, to do for them what as a society they could not do for themselves; we objected therefore to any motion that made us the subject of personal critique or examination. But as the motion was before them, and would not probably be withdrawn, we demanded a full and impartial investigation of our case, being determined if possible to draw aside the veil and expose to public view

the machinations of the faction, which under the cloak of zeal for "the best interests" of men, was seeking its own, and intriguing to close the eyes and the ears of the people against the gospel of the kingdom of God.

Upon this, things assumed a squally appearance. Some cried out one thing, and some another, in the midst of which Machiavel arose, and delivered himself of a rambling *excursus* upon the elder, and some of the members of the Lincoln church, which had as much to do with the motion before the meeting, as the sowing of tares with the cultivation of the rose. Mr. Wallis having consumed all the time that remained in belittling and misrepresenting his friends, it was proposed to assemble on the morrow at 10 A. M., for the resumption of the matter and other business. "Evangelist" King, we think, proposed that they should meet at 9 instead of 10, for social worship. Sojourning three miles from Glasgow, which we had to walk, and our hosts not being early people, we objected to this change of hour, unless it was agreed in good faith that our case should not be touched until 10 o'clock, which was the earliest we could arrive in the city. One rose and said, he thought they might have social worship without us. We replied, that we thought so too; and that if they deemed it expedient they could meet at 6 A. M.; but that our anxiety was that our position and character should not be judged, condemned, and executed in our absence. This was considered by another as a charge against the meeting. This we disclaimed, though of certain present we expressed our distrust. A third said, there was no charge against us. We were glad of this, though one was implied in the motion to exclude us. If, however, he had no charge our remarks did not apply to him; otherwise they did. This pop-gunnery having subsided, it was at length agreed, that they should meet for social worship at 9 A. M., but were not to enter upon the Lincoln case until we arrived at 10 o'clock.

After this arrangement we adjourned to the Mechanics' Hall to hear a discourse. The text was 1 Cor. xv. 1-4. The preacher labored to show that the gospel consisted of *three facts*—the death, burial, and resurrection of Jesus! Not a word was said about the kingdom, which, therefore, formed no part of the gospel he was called to preach. It was powerless, motiveless, a mere matter of history. Such gospelation may serve for the bread that perisheth, to the "evangelist" that

ministers it; but falling short of the gospel of the kingdom, it can save no man that believes it. The belief of prophecy and doctrine, and not a few historical facts, is the faith that saves us from our sins and gives us a right to eternal life.

Mr. Wallis arose next, and speculated about *things secret and revealed*. "We have no right," said he, "to trouble ourselves about things which are not revealed." No one, we suppose, would object to this; nevertheless, we for one do object to Mr. Wallis', or Mr. Any-body-else's, knowledge being set up as the measure of the things revealed in the word of God. There are a great many very important things revealed there that it has not entered into Mr. Wallis's cranium to conceive of. Are we, therefore, not to trouble ourselves about these things, because he and his patrons and friends are ignorant of them? God forbid! Let no man's ignorance be the measure of our faith or investigation. After much more of the same sort, he at length fell upon the discovery that the apostles never preached the *time* of the second advent as the hope of the gospel. This was thought to have been aimed at us; though every one present of the multitudes who had heard us, must have seen how egregiously he had missed the mark; for they all knew well that we had not preached the time of the advent as the gospel hope. After this fashion, densely belogged, he groped his way through the mist that beclouded him without catching even a glimpse of the brightness beyond. His conclusion was apologetic. He had proved nothing; therefore nothing remained, and the meeting was dismissed.

Next day we arrived at the hour appointed, when the Lincoln case was introduced. A delegate of the Glasgow church made some very pertinent remarks, and suggested the appointment of a committee to consider the matter, with the understanding, as afterwards explained, that we should be regarded in the meantime as its delegate *pro tem*. This suggestion gave rise to much dispute, in which Mr. Wallis figured conspicuously. As we could only be reached through the Lincoln church, it was thought expedient by him to make it contemptible in the estimation of the "collective wisdom;" so that if it could be made to appear that it was without ecclesiastical character or influence, it would not be difficult, say all would desire, to be quit of so disreputable a constituent of the Denominational Sanhedrim, or "co-operation society," of Great Britain and Ireland; and being re-

lieved of its unprofitable and inconvenient fellowship by a vote of excommunication, both church and representative would be conventionally annihilated. So to work he went to disaffect the minds of the delegates, and the people assembled to witness their proceedings. He left nothing unsaid that might subserve so benevolent and holy a purpose. He descanted on the smallness of their number, though they were more numerous than some churches on the list, whose delegates were present. He did not, however, call our attention to this inconvenient fact. He reckoned them up by families and individually by name, not forgetting the young ladies of the flock. He descended to the narration of personal difficulties; and accused two of their number of dishonorable conduct in commencing a tannery in Lincoln, a place of several thousands of people, because a brother in the church was tanning hides there already! He described the elder as a mere tool in the hands of one of these partners, who could be made to do any thing this same Simon of Joppa, or rather of Lincoln, pleased. Such was the twaddle and petty scandal, with much more of the same sort, that the Editor of the British Millennial Harbinger treated his hearers to on this notable occasion! Had we not known that the whole was a gross and malicious perversion of facts, we should have felt in a very "bad fix" in being the representative of such a church. He had bitten its heel and instilled into the wound no little venom; but fortunately an antidote was at hand, in the intractability of the major part, to prevent the death of his victim. In all he had said he made no allusion to us. We were with him face to face; and though the real stone of stumbling and rock of offence in his way, he ventured no direct and open attack upon us! He reserved his "work of faith and labor of love" for the absent and defenceless; safely calculating that intrigue and clamour would prevent us from saying a word in their behalf. Those co-operation conventions are admirable arenas for the development of every evil work. It will be long ere Britain and Ireland will be evangelized, that is, leavened with the faith and spirit of the gospel, by the emissaries of such assemblies as this. We heard many, both male and female, express their most unqualified disgust at what they witnessed at this notable exhibition of prejudice, turbulence and folly.

After this attack upon our constituents we very naturally requested to be heard

in their behalf. The chairman thought it was no more than right we should. With his permission therefore we took the floor, with very uncouth utterances proceeding from the men of Fife! "As Dr. Thomas has come here to disturb the meeting, I move," ejaculated one, "that the case of the Lincoln church be referred to a committee." "I propose," exclaimed another, "that Dr. Thomas be requested to sit down!" "We stand here," said we, "with the approbation of the chair, and are in no hurry. We are making no disturbance, but waiting with singular forbearance and patience till the clamour has subsided. Having no other engagement, we are prepared to stand here all day, if need be, in the hope of being heard." Up started a third and cried out, "I seconded the motion last night to reject Dr. Thomas; I therefore beg leave to withdraw it!" This was quite a joke for the seconder to withdraw a motion he had not made! Seeing this, probably, the mover called out, "I moved it and will withdraw it!" "Very well," said we, "then we are to understand that we stand before you as the unrejected representative of the Lincoln church?" Upon this up jumped a very fierce looking personage who bawled out "No-o!" "Let me explain what I meant," said our friend, "when I suggested a committee." Having done so, "I move!" said one; "I propose!" cried another; "I wish to say!" exclaimed some one else:—but amid motion upon motion, and amendment upon amendment, the chairman, secretary, and ourselves, lost our bearings altogether! The confusion, worse confounded was so inextricably confused, that it became necessary at length to make a new start: and to decree that all motions should be submitted to the chair in writing. Mr. Wallis, humbled by the evil of his own work, rose and said that "perhaps it would have been more prudent not to have stated what he did about the Lincoln church, but he did it for their information. He would, however, now withdraw what he had said, as it would be best perhaps under the circumstances." We then remarked, that "this was a most ungracious artifice. He had done all he could to poison the minds of his hearers against his brethren at Lincoln, which perhaps he had succeeded in to some extent; and now fearing an exposure of his evil work, he thought to shelter himself under the formality of a withdrawal. He might withdraw his sting, but the venom and effects were left behind. His course was either manly

nor honest; but exhibited the meanest and most contemptible species of attack." Mr. Woodnorth, the Liverpool delegate, said "he thought Dr. Thomas ought to be allowed to extract the poison." We thought so too, especially as it was in our line.

But, after a little reflection upon the chief actors in this noisy scene, we perceived they were a phrenologically hard-headed and crabbed set, ready to do the bidding of him that used them—mere unreasoning partizans, ready for any mischief that might be carved out for them. We concluded, therefore, it would be best to give them full swing, and let them demolish themselves by their own fatuity. We accordingly expressed our opinion of the spirit that animated them. They might take their own course without further hindrance. We would be an observer, and watch their proceedings. We invited them to be prompt, and if they could get a vote of the majority, to cut off the Lincoln church forthwith. They had evidently prejudged the case, and would hear nothing in its behalf. They might also pass a decree against us likewise if they could. Their decision would not affect our course in any particular. We had left America with peace in our heart, and with the firm conviction that the truth was with us. We offered it to them without money and without price; but they put it away from them, and refused it co operation and a hearing. Be it so. Our course was onward if we even stood alone. Thus we spoke, and having reserved to ourselves the right of future comment on passing events, we resumed our seat to chronicle their deeds.

The men of Fife, an ironside faction of tyrannical spirit, packed a committee of four, with power to choose a fifth, to sit upon the Lincoln case. One man named the whole. This, however, was objected to. Among various suggestions, it was proposed that we should name one half. But this we declined being determined to recognize no committee in the case. "What right," we inquired, "had they to appoint a committee to sit upon the church at Lincoln more than upon any other on their list; would Nottingham or London endure it?" They were speechless!

Having formed the committee in their own way, they fell to reading letters handed in from the churches, containing counsel and news. Thinking that a little oral news would enliven the monotony of the reading, we interjected some items thereof as the reader progressed alphabetically in his work. As there was no

delegate from Newark, and they were so anxious to hear from the churches, we informed them that the elder there considered himself in effect the church; but though opposed to us, was willing we should use his room; and that eight or nine of those who worshipped with him, had visited Lincoln while we were there, and had actually partaken of the bread and wine at the same table as we! Was not this a case also for a committee?

The next thing was to register the churches in the Convention's book of life, alphabetically, with their officials and numbers. When they came to the letter *M*, Manchester was called. A gentleman responded who said, he was not sent by the church there; but "some who were friendly said "go! And he came!" He added, that "the church did not belong to the reformation, nor could it be persuaded to fellowship it." Notwithstanding this declaration, there was great anxiety to register it, to put it on the roll by hook or by crook. Their endeavors, however, did not work satisfactorily. At length, losing all patience at the open faced dishonesty of the party that worked the wires, we rose and inquired, "Upon what principle of righteousness were they so desirous to enrol the Manchester church on their list in the face of the unqualified and positive declaration, that it was neither of their reformation nor would it fellowship it; at the same time that they were doing their best to proscribe the Lincoln church, which was in fellowship, and willing to continue with them?" This question put an end to all coquetting with Mr. Go Andicame! Nothing more was said about Manchester, and so its name was omitted.

Two o'clock having arrived, the meeting was adjourned for an hour or so. Many came up and shook us heartily by the hand. While talking with one about Mr. Wallis, the gentleman himself appeared conversing with another behind us. We turned and offered him our hand, believing after all that he was not so much our enemy, as a deceived and misguided instrument of Mr. Campbell to do wrong. We exchanged a powerful, if not a hearty, shake. We observed that we had just been speaking of him, and blaming him exceedingly for not coming to hear us in Nottingham where we had spoken more than a dozen times. We thought, if he had done so, he would have abstained from the course he had pursued, and have spared us much misrepresentation. He replied that he had our own words for having renounced the reformation in Vir-

ginia with those churches which co-operated with us. This, however, is a mere fiction. "This Reformation" is an affair of principles and not of men. It inculcates the "proving all things, and holding fast what is good," the "calling no man master upon earth," the "contending earnestly for the faith originally delivered to the saints," &c. From these principles we have never swerved; but in the spirit of them have gone on towards the perfection to which the scriptures invite us. We hold on to the reformation, which those who renounce and repudiate us have themselves abandoned, having more relish for human tradition and popularity, than for the truth and the tribulation inseparable from it. One remarked, that we seemed fond of strife. Not so. We love peace and retirement from the heartless turmoil of religious partyism and the world. But, believing the truth, hating iniquity, and loving righteousness, we cannot witness injustice, and perversion of the faith, and not contend against it. Mr. "Evangelist" King opined that we were of "a bad spirit." We suggested to his meekness, that reformation like charity might as well begin at home. If he would exhort his employers to a good spirit, we should have more faith in the neutrality he professed. But, while he ran with the hare and held with the hounds, fawned upon them and worried us, we had no disposition to listen to his exhortations. The prophesyings of hypocrites are abomination to our soul. Had we the patience of Job, the sanctimoniousness of some creatures would exhaust it. They will propose early meetings for "social worship," and with marred visage and holy tone, breathe forth lackadaisical sentimentality about bad spirits; and at the same time, subject a man from sheer malice, or envy, or something equally vile, for four mortal hours to every annoyance and indignity at their command! Talk of such miserable vanities converting the world! Pshaw! It is better as it is.

The Lincoln case was not adjudicated till the following day. We were not present to witness the *auto da fe*, therefore must refer the reader to the letter of our friend below, which he addressed "To the Congregation of Saints at Lincoln;" to wit:

Irvine, N. B., Oct. 4, 1848.

DEAR BRETHREN:

Dr. THOMAS would inform you that a committee was appointed to decide whether or not he should be permitted to take part in the late meeting at Glasgow as your deputy.

As he was not present on the 29th Sept., I write this to inform you what transpired on that occasion.

The committee did not commence its deliberations till the business of the meetings was ended; so that when its report was rejected the proposed penalty of exclusion had been practically and irrevocably inflicted.

Mr. Wardropper was made a member of the committee, in which he occupied the place both of accuser and judge.

The committee passed sentence against you without reading your letter which explained some of your reasons for appointing Dr. Thomas as your deputy, and without hearing him in his own defence.

Brother Linn, a member of the committee, was interrupted while protesting against the unfairness of its decision. It was with the utmost difficulty we could obtain a hearing for him.

I feel too much distressed to express what I think of such glaring acts of injustice perpetrated by men who profess to be reforming the world—the harbingers of a millennium of justice, peace, and love. O how inconsistent, how Christ-dishonoring, and what a stumbling-block to the people.

Brethren, I sincerely sympathize with you, and the Doctor, and remains your companion in tribulation, and in the kingdom of Jesus Christ.

J. B. ROLLO,

Deputy for the Disciples at Kilwinning.

They were about giving the case the "go-bye;" but it was called up by a friend. We are informed that when the report was read, a gentleman present could not repress his indignation, and cried out "shame, shame!" One of the men of Fife told him to "hold his peace for he was not a delegate; to which the other retorted that he was "an impertinent man!" While Mr. Linn was protesting many were speaking at once; so that confusion crowned their evil work. After all nothing was done. Their report was rejected. The Lincoln church remained in fellowship, nor was any ban decreed proscribing us. Their machinations were completely frustrated; and the gnostics themselves overwhelmed with confusion and chagrin.

Moses Stuart and Dr. Lee believe that the Apocalypse was all compressed within the first three or four centuries; but Burgh, Todd, and Maitland, that it must all be compressed into the last three or four years of the christian era! These opinions belong to the arctic and antarctic circles of speculation.

EDITOR.

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., October, 1851.

The next number of the Herald may be of late issue owing to our absence in Nova Scotia. It will be mailed immediately on our return. Mr. Magruder is kind enough to read the proof while we are away.

THE CLERGY.

"Bear with me as foolish," says Paul, "that I may boast myself a little. What I speak (now) I speak not after the Lord; but as it were in foolishness in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For being wise, you bear with fools willingly. For if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face, ye bear with it. I speak concerning dishonor as that we had been weak. Howbeit whereinssoever any is bold (I speak ironically) I am bold also. * * * Are they ministers of Christ (I speak banteringly) I excel them."

This was a source of great vexation and mortification to the apostle. He had done good service for those in Corinth. He had brought to them at great hazard and under much reproach, the knowledge of inestimable truth, which had they been left to themselves they could never have searched out—truth that was not only wonderful, but able to make the believer of it rich, honorable, and glorious for ever. Nevertheless, they who had the means of aiding him in his work abundantly, left him to get along as best he could. "Woe is me," said he, "if I preach not the gospel." They knew it. They knew he was bound to do it, and could not evade the responsibility. But what was that to them? He was "rude in speech"—"weak in bodily presence; and in speech contemptible." Such a man in Corinth would not attract the learned and polite; and give position in genteel society to those who contributed to his support. They behaved themselves toward him with meanness and parsimony, so that what he got out of them, if any thing, was like squeezing blood out of a stone. This must have been exceedingly galling to a man of his generous and exalted disposition. "Have I committed an offence," said he, "in abasing myself that

ye may might be exalted, because I have preached to you the gospel of God freely? For I levied upon other churches, taking wages of them to do your service." "But what is that to us, see thou to it!" They had believed and obeyed the truth; but the walking in it was not so much to their taste. The apostle longed to keep them in the way, and to gather fruit of them for the benefit of others, that it might rebound to their account at the appearing of Christ in his kingdom. But they were selfish, wifful, narrow-souled, and covetous. They were devoted to their lusts—their god was their appetites; and they gloried in their shame. They had houses to eat and drink in, and joyously they feasted; but it was the opulent of society, and not the poor of Christ's flock whose hearts were made glad by the abundant cheer. A man of weak bodily presence and contemptible speech, such as Paul, would have shamed his stylish brethren in the presence of their friends. They sought, therefore, a more fashionable ministry than his—ministers by whose eloquence and classical learning the *upper-tendom* of Greek society might be propitiated in favor of their increasing and rising community. There were Hymeneus, and Philetus, Phygellus and Hermogenes, accomplished gentlemen in their way, who were prepared to popularize the faith, and to "enter the evangelical field." They soon "proved themselves worthy of their *Alma Mater*," and their brethren were not long in discovering "the bearing of their ministry upon the fortunes and progress of the reformation," or repentance preached by the apostles. They boasted themselves as the sons of "Education, the great handmaid of religion," whose "educated minds were needed to train the vineyard of the Lord!" If the gay Corinthians were too miserly to co-operate with the self-denying apostle, they were well favored and plucked by these College Evangelists. In fact they got their deserts. They were reduced to bondage, devoured, taxed, and smitten, by these self-exalted ministers. The apostle bantered them upon their pretended excellencies; and denounced them as false, and deceitful workers, transforming themselves into apostles, or perhaps, "evangelists" of Christ—ministers of Satan, pretending to be ministers of righteousness, whose end should be according to their works.

These men were the Clergy of the apostolic era. Paul says, they were fools whom the Corinthians willingly suffered. They were "grievous wolves," "men

speaking perverse things to draw away disciples after them;" and who soon became "Lords over the Heritages," (*kata-tyricuontes toon kleeroon.*) not sparing the flock. Learned tools, inflated with a false notion of "their high and responsible position before God and man," who preached "another Jesus," "another spirit," and "another gospel," a sort of improvement upon the original, which Paul had not declared. These contemporaries of the apostles were their rivals, who at last utterly destroyed their influence by the faint praise they bestowed upon their teaching. Under the tuition of these men every generation became more ignorant and superstitious than the preceding, until the Holy Scriptures were suppressed, and "darkness covered the earth, and gross darkness the people" everywhere, as at this day. The Clergy still exist, and flourish in the gloom like whitened sepulchres. The class is divided into a multiplicity of Orders, called "Holy Orders," after the "sacrament" which sanctifies them. Every sect hath its orders, one or more, from His Latin Holiness down to the newest and most recent edition of the craft. Like their predecessors in apostolic times, they wear sheep's clothing, and devour, spoil, and smite the faces of their supporters, who with craven and niggard hearts, and overflowing hands, load them with riches, while if left to the spontaneousness of their own grovelling natures, they would leave the truth and its unselfish advocates to perish before their eyes.

In fine, the Clergy and their schools have ever been the enemies of progress, and the opponents of the truth. If one of their class take a few steps in advance of his fellows he soon retreats; or takes up a position far in the rear of the ancient gospel and apostolic order of things, and falls right sectarianly to the building up of the institutions he once valiantly labored to destroy, ther-by constituting himself a transgressor. Let us then cease from the clergy, and stand aloof from all their schemes. Their schools, and colleges, and "benevolent institutions," and divinity, and gospel, are all of that old fiction which exalted itself that the apostles might be abased.

BETHANY COLLEGE.

This is the Theological Seminary of the New Sect, known in these States as "the Campbellites." Its founder and president is the Rev. Alexander Campbell after whom the denomination is named. In the early part of his career he was in-

veterately opposed to schools for the education of young men for the ministry; but by the following extract from his Millennial Harbinger, it appears he now approves them, and is greatly in favor of *Alma Matres* and endowments! Hear him:—

“Our brethren are beginning to see the bearing of Bethany College upon the fortunes and progress of the *Reformation*. Her graduates, who have entered the evangelical field, are proving themselves worthy of their *Alma Mater*, and, more and better worthy of their high and responsible position before God and man. The *intelligent and conscientious portions* of the brotherhood are beginning, in a very general degree, to see and acknowledge that *our college* must be sustained, and the number of her students must be increased. Education is the great handmaid of religion, and we want educated minds to train the *vineyard of the Lord*; mind educated, not only intellectually, but morally, religiously; educated not only in the subtleties of metaphysics, and the learning of the dead, but in the pure ethics of inspiration, and the learning of that word which liveth and abideth forever. These, Bethany College has proved herself able to furnish, if the brethren will but support her in the work. We still believe they will do so; and though nine years have rolled by and *she is yet unendowed*, the prospects are beginning to be fairer, and we trust that before another year shall have elapsed, she will be on a better footing to secure for herself a permanent and lasting influence for good.

“Since last year, subscriptions nearly equal to the endowment of the chair of *sacred history*, have been obtained; of which a portion has been collected, and the remainder bearing interest. The State of Kentucky has taken this chair. Indiana has proposed to endow the chair of ancient languages. And it is presumed that the Missouri brotherhood will endow the chair of natural philosophy. But of these matters we shall speak more in detail in our next number. We would now state to the brethren in Kentucky, that we *will* expect to receive the entire amount of their subscriptions at the annual convention in Lexington, in November next, at which we hope to be present. Also, at the same time, we will receive the amounts due on unconditional scholarship bonds, given by that State for reducing the price of tuition. We expect also, the week before, to be present at the Cincinnati convention; and the week following at the Indiana convention at Indian-

opolis. Those desirous of seeing us on these occasions, will please attend these *very interesting* meetings.”

SCHOLIA.

The *italics* in the above are ours except the words *Alma Mater*.

“*The Reformation*.”—A phrase signifying an attempt, began some years ago in these States, to return to the christianity of the apostolic era in faith and practice. The endeavor made some progress for a few years, but was rendered null and void in the hands of its originators, because of their ambition, worldliness, and want of intelligence in the word. The “bearing of Bethany College on its fortunes and progress” is seen in its rapid retrogression, caused by its carnalizing influence wherever it prevails; and the corrupting agency of the boy-evangelicals it sends forth with a smattering of “sacred history,” to officiate as the hirelings of “the churches.” Perceiving the ruinous tendency of things, we withstood its leaders to the face, protested against their evil deeds, called the attention of the people from them to the things they had betrayed, unfolded the gospel of the kingdom, and so carried on the advocacy of “the reformation” President Campbell and his coadjutors have so perversely, and unblushingly abandoned. Bethany College is the Apollyon of “the reformation” if our advocacy be suppressed.

“*The intelligent and conscientious portions of the brotherhood*.”—These are the present and future patrons of the college! The others, who regard it as an evil, are, of course, neither the one nor the other.

“*OUR College must be sustained*.”—No matter what becomes of Bacon and other colleges patronized by “the brotherhood,” *ours* must monopolise the cash! Poor Bacon has been ruined by this necessity.

“*The vineyard of the Lord*.”—The yard where lord Campbell’s vine is trained by the Bethany vinedressers. “He looked that it should have brought forth grapes, but it brings forth wild grapes;” and if those in these parts be a fair sample, they are very sour!

“*She is yet unendowed*.”—This is an important item in the account. As few marry old ladies for love, an unendowed widow would have but a sorry chance of a second husband. It is very considerate, therefore, of Mrs. Bethany’s present spouse to provide for her a handsome dowry, that she may not only not be left dependant upon the cold charity of the world, but be also at a premium with professors of piety, when he has gone to his

fathers. The children of this world are wise in their generation; and so is the husband of Alma Mater Bethanæ. He would endow her by subscription, and make her Mother of a Sect, whose children shall glorify him as a second Wesley, when they grind divinity in the millennium of which he is now the harbinger! Certainly, she must be endowed. It will enhance the value of the coal fields beneath, and the broad acres above, and the town lots around the Fostering Mother! She will keep the sect together, and be the patroness of its vested interests to the end of time. Like all other mothers of her class, she will preserve "the pure ethics of inspiration" from all heretical contamination. Her future spouses, like the present, will be the *Papas* (anglice, *Popes*), of her admiring progeny; and the holy guardians of the faith, and dispensers of the good things to those who glorify her name. By all means, then, endow her; for what would become of "the Lord's vineyard" if Bethany College were to fail!

"*The chair of Sacred History.*"—That is, the chair of Bethanian Divinity, which resolves the gospel into historical facts, and makes its faith the belief of history; for it teaches that historical faith is the very best faith! It is this chair that constitutes Bethany College a theological institution.

"*We will expect.*"—A Scotch-Irish barbarism for we *do*, or *shall*, expect to receive—a provincialism the learned should be careful to avoid. What a grandiloquent array of States! "Kentucky has taken" this; "Indiana has proposed" that; while it is "presumed that Missouri" will do the thing broadly hinted to be done! And the Conventions too! There in Lexington; here in Cincinnati, and yonder in Indianapolis! This Bethany speculation must be the great mountain that is to fill the whole earth! Our heads become dizzy in beholding its towering altitude! After all this Bethanian castle is but a *chateau en Espagne*—a fairy building in the air. The fabric of a vision ere long to be dispelled by the unexpected, sudden, and stealthy coming of the Lord of all.

EDITOR.

"COLLEGIATE STUDENTS."

"While on this subject, I hope my brethren, the "Disciples of the Lord Jesus," will receive the word of admonition. I think you will acknowledge that, for a few years back, there has been a spirit of growing conformity to the

maxims and precepts of men manifest among us "reformers;" and, for fear we may, as a body, fall under the "mark of the beast," I conceive it my duty, while addressing you, solemnly and affectionately to warn you against the inroads of the "Man of Sin." If I could raise my voice so as to be heard through the length and breadth of this land, and was certain it would be my last address, I would say, brethren, "give not heed to seducing spirits"—"heap not to yourselves *teachers*," who, for their own gain, would make merchandise of you, and teach you that, to support them, you should sell your property, and make great sacrifices; and all, too, under pretence of contributing to the advancement of Christ's kingdom. Remember what Christ said of the Pharisees in his day: "*They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they will not move them with one of their fingers.*"—Matt. xxiii. 4. Who ever heard or read of an Apostle dictating to disciples how much each one ought to contribute per week, or month? or demanding of a Christian congregation a salary for doing what Christ has commanded all to do to the best of their ability? When a congregation of disciples employs a brother to proclaim the Gospel to the world, he ought to be sustained by it; but to give a stipend to any brother in the Church able to support himself, that he may occupy the time for lazy or carnal professors, who care more for eloquent speeches than they do for the edification of the body by its own members, agreeable to apostolic injunctions, is, in my humble judgment, anti-Christian, and dangerous to the true interests of Zion. It matters not whether the stipend be one, five, or ten hundred dollars per annum—whether it be in Philadelphia, Cincinnati, Louisville, Lexington, or Richmond—the danger is the same; the duty of exhortation will be set aside, and the "one man system" be put in its place; then follows, as a natural consequence, a *learned* ministry, collegiate students in preparation for the ministry, the abrogation, so far as men are concerned, of the apostolic declaration, "*God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.*"—1 Cor. 27--29. I am not opposed to educated men, but to their elevation above the con-

gratulations and institutions of my King. I would have *all* to be educated, and especially in THE BOOK. Brethren, be warned—set your faces as a flint against such innovations; stand fast in the liberty with which Christ has made you free, and submit to no yoke of bondage. Bring forth the fruits of righteousness, and “Sow to the Spirit,” *not dollars to support a clergyman*, but that which is equivalent to “walking in the spirit;” “bringing forth the fruits of the spirit;” then, when the glorious King appears you shall be found, having on the wedding garment, and you will hear the welcome sound, “Enter into the joy of your Lord.”

The above is extracted from a pamphlet published by J. L. Rees, of Philadelphia, who signs himself “*a Christian Elder*.” It was written in 1843, about a year after the commencement of Bethany College; and being a very scriptural annotation to the preceding presidential magniloquence, we have deemed it fit that they should appear together, for the admonition of those, who once set out from Babylon, but have unfortunately ran past Jerusalem in mad haste to Jericho!

EDITOR.

LETTER FROM MR. ANDERSON.

September 9th, 1851.

DEAR BROTHER THOMAS:

In addressing you I wish also to be considered as addressing the brethren generally. We can all benefit one another. There is, most assuredly, room for benefit.

In the first place, the disciples need it, individually, socially, and congregationally. In view of the abounding testimonies of prophets and apostles, are the brethren exercising a correspondent faith, a faith correspondent to the abundant testimonies? Are we not obliged to answer this question in the negative? How long shall this be the case? The apostle Peter was able to write to them who had obtained a *like precious faith* with the apostles. And he could fitly exhort them, that, giving all diligence, they should add to their faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and love. He urged that these should be in them, and abound, and thus they would become neither barren nor unfruitful in the knowledge of the Lord and Saviour Jesus Christ. He assured them that thus they should make their calling and election certain, and that they should never fall, but obtain an abundant entrance into the

everlasting kingdom of the Lord and Saviour Jesus Christ.

Now, I repeat *emphatically* that, under God, we can all help one another. And here I take occasion to offer thanks to God, that he has enabled brother Thomas to labor much, *very much*, for the edification of the disciples, in private and in public, in *words spoken*, and in *words written*. I have read his “*Elpis Israel*,” and can recommend the book as admirably calculated to help us to be built up in the faith. I would respectfully and affectionately urge the beloved disciples to read this book. It constantly refers us to the bible, and aids our understandings. I would also urge that we endeavour to increase the circulation of the Herald of the Kingdom. Need I remind the brethren that we have but a short time for the work? and that we have hosts of opponents?

Let us be animated by the *joyful news* of the *good things to come*; by the *hope* of being made partakers in the good things. If we be counted worthy, we shall, *assuredly*, sit down with Abraham, and Isaac, and Jacob, and with many others in the kingdom. We shall enjoy paradise more than *restored*! Shall we not then strive to enter in?

I wish to state that I was gratified with my visit amongst the Lunenburg brethren and friends; they are certainly disposed to hear and to examine for themselves. At Leadbetter some came to the determination to assemble themselves regularly, for the sake of mutual edification. One was immersed into the faith of the gospel of the kingdom. I humbly trust that they will be fully confirmed in their good determination, being animated by the hope of joys and of glory to come.

At “*Good Hope*” the disciples, some of them, have (I understand) maintained their ground in keeping the ordinances of the Lord.

Altogether, the brothers and sisters of Lunenburg have a great deal to comfort and encourage them. They are possessed of some excellent materials, men and women of sound minds, and able to accomplish a great amount of good. I had large congregations at both houses, and I ascribe this, in some good degree, to the moral influence of the brotherhood.

I can truly say, that I enjoyed myself much, *very much*, amongst friends so kind. May the good Lord bless them, and make them abound in faith, in hope, in love, and enable them to sound out the word of the glorious gospel of Christ.

Accept, brother Thomas, this commu-

nication, as a token of my love for yourself and the brethren, and believe me,

Yours as ever,

In the bonds of the truth,

ALBERT ANDERSON.

LORD BACON ON SUPERSTITION.

"It were better," he writes, "to have no opinion of God at all than such an opinion as is unworthy of him, for the one is unbelief and the other is contumely, and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose, "Surely, I had rather a good deal men should say, there was no such a man as Plutarch, than to say there was one Plutarch who would eat his children as soon as they were born," as the poets speak of Saturn; and as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation—all which may be guided to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men; therefore atheism did never protect states, for it makes men wary of themselves as looking no farther, and we see the times inclined to atheism (as the time of Augustus Cæsar) were civil times, but superstition hath been the confusion of many states, and bringeth a new *primum mobile* that ravisheth all the spheres of government. The master of superstition is the people, and in all superstition wise men follow fools, and the arguments are fitted to practice in a reversed order. It was gravely said by some of the prelates in the Council of Trent, where the doctrines of schoolmen bear great sway, that the schoolmen were like astronomers, which did feign eccentrics and epicycles, and such engines of orbs, to save the phenomena, though they knew there were no such things, and in like manner that the schoolmen had framed a number of subtle and intricate axioms and theorems to save the practice of the church. The causes of superstition are pleasing and sensual rites and ceremonies, excess of outward and pharisaical holiness; over-great reverence for traditions which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favoring too much of good intentions, which openeth the gate to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and lastly, barbarous times, especially joined with calamities and dis-

asters. Superstition without a veil is a deformed thing, for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it more deformed; as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, where men think to do best if they go farthest from the superstition formerly received; therefore care should be had that, as it fareth in ill purgings, the good be not taken away with the bad, which commonly is done when the people is the reformer."

A PROPER REBUKE—The following incident occurred at Oxford, during the recent election for that city, and which for the Christian spirit displayed by the new Solicitor-General, will considerably enhance him in the minds of his constituents and all who know him. Previous to Mr. Page Wood's addressing his constituents from the balcony of the council chamber, a member of the town council addressed him, and spoke in terms of unqualified praise of his past services in the house, but there was one vote he disapproved of, namely, his vote on the Jewish Disabilities Bill, "For," added the town councillor, emphatically, "I hate the Jews." "Then," said Mr. Wood, "you are no Christian." "Not a Christian!" replies the official, with astonishment, "how so, sir?" "Because, sir," rejoined the Solicitor-General, "Christians hate no one."

UNIVERSITY OF OXFORD AND THE GORHAM CASE—A declaration signed by upwards of forty tutors in Oxford University was presented to the Vice-Chancellor on Thursday morning, in which the subscribers solemnly declare that, "in the discharge of the duties imposed on us by the above statutes, we teach and maintain, and, by the help of God will continue to teach and maintain, the remission of sins to all infants in and by the grace of holy baptism, and also the regeneration of the same universally by that blessed sacrament, not only as a tolerated opinion, but as an essential doctrine of the church of England in common with the universal church of Christ!"

Josephus says, "God took dust from the ground, and formed man, and inserted in him a spirit and a soul."—*Antiq. B. i. c. ii. §2.* And again, "God entirely forbade us the use of blood for food, and esteemed it to contain the soul and spirit."—*Antiq. B. iii. c. xi. §2.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 11.

POLITICIANS, OR REPUBLICAN GOSPELLERS AND THEIR TRA- DITIONS.

We have chosen the above caption to designate a class of people which is now pretty numerous in the old and new worlds. It is a class of politicians whose political faith is their religion. They are known in divers countries by different appellations. In France they are called Socialists, or Democratic and Social Republicans; Moderate Republicans, &c.; in England, Chartists, and Radicals; and in the United States, Whigs, Democrats, Locofocos, &c. Their apostles are numerous—"Legion" in fact—and of a world-wide celebrity. Who hath not heard of Lamartine, of Mazzini, of Kossuth, of Ledru Rollin, of Prudhomme, of Victor Hugo, of Daniel Webster, and Henry Clay? These, and a multitude of others, who are looked up to by the misguided populace as the very oracles of truth and wisdom, though differing in details, agree in mind and judgment, to wit, that *republicanism is the divinely appointed panacea for the evils of the world!* The Anglo-Saxon republicans of England and America regard the United States—"the Model Republic," as it is styled—as the power by which the republican regeneration of the nations is to be effected; while Mazzini would point to Italy, and the Franks to the French nation, as the destroyers of the devlry of kings and priests, and the planters of the Tree of Liberty in the midst of the earth, under whose world wide shadow all men shall be equal, and the members of a brotherhood that shall be universal. The Websters and the Clays amuse the people with flattering predictions of the high and towering destiny of their confederacy, which will irradiate the nations with a darkness-dispelling splendor, and either prepare them for self-government and independence;

or, by the co-operation of the disaffected in all lands, for their annexation to the United States. The kingdom and nation that will not become republican shall perish; yea, it shall be utterly wasted: for monarchy is a sin against society—a government for the benefit of the few—and not to be tolerated in the era when all nations are blessed in Washington and his fraternity! The Victor Hugos, however, while they rejoice in the good news of universal republicanism, and accord all honor and glory to "the Father of his Country," and his sons, take a view of the application of their common gospel to human necessities, not altogether in harmony with the Websters and the Clays. The French Constitution perfected, and not the Constitution of the United States, is to become, according to him, the Bible* of the nations, the book of progress of the United States of republican-

*In a speech to the Legislative Assembly, on the proposed revision of the Constitution, Victor Hugo observed, "If it had been said the Constitution of the French Republic should be the charter of human progress in the Nineteenth Century, the immortal testament of civilization, *the political Bible of the nations*, it should approach as nearly as possible to absolute social truth, therefore let us revise the Constitution, that he could have understood: but that in the middle of the Nineteenth Century they should be told, there is a great light in France, let us put it out; that they should be told the French people have hewn out of indestructible granite *the first stone of that vast edifice that will hereafter be called the United States of Europe* ** and then that it should be added, we were going to destroy this revolution; we will extinguish this Republic; we will snatch *this book of progress* from the people's hands, we will raze out the dates of 1792, 1830, and 1848; we will bar the way against that rash giant whose name is Providence; that this should be said, that this should be dreamed of, overwhelmed him with astonishment."—*N. Y. Tribune.*

ized Europe, when kings and priests, and privileged orders will all be merged in "the swinish multitude," no longer swine, but enlightened and independent freemen, every one a nobleman, a prince, a king! But, we need not trouble ourselves about the differences of detail which seem to perplex these leaders of the people. What we have to consider at present is that upon which they all mainly agree, namely, that *a time is fast approaching in the history of the world when its kingdoms will become republics, and all men free, equal, sovereign, and blessed; and ruling themselves by governors of their own appointment, who shall be amenable to the majorities that have created them, and breathed into them the breath of political life.* This is the political optimism of the day. Politicians can devise nothing better suited to the necessities of mankind. It is a political condition from which they consider all social blessings may flow; and by which the happiness of the greater number may be guaranteed. It is their Gospel—the Gospel of Universal Republicanism—the Great Salvation of political prophets and apostles! They preach it from the presidential chair, the bureau, the steps of the Capitol, the mountain, the pulpit, the Fourth of July rostrum, the editor's den, and the stump—until the people and their beguilers actually persuade themselves that it is the very truth of God itself! It is, however, but a small affair—a very little gospel—a sort of *gospellula*, the very diminutive of "gospel;" and, therefore, we have denominated its confessors and proclaimers, "REPUBLICAN GOSPELLERS."

We say to these Lilliputian Gospellillos, your gospel of universal republicanism is a very microscopic affair. It is small and insignificant because it is a mere substitution of one evil for another. The world requires more than a change of political and social constitution. It requires this, indeed; but it requires also, a just and equitable, a righteous administration of the law in all its relations to human affairs. The wants of the nations are twofold. They need *first*, an independent Aristocracy of intelligent, wise, and just men, such as God would pronounce just, wise, and intelligent. They need these for the administration of their affairs, and without them their happiness could not be guaranteed for a single month. They must be independent of the people, because the people are evil, and their influence corrupting. It is not the best men that have the ascendancy in human affairs at present. The most intelligent and virtuous of society could not

obtain power, because it is only obtainable . . . this, and in all other countries, by obsequiousness to the evil, which reigns in majorities of the people, or in despotic minorities sustained by military force. God's people, who are the *elite* of society—"the salt of the earth" wherever found—could not condescend to the meanness and trickery necessary to become popular, without which the votes of majorities, or the patronage of "the great," could not be gained. The world's people, even the best of them, are radically incompetent to rule the world in righteousness; and without righteousness in the rulers, mankind cannot be happy. Their first want is therefore, *a sufficient number of just persons to carry into effect a legislation which proscribes evil in all its ramifications, and fosters only that which is good.*

The second want to be supplied is *a Constitution and Laws which will establish such a civil, ecclesiastical, and social condition, as will be glory to God in the highest, on earth peace, and good will among men.* Now this desideratum no politician, nor sect of politicians, has knowledge enough, or wisdom and virtue sufficient to supply. They do not know what would contribute to the highest glory of God, and to peace, and good will. Republican constitutions have determined that an equality of religious sects is most conducive to the glory of God, and to peace, and to goodwill. This is the best political theorists could devise. They are so ignorant of the truth that they do not know which of the sects has the true faith, or whether there be any true faith at all; what better then could they do than to treat them as they have done? From the experience of the past, and viewing the present in this the Model Republic, as the ripe fruit of the seed sown by "the sages of the revolution" as the people regard them, we conclude that the world is lost, if it have in store no other redemption than the salvation preached by the republican gospellers, the blind leaders of the blind, in Europe and America.

But granting that their gospel shall become a fact—that not a kingdom shall exist upon the earth, but that all nations shall be aggregated into the most approved republican confederacy—when their political optimism shall exist without a single sceptic of its completeness and adaptation to the real necessities of the world—is *such a system to be eternal?* Are generations to come and go upon the earth eternally? Are they to be subject to pestilence, famine, earthquake, disease, poverty, and all the ills which political

panaceas cannot reach, forever? Are mankind to be always governed by men whose existence is the breath of their constituents? Is society though united in political, to be forever divided, in religious-faith? Will human nature be then changed, and its passions hushed by republicanism into the repose of peace, of love, of righteousness, and of good will? Do its gossellers suppose that such a republican world is the mystery of God's will which he hath purposed in himself from the beginning? Alas, alas! what a utopian speculation, what a visionary absurdity is this gospel of the republic for the redemption of the world!

The gossellers of the Victor? Hugo school regard France as the first dominion of the future United States of Europe; while those of the cisatlantic brotherhood consider New York as destined to be "the Empire State" of the United States of the American Continent. When these two republican confederacies divide the world between them will there be no jealousy, no contention as to which shall take the lead—no Carthaginian and Roman tragedy re-enacted on the broad wave for political and commercial ascendancy among the nations? Yea, it is not to be denied, that the *prestige* of future sovereignty over the world is with the Anglo-Saxons. Theirs is the race that is to fill the globe, and to absorb all others into itself, so that all nationalities will be merged into one universal Yankee nation! We were greatly amused at the enthusiasm of a fellow-traveller in one of the Philadelphia steamers a few months since. Conversing on the progress of things around us, he exclaimed with great zest, that "the Yankees were destined to regenerate the world; and they were the boys to do it!" It is manifest he did not dream of the French constitution being "the political Bible of the nations." It was Yankee, and not French, regeneration that was the prime article of his political faith. But what mortal man of intelligence could be satisfied with a French or Yankee regeneration of the world! What have France, or Frenchmen in their whole history, exhibited of a recuperative character to cause the nations to hope in them as the architects of human happiness! They do well as executioners of divine wrath upon the destroyers of the people—to strike kings and priests with terror, to strip "nobility" of its plumes, and to punish them with confiscation, imprisonment, and death. Frenchmen are destructives. They can build up and regenerate nothing. Their mission

is to pull down, to disorganize, and overthrow. They are the Arabs of "Christianity"—the sword of God upon Austria and the Papacy.

And into what would Yankeedom convert the world that the nations should desire the Yankee era as "the acceptable year of the Lord?" Into one vast Connecticut—an universal factory of wooden clocks, hams, and nutmegs, together with "other notions," in which a diamond-cut-diamond "smartness" would skin the teeth of conscience, and squeeze oil from the flinty rock. Men would then become all keen traders; expediency and profit, "the higher law;" women in the plenitude of reconquered rights, endued with masculinity; and all devout in devotion to the world, and punctilious in observance of sabbath and thanksgiving days! New England sectarianism, as frigid, rigid, and heartless as the Blue Laws themselves, would be the highest glory to God upon earth; and none would be permitted to walk in the light of its divinity who did not do homage at its shrine, and burn incense at the altars of its priests. Their common schools would be universal, all lands be "the land of steady habits," and society merged into one great "anti" for the abolition of all sins, misdemeanors, and offences hypocrisy had no mind to! This would be about the loftiest attainment Yankeedom could reach. A humdrum world at best, affording no scope for the highest and noblest faculties of the mind. A Yankee regeneration may satisfy the fleshly lusts which war against the soul; but like the French, it is a miserable abortion as a panacea for the social evils that afflict the world.

The Gospel of the Model Republic, then, is the gospel preached in Mammon's temples—is the salvation vouchsafed of God for the deliverance of mankind from all the evils of their political and social condition. The gossellers who feel themselves called to preach it are of two orders—lay and clerical. The lay preachers are the Jeffersons, Clays, Victor Hugos, &c., who figure in Capitols, Halls, platforms, stumps, &c.;—the clerical, the pulpits of theological conventicles, who "grind divinity of other days" for the "cure of souls." The latter sanctify the speeches and legislation of their lay brethren by congressional prayers and ministrations, and promise them immortal fame below and apotheosis beyond the skies for their patriotic labors in the service of God, the people, and the State; as if these were a trinity to be worshipped combinedly by all believers who would look down

republic, but "the God of heaven" is against you. The success of your work would prevent the establishment of his. He wills that a kingdom shall exist, and he will set it up as he established the kingdom of Israel in the days of old. Be afraid of his kingdom, all ye oppressors of the earth, for what republicans cannot do, he will certainly accomplish. His kingdom, like yours, is a military power. It will "break in pieces and consume all your kingdoms;" and though you may gather your armies together to make war upon his king, and the army which follows him, ye will be tormented in his presence by fire and sword,* and be utterly and irrecoverably defeated. The republicans seek to overthrow your kingdoms, but they will not, they cannot succeed. They may shake your foundations, but the glory of casting down your thrones of wickedness and blood is the work of Jehovah's servant whom he retains at his right hand until the hour of judgment arrives.

But, it may be inquired, if the career of the Model Republic be so brief, so like a meteor in the heavens, what was the purpose of God in permitting it to exist? If not to republicanize the nations what was its destiny? Our answer will be intelligible to the scribe well instructed in the kingdom. The judgments of God are about to break forth with terrible fury upon Europe, when there will be a time of trouble such as there has not been since there was a nation upon earth.† This being the case, it will be worse with that division of the globe than it was with the Western Roman Empire in the time of Attila, Genseric, and Alaric. If therefore no refuge, no asylum for the civilization of the age had been provided, the night of "the Dark Ages" would return, and the world be submerged in barbarism as in feudal times. But this calamity has been provided against by the extension of civilization and its establishment in the New World. All that is worth preservation in arts and science, and in social life, has become naturalized in these United States; so that if Europe with all its appurtenances were to be blotted out tomorrow, the surviving nations would still advance in their career of social improvement. Hence *the mission of the United States is to defend and preserve the civilization of the age from extinction in the transition of the old world from its present state to the Age of the Kingdom of God.* This transition period is a time of sore trouble—the time of

God's judgment upon Europe because of its superstition, blasphemy, and crime. War, long and terrible wars, will interrupt the progress of the nations. Indeed they can advance no further in amelioration until their oppressors, lay and clerical, be destroyed. These exist as an alpine barrier between the populations of the old world and the blessedness in store for them in the Age to Come. This barrier must be removed—a removal which nothing but the sword can accomplish. The republicans have proved themselves incompetent to the work. They want unity of purpose, concert of action, and sagacity to outgeneral and destroy their oppressors. They have had fine opportunities, but have not known how to improve them. In 1792, 1830, and 1848, they triumphed; but in the hour of victory they permitted themselves to be cajoled out of its advantages by ambitious and deceitful men. So long as they allow themselves to be counselled by Jesuits and priests, or by men who pander to them for the sake of power, as in the case of Louis Napoleon and his uncle, they never can relieve themselves of the incubus that heels them in the dust. Even here in these United States the Constitution is fostering a power which in its maturity would convert the Model Republic into a despotism, if the God of heaven did not arise and supersede it by the power of his kingdom. A clear stage and no favor for all sects is an equality that in time would prove fatal to liberty. If the sects equalized by the constitution were unambitious of political power there would be nothing to fear. But this is not the case. Papalism is essentially a politico religious despotism of the most murderous and devilish character. It is Diabolism incorporate, and is at rest never where it is treated as a sect, and devoid of the power of the sword. Its position in the old world, and in much of America, is sovereign, imperial, and regal; and it claims the same position of right in all countries of the earth. The constitution of the United States regards this hateful manifestation of Satanism with equal favor as peace-loving and non-resisting Quakerism. It puts them both upon an equality by which Papalism, which sticks at nothing, whose hellish principle is "no faith with heretics," "the end sanctifies the means," all things are lawful in the service of the church, lying, flattery, hypocrisy, adultery, theft, and murder, (as proved by history)—this Papalism, so worthily detested by European liberals, so cordially and deservedly abominated by democratic and social re-

*Rev. xix. 19; xiv. 10.

†Dan. xii. 1.

publicans in France, where in past times it has soaked the soil with the blood of men of whom the world was not worthy—this horrid and debasing superstition is protected in the exercise of all its Satanic working with all deceivableness of unrighteousness* in the propagation of its anti-republican, protestant hating, treacherous, and treasonable faith, by the Constitutions, the political Bibles, of Anglo-Saxon and Gallic republicanism! A faith that appeals to the evil of human nature, that flatters its vanity, fosters its pride, tolerates its lusts, and indulges it in crime, has all the sympathy, and all the predilection of sin in its favor. It is a superstition congenial to the heart of the natural and unenlightened man; and because of this congeniality it is that Papalism is so extensively diffused, and so high in favor among “the earthly, sensual, and devilish” rulers of the darkness of the world. Mankind trouble themselves but little about its dogmas. They leave these to its wretched priests, who use them for the mystification of the inquisitive. They believe what the church believes, and concern themselves but little whether “the church” believes the truth. If the authority of the church be superseded by a denial of its faith, men cease to be papists, but they are still “earthly, sensual, and devilish,” as were “the apostles of infidelity” whose republicanism poured out such terrible fury upon kings, aristocrats, and priests at the close of the last century. Instead, therefore, of the Model Republic converting the world to liberty, fraternity, and equality, though aided in the work by “the mountain,” and the democracy of Europe, it has a worm in its own vitals, which if not crushed and time should be afforded, would destroy it, and supplant the star-spangled banner by the Cross and Keys. But, thanks be to God, there is no time for this. Consumption and destruction are decreed against the Papacy. Its 1335 years are almost expired; and though republicanism be too feeble to exterminate the evil by which the nations are cursed, and withheld from the blessedness of the Age to Come, the Model Republic will endure until its mission be accomplished in behalf of civilization; and the God of heaven by his heroic king shall deliver the world from the power of them who spoil the earth.†

Republicanism being remedially inert, a divine monarchy, or theocracy, is the only remedy for the world’s evils. But how will it operate the cure? By supplying that which republican-gospellers

cannot—a religion without sect or faction; a legislation proscriptive of all evil; and just and infallible rulers. The first would abolish Papalism, Protestantism, Secularianism, Mohammedanism, and Paganism; the second cause righteousness to flourish as wickedness does now; and the third, obviate all injustice from whatever cause. Would not the nations be blessed then? No sensible man would deny it. An evil-minded man would say “No!” The present race of Popes, Emperors, Kings, Priests, nobles, and officials, would protest against them. They would sooner see republicanism triumphant than such blessedness throughout the earth; for republicanism affords scope for the lust of the flesh, the lust of the eye, the pride of life, superstition, injustice, and oppression; but a theocracy administered by infallible and righteous men does not. Such blessedness they hate, because it implies that they, being only evil, will have no part in it. The Pope and the Emperors must give place to Christ; and the kings and priests, or ministers and clergy, of every superstition, must surrender their power and authority to the Saints, who with Jesus shall possess the kingdom and dominion under the whole heaven for ever. Satan must be bound and cast out of the heaven, that the aerial regions of the old and new worlds may be purified from the unrighteousness and iniquity with which they are defiled.

But at these things, one may say, “I marvel greatly! Is it indeed true that all mankind are to be of one religion, and to be subject to rulers that cannot err? Such a consummation is assuredly beyond the compass of republicanism, or of all “the powers that be” to accomplish!” It is not pretended that mere human power and authority can bring it to pass. The work of bringing all men to unity of faith and practice has been experimented and signally failed. But the work is to be done, and will be perfected. Hear what Jehovah saith by his prophet—“At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.”* They shall be gathered unto it as the capital of the kingdom and dominion which the God of heaven shall set up—as the seat of government of the undivided empire which is to “fill the whole earth.” “At that time” shall this come to pass. At what time? The prophet informs us that it shall be when

*2 Thess. ii. 9, 10.

†Rev. xi. 18.

*Jer. iii. 17.

Israel is restored, and the Lord gives them pastors after his own heart, who shall feed them with knowledge and with understanding. This has never happened in the sense of the text; for the event is to be accompanied by the remarkable and hitherto unseen phenomenon of the nations ceasing to walk after the imagination of their evil heart. They have walked in their own evil ways ever since their existence; and do now as pre-eminently as ever. But mark the testimony—a time is coming when they shall do so no more—when they shall be enlightened in consequence of the knowledge of the glory of the Lord covering the earth as the waters cover the sea. At that time Jerusalem shall be the throne of the Lord when “he shall govern the nations upon earth.”

When these things come to pass, what will the nations then say of you, ye Republican gospellers, ye crazy and infatuated politicians of the hour, who boast yourselves of your wisdom, penetration, and enlightenment? Hear the confession of your posterity, and confess your folly with shame and confusion of face! “The Gentiles,” saith the prophet, “shall come unto thee, O Lord, from the ends of the earth, and shall say, *Surely our fathers have inherited lies, vanity, and things wherein there is no profit.*”^{*} They have. These lies, vanities, and unprofitable things, are the things which are seen, and which make up the civil and religious system called “the present evil world.” Putting this estimate upon them, they will abandon them. They will cast away their superstitions with indignation and contempt. They will no more say, “I am of Luther,” “I am of Calvin,” “I am of Wesley,” “I am of Campbell,” “I am of the Pope,” and “I of Mohammed!”—but “*I am the Lord’s*” and they shall rejoice in Jacob, and surname themselves by the name of Israel.† Their republicanism will vanish with republics, and their admiration of its gospellers be changed into commiseration for their well-intentioned foolishness. The strife of faction will be hushed into peace and good will; sect will no more war upon sect; and religious controversies, so necessary in the present state, will no more disturb their equanimity, and embitter the hearts of men; for “the Lord will turn to the people a pure language, that they may all call upon his name to *serve him with one consent.*”‡ Is it inquired, how this is to be brought about? Read the eighth verse of this testimony, and Isaiah

as quoted below.* By this we are taught that it will be *the result of conquest and subsequent instruction.* The existing governments and hierarchies of the nations must be overthrown. Their armies must be cut up and dispersed, and the nations liberated from their thrall. It is the three millions of disciplined soldiers in the old world that keep down the people and sustain their rulers. If these troops were annihilated the people would rise, and by one fell swoop exterminate from the fair fields of earth the serpent-race that binds them in its coils. The armies in the main have proved themselves faithful to their masters, and will remain so until the hour of their destruction by the Lord of Hosts arrives. The people must succumb till the Deliverer appears. If they be successful for the moment, reaction is sure to follow, and to add new rivets to their chains. But, O when their armies are every where defeated by the Lord from heaven, and the hopelessness of the conflict becomes apparent to their tyrants, will not the groans of the nations be turned into joy and exultation, when the Conqueror proclaims “peace and good will” to all the dwellers upon earth! O then “make a joyful noise unto God all ye lands: sing forth the honor of his name: make his praise glorious. Say unto God, how terrible art thou in thy works! Through the greatness of thy power thine enemies submit themselves unto thee.”† “All nations whom thou hast made shall come and worship before thee, O Lord; and shall glory thy name.”‡ “O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.”§

The governments of the nations both monarchical and republican being happily abolished; their kings bound with chains, and their nobles with fetters of iron—prisoners of war and all armies disbanded, and the emancipated people waiting for the New Law—the civil and ecclesiastical code of the Age to Come—“Many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and *He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.*” The Lord will teach them of his ways, thereby implying that the occupation of the clerical Othellos of our day will have been wrested from them.

*Isai. ii. 3, 4.

†Ps. lxxxvi. 9.

†Ps. lxxvi. 1—3.

§Ps. lxxvii. 4.

¶Ps. cxlix. 8.

*Jer. xvi. 19. †Isai. xlii. 5. ‡Zeph. iii. 9.

Happy event for the world! The pulpits and theological chairs will no longer contain reverend pretenders to sanctity, and wisdom; for "the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear a hair-cloth garment (black) to deceive." It will be dangerous for them then to grind old Calvin and Wesley's divinity, and try to palm it on the people for the way of the Lord; for "it shall come to pass when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth."* Men, divinely appointed men, will then prophesy, or speak the truth, to edification, exhortation, and comfort; for "wisdom and knowledge shall be the stability of the times," and theological imposition will be unknown. The Lord will teach the people; for he is "the Light to enlighten the Gentiles" when he is "the glory of his people Israel;" and the result of his teaching will be, the purification of their religious speech, consentaneousness of service, the removal of the veil that is spread over all nations,† and their walking in his paths for a thousand years.

But from what part of the universe are infallible and righteous men to be obtained who in the Age to Come shall rule the nations justly in the fear of God? They are to be taken out from Judah and the nations of the Roman world. The gospel of the kingdom was preached to the Jew first and afterwards to the Greeks and Barbarians for this purpose. Whoever believed the good news of the kingdom of the Age to Come, was baptized, and patiently continued in well-doing, was promised eternal glory, honor, incorruptibility and life in the kingdom of God. Belief of the truth and baptism constitutes the righteousness of God in Jesus Christ. Men becoming the subjects of God's righteousness, and bringing forth the fruit of righteousness in their lives, are the "blessed of the Father," who with Jesus shall "inherit the kingdom." But before they can possess it they must be clothed with immortality; for "flesh and blood cannot inherit the kingdom of God." When thus clothed upon with their body from heaven they will be "equal to the angels,"‡ and infallible. Such are the governors being provided for the nations. The Chief Magistrate is

Jesus the Lord of life and glory. He is the model king to whose image and likeness all the kings of the Age to Come will be conformed. They will be like him and see him as he is—*immortal and glorious because of righteousness.*

To separate from the nations such a royal community as this was the divine purpose in causing the gospel of the kingdom to be preached. How great, how glorious, the hope exhibited in this gospel as compared with the hope preached by republican-gospellers! All the latter can present to this generation is a republicanized world in which *their posterity* will be ruled by governors appointed by themselves. Our contemporaries believe and rejoice in it as though they themselves would be the favorites of the people! But hereditary bondsmen of sin and Satan, know ye not that ye will be rotting in your graves like sheep, having no interest in any thing transacting above the sod that covers you! What is there of glory in such a hope to you supposing even that it should come to pass, which is impossible. But turn ye now from this miserable picture and behold the glory to be revealed in the Age to Come! A glory which is personally interesting not to posterity only, but to the righteous of all ages and generations from Abel till the coming of the Ancient of Days. All nations to be blessed in the Age to Come. Think of that! In an age when "the righteous shall flourish; and there shall be abundance of peace as long as the moon endureth"—when the life of the poor and needy shall be redeemed from deceit and violence; and their blood shall be precious in the sight of the king and governor of the world. Think too that when this blessedness rests upon the obedient nations, were it deferred for a thousand years to come, you may still inherit it by a resurrection from the dead. But how increasingly interesting is the reflection that this blessedness is at hand to come; that before this generation have passed away republicanism will have vanished, the thrones have been cast down, the kingdom of God have come, and his will be doing upon the earth as it is in heaven. Our planet will then be worth living in which can hardly be affirmed at present while evil and wicked men have the sole administration of its affairs.

In conclusion, there is one thing, and one only, in which the gospel of the kingdom, and the gospel of the republic, are agreed—they both predict a great

*Zech. xiii. 3, 4.

†Isai. xxv. 7.

‡Luke xx. 36.

*1 John iii. 2.

revolution in human affairs in which all the kingdoms and autocratic imperialities of the world will be finally destroyed. The republican gospel says, they will all become republics; but that of the kingdom protests that they shall become Jehovah's kingdoms which he will bestow upon Jesus, and his brethren when they shall have risen from the dead. Instead of republics being multiplied by the fall of thrones, they which exist will be transformed into kingdoms for the saints. This is the destiny of this confederacy, and of all the states of the New World; for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."†

EDITOR.

†Dan. vii. 27.

"OLD ECCLESIASTICAL WORDS"
—BAPTISM—ITS TRUE IMPORT.

Forest Hill, Md., July 17, 1851.

DEAR BROTHER:

Will you be kind enough to answer me the following question:—It has been said by some of the friends of immersion that King James prevented the translators of the Bible from giving the reader a correct meaning of the word in the original which means immerse in the English language; and that a record of his instructions to them to that effect has been kept. Or, which is equivalent, that an acknowledgment of the fact had been made by some of them, and might be found somewhere, perhaps appended to some of the first copies of the Bible translated by them. Have you ever seen such a thing, or do you believe it to be true? If so will you be good enough to tell me where I can find it?

J. D. B.

REPLY.

We have seen such a thing, and believe it to be true. The copy of James' instructions to the translators of the Bible may be found in "Lewis' History of the English Translations of the Bible." The third rule reads as follows:—"The old ecclesiastical words to be kept; as the word *church*, not to be translated congregation, &c." In the same work the reader is informed, that the translators in the preface to their translation say, that "they had on the one side avoided the scrupulosity of the Puritans, who left the

old ecclesiastical words and betook them to others, as when they put *washing* for *baptism*, and congregation for church; and on the other hand had shunned the obscurity of the Papists in their azymes, tunike, rational, holocausts, prepuce, pasche, and a number of such like, whereof their late translation was full, and that of purpose to darken the sense; that since they must needs translate the Bible, yet, by the language thereof, it might be kept from being understood." "In his royal version," says Matthew Poole according to Lewis, "occur a good many specimens of great learning and skill in the original tongues, and of an acumen and judgment more than common. By others it has been censured as too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to a mere English reader. This last was perhaps in some measure owing to the king's instructions, the third of which was, that the old ecclesiastical words should be kept. However it be, we see many of the words in the original retained, as hosanna, hallelujah, amen, raka, mammon, manna, maranatha, phylactery, &c., for which no reason can be given but that they are left untranslated in the vulgar Latin." "There were certain words in the scripture," says Nary, in his preface to the Bible printed in 1719, "which use and custom had in a manner consecrated, as, sabbath, rabbi, baptize, scandalize, synagogue, &c., which he had every where retained, though they were neither Latin nor English, but Hebrew and Greek, because they are as well understood, even by men of the meanest capacity, as if they had been English." "In Dr. Wickliffe's translation of the Bible," continues he, "we may observe that those words of the original which have since been termed sacred words, were not always thus superstitiously regarded: thus, for instance, Matt. iii. 6, is rendered *weren waschen*, instead of *were baptized*, though, for the most part, they are here left untranslated, or are not rendered into English so frequently as they are in the Anglo-Saxonic translation." From all which it appears, that baptism and baptize were regarded as "old ecclesiastical words," and therefore fall under the third rule of the king's instructions, and were therefore not to be translated, but transferred.

Immersion and immerse, however, do not fully express the meaning of baptism and baptize. A man cannot beaqueously

baptized without being immersed; but he may be immersed in water without being baptized in the spiritual or doctrinal signification of the word. *One who dyed cloth was a baptist among the Greeks, that is, a dyer, or, one who immersed cloth in a menstrum so as to color it. This immersion of the cloth was called baptism, and the vessel containing the dye a baptistry, or dying-vat. Dyer, dying, and dying-vat, convey to us the full idea of baptistes, baptisma, and baptisterion; which immerser, immersion, or, bather, bathing, and bath, do not. If we were to see a sign over a man's door, "John Peter, immerser," or "immersion done here," we might conclude that he kept baths and bathed people, or was a water-practitioner, but we should never imagine that he was a dyer, or in the Greek tongue, a baptist. You may immerse without dying; but you cannot dye without immersing. Baptize is emphatically "a dyer's word;" and hence the utter impossibility of its having any affinity to pouring or sprinkling. Mohammed comprehended the signification of the word, and translated it by the Arabic *sebgut*, that is, *dying*; so that when speaking of a spiritual or religious dying, he called baptism, *sebgut-Allah*, the dying of God, or *God's dying*.*

And christian baptism is truly God's dying—it is *the dying of a believer white in the blood of the Lamb*. It is the "washing the blackamore white," which God only can accomplish. Men by nature and practice are black in mind, heart, and character before him. Who can whiten them but He? Immersion in water cannot do it; and yet they cannot be whitened without it. Immersion will not transmute their darkness into light, their hardness and impenitence into childlikeness and meekness, and superseded their diabolism by good works. The Father of lights, however, can do it, and he alone. One man can immerse another; but God in Christ only can dye him. The water is his bath or vat. He puts things into a man's mind which change his thoughts, and create a new and right disposition within him. These things are summarily expressed by the phrases "the gospel of the kingdom," "the word of truth," "the word of the kingdom," &c. They change the current of his thoughts and actions; and become as it were a mordant to his soul, to fix with the whiteness of snow the purifying efficacy of the living purple, which gives a color to his faith, when he is washed in the name of Jesus. Though his sins were as scarlet, they become

white as snow; though red like crimson, they are as wool.* Thus a man in the scarlet habiliments of sin is said to have "washed his robes, and made them white in the blood of the Lamb." He is said to have done it, because he yielded himself to the action demanded by the faith, which had grown up within him from the testimony sown in his understanding; but because God manifested in Christ through the truth, is the efficient cause of the phenomena in his case presented, it is written "Jesus Christ hath washed us from our sins in his own blood." A man might "wash his robes" by *ceasing to do evil, and being immersed* to join a church; but he could not discharge their scarlet hue—their crimson-red would still remain. He could only "make them white in the blood of the Lamb." To speak literally, if a vicious man become moral by leaving off his vices, and, professing a sectarian creed, is immersed to join a church, that man is still in his sins of the past, and will certainly be brought to judgment on account of them. God looks at men through their characters. In beholding the character he beholds the man. Men not in Christ look like men clothed in scarlet; so that when their governments are collectively exhibited, they are represented by "a scarlet coloured beast." A man's sins and iniquities give his character the scarlet hue. God sees the color, but men do not; for their standard of good and evil character is not God's standard. Hence they call scarlet white, white crimson, evil good, and good evil. We see then a fitness in cardinals, and priests, wearing scarlet and scarlet badges. The color is typical of their character. They are unbleached sinners—sinners unwhitened with the dying of God. For a man to "make his robes white in the blood of the Lamb," he must not only "cease to do evil," but he must "believe the things concerning the kingdom of God, and the name of Jesus Christ," and be united to that name in baptism. He is then a member of the Body of Christ, though he may not belong to a visible society professing religion. He is "washed in the name;" and his washing becomes the whitening of his robes or character before God, because of his faith in the blood of Jesus, which cleanses the believer in the kingdom from all his past sins. An unwashed believer of the gospel is still habited in scarlet. He has not on the wedding garment; for this is a robe made white in the blood of the Lamb; and there can be no dying of that

*Levi, 1. 16.

sort without immersing the robe in the water of baptism made whitening by the subject's belief of the truth.

It is unnecessary to say more upon this point now. There are evils connected with the use of the words *immerse*, and *baptize*. The mere English reader is apt to suppose that baptism can be administered under the divers forms of sprinkling, pouring, and immersion; while others are apt to conclude that a man has been baptized because he has been immersed; just as if baptism were nothing more than the ceremony of dipping a man in water in the name of God. Much has been said, and well said, on the subject of baptism, yet have the *pros* and *cons* not understood it. It has been truly said that the only proper subject for baptism is a believer of the gospel; but they who have said so have not, and cannot, answer the question, *what is the gospel?* without the belief of which immersion is no baptism. They have said it is "for the remission of sins;" but they know not upon what principle. Faith is for remission of sins. Not the belief simply of the things hitherto fulfilled in Jesus; but the belief of these, and the things hereafter to be accomplished in him, which they deny—of which multitudes of them have not, and will not bear, though a man declare it unto them. Faith is for repentance also; and repentance is for remission of sins. Therefore to believers of the gospel of the kingdom in the name of Jesus as its priest and king, the record saith "Repent in the name of Jesus Christ for remission of sins"—"be baptized in the name of Jesus Christ for remission of sins." But how is such a believer to repent in the name of Jesus Christ for remission of sins? By being united to his name. And how is this effected? In one way only, and that is, by immersion into the name of the Father, Son, and Holy Spirit. He is then baptized, not for remission alone, but for the resurrection, for the kingdom, for every thing in short God hath promised in the gospel he hath believed. In conclusion, it is impossible to baptize an unbeliever or a misbeliever; you may immerse him, but he is not the subject of God's dying, or baptism, being destitute of the principle (the childlike belief of the very truth) which can alone convert his scarlet robes into robes like "fine linen clean and white which represents the righteousness of the saints."

EDITOR.

LITERAL INTERPRETATION.

The great question which, after fourteen hundred years, is again brought into public and open issue before the whole church, concerning the literal accomplishment of every jot and tittle of the Law and the Prophets, is a question of such vast importance—touching, as it doth the veracity of God, the integrity of faith, the object of hope, and almost every other subject of intercourse between God and man—that I have meditated very much in my own mind, how the merits of such a question might best be brought before the eyes of men, and an impartial judgment obtained for it. It is a question purely of interpretation, resolving itself into this simple issue, Whether God's word is to be interpreted after the same manner and by the same rules as the word of any man; whether the holy scriptures are to be understood according to the way of understanding another book, by the natural meaning of the words, similitudes, metaphors, and other figures employed therein. We, who stand up for literal interpretation, hold that it ought to be so interpreted and understood: and only with the more diligent and exact study of the language, because it is the word of God. Therefore we would examine every jot and tittle, because we know that "one jot or tittle shall not pass from the Prophets, till all be fulfilled." A figure of speech, we hold should be treated as a figure of speech is elsewhere treated: an emblem, as an emblem; a symbol as a symbol; all in order to come at the real thing which the word seeketh to express. That real thing may be a truth concerning God's own being, which is not visible; or it may be concerning God's Image in the flesh—that is, Christ—which is visible; or concerning our own body, which is visible; or concerning the destinies of nations upon the earth, and of the earth itself, which are likewise visible. But of whatever kind it is, the only way, we maintain, by which the real thing intended to be made known can be known, is through the exact, honest, and common sense interpretation of the words in which it is made known. We do not mean to say, that when the real truth of the words hath been arrived at we are then arrived at the ultimate end of God; which to an intelligent and responsible creature, cannot be in the mere understanding of a fact, but must rise into the apprehension of the purpose God hath in communicating the same unto men;—a purpose originating with him-

self, and terminating with men; or rather embracing men, and through men returning again into himself. It is therefore an error to impute it to us, who stand for the literal interpretation of God's word, the fault of stopping short when we have arrived at the knowledge of the visible or historical thing therein conveyed: which indeed we prize only as the ground upon which to stand, and from which to demonstrate the being and the purpose of God to his fallen and responsible and redeemed creatures. Far be it from us to object to the raising of every good doctrine, and the enforcing of every spiritual truth, upon the basis of every historical revelation of God. Nay, we are zealous for understanding the thing declared concerning men, and nations, and the church, for this very reason, that, being firmly persuaded of the truth thereof, we would use them for "doctrine, for reproof, for correction, and for instruction in righteousness." It must be surely some mistake, concerning our purpose and design in literal interpretation, which moveth any honest-hearted believer in God's word to quarrel with us, to discountenance us, or to mistrust us, in our well-meant endeavors to arrive at the real thing which God intendeth to declare, and to use it for the end for which he hath declared that he caused it to be written.

To suppose, with Origen and his followers, that there are subtle and recondite senses in the text of Holy Writ, is not only to degrade the understanding of men, as we see it degraded in the Rabbinical writers, and to introduce those Gnostic aberrations which misled the Christian church in primitive ages; but it is really to strike at a higher mark, even at God himself; and to suppose, that in revealing his mind to man he adopted a cipher which a few might attain unto by erudition, or obtain the secret of by revelation, but from which the many should be forever hidden, or, at least till some of the illuminated ones should disclose to them the matter, this is the very basis of the Papal tenet; most hateful to God and pernicious to man, that the scriptures are not to be interpreted by the people for themselves, but only through the medium of the church. For if it be true that there are other principles of interpretation than those which the common good sense of men would by natural sagacity and ingenuity guide them to, then those methods must be attained by some uncommon means; and those only who have attained them

can be allowed to interpret the writing unto the rest. Call those initiated ones the church, or the assembled councils of the learned of the church, and you have the Papal tenet in its perfection. But if, as all Protestants believe, the scriptures are to be given in their mother tongue, according to the best translation which can be made thereof by the learned; then have we done a great injury both to God and man, unless we believe that God wrote for the understanding of common men; and that common men, by the right use of their understanding, are able to comprehend him. While thus we speak, we do no injury to the truth, that "the natural man apprehendeth not the things of the spirit which are spiritually discerned: for such spiritual discernment never cometh but through the revelation of the word. It hath been lost by the fallen and rebellious will, and can no otherwise be attained save by a communication from God, spoken by the mouth of accredited messengers or written in their inspired books; and he who withdraweth himself from the hearing, or from the reading of the same, need not to expect spiritual discernment, but will walk in that ignorance of God wherein men, all men, are naturally found.—*Proph. Exp.*

OUR VISIT TO BRITAIN.

(Continued from page 235.)

There is a very general custom in Britain of having "*soirees*" on notable occasions, and for the entertainment of such individuals as their friends and the public may "delight to honor." They are evenings devoted to sociality in part, and to speech making in relation to the subject deemed most interesting to the assembly. When a *soiree* is determined on, notice is given that it will be held at such and such a hall, meeting house, or assembly room, and that admission may be obtained at so much per ticket. When the company is supposed to have convened, which is pretty accurately ascertained by the tickets taken at the doors compared with the number sold, a chairman is appointed, who invites the attention of the meeting, and perhaps proposes the singing of a hymn, and afterwards calls upon some one to give thanks. The waiters then proceed to supply the company with tea and cake, who for an hour or so, discuss the things most interesting to themselves and their neighbours. Eating and drinking being over, the band, partly vocal and partly instrumental, favors the

assembly with some appropriate piece, which is oftentimes executed in very fine style. The chairman then invites some one by name to address the meeting on the subject which has brought them together. After the address music again; then another speech; and so it alternates according to a program till it is time to adjourn. Sometimes baskets of fruit are brought in after two or three speeches, which is a signal for conversation, upon the principle, we suppose, that the audience in general like to speak as well as to listen. An evening is a tea party on a large scale in a public place where all things are done decently and in order—a social meeting where men and women of the higher and lower classes, rich and poor may meet on common ground to spend a few hours together as rational and intelligent beings. All sects and parties, religious, literary, and political, have them. They answer a very good purpose, and are quite agreeable when well conducted. When the fruit is disposed of, music charms the ear, and prepares it soothingly to endure the next prosaic utterance. When the end approaches, the chairman feels the *cacoethes loquendi* creeping over him, and he is necessitated to deliver himself of a speech for the benefit of his inner man. He glances rapidly at the addresses of the night; tells his constituents how much they have enjoyed themselves; praises the music and thanks the musicians for their contribution to the pleasures of the night; and compliments the ladies on the zest their presence has imparted to the evening's festivity. The waiters also who are very often amateurs and volunteers are not forgotten, for without them and the committee there would have been no soiree. Having squared up accounts in this agreeable way, he vacates the chair with a dignified consciousness that he has done his duty, and deserves the thanks of the meeting. The empty chair is soon filled, and an eulogium pronounced upon the able "Ex," and his efficient conduct on the occasion. After which he is recompensed with a vote of thanks which overwhelms him with grateful feelings, and the meeting is dismissed.

We attended several soirees while in Britain. One was given by the friends composing the congregation of "reformers" in Glasgow at the Mechanics' Institute to which we were invited. It was held in connexion with the ever memorable Convention whose tumultuous proceedings we reported in our last. A goodly number assembled, and among them

the men of Fife, or the "Fife Covenanters," as they were called. These did not seem very sociably disposed; for as soon as they had sipped their tea and stomachized their cake, an inveterate fever for "business" seized them—that evil work they had been engaged in since 10 A. M. Much time was lost in discussing the vitally important question of business or sociality. The friends had not met to eat and drink as the end of their soiree, but to enjoy themselves in an interchange of views on whatever interesting topics might be started connected with the gospel and its diffusion throughout the island. They had had enough of business for one day. They had worked while it was called "to-day;" but the night had come, and with it an indisposition to be engaged in, or to witness any longer, the precious business affairs so absorbingly interesting to the practical anti-socialists of "the kingdom of Fife." The covenanters, however, could not be reasoned into amiability. The spirit of the fathers had got possession of them—we do not mean the disposition of Abraham, Isaac, and Jacob, but the spirit of the old wife (we forget her name, Moll Somebody,) who threw the stool at the parson's head in one of the churches in Auld Reekie—the true covenanter-spirit which had no bowels when murder was to be committed in the service of "the church" and of its "solemn league and covenant"—this dogged, pious, unenlightened, zealot-spirit, which would iron-bedstead every man or church that did not reverently bow to its decrees, shone forth terrible as the moon from dark and tempestuous vapours. Their devotion to "business" had become a passion that would not be controlled, and that threatened to bear down every thing before it. The soiree was on the eve of dismemberment, when fortunately for the socialists, they "absquatulated," and peace and good manners took the lead.

Harmony and cheerfulness being restored, speeches were called for by special and general invitation. Among others, we spoke in brief on the gospel in relation to its "Mystery," and the "Fellowship of the Mystery." We remarked that a whole gospel was the desideratum of our age. Preaching a few facts would not do. Such preaching might begin to hundreds, but would soon dwindle down to tens. If, however, "the things of the kingdom of God, and of the name of Jesus," were laid before the people, society might be aroused from one end of the United Kingdom to the other, and the listening ears of a multitude become ravished with

the truth. We had tried the experiment and found it to succeed. Suppose a hundred were travelling to and fro through the island as we had done, would not a spirit of inquiry be created that might result in many separating themselves from the unclean for the name of the Lord? This was what they needed; and without such a proclamation nothing genuine and important could be accomplished.

At the time of the convention, the Glasgow congregation consisted of seventy-one. Of these we were informed by one of the members, sixty-six were in favor of inviting us to meet with them at their First Day meetings. But the remaining five (two males and three females) were opposed to it, and for the sake of peace allowed to rule. This was a forbearance characteristic of our friends on both sides of the Atlantic. Our opponents make all the trouble. We maintain the right and desire it alone; yet though power sometimes favors us, we submit to the wrong rather than result to compulsory measures enforced by majority-votes.

Lord's Day, October 1, were our last two addresses at Glasgow on our first tour. The citizens assembled at our lecture on the 25th ult. prolonged their sitting on our retirement to the vestry, to consult about having a soiree as a public testimonial and acknowledgment of their obligation to us for our disinterested labors in their behalf. The soiree was resolved upon, and a committee of management appointed, who were to invite us in the name of the meeting to meet them on Thursday, the 12th of Oct., at 6 P. M., and others who would be able to address them on subjects in connexion with the things we had discussed. This, it was expected, would terminate our tour in Britain, and become the eve of our return to the United States. But the future was to be otherwise disposed of, as will appear hereafter.

On Monday, Oct. 2nd, we visited Paisley by invitation, a town of some 60,000 inhabitants, about seven miles from Glasgow. We sojourned in this place ten days, during which we resided with the pastor of the Scotch Baptist church, to which and the public we addressed ourselves about eight times. He was a friendly man, highly esteemed by his brethren, free to talk, ready to listen, and desirous to learn. We experienced much attention from him; and hoped, from the interest he seemed to take in us and the things we advocated, that hereafter he might prove an efficient advocate of the gospel of the kingdom. But the end has shown

that the Lord had no use for him in the case; for not many months elapsed ere he was laid low; and he is now a mouldering skeleton in the sides of the pit waiting for the resurrection to life or condemnation as his works have been.

The interest excited in Paisley was very considerable. The church-members seemed to hear without prejudice until the spirit of Campbellism began to agitate them after our second visit, when trouble began to brew, and disturb the peace of the camp. There were not more, perhaps, than two or three Campbellites in the church, but unfortunately they were wealthy, and looked up to as pillars of the establishment. The people of this country have no idea of the influence of riches in the Dissenting congregations of Britain. Money is power, and nearly all-powerful there. It is not only a defence, but an offence, and causes the needy to stumble and to fear. A congregation of a hundred may consist of ninety members employed in the palace-like factory of three others, with perhaps the remaining seven in ordinary circumstances. The riches are with A, B, and C; the numbers, the devotion, and the intelligence with the ninety-seven. Yet the firm is as omnipotent in the church as in the factory. We knew a minister in England who reproved one of his rich deacons for drunkenness. He professed great contrition, shed many tears, thanked him for his faithfulness, and became his enemy from that day. He was regarded in his congregation as the poor man's friend and advocate, making no distinction between rich and poor, maintaining that character and not riches should preponderate in spiritual affairs. Such doctrine was very unpalatable, and indirectly resulted in the withdrawal of one half of his yearly stipend. The poor of the flock learning this, though they dared not remonstrate lest evil should befall them likewise, entered into a subscription, and exceeded the deficiency by ten pounds. Ground rent, taxes, lighting, repairs, and the preacher, are expenses that must be met. A, B, and C, with whom money is as dirt, contribute largely; indeed the church would go down without their aid: therefore they are consulted in all things before a step is taken, or an opinion expressed; so that the ninety and seven become in effect the servile dependants of the few, whose illustriousness shines forth from the polished metal they possess, rather than from their intelligence in the word, and zeal for the diffusion of the truth. This ought not to be. An intelligent poor man, of good christian char-

acter ought to be esteemed as highly as a rich one. They are both equal before God, being brethren of Jesus, kings and priests elect unto God, and heirs of riches in comparison of which Cræsus of Lydia was a beggar. Aristocracy in the churches is so enormous an evil that Mr. Miall, the editor of the Nonconformist, has written a book to exhibit the deformity and correct it. But his labor will be in vain. The aristocracy of wealth supports the parsonocracy whose shield is interposed to quench the fiery darts of radicals and factionists, who would disturb the downy amiability and equanimity of their ostentatious and luxurious patrons.

An incident occurred on Lord's Day morning after we had finished which deserves to be noted. One of the audience arose and stated that he had been combatting against baptism for thirty years; but that he now saw for the first time in his life, the relation of the institution to the kingdom of God. He added that he wished to be immersed, if any of them would do it, without his pledging himself to their opinions, or being under the necessity of joining their body. No one present could be more surprised at this application than we; for not many days before we had met him at a friend's house in Glasgow with several others, among whom was one exceedingly pressing on the subject of baptism with this same gentleman. The former had the better of the argument; but neither of them the most amiable disposition on the occasion. By management civility was maintained between them, though it was often a question if its flimsy cuticle had not been abraded. In our speech on Lord's day we had not been discussing baptism, but showing the things concerning the kingdom of God, and the Name of Jesus Christ, which in quoting the testimonies presented baptism incidentally. This case is proof to us that the way to bring people to a union with the name of Jesus by baptism, is to enlighten them on the kingdom and name; for when they get to understand these they will demand to be baptized of their own accord. His request was acceded to, and on the following evening he was immersed with his wife and daughter.

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., November, 1851.

"OUR ISRAELITISH ORIGIN."

This is the title of fourteen "Lectures on Ancient Israel, and the Israelitish Origin of the Modern Nations of Europe and America, by J. Wilson: being the Third American from the Third London edition. In paper cover 50cts."—Sold by J. Dingle, 24 Andrew street, Rochester, N. Y.

We have read it, and can truly say with Mr. Bickersteth, "we have read it without any conviction." The proposition contained in the title does not begin to be sustained by the arguments and testimonies quoted in the lectures. The text which seems to be the author's polar star, is the saying of El-Shaddai to Jacob "a nation and a company of nations shall be of thee." He rightly regards the "nation" as that of the Twelve Tribes; but the "company of nations" wrongly as "the Modern Nations of Europe and America." A misunderstanding of this prediction has been the stumbling-block in the author's way, which has precipitated him headlong into an abyss of speculation which he has not been able to fathom. The words of the prediction are *Goi u-ke-hal goyim yihyeh mimmecha*. The *u* here is to be taken as an expletive, and not as a conjunction copulative. The *ukehal goyim* is explanatory of the *goi*, and not to be added to it. Hence *even*, and not the copulative *and*, is the proper rendering of the *uav* in this text. The rendering, therefore, should be "a nation even a company of nations shall be from thee," not "and a company;" or, as *goi* is sometimes used for *people*, it may read, "a people, even a company of peoples shall be of thee." This translation agrees with the fact, which corroborates it. The people or nation of Israel is "a company of peoples," each people, or nation, descending from a particular son of Jacob. Twelve tribes or peoples united is one nation, and that the Israelitish, is the obvious import of the prediction of God Almighty.

The above promise to Jacob was a repetition of that to Abraham, when God said to him, "I have made thee a father of many nations"—*Ab-hamon goyim nethathticha*; and again, "thou shalt be for a father of many nations"—*ve-hayilha le-av hamon goyim*. Mr. Wilson says, "he is the father of us all before Him, whom he believed; although to the view

of man, the literal accomplishment of the prophecy has not taken place." This is equivalent to saying, it hath literally taken place. In what sense? According to Mr. W., in "the Modern Nations of Europe and America" having descended from Ephraim, the Seed of Abraham, of whom the promised multitude of nations was emphatically to come! The words were *nethahiti* I have made or appointed thee. When is the appointment to take effect? "When thou shalt inherit the world of which I have made thee the heir;" for this promise is interpreted by Paul as constituting Abraham "the Heir of the World." If then the nations indicated be now Abraham's sons, they are all now blessed in him; for Abraham's national paternity, or fatherhood, is co-existent with national blessedness. But this, no one acquainted with the state of the nations now, and what it shall be hereafter under the reign of Abraham's Seed, will pretend to say. They are all travelling in pain to be delivered. "He is the father of us all." Truly; but to whom doth the "us" refer? "All them that believe," saith Paul, "circumcised and uncircumcised." He is their father now, and theirs only in the higher sense; he is also the father of Jacob's circumcised posterity in the lower, or animal sense; but the father of uncircumcised unbelievers at present in no sense, and never will be. The time is coming, however, and not very far off, when he will be "for a father of many nations;" but it will not be until Israel is grafted into their own olive, and they and the uncircumcised nations, renouncing their idol-gods, and idol-saints, their mohammedanism, protestantism, and rabbinism, shall "serve the Lord with one consent," and bow in homage to his King.

There is quite a sprinkling of good sayings in the book, which may be worth fifty cents and the postage. We are much obliged to the friend who sent us the copy before us, because the gift is expressive of his goodwill, and we like to read good sayings wherever they are to be found. "The author holds," says Mr. Wilson, "with many modern students of prophecy, that the prophecies must be literally fulfilled; and that *Judah* must mean *Judah*, and *Israel* mean *literally Israel*." This is excellent. But unfortunately he turns it all into corruption by continuing, "At the same time he agrees with those who apply to these *Christian Nations*, "any of the prophecies respecting *Israel*!" Where is a christian nation to be found on earth? He says "they are the modern nations of

Europe; and especially those of the *Saxon* race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations until the end come." This is egregious nonsense, and clearly demonstrates that Mr. Wilson does not know what the gospel is.

He very properly makes a distinction between the restoration of the Jews, and the restoration of Israel, or the Ten Tribes. They are distinct processes. In another place, he says, "*It is true, we as yet know but little of the Bible.*" He has proved this in relation to himself; for though he has quoted much of it in his book, he evidently understands very, very little of what it says. It ever he come to understand the gospel of the Kingdom, the scales will fall from his eyes, and he will confess himself astonished, that with such a revelation in the premises he could ever have been so infatuated as to conceive, to say nothing of publishing, such a baseless fabric of a theory as "Our *Israelitish* Origin."

ANTAGONISM OF POKERY AND LIBERTY.

To the People of England:

FELLOW COUNTRYMEN.—Experience, whose lessons are but slowly learned by mankind, may be said to have at length demonstrated one thing—the fact, namely, that a sincere belief in the doctrines of catholicism is incompatible with civil liberty. It ought, indeed, to have been evident, from the commencement, that servile submission to a priest is incapable of being reconciled to manly self-respect. Nothing degrades the mind like superstition, and of all superstitions the worst is that which gives one man an unlimited and unquestioned sway over another—which supposes the keys of Heaven to be in the hands of the church—that confer on a miserable ecclesiastic, often imbecile, helpless, and ignorant, the power to make or mar the happiness of Christendom.

Of this you must have become convinced by the numerous debates which have taken place in parliament on the arrogant pretensions of the Pope. From beginning to end the papistical members have proved their incapacity to think for themselves by degenerating on all occasions into the unreasoning instruments of the Romish hierarchy. Their behaviour can scarcely fail to prove injurious to the cause of religious toleration. It may, with much share of reason, be urged against the admission of any fresh sectarians into the legislature that the Papists have so grossly abused their privileges,

formerly conceded to them by the nation's sense of justice, that it must always be deemed hazardous to repeat the experiment and admit others who may prove equally unworthy. *This sort of reasoning, it is true, will not satisfy the enlarged and liberal mind, but it will probably, in many instances, warp the decision of those who might otherwise have acted liberally, and thus, to some extent at least, prejudice the cause of Christian charity.*

During the present week you have witnessed in the conduct of the Irish members an illustration of how little genuine wisdom can ever be expected from the believers in an infallible church. The Irish Papists have acted like galley slaves, inspired by the grossest and most vindictive feelings against their political benefactors. But for the Liberals now in office they might still have been agitating in their bogs for the recognition of their right to sit in parliament; for nothing whatever is to be inferred from the threats and menaces they employed during their exclusion, since these have been their habitual weapons whenever they thought they might use them to their own personal advantage.

I am by no means a thick-and thin advocate of the ministerial measure, which I think in many parts defective. But the Popish members can scarcely pretend to quarrel with its inefficiency, or to complain that it is not sufficiently stringent. They denuminate it a bill of pains and penalties, whereas, in truth, it is little more than a simple declaration of the state of the law as it is, and if passed to-morrow, could produce no injurious effect on the real interests of the Catholics in Great Britain. Meanwhile, one important good must arise from these prolonged discussions in the House of Commons. They will inevitably force Protestants in general to examine the political bearing of popery, and to inquire what would be the probable condition of Christendom should it ever again obtain the ascendancy. Civil liberty, you may be sure, there would be none, and as to religious liberty, the bare idea that such a thing could exist *has never presented itself to the mind of a genuine Papist. Reason he condemns as heretical.* According to his views man's only duty is to succumb to the priest—to accept what he teaches for truth—to consider his decision as binding on the conscience—to abjure all knowledge, instruction, or enlightenment not proceeding directly from the church, and, in short, to consider the

laity in all things as bound to receive direction from the priesthood.

Not long ago there were here among us several journalists who, surveying the events of the Continent, thought the revolutionary torrent would be cheaply stayed at the expense of a complete reaction in favor of popery and despotism. Their convictions have since undergone a very material change. Instead of repeating their cuckoo song about the dangers to be apprehended from democratic institutions, they now acquiesce in the usefulness of democracy, and earnestly deprecate the return of several continental governments to the maxims which prevailed with them before the great rising of 1848. It is felt that popery alone can thoroughly counteract the influence of civilisation, because where knowledge is inimical to its sway popery prohibits or corrupts it, and, indeed, has just decided in plain terms that education is incompatible with the pretensions of the church of Rome. By this, in the minds of all thinking persons, it must stand condemned, because if the mental discipline of the believer be compatible with the continuance of belief it may be regarded as an unanswerable argument against the validity of its foundation. If your faith be inconsistent with knowledge it must be based on fable and nourished by credulity. Knowledge of all sciences of history, politics, and morals, is perfectly reconcilable with truth, and may serve as a proper basis for that faith which believes nothing contradicted by sound reason, though it may rise far above it, and embrace conclusions to which logic could not conduct it. Religion, for this reason, is never adverse to the enlightening and development of the mind, which only becomes the more worthy of containing its truth in proportion to its vastness and elevation. The case is altogether different with superstition, which feeds on ignorance, on the weakness and timidity of the mind, on fears, errors, and intellectual obliquity.

I am happy to perceive that the cause of Austria and Spain, in both which countries popery reigns triumphant, has been abandoned by some of the most strenuous partisans of absolutism. It is at length recognised that in those benighted countries, popery forms the basis of despotism, in favor of which there could be no re-action, were it not that the priest is there able to degrade the mind of the masses to the level of implicit faith and passive obedience.

Nothing can be further from my mind

than to become the advocate of persecution. Yet there is one form in which I think it is allowable—namely, to persecute error with knowledge, falsehood with truth, superstition with religion. Batter down the walls of popery, by pouring instruction into those minds on whose errors and weakness they rest. Give the people knowledge, train their minds to reason, accustom them to self-examination, and popery must ultimately succumb before the spirit which you will thus create. At present, you must be profoundly humiliated at the spectacle for some time presented to us by the House of Commons, where the Scullys, and the Reynoldses, the Grattaus and the Moores, the Keughs, the O'Connells, and the Surreys, retail, at the bidding of the priests and cardinals, the meanest verbiage and sophistry, degraded still further by the constant admixture of vindictive fiction and malignity. You should really concentrate your contempt, and pour it undiluted on the heads of these priestly emissaries. They legislators indeed! Why, they have not emancipated themselves from swaddling clothes, but move still in a sort of mental go-cart, pushed hither and thither by the ancient harlot of Babylon. If man can occupy in this universe one position more humiliating than all the rest, it is that of being a Papist, and yielding up the direction of his conscience to a mumbling old necromancer on the banks of the Tiber. Imagine men educated in the science of civilisation, and enabled to study in the originals the legacies bequeathed to us by the philosophers of Greece and Rome, deserting Socrates, Plato, Aristotle, and Zeno, to become the followers of beggarly priests, like Pío Nono and Cardinal Wiseman! But this mischief entirely traces its origin to the enfeebling of the mind by the study of what we call theology, a monstrous compound made up of assumptions, fallacies, and traditions. In its real nature no branch of study can be nobler, but when perverted, as it generally is by ecclesiastics, it degenerates into a mere instrument for the diffusion of mental darkness.

I pity the government and the great Protestant section of the House of Commons that they should be condemned night after night, to be stunned by the vapid commonplaces of the shameless agents of the Vatican. Shade of Gulliver, didst thou ever witness anything more truly ludicrous in the councils or universities of Laputa! Did the doctors in that babbling commonwealth ever approach in illogical monstrosity Mr. Keogh

or the member for Dublin? Did a priest out of doors move by wires fifty nine puppets in the legislature? Was the first minister of the state compelled to postpone all the serious business of the country till the pretensions of some foreign impostor, claiming irresistible authority over the minds of all men, had been disposed of to the satisfaction of his slaves? For myself, I had rather be a "pagan suckled in a creid cutworn" than bow the knee to the contemptible charlatan whom Reynolds and Sculley imagine to be invested with infallibility.

And, then, there is poor Lord Arundel and Surrey, who comes rolling in at the heels of these hollow Irish declaimers, and babbles he knows not what to gratify his spiritual director! There is clearly no security in any stage of civilisation against the folly and weakness of the human race, unless where men are possessed by a strong and enlightened passion for liberty. It will then be sufficient for them to know that popery is incompatible with freedom, for they will reject it on that simple discovery. You cannot be politically independent if you are mentally a slave—cannot assert your rights against presumptuous and dishonest men, if you imagine them to be backed by spiritual agencies, of which you have been, and ought to stand in awe. In all ages the imposture of the church has been still more audacious than the impostures of absolutism. This power only pretends to be based on divine right, but the other usurps the place of divinity, denominates itself infallible, and on that account demands the unconditional surrender of the reason. Better by far return to the condition of the primitive ages, *and rid yourselves entirely of sacerdotal caste, than thus to subject your understanding to the guidance of a small body of impostors, who subsist in pomp and splendour through your ignorance and weakness.*

Protestantism, at all events, whatever imperfections it may have, allies itself readily with liberty, which is, indeed, necessary to its unchecked development. But popery is a toothless tradition, which has come down from bleared Eld to press like an incubus on the weak minds and timid consciences of old women, whether in breeches or petticoats. If you wish to see despotism established over all Christendom you may easily gratify your desires by adopting the impostures of popery—by silencing the voice of your understanding—by forfeiting the right of private judgment, and investing a few beggarly priests and ragged monks with

the privilege of judging and deciding for you. Throughout Europe they are now eagerly on the watch, imagining that the time is come when they may once more enjoy universal dominion. A few conversions of puerile clergymen, whose minds are overlaid by the weight of copes and surplices, have betrayed them into this frantic opinion. But the process of conversion will cease when it is found that to adopt the doctrines of popery is to become a slave, and impress the mark of the beast upon one's forehead.

GREVILLE BROOKE.

PRESENT ASPECT OF RUSSIA.

BY REV. JOHN S. C. ABBOTT.

There is no subject which now excites a deeper interest in England, and indeed with all thinking men throughout the continent of Europe, than what is there called the Eastern Question. Russia and England are now playing as important a political game as ever excited the eastern hemisphere. Russia, with an ambition which knows no bounds, with resources almost inexhaustible, and secret policy intriguing at every court in Europe, seeks to extend her territory over all of central Asia, and to outvie ancient Rome in the extent of her dominions and in the majesty of her power.

England trembles at the gigantic acquisitions of her great northern rival. She sees, with a degree of dread which she can neither appease nor conceal, the Russian power crowding closer and closer upon her East Indian possessions, and contemplates with irrepressible anxiety the rapidly increasing navy of the autocrat, threatening soon to supersede her in her ancient sovereignty of the seas. To thwart the designs of Russia is now the great object of English diplomacy. And there is at the present time a contest going on between the two powers, which, though it has excited but little attention on this side of the Atlantic, is an all-engrossing subject of interest in every cabinet of Europe.

The Russian dominions now compose about one seventh of the habitable globe, extending from the Baltic Sea, across the whole breadth of Europe and of Asia, to Behring's Straits; and from the eternal ices of the northern pole to the sunny clime of the pomegranate and the fig. The Emperor Nicholas reigns with unbounded sway over seventy millions of the human family; a population considerably exceeding that of England, France, and the United States combined. He has

a militia of eighteen millions of well armed and respectably disciplined men. He has a standing army of highly disciplined troops, many of them veterans in the hardships and horrors of war, consisting of one million of men, two hundred thousand of these being cavalry, perhaps unsurpassed by any other body of mounted troops in the world. His navy consisting of forty or fifty ships of the line, with frigates, sloops, floating batteries, and gunboats almost without number, is now manned by about sixty thousand men, daily exercised in all the arts of war. And the shores of the Euxine and the Baltic incessantly resound with the blows of the ship-carpenter, as month after month new ships are launched upon their waters. The annual revenue of the Emperor is about fifty millions of dollars. Such is the gigantic power now overshadowing the north of Europe, and apparently aiming at the sovereignty of the world.

The Emperor Nicholas is about 45 years of age, in the very prime of his intellectual and physical vigor. He is, in all respects, one of the most extraordinary men on the busy stage of life. It is said that he is in form and feature one of the handsomest men on the continent of Europe. Lord Londonderry, who not long ago returned from a visit to his court, says that if all the seventy millions who compose the subjects of the Emperor of Russia, were assembled together, Nicholas is the one, who, from his commanding figure, his symmetrical and intellectual features, and his princely bearing, would be selected from them all, as formed by the God of nature for their chieftain. His mind is of the highest order, uniting in that wonderful combination which made Napoleon the master-spirit of his age, the comprehensiveness of the man of genius, with the practical man's minutest acquaintance with details. He is alike at home every where—in the army, in the navy, in the cabinet. The diplomatic corps is, by general consent, the ablest in Europe. In England, as in America, a man is appointed to an important mission, not because he is the most suitable man, but because there are certain interests which must be conciliated, or particular friends who must be rewarded. But Nicholas feels none of these trammels. He reigns in unlimited despotism. Dukes and Barons are nothing to him. He cares not who is a man's father, or where he was born. Looking simply at the qualifications of the individuals selected as the instruments of his

government, he has gathered around him from all the nations of Europe the most brilliant and comprehensive talent, and no cabinet in the eastern hemisphere is probably equal to the associated diplomatists of Nicholas.

The favorite plan of Russia, which has never for a moment been lost sight of since first projected by the dissolute and ambitious Catharine, is to found universal dominion by the monopoly of the commerce between Europe and Asia. To do this, she must first so extend and strengthen her central power as to have nothing to fear from the other nations of Europe. She must so enlarge and perfect her navy as to wrest from the hands of Great Britain the sceptre of the ocean; and she must subjugate Turkey, and make Constantinople her third capital, and fortify Gibraltar's rock at the Dardanelles.

Towards the accomplishment of these projects she is advancing in her career triumphantly, rapidly, and apparently resistless. By diplomatic intrigue and the power of her armies, Russia has succeeded in bringing a large portion of the empire of Poland under her control. The Poles manifested some uneasiness under the yoke, and made an effort to regain their ancient independence. The imperial autocrat poured into the ill-fated territory his resistless armies. They swept over Poland with hurricane fury. One wild shriek vibrated upon the ear of Europe, so deep and piercing that it even passed the Atlantic wave and rolled along our shores—and Poland was no more. Her armies were massacred. Her Nobles were driven into Siberian exile. Her cities and villages became the property of Russia. Her population of twenty millions of inhabitants were transformed into the subjects of the grasping conqueror, to swell his armies and to fight his battles; and her annual revenue of twenty millions of dollars was emptied into his overflowing treasury.

The empire of Sweden lines the western shore of the Baltic Sea. It would be convenient for Nicholas to have possession of the whole coast. It is said that Russian gold has already bought up the influence of her leading Nobles and Statesmen. And there is now in Sweden a powerful party, even with the King himself at their head, who openly advocate the annexation of their territory to the powerful empire upon whose border they lie. They say it is far better for them to become assimilated with this majestic nation, to share its glory and power, than to be an independent but feeble empire,

which may at any moment be inundated with Russian troops. Thus Sweden virtually belongs to Russia. Her monarch is but the viceroy of Nicholas, to do his bidding in the furtherance of all his plans.

And Norway, a narrow strip of land washed by the German Ocean, is left unmolested, simply because she is not worth possessing. Her cold and cheerless waste, inhabited by a population of but about a million, without a navy and with hardly the shadow of an army, only add to the interior strength of that powerful monarch, who can fill her whole territory with Russian subjects whenever it shall be his will. Thus the stormy waves of the German Ocean are the only real limits to the power of Nicholas on the west.

Let us now turn to the east, and note the acquisitions of this gigantic empire in that direction. There is a large promontory jutting into the Black Sea from the north, called Crimea. The possession of this promontory is important to any power that would control the commerce of the Black Sea. Turkey owned it. Russia wanted it. She took it. And when Turkey remonstrated, Nicholas very significantly pointed to his guns and his troops, and advised the Sultan to keep quiet. Mahmoud took the hint, and exercised discretion, that "better part of valor."

Sevastapool, on the southern shore of the Crimea, is now the naval depot of the Euxine fleet. Here an immense navy, manned by thirty thousand seamen, rides proudly, armed and provisioned, ready to unmoor, at a moment's warning, for any expedition of aggrandizement. For many years Nicholas has had twelve thousand men constantly employed in throwing up fortifications around this important position. No assailant can now probably harm it. Said Captain Crawford, as he visited a few years ago the Russian fleet at Sevastapool, "It was a strange feeling that came over me, as an Englishman and an officer in the British navy, on finding myself at sea with six and twenty line of battle ships, manned with nearly thirty thousand men, and four months' provision on board, knowing, as I do, that for the protection of the coasts of my own country, of our ports, of our mercantile shipping in the Baltic, the North Sea, and the Channel, we had but seven line of battle ships in a state of preparation, and those not fully manned. I confess that, confident as I felt of the superiority of my countrymen, I almost trembled for their preservation of the ancient sovereignty of the seas."

On the eastern shores of the Black Sea, between her waves and the Caspian lie Circassia, a wild and mountainous region, filled with gloomy ravines and inaccessible crags, where small bands of resolute men might bid defiance to a host. Amongst these defiles, for many ages, there has lived a brave and warlike race, famed for martial prowess and personal beauty, and for the spirit of indomitable independence. Russia having obtained undisputed possession of the western and northern shores of the Euxine, cast her eyes across the eastern shore, and resolved to subdue the warlike race which for ages had ranged these wilds in unconquered freedom. The Euxine fleet was all ready to transport the armies of the Emperor to the shores of Circassia. The plan was, however, found more difficult of achievement than was at first supposed. These hardy men and women fought bravely for their liberties. From the year 1828 to 1832, these distant solitudes resounded with the din of the most determined and murderous war. The explosion of Russian artillery rivalled the thunders of heaven, as they reverberated around the summits of the Circassians. Army after army were cut up in these Therinopolac fastnesses, but still new thousands were poured into the doomed country, till, at last, numbers and discipline triumphed and the brave Circassians were vanquished, and their country became, by right of might, a province of rapacious Russia; and now the Russian flag floats from almost every promontory of the Black Sea, and her fortresses frown in the strongest holds of the Caucasian mountains.—*New York Evangelist*.

POPERY.

The political press of Europe teems with denunciations of this liberty-destroying, and hateful superstition. Editors in this country under the mask of charity, and liberality, but really from fear of curtailing their party votes, and diminishing their subscription lists, are afraid to look the serpent in the mouth. It is not so in Britain where the reptile's fangs once fastened themselves with their usual deadly effect upon society. The drunken Jezebel is well understood there, and held up to the execration she deserves. Popery unrestrained and liberty cannot long coexist in unity. They are essentially antagonistic. They are the Serpent and the Woman, as it were, between whom God has placed eternal and implacable enmity. The republic or kingdom that

cherishes her will sooner or later be enslaved. This is believed and felt by the liberals of Europe, whom power and want of opportunity only restrain from wreaking terrible vengeance on the Harlot, drunk with the blood of the saints and prophets of the Lord.

We extract the following from the "*London Weekly Times*," containing the cheering assurance that every thing in Europe indicates the speedy overthrow of the Pope's ascendancy over the West. We rejoice in this as in crushing a serpent's head, which we always do without any bowels of compassion. His fall, however, will only make way for one more energetic and powerful. Still it is one important step towards the end. It brings us nearer the kingdom of God, for which we pray continually; so that "his will may be done on earth as it is in heaven." The *Times* observes:

"Popery all over the continent of Europe is in its last throes. In France it is only the pensioner of a state quite ripe for the most unshackled voluntary system, and the majority of whose educated people only adopt its tenets as an accommodating screen to opinions hostile to every existing exposition of Christian faith. In Germany it is being slowly undermined by the schools; and in Italy—its nominal native seat—its worship is suspected, and its discipline abhorred. Its outward paraphernalia, indeed, is everywhere viewed as vestiges of the dark ages, and its very doctrines scouted and scoffed at under the nose of the decrepit bigot who was driven by his outraged subjects to seek shelter behind the bayonets of the butcher of Naples. So that Popery in its unadulterated form only finds favour among old families who have bred in and in until they have become as stupid as the owls on their estates—girls fascinated by a fervour half sensual, half spiritual—ladies who, like Dyce Sombre's mother, would slip into Paradise by the back way, if the front were closed against them—men who, like Mr. Spencer, think true piety can only be found under a scare-crow costume—and lastly, and most melancholy batch of all, the vast multitude, whose blunted instincts, limited range of thought, and blind fanaticism make them believe in a material happiness and a material punishment hereafter. Knowing all this, and that a termination to their authority is nigh, the priests are now making their last tremendous onslaught on the freedom of opinion. Give them a monopoly of the substance and functions of the brain and they will be satisfied; for without

that they are quite assured they have no legitimate *locus standi* on any part of the globe. That we are not exaggerating their sentiments may be proved in their refusal of the Scriptures to the laity—in their bitter hostility to secular education—in their aristocratic pretensions to civil authority—in their incurable avarice—and their unnatural and offensive repudiation of the institutions of marriage.

Ireland has been selected as the headquarters of this rank idolatry; and certainly the soil has been well prepared for the culture of its debasing, mind-enslaving doctrines. In no other country have the priests so great an influence over all classes of Romanists as in Ireland. Poor and rich equally bend in abject servility to their commands. They feast at the tables of the rich, purloin from those of the poor, exercise a rigid control over "baptisms," marriages, and burials, and even meddle with the ordinary occupations of the humblest of their flocks. Their power over the superstitious minds of their followers is so vast that the assassination of the lowliest among them would be regarded with horror, and the offender un pityingly hunted to the gallows. In Italy and Spain, a poignard rids a husband of the robber of his honor; in Ireland the remotest suspicion of such a crime is never entertained; and the offender has only to preserve the externals of decency to sin with impunity.

"As to the political conduct of Protestants generally in these eventful days, we would refer our readers to the recorded sentiments of one of our most amiable poets, a man who wrote against, spoke against, and detested tyranny and cruelty in every shape. Thus wrote Cowper for the use and behoof of all wavering Protestants:—

"Hast thou admitted with a blind, fond trust,
The lie that burn'd thy father's bones to dust,
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went?
The lie that Scripture strips of its disguise,
And ex-crates above all other lies!
The lie that clips a lock on mercy's plan,
And gives the key to yon infirm old man;
Who once ensconced in apostolic chair
Is deified and sits omniscient there!
*The lie that knows no kindred, owns no friend,
But him that makes its progress his chief end;*
That having spilt much blood, makes that a boast,
And canonises him that sheds the most!
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by!

Shame on the coward, and the gracious smile
Beslowed on them that light the martyr's pile,
While insolent disdain, in frowns express'd,
Attends the tenets that endured that test!
*Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace!"*

PRESENT REWARD OF THE WISE.

"To be forever scorned for virtuous deeds,
To be condemned when most his thoughts
are pure,
To be the victim doomed to toil and bleed,
And still the world's ingratitude endure;
This is the glorious meed, the high reward,
That greets the patriot or prophetic bard.
"To be the sport of paltry gnat-like things,
Too small to call forth but the wise man's scorn,
Though with their many poison-bearing stings
Swarming around, they cause him deep-felt harm.
To be pursued by tyranny's fell hate,
Wronged and oppressed; this is the sage's fate.
"Vainly we seek around for his reward;
Who hoards a treasure that a world shall win:
But be he patriot, statesman, sage, or bard,
His nobler guerdon must he find within."
Eihu Burritt.

PEEPS INTO THE LITERARY CIRCLES OF LONDON.—The society of the literary world of London is conducted after this wise: There are certain persons, for the most part authors, editors, or artists, but with the addition of a few who can only pride themselves upon being the patrons of literature and art—who hold periodical assemblies of the Notables. Some appoint a certain evening in every week during the season, a general invitation to which is given to the favored; others are monthly; and others, again, at no regular intervals. At these gatherings the amusements are conversation and music only, and the entertainment is unostentatious and inexpensive, consisting of tea and coffee, wine or negus handed about in the course of the evening, and sandwiches, cake, and wine, at eleven o'clock. Suppers are prohibited by common consent, for costliness would speedily put an end to society too agreeable to be sacrificed to fashion. The company meets usually between eight and nine, and always parts at midnight. I believe that these are the only social circles in London in which inexpensive of entertainment is the rule, and hence, perhaps, it is that they are the

most frequent, the most social, and the most agreeable. At these parties there is always an amusing and singular congregation of characters. The only recognised test of admission is *talent*. If a person be remarkable for any talent, no matter what his station in life, here he is welcome. The question *always* asked in the literary circles of London is not, as in other circles, "what is he?" but "who is he?" Authors, artists, editors, musicians, scientific men, actors and singers, male and female are grouped together indiscriminately, and peers, baronets, knights, lawyers, doctors, booksellers, printers—provided they possess this qualification of being authors, artists, or musicians, or be renowned as the patrons of literature, art, or music, here meet together in temporary social equality, but regulated by so much good sense, that it does not lead to familiarity elsewhere.—*From the London Literary Journal: the Critic.*

PHENOMENA OF DEATH.

To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body has leisure to feel and time to reflect. On the first attempt by one of the frantic adherents of Spain, to assassinate William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of his face, and brought him to the ground. In the instant that preceded stupefaction he was able to frame the notion that the ceiling of the room had fallen and crushed him. The cannon shot which plunged into the brain of Charles XII., did not prevent him from seizing his sword by the hilt. The idea of an attack and the necessity for defence was impressed upon him by a blow which we should have supposed too tremendous to leave an interval for thought. But it by no means follows that the infliction of fatal violence is accompanied by a pang. From what is known of the first effect of gunshot wounds, it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and these are past counting up. But there is nothing singular in the dying sensations, though Lord Byron remarked the physiological peculiarity, that the expression is invariably that of langour, while in death from a stab the countenance reflects the traits of natural character, of gentleness or ferocity, to the last breath. Some of these cases are of interest, to show with what slight disturbance life may go on under a mortal wound till it suddenly

comes to a final stop. A foot soldier at Waterloo, pierced by a musket ball in the hip, begged water from a trooper who chanced to possess a canteen of beer. The wounded man drank, returned his heartiest thanks, mentioned that his regiment was nearly exterminated, and having proceeded a dozen yards in the rear, fell to the earth, and with one convulsive movement of his limbs concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest signs of weakness." Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled out from the confusion which consigns to oblivion the woes and gallantry of war, another instance extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced to be mortal. "Indeed, I feared so," he responded with impeded utterance, "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone at his side, "as gently," says Hall, "as if its steel had been turned to glass, and almost immediately sank dead upon the turf."—*Quarterly Review.*

THE ECLIPSE OUT OF ENGLAND.—Punch has received from his own astronomers—and that, too, with the greatest despatch—the fullest account of the late eclipse of the sun, as seen from different points of Europe. Some of these reports divested of astronomical terms are simply as follows: *Rome*—Very dark, indeed, the moon appeared something like a fisherman's ring—our readers are, no doubt, familiar with the trinket—on the disc of the sun; wherever the ring was visible, the light of the sun was altogether intercepted. *Naples*—The sun was edged with blood; and the moon itself, now looked like a bomb-shell, and now, as the man in the moon showed himself, a portrait of king Ferdinand. *Madrid*—Here the moon appeared upon the sun elongated, thus, 0: which cipher was interpreted as having some significant relation to Spanish bonds. *Vienna*—Total darkness; clouds shaped like a huge double eagle, blotted out the sun, birds went to rest, and even the Ministry pulled off their boots for bed, believing midnight come. *Paris*—the moon—as described by M. Arago—appeared like a pitch plaster upon the face of the sun. Certain deputies, however, declare it to be like a monstrous blot of censor's ink.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. I.—NUMBER 12.

FEAST OF TABERNACLES.

"Therefore with joy shall ye draw water out of the wells of salvation," *Isai.* xii. 3. Before entering upon the interpretation of this verse, I will make the following extract from Bishop Lowth's note upon this chapter: "On the last day of the Feast of Tabernacles they fetched water in a golden picher from the fountain Siloah, springing at the foot of Mount Zion, without the city; they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice, as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings; in allusion to this passage of Isaiah: "Ye shall draw waters with joy from the fountains of salvation:" an expression that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it to himself, and to the effusion of the Holy Spirit, promised, and to be given by him. The sense of the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud: "Why is it called "The Place," or house, of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up.) "Because from thence they draw the Holy Spirit; as it is written: And ye shall draw water with joy from the fountains of salvation." We have already used this custom as the interpretation of these words in chapter viii. "Forasmuch as this people refuseth the waters of Siloah, that go softly * * * * now, therefore, behold—the Lord bringeth up upon them the waters of the river strong and many," &c. And to this passage of the prophecy I believe that the words before us carry a reference. Of the judgments in the 7th chapter their fear and

want of trust is assigned as the cause; of which repenting, they sing: "We will trust and not be afraid;" of the judgments in the viii. chapter, their refusing the waters of Siloah is assigned as the cause; and now repenting thereof, they sing: "With joy shall we draw water out of the wells of sal^uon." That the Feast of Tabernacles, upon the last and great day of which this ceremony was wont to be observed, is to occupy a very prominent place in the eyes of the Jewish nation, and of the whole world, in that day, is declared in the very last chapter of Zechariah: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts, and to keep the Feast of Tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the Feast of Tabernacles," (*Zech.* xiv. 16—19.) This I consider as the best commentary upon the verse under consideration, and proves that the words are not to be understood in a merely spiritual sense, but in a literal sense; for no one, after reading this passage, can doubt that it is a real Feast of Tabernacles to which the nations shall be required to come up. It remains, therefore, that we examine a little into the subject of the Feast of Tabernacles, in order to understand wherefore it should be set so prominently out, and be so pre-emptorily enforced, in the day of the millennial glory and blessedness. This feast, which, for

the superior joyfulness and more abundant offerings, was called by distinction "The Feast," and "The greatest of the feasts," was held in the first month of the civil year, as the feast of the Passover was held in the first month of the year ecclesiastical. There preceded it two other feasts, held in the same month: the first, the Feast of Trumpets, on the first day, which proclaimed the entering upon the new period: the second, the Day of Atonement, on the tenth day of the month, whereby all sin was cleansed away and separated from the people. The third, the Feast of Tabernacles, commenced on the fifteenth day, in which the water was drawn from the pool of Siloam with exceeding great joy. These three feasts, following so fast upon one another in the beginning of the civil year (for until the deliverance out of Egypt the year began with this month,) point out to us three distinguishable events, in that great revolution of the Lord's government, which shall begin at the restoration of his people. The first, the Feast of Trumpets, is thought to be commemorative of the creation, and anticipative of the restitution of all things, which shall begin to run after the harvest and the vintage of the ecclesiastical year have been accomplished (Rev. xiv.): and perhaps it answereth to the "great voices" of Rev. xix., or to the "new heavens and the new earth" of chapter xxi. The second, the Day of Atonement, wherein every soul afflicted itself upon pain of instant cutting off by the Lord, represents that season of great trial and deep penitence with which his people shall be visited after they are restored to their land, and in which every evil and offensive thing shall be cut off and put away from the midst of them. This is described in these words of the prophet Zechariah, *xii. 10-14*: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon: and the land shall mourn every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimeai apart, and their wives apart;

all the families that remain, every family apart, and their wives apart." This being accomplished, commenceth the third epoch or crisis of this great revolution, which is the Feast of Tabernacles: and accordingly it is said, in the very next verse of Zechariah (*xiii. 1.*), "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." This is the continuance of their estate, and of the world's estate, during that blessed period; and in their faithful observation of this Feast of Tabernacles standeth the well-being of the whole world; in their neglect of it standeth their condemnation and destruction. Zechariah, by supposing the case of nations refusing to keep the annual festival, and by prescribing the judgments which will in that case be inflicted, doth as good as prophesy of such an actual falling away: for in the prophets there are no hypotheses without a cause, there are no mere auguries of evil: the spirit of God is too gracious and goodly to forecast the fashion of uncertain evils. And being this is supposable, but a real case, against which God would warn the nations in the millennium, as he heretofore warned Adam against the eating of the forbidden tree; being that this keeping of the Feast of Tabernacles is the condition of obedience absolutely needful for the well-being of the nations, as not to eat of the fruit of the forbidden tree was needful for the well-being of Adam in innocency: it is well worthy of consideration wherefore it should be so ordained.

Be it observed, then, first, with respect to the children of Israel, who are the proper subjects of our text, that the Feast of Tabernacles was for holy joy; and that therein were offered sacrifices in number far beyond those of other feasts; and that the people dwelt in booths constructed in the open field; all to keep up the remembrance of their having dwelt in tents in the wilderness, (*Lev. xxiii.*) The Feast of Tabernacles is in commemoration of a former houseless, homeless, wandering condition, and an acknowledgement to the Lord of all the joy and blessedness which they now possess: it is a continual saying, "We were strangers and pilgrims, but now we have gotten from our God a city of habitation and rest." This our text declares the children of Israel shall with joy render unto the Lord, "With joy shall ye draw water out of the wells of salvation." There is no hint of their ever refusing to yield the obedience of that ordinance, on the

tenure of which the millennial blessedness is held: they shall do it with joy and gladness: they shall acknowledge all unto the Lord. They shall year by year strip themselves of houses and of possessions, and be as their father Abraham was. They shall take the natural shelter of the woods, and thereby acknowledge that their glorious and strong city is all derived from God. They shall put themselves into the condition of our first parents, when driven forth of paradise, and acknowledge that all the magnificence of their estate is derived from Jah-Jehovah. They shall adopt the symbols of the condition of their fathers in the wilderness, when they had neither meat, nor drink, nor habitation; and acknowledge that all the abundance of the harvest with which their barns are full, and of the vintage with which the wine presses are ready to burst, is derived from Him who purchased the barren earth from the doom of sin, the curse of death, and made it to bud and bring forth abundantly. And this same thing shall the nations be required to do; but not in their own country, but at Jerusalem, in token of its being the city of the Lord and the metropolis of the whole earth; the centre of the blessing, from which it flows over all the earth; the reservoir for collecting all the praise and thanksgiving coming from the blessed earth into Jah-Jehovah, who hath made them glad. And when they shall cease thus to acknowledge the seed of Abraham as the blessing of all nations, when they shall draw off their allegiance to the nation of kings and priests; when they shall begin to conceive weariness of this yearly ordinance; when they shall conceive malice and enmity to the people who are thus honored above all nations; then God, letting Satan loose among them, shall teach them how much they owe to Satan's restrainer, the Redeemer of Israel; for by him those malevolent humours shall be kneaded up into strong delusion, and they shall rebel against the Jews and their Divine King, and come up against the camp of the saints and the holy city in open rebellion, and fire, descending from heaven shall devour them all, (Rev. xx.) This I understand to be the meaning of the ordinance of the Feast of Tabernacles, during the blessed period unto which allusion is made in the verse before us, and with this concludes the first part of the song.—*Prophet. Exp.*

THE GOVERNMENTS OF CONTINENTAL EUROPE.

A certain writer hath said, "The world is governed a great deal too much." Take, for instance, the Continent of Europe and look into how many different States it is divided,—in some instances a single nation being partitioned into a number of separate kingdoms or principalities, with different systems of government, different laws, different institutions. Thus Italy is divided into many States, and Germany into a far greater number. The result of such territorial division and subdivision and of such innumerable governmental establishments, is to dot the European firmament with a number of imperial, royal, and princely planets, each one serving as the centre of an assemblage of aristocratic stars—thus maintaining a fixity of systems and a monotonous order until some blazing comet or fiery meteor, like Napoleon, bursts on its wild and erratic path through the midst, extinguishing the planets and dispersing their satellites. But when the portentous visitation has passed and its influence is gone, the old planets light up again—the satellites fly back to their respective centres—and the firmament of Europe is once more dotted with all these false and factitious orreries. Such are the imperial, royal, and princely families of Europe: and such are the aristocracies that surround them. But do all these regal and noble families exist for the good of the millions generally, or simply for their own advantage? As a matter of course, for their own advantage wholly and solely: and it is in order that they may thus exist in their power, their wealth, their splendour, and their luxurious indolence, that the world is governed as much as it is.

Is it for the benefit of the Italians that their fine country is divided into the kingdoms of Lombardy, Sardinia, and Naples—the Roman States—and the Duchies of Tuscany, Parma, Placentia, Modena, and Lucca?—or is it for the purpose of affording thrones for so many royal and ducal families, each throne having its accessory aristocracy? Again, is the best part of Germany divided into a number of petty kingdoms and beggarly duchies, for the benefit of the people generally, or for the special advantage of certain royal and ducal families who have sprung up like toadstools in the feudal morass of European corruption? The reader may now understand what is meant by the world being governed too much: and he

this change takes place, the better. The world can do with less government, because it is more enlightened than it was formerly, and because there is a spirit of fraternity abroad, prompting many nations to coalesce federally under one system. Let us, then, hear no more of the necessity of propping up "legitimacy's crutch" in Europe: but let us hear that the day is fast approaching when there will be no more royal families requiring thrones to be provided for them—no more aristocracies ready to revolve around those thrones wherever they are set up—no more privileged orders living in idleness upon the labour of the industrious many—no individuals having the power to scourge whole nations, nor venturing to assert the tremendous blasphemy that they are privileged to be miscreants "by the grace of God."

GEORGE W. M. REYNOLDS.

"THE IMPIOUS ENGLISH."

When Lord Palmerston sent a fleet to the Piræus last year to give Russia a hint at the expense of the Greeks who had offended him, the latter, forgetting how much they were indebted to Mr. Canning for their independence, denounced his countrymen in unmeasured terms. One of their poets, named Alexander Soutzo, wrote an article in the *Siecle*, entitled "The Impious English."

"See (says he) these ravishers, these Carthaginians, who have seized the ships of Greece. The froth of their crime can be seen floating on the sea; but, whilst a single Greek exists, he will hand down to his posterity a relation of this disastrous epoch. Courage, my friends, courage! There is a God in heaven, and the earth has not been given up to the tyranny of Great Britain, like the sea. Diplomacy at Athens and at Constantinople is generously working in our favour. Already are steamers ploughing the waves, and carrying to other Courts the news of this crime of England. Behold the Emperor Nicholas raising masses of men to crush the Ottoman. Citizens of free Greece, prepare yourselves. The English compel us to become another Alexander, to cut this Gordian knot—*this important eastern question*. Let us recommence the war, and the nation become an entire army! Let us, under the auspices of France, Austria, and Germany, restore the empire of the great Constantine, and thus be in possession of Western Greece from the Eurotas to Istra, and of Eastern Greece from the Nile to the Euxine, with

three capitals—Athens, the seat of learning; Constantinople, the seat of government; and Jerusalem, the seat of religion."

The Greeks look to Nicholas as their chief. He is indeed the Pope of their church; and is destined to overshadow his Latin Holiness of Rome. The Russian autocrat will be emperor of the Greeks in fact, as he is by community of faith, even now, when the time comes. Then, when the Lord hath bent Judah for him as his bow, and filled it with Ephraim as his arrow, "He will raise up thy sons, O Zion, against thy sons, O Greece, and make thee as the sword of a mighty man. And he will be seen over them, and his arrow shall go forth as the lightning."* But before this comes to pass, the presentment in the mind of Soutzo and his friends, will have been realized; "the empire of the great Constantine" will have reappeared under a Russo-Assyrian head, whose superstition will have overtopped those of Mahomet and the Virgin; and Jerusalem have become for a brief space the seat of the religion of the Greeks.† But before this Hellenizing of the Holy City by the Assyrian shall be accomplished, "the impious English," the divinely appointed protectors of Zion's sons until the Ancient of Days shall come,‡ will make thy land, O Greece, tremble in every haven where her flag shall flutter in the breeze.§

The following clip will afford some idea of the working of things in the Mediterranean. Jerusalem has become again an object of superstitious interest to the Gentiles, both Greek, Latin, and Protestant. This is necessary as the precursor to the solution of the "important eastern question," which Soutzo says is a knot that must be cut, but cannot be untied. Russia, Austria, France, England, and Prussia, have all their consuls, priests, bishops, and missionaries there, to watch each other, and to promote their individual ambitions. The Russo-Greek interest, however, will eventually prevail; though there will be much hard fighting, and terrible bloody wars by sea and land before "the Holy Sepulchre" will fall exclusively to the Greeks. The following is a recent notice of

THE FRENCH CLAIM OF THE HOLY SEPULCHRE.

The Constantinople correspondent of the *Morning Herald*, in a letter of the 5th inst., writes as follows:—"The French ambassador, M. La Valette, has not yet

*Zech. ix. 13, 14.

†Zech. xiv. 2.

‡Isa. xlviii. 2.

§Dan. xi. 44.

had the good fortune to settle his knotty dispute with the Sublime Porte respecting the Jerusalem claim on terms accordant with the national and personal influence he boasts of enjoying in the Levant. It does not require a conjuror to explain the reason of this defeat. The French claim the Holy Sepulchre as their property, forcibly occupied by the Greeks and other Christian population of the Porte, and produce documents by which they endeavour to impress the validity of their proceedings. Indeed, it is stated that the Sultan has ordered the minister of foreign affairs to cease all negotiation on the above question. By her way of managing matters in the Levant, France can have little influence; and yet it is great on account of her language, which is studied, and her literature, which, of all European learning, is alone known here. An attempt was once made to introduce English in the Levant, but as it would have been a work of time, our government crushed it at once, and patronised French schools, and excellent ones, too, are established; whereas not an English school exists, and the English youth are, per force, educated as Frenchmen. There are abundance of English children growing up here who cannot properly pronounce their names, and, as a duty bound they are every Sunday taken to an English church without understanding a word of either service or sermon. Now the French have attended to this: they have established charity schools, have sent out Jesuits to conduct them, and have made hundreds of converts to their religion; and have now, aware of their influence, advanced far enough to *claim the very Holy Land itself*, which, for centuries past, has been the exclusive possession of the Osmanlis. It is time that the English government should attend to this important matter, for the English, between old residents, engineers, workmen, and employes, are now becoming exceedingly numerous in Constantinople, and there are very few parents who have the means of sending their children to England for education on account of the enormous expense. You must not, therefore, be surprised if many of our young folks become French and Catholics from mere neglect."

The real ground of the late difficulty between the governments of Britain and Greece was not manifested to the uninitiated. The difficulty appeared to be about the payment of a few thousand dollars due to Messrs. Pacifico & Finlay, two British subjects residing in Greece;

and some assault and battery upon certain Ionians in the military service of England. These mighty grievances were of many years standing, and might have stood unaccommodated to this hour but for a new instance of the maritime ambition of Russia, which happened to come to Lord Palmerston's ears. The Autocrat was intriguing with the king of Greece for the possession of a certain island in the Mediterranean which he coveted for a naval station. He had negotiated with Austria for Cattaro in the Adriatic, but had been foiled, as he will ever be by Britain in every step taken with a view to maritime competition with her in the Levant. Having received information of the intrigue, Lord Palmerston immediately demanded redress of grievances, and payment of debts. This was only a blind, under covert of which he laid claim to the islands of Ceri and Sapienza in the name of the Ionian Republic under the protectorate of Britain. The territorial, and not the money, question was the real one. England's policy is to keep Russia out of the Mediterranean, to uphold Turkey, and to befriend the Jews. These things become more and more necessary every year to make British interests safe in India and the East. England's policy is therefore defensive; and as Russia seeks extension in that direction, it is aggressive; and consequently the two powers occupy the relation of "natural enemies" as the phrase is. In the late dispute with Greece, Russia cared nothing about the pecuniary aspect of the question; but was remarkably sensitive on the question of the islands, which she would not consent to be settled independently of her; as appears from the following note of Nesselrode to the Russian ambassador in London:—

COPY OF A DISPATCH FROM COUNT NESSELRODE TO BARON BRUNNOW.

St. Petersburg, 8-20th Feb., 1850.

Monsieur le Baron,—Almost at the very moment when we were addressing to you our dispatches of the 7-19th of this month, we learnt by your report (No. 17) that Lord Palmerston, relaxing those extreme measures which he has adopted against the Hellenic government, had consented to suspend them on accepting in this difference the mediation of France.

As to our eyes the interest of the Greeks is superior to every other personal consideration, we will not insist upon the want of courtesy of which we have felt ourselves called upon to complain; and our intention is not to ask to enter, after the nego-

ciation has begun, into a mediation already commenced, and which, perhaps, at the time we are writing, may have borne, as we hope, fruits profitable to Greece. If the good offices of France can act efficaciously in favour of the government of King Otho, and can contribute to lighten for him the weight of the pecuniary claims raised against him, we are ready to congratulate ourselves sincerely on such a result. Nevertheless, M. le Baron, *in regard to what relates to the cession of the Greek islands*, equally claimed in the name of the government of the Ionian Islands, as this is not purely a question of money between England and Greece, but is a question of territory connected with the delimitation established by a treaty concluded between the three cabinets which founded the Hellenic kingdom, it would, at all events, be impossible for us, in our quality of signers of that act, to admit that this question should be treated by England and France to the exclusion of Russia. We feel it our duty, therefore, to make the reservation of our rights in this respect, and you will declare this to the English government in communicating to it this dispatch.

Receive, M. le Baron, the assurance of my very distinguished consideration.

(Signed) NESSELRODE

Oh, Count Carl Vassilievitch, how disinterested art thou and thy master Nicolas! In your eyes "the interest of the Greeks is superior to every other *personal* consideration!" Is it indeed! And why? Because by virtue of the superstition ye mutually profess, ye are Greeks in faith, in baptism, in body mystical, and in hope—considerations superior to the mere natural accidents of birth, language, and locality. To be zealous therefore for "the interest of the Greeks," is to be zealous for your own. Greeks in faith, your traditions are anti-Moslem; whose expulsion from the Constantinian territory, and the restoration thereupon of the dominion of the founder of your superstition, is, you suppose, and rightly too, "the salutary end assigned to Russia by Divine Providence." This is the hope of Javan—a hope, whose realization must precede the Hope of Israel, "whose King shall be higher than Agag, (Gog,) and his kingdom shall be exalted."

The affair with Greece is still unsettled, because the territorial question, the most important point of all, is yet untouched. The reader will see by the following extract from a letter, dated Constantinople Jan. 30, 1850, which appeared in the *London Times*, the interesting and im-

portant developments likely to result from a disagreement between England and Russia on the subject.

"The blockade of the Piræus by the British fleet under Sir Wm. Parker, has naturally produced a great sensation at Constantinople. The Turks dislike the Greeks, of course, and are glad to see them receive a chastisement from the hands of a foreign power; but the very vigorous measures adopted by England with regard to King Otho will, it is natural to believe, cause great irritation at St. Petersburg. Some days since M. de Titoff sent off an extraordinary courier over land with dispatches for Count Nesselrode relative to the blockade of the Piræus. All the world saw the irritation of the Czar at the intervention of England in the question of the extradition of the Hungarian refugees. Every one remembers the conduct of the Russian Minister of Foreign Affairs to lord Bloomfield. If the Emperor Nicolas were irritated then at the humiliation he was forced to undergo, his anger will now be increased by a desire to avenge the wound which his pride received at that time. *The demands made by Mr. Wyse are of too trivial a nature to warrant so decided a measure as blockade. One is, therefore, led to suppose there must be some more potent motive hidden beneath.* The Turks fear that the *entente cordiale* will be broken between France and England, and that the latter Power will have to engage Russia single-handed. Should such be the case, the first step made by Russia will be to take possession of the Danubian principalities. The Czar has but to adopt a Scythian mode of warfare, and he may successfully defy our power. We cannot send our fleet into the Black Sea; for even if the treaty of July did not shut up the Dardanelles, there is no port in the stormy Euxine where our ships could find shelter. Sebastopol is the only safe harbour on that coast, and there are stationed 50 Russian men-of-war, lying at anchor under the guns of formidable batteries. There is no fear that the Russian fleet will leave its present quarters should a hostile British squadron be in the neighbourhood. The Czar's ships will remain where they are, and if we wish to meet them we can only do so by entering the waters of the Dnieper. We have no land force at all proportioned to the army which the Emperor Nicolas has at present stationed in the Danubian principalities, nor, had we a force disposable, are there means for employing it efficiently. It is, therefore, evident, if hostilities should occur between England and

Russia, that the Czar may put into execution his long-cherished prospects of aggression against Turkey without its being in our power to interfere. We cannot make war against Russia without the co-operation of one of the continental powers, and the nation which could alone efficiently serve us in such circumstances is our natural ally, France. The Ministers of the Sultan see that the representatives of France and Russia have already begun to act in concert at Athens, for both have protested against the blockade. It is this which gives at present such disquiet to the Porte; for should England engage single-handed with the Czar, Turkey will be the first and greatest sufferer."

The policy of Russia as carried out under the direction of Count Nesselrode, Chancellor of the Empire and Minister of Foreign Affairs, is the subject of high commendation by the emperor, who, in the following note addressed to him, not only expresses his appreciation of his services, but also avers his conviction, that Divine Providence has assigned to Russia the preservation of Europe from incalculable calamities, which would inevitably subvert "the bases of all legal order," and let loose an anarchy which no power can control but his. Thus he writes:—

"Count Karl Vassilievitch!—The eminent labours which have signalised your career, so gloriously devoted to the service of the throne and the country, inspire me towards you with sentiments of sincere esteem and lively gratitude. Your name, which is connected with the most striking events of contemporary history, will pass to posterity with the *souvenir* of the *salutary influence* which the power of Russia has exercised over the destinies of Europe. You were the active assistant of my well-beloved brother, the Emperor Alexander of glorious memory, in the memorable transactions which have procured to Europe, freed from the yoke of an ambitious conqueror, 33 years of peace and repose. In presence of the effervescence of public opinion, of anarchical excesses, of the disturbances which have afflicted the West, and which threatened to overthrow the bases of all legal order, you, faithfully acting up to my sentiments, have known how to direct the *policy of Russia towards the salutary end assigned to it by Divine Providence*. The co-operation of the military forces of Russia accorded to Austria has crushed the Hungarian insurrection, and given a mortal blow to the subversive schemes of the enemies of social order. It is thus that

by the grace of God it has been once again given to Russia to preserve Europe from the incalculable calamities with which it is threatened. During the time which was required for the accomplishment of this undertaking you were constantly near me. Appreciating the importance of your services, and desirous of offering you a testimonial of my sincere sentiments, I send you herewith my portrait, ornamented with diamonds, to be worn at your buttonhole.

"I am ever your very affectionate,

"NICOLAS."

"Warsaw, 22d August (3 September.)"

Russia's "salutary influence" is its anti-social, anti-liberal, and anti-democratic antagonism placed at the disposal of the old, decrepid, tyrannies of the West. She exercises no healthful influence in behalf of the peoples. In no country do we find her promoting the diffusion of knowledge, education, and a wholesome development of liberty. Her endeavors are to consolidate despotism as the vanguard of her own authority, and the earnest of her future ascendancy over all Europe. In doing this, she is fulfilling her appointed destiny—her divine mission, as it is in fact; for the decree hath long since gone forth, that the tyrannies of the Gentiles are to be assembled unto her, and "a guard" or protector, shall she be to them. This is her "salutary influence" in their behalf. Left to themselves they could not stand three months before the liberalism of the age. They would come to an end before "the words of God were fulfilled;" and the time of birth would have arrived without any thing being produced. Democratic and Social Republicanism, however useful as an Apollyon in the earth, to embroil Satan and confound his policy, is not the end assigned to the crisis that hath overtaken the world. Russia is the protector of the thrones against the Democracy until the words of God be fulfilled. Her autocrat knows his position, and feels the responsibility; but he is blind and cannot see afar off. He sees Russia the ruler over all continental Europe, and lord of the East; but he does not see, that when her work is perfected she is "broken without hand," and the allegiance of the nations, peoples, and languages of her dominion, is transferred to the bruiser of her head, the Woman's Seed.

The autocrat is a man of faith, a firm believer in destiny. The faith he patronizes is the faith so useful to tyrants, whose rule is incompatible with liberty, righteousness, and truth. Sixty or a hundred millions of people, ignorant and super-

stitious as Hottentots, obedient to the traditions of Greek popery, governed by a despot for his own glory, and the honor and profit of a few thousand aristocrats and office-holders whom it may be expedient and necessary to promote, is his *beau ideal* of "legal order." The basis of such legality as this is what he calls "faith," and which he says, "has entirely disappeared in the West;" but happily for the world, "the true faith" still "exists in Russia alone!" Reader, what think you of that? Greek popery the true faith! "It exists in Russia alone," and the want of it is the cause of all the disorders of the world! "I have this faith," says he; "I have it firm!" How fortunate! How fortunate for Europe and Turkey just now that he is not fanatically inclined! "I am not a fanatic," says he. But if thou wert, O Gog; if thy firm faith were to exuberate into fanaticism, O then what wouldst thou do? Would it not become a principle with thee to unsheathe thy glittering steel; and, like another Mahomet, as Commander of the Faithful to lead thy hordes to battle, with the cry of "Popery or Death!?" Put not your trust in princes. They are the angels or emissaries of the evil one. They are cruel and deceitful, and know not the plague of their own hearts. They are every thing by turns to suit the policy that happens to be the order of the day. Nicolas, the Prince of Rosh, is no exception to the rule. He does not know himself. He is a fanatic, and needs only to be aroused to make manifest his "faith." None but a fanatic could give utterance to the ideas contained in the following address to the Russian and Polish Bishops, whom the Emperor assembled at St. Petersburg in 1849, translated and published by the London Times. Nicolas says:

"I do not wish for a new religion. A new sort of Catholic creed has been invented abroad, and I desire that it may not be introduced into my empire, because these innovators are the worst agitators, and *without faith it is impossible that anything can subsist*. The West at this moment offers a fair specimen of what men come to if they have no faith—Low great are the follies and absurdities which they commit. Look at Rome; I predicted all that would happen there. *Faith has entirely disappeared in the West*. The manner in which the Pope has been treated is a plain proof the *true faith exists in Russia alone*; and I hope (making the sign of the cross) that this holy faith may be maintained here. I told the late Pope

Gregory the Sixteenth things which he had never before heard from any body else. The present Pope is a good man; his intentions are excellent; but his principles savour too much of the spirit of the age. The King of Naples is a good Catholic; he had been calumniated to the Pope, and now the Pope is compelled to have recourse to him."

Bishop Holowinski replied—"Your Majesty, the Holy Father was obliged to yield to circumstances and the spirit of the age."

The Emperor—"Very possibly; but all these disorders arise from want of faith. I am not a fanatic, but *I have firm faith*. In the West they run to two extremes—fanaticism and impiety." Addressing the Polish Bishops, the Czar continued—"You are the near neighbours of these misguided men; let your example be their guide. If you encounter obstacles, address yourselves to me. *I will employ all my power to stem this torrent of impiety and revolt*, which is spreading more and more, and threatens even to penetrate into my dominions. *A revolutionary spirit is the result of impiety*. In the West there is no longer any religious faith, and this evil will increase still more." Addressing himself to the Metropolitan Bishops, and kissing his hand, the Czar concluded by saying—"We have always understood each other, and I trust that it will always continue so."

But why trouble we ourselves with England's quarrel with the Greeks, and the ambitions and fanaticism of Russia, in the Herald of the Kingdom and Age to Come? Because the events growing out of them are the means by which the way is being prepared for the introduction of that Kingdom and Age. It becomes therefore a Herald thereof to treat of these things. The interval between the present and the Age to Come is brief; a small fragment of time, termed "*the Time of the End*." It is emphatically the time of preparation—the time "before the harvest when the bud is perfect, and the sour-grape is ripening in the flower." The grapes upon the clusters of the earth's vine, are not yet fully ripe;* but ripening fast. The ripening influence is found in the political phenomena which shoot athwart the heavens revealing the latent principles at work, which, though hid from the unwatchful, are perceived as beacons of faith by them who know the truth. Prophecy is being fulfilled, and ever has been fulfilled, by human policy *antagonized and controlled by men and*

* Isa. xviii. 5; Rev. xiv. 18.

angels, to which angels God hath put in subjection the present world. The past is but the type of the present and future. Prophecy is being fulfilled as in the days of old; and is as ever a sign to them that believe. It is a light shining in a dark place by which we are enabled to watch. They who have not the light run into extremes—one saying the kingdom will immediately appear, perhaps to-morrow; another, that it will not appear for two or three hundred years; and a third, that it appeared eighteen centuries ago! All wrong, and astray, because they know not the scriptures, and are unable to discern and read the time. They know not what or where the kingdom is, how then can they know the means of its introduction. Satan's hosts must be marshalled, and his Head must lead them on to battle. When this work is done, "Gog, of the land of Magog, the Prince of Rosh, Mosc, and Tobl," and his army, will be encamped in Israel's land, and in possession of the Holy City. There will be then "the Serpent's Head," unsuspectingly awaiting the appearance of the Woman's Seed to bruize him. That "Head" is the Russo-Assyrian Autocrat, and the "Serpent," his dominion. But how comes this Serpent dominion under one head to be organized, and what induces its chief to erect his imperial palace on the Holy Mountain of the Lord? These are events pertaining to the not very distant future, which grow out of the antagonisms and ambitions of "the powers that be;" which will continue to work as they have been doing until they bring ruin upon themselves, and the purposes of God are fully established. The nations will then be awakened from their dream of political optimism under a popular sovereignty. Democracy will be taught obedience, and not to meddle with things too high for it. Kings, and priests, and nobles will be prisoners in chains, awaiting, like Agag, Adonizedec, and their contemporaries at the hand of Joshua and Samuel, the punishment due to their crimes. Victor Hugo and his cis-Atlantic political seers, amiable enthusiasts that they are, will find their gospel of universal republicanism but the shadow of a dream. The era of revolutions will be past. The mighty God will have spoken peace to the nations. Demagogism will be suppressed, sectarianism abolished, and a social regeneration established under the heaven-born sovereignty of Jesus and the Saints. Success, then, to Russian ambition; for the speedier its consummation the sooner will "the kingdom come to the daughter of

Jerusalem." "Even so; come Lord Jesus, come quickly;" for our hope is in thee!

EDITOR.

"TRANSLATED INTO THE KINGDOM."

We commend the following article to the attentive perusal of the reader. It was sent to the Gospel Banner in England for insertion there; but that periodical having been discontinued, it has been forwarded to us for the Herald. The writer is a young lady, formerly of the National church in that country, whom we had the pleasure of assisting to the understanding and obedience of the gospel, under considerable persecution for the times in which we live. The article is well written and very much to the point, and evinces considerable progress and proficiency in the truth. We delight in such correspondents, and have but one wish concerning them, and that is, that they may hold fast their begun confidence to the end, and multiply a thousand fold.—*Editor Her.*

To the Editor of the Gospel Banner :

DEAR SIR—There being a good deal of disagreement among your correspondents just now as to the situation of believers, whether they be in the kingdom of God or no, I offer you a few remarks on that subject, which, if you think well to insert in the Banner I shall feel obliged.

One of the principal passages in dispute is contained in Paul's letter to the christians of Colosse, chapter i. ver. 13. "Who hath translated us into the kingdom of his dear son." There is a similar phrase 1 Thessalonians ii. 12. "Who hath called us unto his kingdom and glory." Why in the English the preposition is different in these two phrases is a mystery to me, as in the Greek the same is used. If he hath translated us into the kingdom he hath called us into his kingdom and into his glory. If christians be rejoicing in the glory, then are they enjoying the kingdom, but we know they are "rejoicing in hope" (Romans xii. 12. Heb. iii. 6.) of the glory, and even so are they by faith enjoying that kingdom which is theirs in reversion. And just as Abraham "rejoiced to see the day of Christ" (compare John viii. 56, Hebrews xi. 13, 27.) "at a far off," so do we "look upon Zion the city of our solemnities" and "rejoice with joy unspeakable and full of glory" while contemplating "by faith" the setting up, not the creation of that kingdom, the characteristic qualities of which are "righteousness, peace, and joy."

It is too generally forgotten, or overlooked, that when the kingdom of God shall be established under Messiah the Prince, it is not the creation of a thing which has had no previous existence, but the *selling up again* of that which has been *down*. To illustrate from the word: Amos ix, 11. "In that day," viz. (ver. 9.) when the house of Israel has been sifted among the nations, and all the sinners of the Lord's people (ver. 10.) are dead by the sword, "I will raise up" saith the Lord "the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." The tabernacle of David is the house and kingdom of David as can be easily demonstrated from the scriptures; they have been built once but when Jehovah took away the hedge of his vineyard and broke down the walls thereof, letting in the boar out of the wood to waste it, and the wild beast of the field to devour it, then was the strong-hold of David brought to ruin, its glory made to cease, and his throne cast down to the ground. (Compare Psalm lxxx. Isaiah vi. 7. Psalm lxxxix. 38—45.)

Nevertheless though the tabernacle is in ruins, it exists; though the stakes are removed, and the cords that united them broken, though the covering of glory is rent, and the ark of the covenant taken away, yet are all the portions and materials in existence, waiting for the return of the builder, in the appointed time, to put them together and set them up in *righteousness*, enlarging the place of the tent, stretching forth the curtains of the habitation, and all on such an enduring basis, that it shall "never be taken down, not one of the stakes thereof ever again be loosed, nor any of the cords thereof broken."

But, to quit the allegory—this dilapidated tabernacle, I conceive, illustrates and proves the present state of the kingdom of God. The constituent parts are existent, but all is separation, all is scattered, all is low and abased, save the King himself, who, for various reasons, has been *exalted* to the right hand of the Majesty in the heavens. There is He retained; his subjects are dispersed, his capital in the hands of his enemies, his land desolate; his fellow-heirs, the aristocracy of his kingdom, some of them sleeping in the dust, and the rest lost and hidden from the world's eye, *yet all in some sense existent*. And this is the point to which I would more particularly direct the attention of your readers, that when

the kingdom is *set up again*, it would be incomplete without an *aristocracy*, just as it would be incomplete without subjects, or, without a capital, or, without a king. If then when set up, it would be incomplete without any of these component parts, each of these parts before its setting up is in fact a portion of the kingdom; and when a sinner is turned from darkness to light, from the power of Satan unto God; when he is, through the law of spiritualization, grafted into "the commonwealth of Israel" and becomes by mystical union to the Head a member of the very body of Christ, surely it may be said with propriety that "he is translated into the kingdom of God" without necessitating the fact of the kingdom being now set up; since he is *converted from* his former state of uselessness to God and service to Satan, into the *royal priesthood* of God's kingdom, without which necessary order that kingdom cannot be established. I trust I have made my meaning sufficiently plain, but lest it should not be so, I will just refer to the "tabernacle of witness" to illustrate.—Exodus xxxix. 33. The component parts tho' in a state of *dismemberment* are called "the tabernacle"—"and they brought the tabernacle unto Moses." Then follows an enumeration of the different portions, after which Moses *sets it up*. Again, Numbers iv., the charge of bearing the tabernacle when *taken down* is committed to the three families of the Levites, and yet it is said of each family, (though bearing only a *portion* of this taken down tabernacle,) "bearing the tabernacle."—Numbers x. 17, 21.

With all respect I remain,
Mr. Editor, yours sincerely,
SIBELLA ANNE THORPE.
Derby, June 17th, 1851.

SINGULAR OBSTACLE TO THE ERECTION OF A BRIDGE AT ROME.—Among the curious facts which have turned up in the course of the Mortmain Committee's rather discursive investigations, we are told that a ferry across the Tiber, at Ripetta, in Rome, could not be replaced by a suspension bridge as proposed by Pio Nono, because the penny-toll belonged to the souls in purgatory, by legacy of the original proprietor; and the security of a bridge was not held by the trustees to be half so permanent as the natural obstacle of a water privilege; and hence they refused, on behalf of the disembodied spirits, their clients, the chances of increased revenue from the "work pontifical," which might some day be declared toll free.

HERALD
OF THE
KINGDOM AND AGE TO COME.

RICHMOND, Va., December, 1851.

"FACTS ARE STUBBORN THINGS."

The present is the last number of the first volume of the "Herald of the Kingdom and Age to Come." In commencing it we promised no more than is implied in the title—to publish "the things concerning the Kingdom of God and the Name of Jesus Christ." This implied promise we have not failed to perform; but have labored diligently, and in all good conscience and sincerity, to enlighten our subscribers, and to make them "wise" in the wisdom and knowledge of God, as he hath revealed it to his servants the prophets of Israel, and the apostles of Jesus. We have earnestly endeavored to enlighten them that they might be saved in the kingdom; so that being there, they may "receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing,"* with David's Son and Lord, as joint-heirs with Him who is Heir of all these things for evermore. We have burned gallons of "midnight oil" in the development of our arduous, but self-improving and agreeable, enterprise. We have suffered indeed from weariness of flesh and spirit; still, though surrounded by discouragement on every side, we have never flagged—our course has been onward, untiring and as yet untired. And be it remembered, this uncheered perseverance is not a thing of yesterday, but an affair of seventeen years persistence. He that knew us in the beginning finds us now as then, "examining all things; seizing upon the good;"† and without reward, or fear of consequences, making it known that others may share and enjoy with us the fruits of our research. We speak boldly, and as some may suppose, boastingly in these details. Be it so. "As the truth of Christ is in me," said Paul, "no man shall stop me of this boasting in the regions of Achaia." We testify of facts, and commend not ourselves in doing so; for we have done no more than we ought to have done, and could not have done less without hazard of condemnation by the Lord at his coming. But we remind others who believe of these things, and who are better able than we to go and do likewise, that we may "provoke them to love and to good works,"‡ that they may

lay up in store for themselves a good foundation for the future (*eis to melton*) that they may lay hold of the life of the Age to Come.* We have proved our devotion to the truth, and disinterestedness in its advocacy, by our works as the indispensable manifestation of the perfecting of our faith. We desire to see others do the same, that they may not be dismayed and put to open shame at the coming of the Master. "WHAT HAVE YOU DONE?" and not "what have you professed?" will determine the acceptance of the saints. If their doings are resolvable into mere words that cost nothing but a feeble effort to pronounce them, they can have no part in the kingdom of God and the Age to Come. Thus saith the Lord; therefore let no man be beguiled by vain deceit.

In regard to the Herald, seeing that we have done our part, we would inquire have our subscribers performed theirs? Some of them have not—why, we are not prepared to say. All who did not return the First Number constituted themselves subscribers for the volume, as it is written on page 20, "all who decline the work will please return this number." About forty retained it and continued to receive it for several numbers, and then ordered its discontinuance without payment, thereby discrediting themselves and inflicting a loss of forty volumes upon us. Others from want of due reflection, we suppose, or perhaps, from an impression that we can print without money as well as preach, and that consequently all the "patronage" the nature of the case demands is to take it out of the office and read it gratuitously, have failed thus far to pay up their dues. Some of these kind, but inconsiderate and as yet unprofitable "patrons," have not paid us for several years. What can we say of such? Can we commend them, and hold them up as bright and shining lights worthy of all imitation by the friends of literature and truth? If all our subscribers had "patronized" us with such truly "spiritual" patronage as this, we say not where should we have been, but where would have been the Herald of the Age to Come? *Non est inventum!* In the lowest school of literary abortions. But why is this? Why are our friends so remiss? Some of our profitable patrons—*vos sane patroni estis*—have suggested as the solution of the quandary that we do not "dun" them; for that certain are so constituted that they have no idea that any necessity rests upon them to pay their dues unless their credit-

* Rev. v. 12.

† 1 Thess. v. 21.

* 1 Tim. vi. 17—19.

ors are incessantly knocking at their consciences. We trust, however, that this is not the case with our subscribers. It is true that we have done very little in the dunning way. It is a business we do not like, though we see it is practised very much by others. There ought to be no necessity for an editor even to hint a word about money in a paper subscribed for by persons who profess to be in search of truth by which they hope to “make their fortunes” to all eternity. Would they not willingly pay *two dollars* to a man who would only show them where by hard labor they could dig out gold by little at a time? And do they begrudge to pay the same paltry sum to another who they profess to believe is able to show them where they may find, and how they may secure, eternal riches? There is an appearance of ingratitude, ignobleness of mind, and ungenerousness of disposition in such treatment of their friend who is subjecting himself to much trouble and some hazard for their improvement and everlasting weal. “The liberal deviseth liberal things; and *by liberal things shall he stand*”—is it a liberal thing to make an editor work for nothing and find himself? Will our subscribers in arrears study this text, and in as short a time as may be, make a practical application of the discourse?

We say so little about our wants that we fear our friends, with very few exceptions, have taken up the notion that we have no necessities at all! They receive their papers regularly; they read of our journeying from the States to Britain, travelling over that country in all directions, visiting the Continent of Europe, returning to America, “running to and fro” in Virginia, and finishing for the time being with a tour to Baltimore, New York, Boston, Halifax in Nova Scotia, and return—a journey exceeding 2000 miles; they find no appeals to their pockets for money to indemnify us for our time, labor, information, and expenses before we will go forth to diffuse the knowledge of the Gospel of the Kingdom; when among them, they see us well clothed, they hear no tale of distress, contributions of money are not solicited—if they give, they give; if they don’t, they don’t; and there’s an end on’t:—we make no personal applications for subscriptions to our works, and so forth, but leave all the co-operation we receive to emanate spontaneously from our friends themselves as the result of the inworking in their hearts of the truth believed. Knowing what incessant appeals are

made by others for money to carry on their operations, they naturally, but not scripturally, suppose, that if we were in want of funds we would dun the public likewise. But if they really imagine this, they neither know us nor the principles and spirit which actuate us. When it comes to this that we can only carry on *the work* by squeezing unwilling counters from our friends, we shall wash our hands of their co-operation and retire to private life. It has puzzled many to divine how under all the adverse circumstances we have had to combat we have been able to persevere and keep afloat? When they have read the following statement their perplexity will not have considerably diminished; we will just tell them however so much as this, that the rule by which we work is—*reduce personal expenses to the minimum and little money will be needed to supply them; economize that little, and there will be the more to spend in the service of the truth.* We work by this rule, and its results will enable us, we think, to compare with the richest of our friends when the Lord shall confront us before his Judgment Seat.

The following is a statement of arithmetical facts showing what has been expended and how much has been received in the work of carrying on the Herald, and advocating the gospel of the kingdom from January to Christmas of the present year.

STATEMENT.

Subscriptions received for Herald	\$405 00
Donations received over actual travelling expenses	186 75
<hr/>	
Total receipts for the Herald and Lectures	591 75
Aggregate expense of printing the Herald	527 95
<hr/>	
Balance	\$ 63 80
<hr/>	
Forty volumes spoiled by illegal discontinuances	\$ 80 00
Subscriptions due on current volume by “patrons” actually receiving it	400 00
Time, labor, writing materials and knowledge, furnished for twelve months at the moderate estimate of	500 00
Keeping body and soul together while employed in editing; with current family expenses	500 00
Seventy lectures (besides home service for which no charge is recorded) this year at less than	

the ordinary clerical or "evangelical" compensation . . . 350 00
 \$1830 00
 Offset by balance including \$10
 counterfeit on Exchange Bank
 of Virginia 63 00
 Editor's contribution to Gospel \$1766 20

We do not think the above estimate an exaggerated one. We have supplied 200 copies to individuals at our own expense thus far; which, we opine, is a tolerably "liberal thing" for one of our means. We have also set down a thousand dollars and tear of body, soul, and editing. One of the

papers in this city gets eight hundred dollars a year for a narrow column, about a page of the Herald, per day, and often less, of a small neutral sheet. He gets no abuse, nor is there any reproach attached to the work he performs. We are the

held up to contempt by editors and advertisers in the public papers. This makes our editorialism worth something more in this life than his; we have therefore set down \$1000 and reproach, as about editorially equivalent to \$800 and peace and quietness. And besides, if one D. S. B., a Campbellite "evangelist," at Louisville, Ky., in 1843, was not over-paid at \$1000 per annum for three one-hour speeches a week, we conscientiously believe our services from morn till eve, week after week, are not over estimated at the same price.

The seventy lectures have averaged two hours each though some of them occupied three hours and a half. "Evangelist" D. S. B. would deliver in a year 156 speeches, which at his per annum would be \$6 41cts. a speech. Our seventy discourses come within sixteen hours of the duration of his hundred and fifty-six; and according to the scale propounded ought to be rated at eight hundred and ninety-seven dollars, and forty four cents. But we have been moderate and put down the whole at three hundred and fifty; though we believe there are but few who would travel upwards of a thousand miles to speak fourteen hours for two dollars and fifty cents an hour: but we did so at 0 per hour and fifteen dollars minus for expenses at that.

But, let it not be objected, "Oh, this is not money out of pocket!" True, it is not; but it is something expended of more value than money. Time, labor, and knowledge are capital; money is only the interest thereof. A money capital of \$2000 at 6 per cent per annum will only

produce \$120; while \$1766, our contribution to the gospel, is the interest of 28,000. The capital we have devoted to the service of the truth for years would have made us rich in the things that perish had we applied it to the practice of our profession. Our old religious enemies in this city that hate us cordially, would employ us nevertheless, if we would return to Esculapian pursuits. But no; shall we turn from the service of the gospel of the kingdom to serve ourselves in patching up the crazy mortalities of the children of the dust for filthy lucre's sake? Not so long as we can make the world our debtor, and by laboring in the vocation of the gospel "lay up for ourselves a good foundation for the future." The time of a physician is valuable, for when professionally employed in a city it will yield greater returns than most other pursuits. We regret not the sacrifice we have made of the last seventeen years of our existence; we would repeat it could we retrace our steps; and God willing, we intend to spend the remainder of our days after the same sort. We will do all that is possible; more than this none can expect us to perform.

But, Oh, this "co operation," what do men mean by that? Must we answer the question experimentally? Were we to do so we should point our reluctant finger to that ominous "balance" in the statement above! Knowledge *confessedly* precious, and a whole year's valuable time and labor, the contribution of one man, added to \$63 80cts. bestowed by the many. This is equality and fraternity, cheering to the heart, and strengthening to the hands of the mighty few who have to bear the burden and heat of the day! And what is this delectable co-operation for? For our own individual advantage and behoof? We refuse to accept it upon any such understanding. When we want money for our personal necessities we can do better than toil night and day for \$63 80cts. per annum. Is it then the co-operative contribution of the many for the service of the gospel? Is this the estimate the many put upon the gospel of the kingdom which they say is defined, proved, and advocated in no other paper in the world? Ought they not at least to contribute \$500 independently of the subscribers to perpetuate it? And would that after all be doing any thing to boast of?

Co-operation is two or more persons working together to one end. What is that "one end" in the case before us? Is it to support the editor of the Herald, or

to diffuse the knowledge of the gospel of the kingdom among the people? If it be said, "to support the editor of the Herald," the editor begs leave most earnestly and respectfully to rejoin that he wants no such co-operation, and thanks no body for even suggesting it. But if it be said, "the one end of our co-operation is to diffuse the knowledge of the gospel of the kingdom for the obedience of faith," that is a *working* together to a mutually profitable, honorable, and praiseworthy end. But co-operation is "a working together." What does that mean? Is it that all the work, all the hazard, all the self-denial, shall be laid upon one man, while nearly all the rest are devoting themselves to their temporal interest and enjoyment? We do not so understand the matter, nor do we acquiesce in such a definition of the thing. There is no reason why we should bear all, and others next to nothing. Will any physician or farmer change "co-operation" with us? Will he give us his practice or his farm and take our place? He will get no reward in heaven for serving himself in his secular calling; surely the exchange will be profitable, for our labor in the gospel will be recompensed in the kingdom of the Age to Come.

Such is the report with which we conclude our editorial labors for 1851. Next year the world will be on fire; and in the midst of the blazing elements we should regret having no medium of stir with the faithful, through which to stir up their pure minds by way of remembrance respecting the things coming speedily upon the nations. We shall therefore venture, if spared, to continue the Herald through 1852. We hope that at the end of the year we shall be enabled to report considerable improvement in their ideas of "co-operation," and that they have learned that they are as responsible to God for the diffusion of the knowledge of the gospel among their contemporaries as we, neither more nor less; and that our service, however abundant, is no discharge for their activity, self-denial, and contribution to the war.

"BEARDED WISDOM."

An article has been forwarded to us by a friend in Britain intitled "*The Pope and Dr. Thomas, the Prophet*," a caption that sounds in our ears very much like "*The Devil and Dr. Faustus*." It is from the pen of the editor of "*The Reformer's Gazette*," a political journal of extensive circulation in Glasgow. Our friend says

concerning it, "I enclose you a satisfactory document from the Gazette. It speaks the higher to your commendation because of the party it emanates from, who (although highly respectable both in character as a citizen and as an editor) is the very last in retracting even when discovered to be wrong."

The caption of the article does not accord with the editor's statement concerning us. He styles us "Dr. Thomas, the prophet," yet says of us candidly and in truth that we "did not pretend to be inspired, but simply to interpret prophecy by the light of history." We are neither a prophet, nor the son of a prophet; nor are we an evangelist, an ambassador of Christ, an apostle, nor a successor to the apostles. These appellations assumed by "ministers" and "clergy," belong only to christian men spiritually endowed "*for the perfecting*" of such "*for the work of the ministry*." Though there are many pretenders to these titles they possess them only by self-imposition, not by the bestowment of the Holy Spirit; for instead of being perfected for the work, and therefore infallible teachers—"workmen that need not be ashamed rightly dividing the word of truth"—they are but inexperienced apprentices unskilled in the oracles of God. We protest against being named in the same category with these. We are not of their series, order, or genus, having no attributes in common with them. They are indeed esteemed highly by the world, but not by us. We are a christian layman, who has studied the Bible without regard to their theologies, or systems of divinity; and has too much self-respect to be identified without protest with such a motley crew. We desire to be respectable, and no one is so who pretends to a character he is not entitled to. All we undertake to do is to show what God has revealed in the scriptures "shall come to pass hereafter" in setting forth the glad tidings of His kingdom. If we are inspired we do not know it. We wish we were; for then we could speak and write by inspiration, which would give us much labor and anxiety. We know the truth, which is indeed an inspiration to any man who understands it. But beyond this we make no pretensions, and have no sympathy or fellowship with any that do.

The editor's allusion to our beard is quite amusing. He seems to demur to the respectability of its appearance. But editors, as doctors, do sometimes disagree in theory and practice. If the editor of the Gazette prefer to appear like "a beard

less boy" all the days of his life, our admiration of puerility is not so extreme as his. The gravity, heroism, dignity, and excellence of the ancient world are with the beard; the levity, effeminacy, dandyism and servility of all ages with the smooth-faced shaveling of ignoble mien. In these days when mankind is struggling to attain its manhood, the beard asserts its right to appear in all its fullness upon "the human face divine." It is the symbol of manly thought and action uncontrolled by human imbecility; and therefore it is proscribed by the Pope, the Autocrat, and shaveling priests, and held in disrepute by all who look up to them as the respectabilities of the age! We can, however, assure our friend the editor that whatever "wisdom" we may be supposed to possess is not consequent upon the wearing of our beard; but our refusal any longer to inflict punishment upon our face and feelings from mere conformity to ridiculous and tyrant custom, is the result of it. Our "wisdom" is derived from a source which is accessible to every man who will renounce sectarianism and its traditions, and with child-like docility study the scriptures in the light of grammar, history, and unsophisticated reason, which is unadulterated common sense. It is gratifying to find that our words have not been forgotten, and that events in the political world are demonstrating their truthfulness to others, as well as to ourselves.

We are informed that Mr. Kidston, mentioned in the article, "is one of the great men of the city (a magistrate of Glasgow) who travelled through Italy, and has been to Rome, and has since been lecturing to show that the Pope is now dethroned, &c., because the French army is required for his support." More than this we "ken" not concerning him. The article can now speak for itself.—*Editor.*

THE POPE AND DR. THOMAS,
THE PROPHET.

Some of our readers may recollect that about two years ago, soon after the bombardment of Rome by the French, we had a visit in this city of a gentleman with a very long beard, who interpreted prophecy with wonderful gravity and precision, and who seemed to bring to the task considerable scriptural erudition, without apparently any of that raving enthusiasm which is the usual and prominent characteristic of reverend-looking pill-doctors, self-glorifying latter-day saints, oratorical Swedenborgians, and

other individuals of that description pretending to the valuable gift of inspiration. Dr. Thomas was a grave, sedate, and, barring his long black beard, a very respectable-looking personage. He had, moreover, a particular way of his own, an intimate and enlightened knowledge of passing events, a considerable acquaintance with history, and enough of scriptural and etymological science, to impart a peculiar force and power to his expositions of prophecy. He did not pretend to be inspired, but simply to interpret prophecy by the light of history.

We have been induced to recur to the learned expositions of this individual at present, because in the recent and present position of Rome, it must be confessed that his interpretations appear to be very strikingly verified. At that time the Pope was an exile, and people were generally expecting that the Popedom would be overturned entirely. The Doctor said this was impossible, because it was predicted in some chapter in Revelation, to which he referred, that Rome and the Papacy would perish together, and the Doctor maintained that the inhabitants of Rome had not within themselves sufficient power of resistance to cause the entire destruction of the city in repelling the French arms. He very clearly and positively maintained that the French would not only take, but would occupy Rome for some time—it might be for some years; that the Pope would be recalled to Rome, and that at length the destruction of the city, as well as of the Papacy would be effected, by an attempt on the part of the Austrians to dislodge the French from the city, leading to a fearful collision between those great powers, of which Rome would be the theatre, and which would terminate at last in the expulsion of the French forces entirely and the utter overthrow of the city. In this struggle, said Dr. Thomas, Austria was to be backed by Russia, and latterly Russia was to take the lead in the movement, and after arraying the absolute powers of Europe against France and crushing that republic,—after doing all this, even the northern Autocrat himself was to be defeated at last in a struggle with Great Britain,* while marching

* This is not stated so precisely as we affirmed it—it should read, "in a struggle with Great Britain by the Lord from heaven unexpectedly and suddenly revealed while he is combatting in the heart of Turkey, on his march against the British empire in the east."—*Editor Her.*

through the heart of Turkey to invade our Indian Empire.

There was something so exceedingly plausible in this prospectus of possible future events, that it struck us at the time as worthy of notice in these columns, and accordingly we ventured to give our readers a sketch of the Doctor's prophetic vision and the interpretation thereof. We did not expect, however, that the course of European events, up to the present time, would have so fully justified the Doctor's prophetic sagacity. Whether his wisdom lay in his long beard we know not, but it is beyond dispute—and we strongly recommend the fact to Mr. William Kidston's notice—that everything has happened precisely as Dr. Thomas foretold in 1849. The French took Rome without utterly destroying it; they occupy the city to this day; the Pope was brought back and has been making himself greater than ever; he is now heartily tired of the presence of his French friends, and has strongly recommended that they should withdraw from Rome, and allow the Austrians, on whom he places greater reliance, to occupy the city in their stead. Lastly, by the latest accounts, Austrian troops have actually advanced into the Papal States; it is strongly surmised that they have done so on the invitation of the Pope, and without the consent of the French. We leave our readers to judge what the consequences may be, and to place as much or as little faith as they like, or as future events may seem to justify, in Dr. Thomas' beard. Perhaps if the expected or predicted collision should occur soon, the Pope may disappear from the horizon altogether, and the Papal Aggression Bill may become a superfluous measure, even before it passes through Parliament. Judging from its present rate of progress, of which it may be said that—

"Even in its very motion there seems rest"—
this is by no means unlikely.

EXTRACTS FROM CORRESPONDENCE.

No. 1.

TO THE EDITOR OF THE HERALD.

Bermondsey, London, }
August 2nd., 1851. }

MY DEAR FRIEND:

From the numerous communications which I continue to receive from parties interested in the truths you advocate, it undoubtedly would appear that considerable benefit has been derived by many,

who have thereby been induced to disenfranchise themselves from the "vain traditions of men," and seek, from the fountain of truth, "the things pertaining to the Kingdom of God." I would nevertheless remark that some explanatory article in the "Herald," from your able pen, on the subject of baptism, might prevent several from clinging to peculiar dogmas somewhat resembling "baptismal regeneration," and who are disposed to adopt the rite of baptism—which, doubtless, is figurative of the cleansing power of true belief—as a magical means of effecting such purified state of man and ~~the~~ ~~operation~~ of the Holy Spirit, falling into Jewish error, ~~and~~ ~~the~~ ~~mere~~ ~~figure~~, or shadow, for the substance.

The voice of "peace and safety," (1 Thess. v. ch. 3 ver.) or "peace, peace," foretold by prophets and apostles, as the fatal prelude to "Judaea Capta," being uttered among the nations, the said delusion is loudly responded to from the pulpits in this country, aided by the Peace Congress in Exeter Hall; and even the far-famed Chrystal Palace is deemed to have no small share in furthering these anticipated palmy days of lasting joy.

That we, my dear friend, may continue on our watch-tower, and in the end be accounted, by reason of our faithful warnings, free from the blood of men, is the heartfelt desire of

Yours very faithfully,

In "Israel's Hope,"

R. ROBERTSON.

No. 2.

OPINIONS CONCERNING THE "SYNOPSIS" AND "EXEGESIS"—THE GOSPEL OF THE KINGDOM PROGRESSING—OUR ENDEAVORS APPRECIATED.

England, Oct. 2, 1851.

"Your Herald has just come to hand containing the "Synopsis of the Kingdom" with which I am highly delighted. I am sure you do indeed deserve the love and gratitude of all your friends for your constant and unremitting endeavors to enlighten us and to build us up in that faith to which we have committed our eternal destiny. That passage on "THE TEMPLE" which speaks of the six abolished things superseded by the more excellent and enduring substance is splendid; as also that passage in "THE SERVICE" on page 208. Oh, that is inexpressibly beautiful! I read it, and my full heart found vent in

tears, for I had no one near with whom I might commune on things unseen as yet. How perfect and admirable is that system which Jehovah has constituted. The contemplation is overwhelming when our faith can realize the future glory, and calculated to make us look on ourselves (or rather I should speak only for myself) as unworthy of being clothed with such immortal honors. But at the same time the bare idea of the possibility of falling short is too dreadful to be entertained except briefly as an incentive to greater energy in strict obedience to the law set before us in Christ Jesus. We shall not lose it—Christ Jesus will be glorified with us in the day of his appearing.

"In regard to the *"Exegesis"* concerning the restoration of sacrifices on page 169, it is excellent. A few of us here thought much upon the subject before your attention was invited to it. I satisfied myself, but not others. I noticed that the yearly offering of the law would be put away by the one offering of Jesus Christ; and that it is not the yearly atonement which is reinstated in the future temple, but only the daily offerings. Thus I found there was no real contradiction. I am very thankful that you have so clearly elucidated the subject. In a letter received from Mr. —, he expresses his satisfaction, and his obligation to you for the trouble you have taken in this matter. It would do your heart good to read his letters, and to see his devotion to the truth.

"The Gospel of the Kingdom, through the testimony of the youth whom you immersed with us, has recently brought five men in Nottingham to the obedience of faith. Many of the congregation with whom they were associated are questioning their state before God, and I should not be surprised if ere many weeks be past more renounce their sectarian baptism, and submit their hearts in truth to the Lord.

"Brethren G., A., and your friend Dr. H., are about commencing a meeting in London at the house of the latter gentleman. I asked bro. G. if he had any message for you as I was writing. I transcribe his reply—"I have nothing particular to communicate to the doctor but kind love to him as a laborer in the field, ploughing and sowing the seed for the harvest; and that I am anxiously looking forward to the time when the Kingdom shall be established in our Father's land, endeavouring to keep myself by the

will of God in readiness to meet our Lord and Master, the King of kings, and Lord of lords." In these sentiments I unite. And how much do we not owe you. Be assured you have a place in our hearts which none else can ever occupy. Our love cannot be shown in much besides words now; do you think there will be opportunity for the manifestation of affection in the kingdom? Surely there will, and then you will know ours for you. Our hearts desire to return something besides words as a testimony and acknowledgement of the benefit received from you. And many there are who respond to the same sentiments. May God speed you onward, blessing and being blessed!

"But, I must say farewell. May we meet again ere long; and may we attain that which is our hope. The anchor is still within the veil; and though my barque is often in troubled waters, yet I trust in God I shall not let go my hold. Oh pray for me and for us all, that we may be kept from falling, and that our arms may be made strong by the mighty God of Jacob. This is my prayer for you, beloved brother. Accept the assurance of my unabated love, and believe me ever yours affectionately in Christ Jesus.

T. A. S.

*Yea, verily. That is the very place where love, joy, peace, and all the affections of the mind, will be perfected. Paul looked to the coming of the Lord in his kingdom as the time when there would be a reunion between himself and his children in the Lord, and they would rejoice together—he, because they had attained to the salvation he preached; and they, because of their renewed association with the beloved friend to whose labors in the gospel they are indebted for the eternal blessedness they possess.—1 Thess. ii. 19. There will be no ground of reproach between them; on the contrary, "I was sick, in prison, in necessity, and ye ministered abundantly of your poverty unto me, and in so doing proved your devotion to our Lord and King." Can there be ought but love and gratitude manifested between such when their reunion occurs in the kingdom of God?—Editor.

A British Consul is stationed in Jerusalem on account of the Jews. He has been sent to the Holy Land with special instructions to interest himself in behalf of the Jews, and has for his district the region formerly attached to the Twelve Tribes.—*Narrative of Mission to the Jews*, p. 149; 1839.

EXCOMMUNICATION OF QUEEN ELIZABETH.

The following paragraphs form a part of the "Damnation and Excommunication of Elizabeth, Queen of England, and her adherents," by Pope Pius in the year 1570.

"PIUS, FOR A PERPETUAL MEMORIAL OF THE MATTER.

"I. He that reigneth on high, to whom is given all power in heaven and on earth, committed one Holy, Catholic, and Apostolic Church, out of which there is no salvation, to the one alone upon earth, to Peter the Prince of the Apostles, and to Peter's successor the Bishop of Rome, to be governed in fulness of power. Him alone he made Prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build, that he may retain the faithful, that are knit together with the band of charity, in the unity of the Spirit, and present them spotless and unblamable to their Saviour. In discharge of which function, we who are, by God's goodness, called to the government of the aforesaid church, spare no pains, labouring with all earnestness, that unity and the religion, which the author thereof hath for the trial of his children's faith, and for our amendment, suffered to be exercised with so great afflictions, might be preserved uncorrupted.

* * * * *

"IV. Being, therefore, supported with this authority, whose pleasure it was to place us, though unequal to so great a burden, in this supreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favourer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever: and also the nobility, subjects, and people of the said kingdom, and all others which have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance, and obedience; as we also do, by the authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom and all other things aforesaid. And we do command and interdict all and every one of the noblemen, subjects, people, and others aforesaid, that they presume not to obey her,

or her admonitions, mandates and laws; and those who shall do the contrary, we do innodate with the like sentence of anathema."

THE NEW COVENANT.

"We are not yet put in possession of that New Covenant described in Jeremiah and Ezekiel, and quoted by Paul in the eighth chapter of the Hebrews, which is made to Israel, and, in Israel, to all the world; (for she is as it were the mediatrix and mistress of the nations at the time of her restoration) for the fourfold blessing of that covenant will by no means apply to any visible body at present on the earth; and only in the way of an earnest will apply to the spiritual church, which is invisible, and cannot be said to contain Israel, or, as little, to contain all men. We have had the covenant confirmed in the blood of Christ, and we have received the heavenly manna, and the waters from the rock, and the everlasting righteousness, and, for our faithlessness, we are wayfaring in the desert till the appointed times and seasons shall have been accomplished. We have not yet entered into our rest, any more than Paul, or the Hebrew church had entered into theirs; but we are looking for it in that city whose builder is God. We are under our prophet, who, like unto Moses, is conducting us; we have a prophet, and we have a priest, but we have as yet obtained no king, because we have not obtained the kingdom which cannot be removed, but look for it."—*Proph. Exp.*

THE LAND OF ISRAEL.

"When Christ had dedicated the New Covenant with his own blood, and become proprietor of the Land of Israel, it was his to do with it what he pleased. And because it hath pleased him to let it without a condition against the day of Israel's redemption, and in the meanwhile to wait his Father's good time, He is to be held the sole proprietor of that land in fee simple; and the Jews, with whom he shall confirm the New Covenant, shall receive it of him in everlasting possession: and till then, every one—be he Turk, or be he Papist, or be he Jew, or be he Christian—who says that one stick, one stone upon it, is his, is a liar. It is Immanuel's land; and those who dwell in it would do well to regard themselves as mere *locum tenentes*; or rather, indulged with a residence there, until the time come that his waiting be concluded, "and the Lord shall no more hide his face from the house of Jacob." This claim the prophet puts in, when, in one word, he calls it Immanuel's land."—*Id.*

H E R A L D

OF THE

KINGDOM AND AGE TO COME.

A Periodical,

DEVOTED TO THE INTERPRETATION

OF THE

"LAW AND THE TESTIMONY,"

AND TO THE DEFENCE OF THE

"FAITH ONCE DELIVERED TO THE SAINTS."

BY JOHN THOMAS, M.D.

RICHMOND, VIRGINIA :

1852

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, ED. RICHMOND, VA., January, 1852. VOL. II.—No. 1.

OUR MOTTO.

Though we have changed the sentence expressing the subject of our paper, we have by no means abandoned the thing itself. This would be impossible. Ruin, slavery, and death, are preferable to such a departure from the only thing that sweetens life and makes its evils tolerable. “THE FAITH,” and *the contention for the faith* “once for all delivered to the Saints,” are the most interesting as well as important subjects of thought and action that can be presented to the human mind. They are the only things upon which we enter with any spirit or energy of mind; for there is no real abiding profit to be derived from any thing else. Abandon the faith then, and cease to contend for it! Let not our readers impute to their friend so evil a thing. We have changed our motto, not as significative of this, but that it may be superseded by another strikingly expressive of “the faith” for which we do earnestly contend.

Our paper is the *Herald of the Kingdom and Age to Come*. A stranger taking it up and casting his eye upon the title would very naturally inquire, “Of what kingdom in this republican country is this paper the Herald?” In the former volume he would see the motto, “Contend earnestly for the faith once delivered to the Saints”—“What faith is this?” he might add. “What is it about; is there a new question in politics? Are the saints tired of republicanism and going to found a kingdom for themselves? Is this their faith for which the Herald professes to contend? If it be, the sooner our authorities look after them the better; for the greatest revolutions have ever resulted from small beginnings.” Now, to keep

these authorities in their proper place, and to give sensitive strangers all the information possible in a few words, we have set forth a new motto that will at once show him for what the Saints are patiently waiting; what is to be the fate of all other kingdoms; and *by what power* they are to be demolished and expunged for ever. When, therefore, he shall read our new motto, it may strike him, notwithstanding all his admiration of the regenerative influence and potency of republicanism and democracy, that they are not exactly the “sanctified ones” by whose power the Lord of heaven and earth proposes to abolish the existing royalties of the world!

By comparing the motto with Daniel ii. 44, in the common version, it will be seen that it differs a little in the reading. Our rendering of the Chaldee is more literal and accordant with other parts of the same book. The first variation is in the expression of the time. The common version is not so emphatic as the original words. “In their days (even) of those kings” points more precisely to *the Tiedivisions of the FOURTH KINGDOM*, than the words “in the days of these kings.” The phrase *beyomayhon* signifies “in their days;” then follow *di malchayyah innun* “of those kings.” We have only inserted *even* to show that “their” is explained by “those kings.”—*In their days—of those kings* is the plain English of the text.

The Fourth Kingdom still exists, only in its divided form. Speaking in general terms, we may say that it has assumed three forms—one, in which it was a united dominion under one head; a second, in which it was united under two heads; and a third, in which it is disunited under two heads, and ten smaller divisions. It

has not yet, however, passed through all the forms predetermined. The fourth kingdom has yet to exist in its fourth form, which will be its last. Under this its final constitution, it will be united under **ONE HEAD bearing rule over SEVEN DEPENDENT ROYALTIES.**

This Fourth Kingdom, represented by the iron legs and ferro-aluminous feet and toes of Nebuchadnezzar's Image, endures symbolically from its union, or incorporation with the *brazen thigh-kingdoms* of the Macedonians, till the manifestation of the Stone-kingdom which grinds it to powder. The One Head who rules the fourth kingdom at the crisis of its fate, and has dominion over the Toes is the Head of Gold, a king of Assyria, and prefigured by Nebuchadnezzar, who may be regarded as the first individual of the Golden Dynasty. The king of Assyria in all ages, from Nimrod to Christ's glorious advent, is he who encloses the old Assyrian territory within the limits of his dominion. Hence, Darius the Persian, who reigned from India to Ethiopia over an hundred and twenty-seven provinces, is styled by Ezra "*the king of Assyria*:"* and hence also **THE CZAR**, whose dominion when consummated will be vastly more extensive than Darius', is styled in prophecy "*the Assyrian*" and "**THE KING.**"† This Assyrian king cannot be any of the ancient rulers by that name, for he is declared to be contemporary with the day when Israel shall cast away his idols to the moles and to the bats:‡ when the Lord shall arise to shake terribly the earth, and men shall be afraid of him, because of the glory of his majesty; and when He alone shall be exalted. Here then is a long line of kings—the kings of the Golden Head, the kings of the Silver Breast and Arms, and the kings of these Brazen Body and Thighs. But these never reigned over the Fourth kingdom. Nebuchadnezzar, Darius, Alexander, and the Seleucidæ were all kings of Assyria, but never of the Iron Power. As yet the Head of Gold—"the Assyrian"—has presided over only three fourths of the Image; but it is as necessary to the decorum of the symbol—a colossal man—that he should preside over the Legs and Feet, as it is that the human head should direct the motions of all the members of the human body. Where then are we to look for the Assyrian? None of Julius Cæsar's successors who have ruled the Iron Legs, nor any of the kings of the Toe-royalties, ever ruled Assyria, or had

any claim to be regarded as the Assyrian. The Assyrian Head of the Fourth Kingdom must be looked for in the Scythian dynasty that now, as yet indeed, only rules Assyria in part. That dynasty is the Czar's. He is the Image's Head of Gold when it stands complete upon its Feet "*in the latter days,*"* for the Image is the symbol of the Assyrian's dominion when the Stone-power shall contend with it in battle.

The One Head, then, bearing rule over the seven dependent royalties is the Assyrian Autocrat. At present they are independent. They have no imperial chief who directs their policy to one common end. Great events must happen to bring them under his dominion. The probability is, that finding themselves too weak to contend successfully against the armed and combatant Democracy, the governments will place themselves under the protectorate of the Assyrian, who will guarantee to them their existence as kingdoms but without power to form alliances, or to act in any way in foreign affairs independent of his will. Whatever turns up among the nations the seven kingdoms will continue to exist until the Stone-power is revealed. Their thrones are to be cast down, but the Democracy cannot do it so as to keep them down. The Assyrian will be their guard. He will be ready to sustain them "until the words of God be fulfilled."

"And in their days even of those kings will the God of heaven set up a kingdom." In the days of which of all these kings we have treated of will God do this? That learned mystifier and perverter of plain truth, Moses Stuart, professor of profane nonsense, which "theologians" term "Sacred Literature," has the absurdity to aver that the kings referred to are ten kings who preceded Antiochus Epiphanes, one of the Seleucidæ, who flourished upwards of 2000 years ago! His words are "the Little Horn‡ beyond all reasonable doubt symbolizes Antiochus Epiphanes." Having said truly that the *Ten Toes* and the *Ten Horns* represent the same kings, he goes on to say, "the ten toes appear to designate in special manner, the ten kings who precede the king symbolized by the Little Horn, whose reign and character correspond well with the symbol of the iron and the clay." "Those kings must of course mean the

*See what is said about "the latter days" in these references—Dan. ii. 28; x. 14; Ezek. xxxviii. 8, 16; Jer. xxx. 24; Hos. iii. 5. †Dan. vii. 8.

*Ezra vi. 22.

†Isai. xxx. 31, 33.

‡Isai. ii. 20; xxxi. 7.

kings that belong to the fourth dynasty (the Antiochian) although they have not thus far been expressly named, but only by implication." But seeing that the Fifth, or Stone, kingdom has not yet been set up, how does Professor Stuart make it break the kings of the Antiochian dynasty in pieces? Hear him! "When the Fourth Dynasty is crushed, which virtually comprised all the others, then the whole are represented as being crushed. If the crushing took place, as being necessary to prepare for the coming or ushering in of the fifth kingdom, then it may be well said that this kingdom occasioned the crushing. It is enough, that before the fifth dynasty becomes actually established, the other preceding dynasties are no more. This last circumstance seems very plainly to oppose the idea that the Roman dominion constitutes the fourth dynasty; for this had not reached its acme when Christianity was established."*

Another professor, y'clep'd of "*Sacred History*," differs from Moses Stuart, and avers that the kings in whose days the God of heaven sets up the kingdom are Roman emperors, to wit: Augustus and Tiberius Cæsars! But why should we trouble the reader with learned nonsense any more? We will not. We only quote these "authorities" that they may know how blind arc they who say they see, and whom the people are wont to look up to as the great and blazing luminaries of the age!

The Fourth Kingdom is the Assyrian's "whose princes are altogether kings." It began with the Roman, and ends with the Assyrian, to whom the ten Toe-kingdoms belong—kingdoms which though on the Roman territory, were never subject to the Roman emperors; but not only so, they had no existence in the days of Antiochus Epiphanes, nor in those of Augustus and Tiberius; no, not even for centuries after their reigns. They do, however, now exist and will exist until the Stone-power puts an end to them for ever. Their kings, the last of the race, will witness with dismay the introduction and growth of the power of their invincible enemy, who will not only defeat them and bind them in captive chains, but seize their kingdoms and make a spoil of all they call "their own."

The fourth or Iron Kingdom is symbolized in the seventh of Daniel by "*a Fourth Beast*." The prophet has a vision of it in which it is presented to him under two aspects. He saw it first as having

conquered all before it, and subsequently divided into Ten Independent Kingdoms, which he terms "horns." In its second aspect, he sees it subdivided into *Eight governments* yet all one Beast or dominion. These Eight are seven regal and one imperial. He saw how this change of constitution was produced, namely, *by war*. Of the ten Toe, or Horn, kingdoms, the Imperial Power which arises after them, conquers three, thus reducing the ten to seven. "He shall subdue three kings," says the interpreter; a subjugation which makes the victor imperial. This imperality originates with Charlemagne, the founder of the "*HOLY ROMAN EMPIRE*," which was temporally suspended in 1806, and renewed in the Austro-Papal in 1815. As such it still exists at this the crisis of its fate, but even now as the mere satellite of the Assyrian Czar. It is only prevented from falling to pieces by the support it derives from him. When the house of Hapsburg loses its dominion, the Imperality of the Fourth Beast will be Assyrian, the Head of which will receive the kingdom of the ten kings for one hour, even until the words of God shall be fulfilled; for they have one mind, and shall agree to give their power and strength to him until then.* Now, it is the kings of these ten divisions of the fourth beast or kingdom who will be contemporary with the Stone-power; for "they shall make war with the Lamb, and the Lamb shall" do to them what is affirmed of the kingdom in our motto, grind them to powder and bring them to an end, or "overcome them." It is "in their days even of those kings" the kingdom of God shall be established.

In the common version it reads, "the God of heaven shall set up a *kingdom* * * * and the *kingdom* shall not be left to other people;" but in our motto this rendering is varied somewhat. There it reads, "he shall set up a *kingdom* and a *dominion*." This distinction evidently obtains in the original Chaldee. The word used there for "kingdom" is *malchu*, while that for "dominion" is *malcuthahh*. It is also sustained by parallel testimony as well as by a verbal difference. This may be seen by turning to the reference below, † where Daniel tells us that he saw one like the Son of Man to whom there was given "*dominion, glory, and a kingdom*." It is true that "dominion" in this text is *shahltahn* authority or empire, and not *malcuthahh*; but the reason of that is that the latter is *dominion delegated* to

*Commentary on Daniel pp. 65, 67, 68.

*Rev. xvii. 12, 13, 17. †Dan. vii. 13, 14.

the saints, which is not left to another people; while the *shahltahn* is dominion *absolute* conferred upon the Son of Man. Our motto, then, contains the glorious announcement to the saints of God that he intends to establish in the earth a *kingdom and an empire* which shall be imperishable; and that they who shall possess them at their institution shall possess them always, for the dominion "shall not be left to another people;" but the saints shall possess it, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."^{*}

But while our motto proclaims such "*glad tidings*" to the Saints, it heralds forth dismay to every son of Adam interested in the continuance of the Fourth Monarchy and in the perpetuity of "*all dominions*" contemporary with it. Hear this, ye kings of the Roman earth, that your kingdoms are to be ground to powder and to be put an end to! And ye also, O ye rulers of the world, be ye absolutists or constitutional, republican or regal, ye are to have your dominion taken away; † and the Saints whom ye know not, ‡ and whom ye have despised, opposed, and prevailed against, are to possess it in your stead. Righteous is God; just and true in all his ways is the King of Saints. The world's rulers and their people are his enemies and hostile to his sons, therefore according to the measure they have meted out, so will he measure to them again.

Our motto, moreover, announces in part the nature of the Stone-power, or kingdom, which constitutes with all its attributes the subject-matter of "*the faith*" for which the Saints contend earnestly. And by the way, we would remark, that they have no scriptural right to reckon themselves of the Saints who do not believe in this kingdom according to its true character; nor are they of the Saints in the gospel or higher sense, who though they believe do not become subject to "the law of faith," that is, to the obedience which it requires. Having stated this much on account of faithfulness, we proceed to say, that our motto declares the kingdom which God is about to set up to be a *military power* and imperishable, and therefore invincible. The common version says, "it shall break in pieces and consume all these kingdoms," or divisions

of the fourth monarchy. The Chaldee phrase is *taddik vethahsaiph*. The root *dahkak* signifies to *beat or grind small, reduce to powder*; hence *dak* a substantive signifying *small dust*. We prefer "*it shall grind to powder*" as the rendering of *taddik*, rather than "it shall break in pieces," because that interpretation has been sanctioned by Jesus himself. Referring to our motto he said, "What is this then that is written, The Stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you (Chief Priests and Pharisees, v. 45) and given to a people* bringing fourth the fruits thereof. † And whosoever shall fall upon this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." ‡ The word in the Greek is *likmeesi* "to winnow grain; to scatter like chaff any thing broken fine; by implication, to grind to powder, dash in pieces, destroy." Such are the words used to express the nature of the power employed in bringing the royalties of the Fourth Kingdom to an end. According to college professors and their satellites, the crushing or grinding operation which is to exterminate the kingdoms, is preaching what they call the gospel, by which all kings and potentates and peoples will come to do God's will on earth, and hell will be no longer receiving accessions of disembodied souls to the decillions already there! Grinding to powder kingdoms by preaching! By preaching commenced on Pentecost, when the kingdoms of the fourth monarchy to be so reduced had no existence whatever! Is this learned nonsense, or ignorant foolishness? Whatever it is we do not envy the college divines all the renown of the exegesis!

But let us turn from them to the truly wise and great men of Israel. In speaking of this destruction of the fourth kingdom and its divisions, Isaiah writes thus—"The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like thistle down before the whirlwind." § Again, "Then (baydayin, at that very time) were iron, clay (the Feet and Legs) brass, silver, and gold, ground to powder TOGETHER—*dahku chakhadah*—and they became like chaff of the summer threshing floor; and

*Dan. vii. 27.

†Dan. vii. 12, 14.

‡1 John iii. 1.

*Dan. vii. 27; 1 Pet. ii. 9. †Rom. xiv. 17.

‡Mat. xxi. 42-44.

§Isai. xvii. 13.

the wind carried them away, and *no place was found for them*; and THE STONE which smote the Image became a GREAT MOUNTAIN, and filled all the earth."* This is a contemporaneous and most complete grinding to powder. Not a vestige of them remains—not even space to receive them were their existence possible; for the place previously occupied by them is taken possession of by the Conqueror whose power is submitted to by all the earth. The meanest intellect must comprehend what it is to grind metal to powder. It is a pounding, rasping, violent operation, by which it is broken down and comminuted into the finest dust; so that the molecular attraction being completely overcome, it is easily blown away by the wind. This familiar process, then, of reducing hard substances to dust is referred to in our motto to give the reader some idea of the manner in which the kingdom of God will "bring to an end" the Assyrian and the Royalties over which he will have established his dominion.

We have said that the kingdom of God in its beginning is a military power. By a military power, we mean, that "the King of the Jews" will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued. He will gather armies together, which will consist of officers and privates, armed with weapons even as the armies of the kingdoms are accoutred, whose honor and glory it will be to outgeneral and overthrow them in the name of the Lord, whose power will co-operate with them as in the days of old. Now, if the reader be a disciple of Moses Stuart, of the Evergreat, of John Wesley, Calvin, or Martin Luther, or one whose mind is unenlightened by "the Testimony of God," he will hold up his hands in most lack-a-daisical astonishment, and perhaps conclude that we are beside ourselves. But before he comes to conclusions we would inquire of him—Do you know what is written in the prophets, and if you know do you understand it? What would you say of us if you were to hand to us a book we had never looked into, and you were to tell us that such and such was written in it, and we were to laugh at you for a fool and deny that there was any such thing contained therein? Would you not conclude that the ignorance, the folly, and the ill-manners were on our side? You would conclude rightly; for no wise or reasonable and well-bred

man would pass a judgment upon a matter without considering it

If the reader reflect upon what is to be accomplished he will see the necessity of a military power arising that shall be stronger than those already in existence. The work to be done is to overthrow all kingdoms and dominions; to set up one instead of them, which shall have rule over the whole earth; and to put an end to the study and practice of war. There are in Europe alone about 3,000,000 of men who live by soldiering. It is by these the governments are sustained, and society defended as at present constituted. The world-rulers are wicked spirits, and so are the priests that minister unto them; and if they were ever so much disposed to believe and obey the truth, which they are not, and will never be, there are none able to teach them. You cannot persuade such men as these to disband, and study war no more; nor can you induce them to "renounce the devil and all his works with all the pomps and vanities of this wicked world;" in doing which they would have to abdicate their crowns, and titles, and wealth, and honors, and become the poor of Christ's flock. And suppose they did, *who would assume the government of the world?* The people! Bah, the people are as evil as their rulers, for it has ever been "like priests like people;" so that to put the reins in their hands would only be a change of drivers equally devoted to the lust of the flesh, the lust of the eye, and the pride of life. That man knows but little of human nature, and has studied the history of the world to but little purpose, who can imagine that its evils can be cured by preaching and persuasion; or who thinks that kings priests and nobles will strip themselves of all their glory, honor, wealth, and power, and dismiss their soldiers to cultivate the fields, from conviction of its benefit to other people. Men are so constituted, especially those who fancy themselves "born to command," and grow up like wild beasts of the forest, as is the case with the world-rulers, that they will die and be the death of thousands, yea, millions, rather than lose caste and position and power in society. This is doubtless wisely so ordered, for it will involve them at last in a contest that will be their ruin. We have only space now to say, that the Bible reveals that the work to be done will be effected upon the same principle that one kingdom overthrows another—host will encounter host until victory shall remain with the strongest. What purpose

*Dan. ii. 35.

does the reader suppose God had in scattering Israel among the nations, and in accumulating them in greater numbers where the tyrannies are the strongest? The Bible reveals, that their king may make use of them as his battle-axe and weapons of war in subduing the kingdoms. And why are not the living saints to be immortalized as soon as the dead are raised? Is it not because he has use for them as men in the flesh to take command of Israel in the wars of the kingdom? For is it not said concerning all the Saints, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, even punishments upon the people; to bind their kings with chains, and their nobles in fetters of iron: to execute upon them the judgment written: this honor have all his Saints?"* Does it not say also that the Gentile powers "prevailed against them UNTIL the Ancient of Days came, and judgment was given to the Saints of the Most High?"† And again, "the judgment shall sit and they shall take away his dominion, to consume and to destroy it to the end?"‡ This is the work of the Saints, to co-operate with Israel's king and his hosts in grinding the kingdoms to powder, and so bringing them to an end. Let the reader think on these things, and give his mind to learn.

EDITOR.

*Ps. cxlix. †Dan. vii. 21, 22. ‡Dan. vii. 26.

DIFFICULTIES RESPECTING THE TOE-DIVISIONS OF THE IRON KINGDOM.

Charlottesville, May 30, 1851.

BROTHER THOMAS:

My Dear Sir—I have some difficulty in reconciling your interpretation of Dan. 2 ch. 31 to the end (Elpis Israel pp. 292, 293,) with the *facts* stated in the narrative itself, which I beg leave to submit for your consideration. You say—"The description of the dream says that the *feet* were smitten and "then was the iron, the clay, &c., broken to pieces together thereby intimating that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above." This conqueror, you take to be Russia, who must subdue the ten kingdoms or toes, before the Stone shall strike the Image. But, here is the difficulty—chap. 2. 34, says expressly, it is

the Stone, not the Autocrat who smites the ten toes of the Image—"Thou savest till that a Stone was cut out without hands, which smote the Image upon his feet that were of iron and clay and brake them to pieces—then was the iron, clay, brass, silver and gold broken to pieces together." If then the Stone is to smite and break in pieces the Toe-kingdoms, there is no room for the Autocrat in the premises.

Again—Does the phrase "then was the iron, clay, &c.," necessarily require as a distinct event, the previous destruction of the ten kingdoms? Does not the adverb of time, "then" demand the instantaneous sequence of the events which follow? In other words, may not the then import simply, "at that very time?" Such an interpretation dispenses with the interposition of Russia, or any extraneous power, before the consummation—and is not this construction further strengthened by the saying—"in the days of these kings"—(in the plural)—shall the God of heaven set up a kingdom." Quære, how can it be in the days of these kings—of the Toe-kingdoms—when they no longer exist—when they are all merged in the Russian autocracy?

In conclusion, may it not be asked, what is the necessity for the re-construction of Nebuchadnezzar's Image? Does the harmony and completeness of the figure require it? It seems to me this conclusion is based chiefly, if not alone, upon the words—"then was the iron, the clay, &c., broken to pieces together"—from which it is argued they must all exist contemporaneously. But will they not all be broken to pieces together when "all the kingdoms of this world are become the kingdoms of our Lord and his Christ." Besides, how can they be said to exist together, when they have all been destroyed and merged in the Russian power? Again, the colossal Image, entire, it seems, never did represent one dominion—it was a succession of empires. Why then make it imperative that the antitypal dominions should appear under a single or autocratic rule?

There is a practical question of deep interest to us, in this investigation. It is the question of time. If Russia is to play so conspicuous a part in the world's history anterior to the glorious coming of our Lord, of course much time must elapse before the end come. If, however, this is a mistake, it may be and would seem, from other premises, already to be—even at the doors."

I suggest these thoughts for your consideration, anxious to know the whole truth, and desirous so to construe the scriptures as to harmonize all fair objections. I know the uncertainty of trusting to partial, one-sided views of any subject and presume not therefore to say that you are not entirely correct in the interpretations you have given in *Elpis Israel*.

You may make your reply to me privately, or through the Herald, as you may think best.

Faithfully and fraternally yours in the Hope of the Promise made to Abraham through the Christ, his Seed, in whom all nations are to be blessed,
A. B. MAGRUDER.

Charlottesville, Va., Dec. 20, 1851.

DEAR BRO. THOMAS:

I wish you would publish the article, in the shape of a letter, I wrote to you some twelve months ago, as to the question of *time*, and proposing some difficulties in the way of your interpretation of Daniel's Image—particularly as to the necessity of a *re-construction* of the Image by the Autocrat. I have been led to think more and more—especially from recent movements—by Kossuth, Mazzini, and others—as well as from what the Bible declares—that this *re-construction* is unnecessary to the development of the kingdom, for it is *not* the Autocrat that is to strike the Toe-kingsdoms, but the Stone, in the dream. But I have no time to write more. Adieu. Let me hear from you.

Faithfully and affectionately,
A. B. MAGRUDER.

UNIQUE INTERPRETATION OF NEBU- CHADNEZZAR'S IMAGE.

Who are disqualified for correctly interpreting the Image—One Image therefore One Dominion—The Head of gold coexistent with Nebuchadnezzar and the Stone that smites the Image—The other metallic elements also, and the Clay likewise, coexist at the Second Advent—The Chaldean and Roman Babylonish Dynasties, and their Destroyers—Korsh a type of the Messiah as the conqueror of the Assyrian—The Time of the Image-Empire—How the Latter Days may be known—The Adventual Battle—The Iron Legs of the Image—Where are the Feet?—Interpretation of "the Clay"—The Post-Adventual War—Objections categorically answered.

Much that might be said upon the

points brought out in our friend's epistle interrogatory is anticipated in the preceding article styled "*Our Motto*." This was not written in view of his letter, and therefore does not dwell particularly on the difficulties he suggests. They are difficulties not to be glossed over or evaded; but they must be ingenuously and evidentially considered, for they are important, as he truly says, and involve a right understanding of the things represented by the Image.

Though much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory—that is, *that harmonizes with the testimony of other prophets in relation to the time of the end, or latter days*. This is not to be wondered at; for the nation of the Stone-power or kingdom, and how it is to be established, have not been, and as far as we are informed, are scarcely at all understood even now. To give such an explanation as will elucidate all the points of the Image and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to a right apprehension of the things of the kingdom of God. A theory that makes the Ten Kings antecedent to Antiochus Epiphanes, as commentators do of the Moses Stuart school; or that construes "*these kings*" to mean Augustus and Tiberius Cæsars; or that imagines the Stone-kingdom consists of all saints ruling with Christ over wild beasts then tamed, as the first Adam did in Eden; or that makes "*the church*," in its post-pentecostian and future millennial states, the kingdom, clothed with "*latter day glory*" by the success of its "*ministry*" in preaching their theories, which all nations come to receive with unanimity to the full manifestation of their "*spiritual reign*;" while it proscribes Jesus from the earth, and banishes him and "*his everlasting kingdom*" afar off "*beyond the skies*;" and suffers him only to return at the end of their 360,000 years spiritual reign, as some make it, to carry off the mortal bodies of the disembodied ghosts alleged to have been reigning with him in kingdoms of the Milky Way, and to burn up the earth and all the wicked on't—theories that propound such solemn nonsense as these things, have no explanation of the grand and eventful crisis, in which God has predetermined that the past, the pre-

sent, and the future of human power and wickedness shall find their consummation, as illustrated in the catastrophe of the Image—no exegesis emanating from them is worthy of a respectful consideration.

ONE IMAGE, ONE DOMINION.

The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; the first three of different degrees of preciousness, indicative of the relative inferiority of the things represented; and the fourth, more abundant and useful than its predecessors, but symbolical of superior strength and power. A golden head, silver breast and arms, belly and thighs of brass, legs and the feet of iron, made up the whole image, *with the exception of some very potter's clay which was mixed up with the iron of the feet and toes.* It was ONE IMAGE constructed of several integral parts—parts necessary to the Image and without which it did not exist. If Nebuchadnezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a fractional part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matter.

As it was *one entire image* it represented *one entire dominion*; and as it was composed of *five* different substances, a *dominion* was thereby symbolized as being constituted of as many different political elements. As a whole, it was a great Assyrian dominion, for the Assyrian Dynasty is declared to be represented by the Head of gold. Hence Daniel addressing the king styles him "a king of kings," that is, an Emperor, and reminding him of the universality of his dominion, says to him, "Thou art this head of gold;" that is, *the golden head represents thy dynasty*, which was the Assyrian, symbolized in the seventh chapter by a lion stripped of its Ninevite wings, and no longer crouching, but standing erect upon its feet like a man, and possessing a human heart. The golden lion-head was the head of the statue he beheld, answering to the *first* beast of Daniel's vision which he saw in the reign of Nebuchadnezzar's grandson, and which Assyrian Lion is represented to the prophet as *a dominion coexistent with the destruction of the Fourth Beast, and the possession of the kingdom by the Son of Man and the Saints.** Let this be noted. It is admitted on all hands that

*Dan. vii. 12.

the Head of gold and the First Beast represent the same thing; and that thing is the Assyrian Dominion—the Assyrian under two dynasties, the Ninevite and Babylonish; the Ninevite, the Lion with the eagle's wings; and the Babylonish, the Lion without wings, as stated above, having very much the appearance of a man. Now mark; this Babylonish Assyrian dominion exists in the latter days, and loses its dominion then; but that its subjects in Assyria continue a people thenceforth for a season and a time, "whom the Lord of hosts shall bless, saying, Blessed be Assyria the work of my hands."* From these, and many other testimonies that might be adduced, we conclude that the Head of gold represents not one man, but *a dynasty contemporary with the latter days*—an ancient dynasty, indeed, taking root potentially, but not hereditarily, in Nebuchadnezzar who saw the dream.

But, not only doth the golden, but also the silver, brazen, and iron parts of the statue coexist in the latter days when judgment is given to the Saints. It is admitted that the Four Beasts Daniel saw in the first year of Belshazzar represent the same dominions as the Four Metals of the Image. Now these four beasts do all coexist at the crisis of the Fourth Beast's destruction; which no world-wise man would ever had yet come to pass. It follows, then, that the gold, the silver, the brass, and the iron, or the dominions they represent, are all contemporarily existent with the setting up of the kingdom of God. But of these coexistent dominions which is ascendant over the rest? Which of them is then "a king of kings, to whom the God of heaven hath given a kingdom, power, strength, and glory; and made ruler over all the sons of men," as he had Nebuchadnezzar before him? It is not Persia, nor Greece, nor Rome; for the head of the Image Empire is neither silver, brass, nor iron: it is then the Assyrian, for he is the Head of Gold, and something else, as we shall see.

THE TWO BABYLONISH DYNASTIES AND THEIR DESTROYERS.

We may remark here in passing, that the first king of the Head was Babylonish, and so will the last king be likewise. The first was literally and typically Head of Babylon's dominion; a city or metropolis which was the beginning of the Assyrian monarchy, and so named because there the confusion of human speech began:

*Isai. xix. 23—25.

the last of Assyria's kings is literally and antitypically Head and Feet of the empire of the latter days, figuratively styled the Babylonish; for the dominion he will have then acquired, comprehending all the Iron Kingdom and its divisions, commenced in Rome, the city of confusion, where the one speech of the faith was confounded, and whence the scattering over the modern earth began; and because of many points of similitude also named "great Babylon."* The Chaldean Babylon and the Roman Babylon are as type and antitype. When the career of both is finished, the latter as completely as the former, they will both have belonged to "the Assyrian." We do not say that the Czar's dominion began in Rome. He is hereditarily descended from Rurik of the family of Russ, of Scandinavian origin, which first appears in history about A. D. 862. Rurik was invited by the Scythians to become their sovereign. He accepted the invitation, and founded the Grand Duchy of Great Russia, whose capital was first at Novgorod and afterwards at Kiew. This was the origin of the Czar and his present dominion. But he is destined to acquire another dominion—the dominion of the Iron monarchy—and this dominion, we say, the modern Babylonish, had its commencement in Rome. It is this hereafter-to-be acquired dominion that will constitute the Autocrat's dominion the Babylonish.

Perhaps it may be well to add a few more hints under this head. When "the very time of the king of Babylon's land" had come, that is, when the 70 years allotted to the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar, during which all nations were to serve them, were fully accomplished, the time had arrived for the restoration of Israel.† There was no disposition on the part of Belshazzar to release them. He imagined himself firmly seated on his throne in "the golden city." "He ruled the nations in anger, and opened not the house of his prisoners; but said in his heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Mount Zion) in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High."‡ But how this vain-glorious monarch trembled when he saw the hand inscribing the doom of his dynasty upon the wall! He that drank to the praise of his gods out of the gold and silver vessels of the

temple, and "lifted himself up against the Lord of heaven," was seized with the pallor and prostration of extreme fear. But the Lord whom he had defied had numbered his kingdom and finished it; he had weighed him in the balances and found him wanting; and had therefore divided his kingdom to the Medes and Persians. Nor was he long in executing the sentence he had pronounced; for in that night he was slain,* and "cast out as an abominable branch—as a carcase trodden under feet."

Now, let it be observed that the effect of the fall of "the Assyrian," and the acquisition of supreme power by Koresh, or Cyrus, was a proclamation throughout all his kingdom, saying "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem."‡

This Koresh, we doubt not, was a representative man. His name, the part he played in the overthrow of the Assyrian and the restoration of the Jews, and the things which the Lord uttered concerning him, are strongly evidential that he was a typical person. His name *Koresh* is compounded of the prefix *k*, pronounced *kar*, signifying comparison or resemblance, namely, *as*, *as if*, *like*; and the noun *yoraish* heir. *Kah-yoraish* "like the heir," contracted into *Koresh*, because of certain rules in the pointing with which it would be useless to trouble the reader. It is to be remembered here that about 185 years before the fall of Babylon Jehovah gave the name of **LIKE-THE-HEIR** to the Persian who overthrew the Assyrian and delivered Israel. He says concerning him, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me."‡ He also says of him, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid."§ Then again he styles him "his Anointed,"

*Dan. iv. 30; Rev. xvii. 5. †Jer. xxvii. 7; xxix. 10. ‡Isai. xiv. 6, 13—17, 19.

*Dan. v.

†Isai. xlv. 4.

‡Ezra i. 2—4.

§Isai. xlv. 28.

that is, his *Christ*.* Can it be imagined that all these expressions found their full signification in the Persian Conqueror? No, we conclude rather that Jehovah named him *Like-the-Heir*, because he was to enact a similar part in regard to the first Babylon to that predetermined for Jehovah's Anointed Shepherd, "the Heir,"† in respect to the last. The Persian was therefore officially *like* him. Each Babylonish dominion, the ancient and the modern, require a destroyer. Cyrus smote the former on the Head; Christ in smiting the latter on the feet will also abolish the head: Cyrus proclaimed the return of Israel; so will Christ "in the day of the great slaughter" when "he shall cause his glorious voice to be heard, and shall shew the lighting down of his arm," and "he shall beat down the Assyrian who smote with a rod:"‡ Cyrus laid the foundation of the temple; Christ, "the man whose name is the Branch * * shall build the temple of the Lord:"§ all the kingdoms of the earth were given to Cyrus; so also hereafter the kingdoms of this world are to become Jehovah's and his Christ's. These are not accidental analogies. Well, therefore, may the Persian be styled "Like the Heir," for the work appointed for each to do is as relative as the substance and the shadow.

Lastly, under this head it is important to observe, that Jehovah in his utterances against the ancient Babylon, makes a declaration which has found no accomplishment hitherto. His words are "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand; that *I will break the Assyrian in my land, and upon my mountains tread him under foot*; TIEN shall his yoke depart from off them (Israel) and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations.|| The war by which the Assyrian was broken by Cyrus was waged in Chaldea and at the gates of Babylon; and not upon the mountains of Israel; and although the yoke and burden of the oppressor departed from the Jews, it was only in a limited degree. The Assyrian to this day is Israel's greatest tyrant, for there are more Israelites in his dominions and he treats them more barbarously than any other despot. But other prophecies show that the breaking

referred to occurs in the latter days, and doth actually come to pass on the mountains of Israel,* and that too by "THE HEIR," who is thenceforth to be Israel's Prince for ever, even "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

THE TIME OF THE IMAGE-EMPIRE.

One Image of divers parts, one dominion of different elements, and that the Assyrian. This is the proposition sustained by the testimonies adduced. But our friend inquires, If the Image represent one dominion at what time does it exist? In reply, we remark that it does not exist now; nor has it at any time hitherto existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an empire that should "*hereafter*" exist, of which his dynasty, the Assyrian, should be the Head. But when should this *hereafter* be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king *what shall be in the latter days.*" And again, "Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee *what shall come to pass.*" The grand object, then, of the revelation was to make known "what should be in the Latter Days"—what should come to pass then; and only incidentally to inform the king of the divinely purposed existence of certain dominions intermediate between his and that to be established by God in the latter days. After he had gone to bed one night he appears to have been revolving in his mind what would come to pass after his decease. He was the founder of the greatest empire that had hitherto existed, and nothing was more natural than that he should be solicitous to know the fate of it. He could only conjecture. He might suppose it would exist always; and that the dying generations of mankind would be for ever ruled by his successors the kings of Assyria. Poor pagan, what else couldst thou imagine but something like unto this! Thou didst not know that "the Heavens do rule," and had predetermined a better fate for humanity than this. Thou wert like the Absolutists and Democracy of to day, who as vainly and foolishly imagine that their nostrums will

*1st. xiv. 1. †Matt. xxi. 30; Heb. i. 2.
‡Isai. xxx. 25, 26, 30, 31. §Zech. vi. 12.
||Isai. xiv. 24—26.

*Ezek. xxxviii. 8; xxxix. 4, 17.

become the eternal facts of endless years to come! But "the Heavens" condescended to enlighten thy darkness, O King, for their sakes who should make known to thee the things thou couldst not divine for thyself. Know, then, that thy dynasty, or kings descended from thee, shall not reign over Assyria to the end of its dominion. Its empire will be enlarged, and thy throne shall be occupied by the Medes, Persians, and Macedonians. After these the Romans shall incorporate much of Assyria in their kingdom, which shall be divided; but in the latter days an Assyrian King from the north shall overflow and pass over their territory, and overthrow them. His dominion shall be great; for he shall rule over the West, Asia Minor, Egypt, Libya, Khushistan, Persia and the Land of Israel, besides his own hereditary estate. Then shall Assyria have attained the full extent of its dominion; and like thy grandson, Belshazzar, its Golden Head, will lift "himself against the Lord of heaven," and "sit upon the Mount of the Congregation in the sides of the north." But his counsel shall not stand; for though he shall exalt himself against the Prince of princes, he shall be broken to pieces. Thus shall he come to his end, and none shall help him; and Assyria's dominion shall be no more.

HOW THE LATTER DAYS MAY BE KNOWN.

The Image represents this catastrophe in the latter days. But it may be asked, How are we to know the latter days? By the signs given. Thus, Jehovah saith, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; afterward shall the children of Israel return, and seek the Lord their God, and the Beloved (*David*) their king; and shall fear Jehovah and his goodness in the Latter Days.*" Have the Israelites returned and sought David II. their king? No. Then the Latter Days of Hosea are in the future. Again, "I will bring again the captivity of Moab in the latter days, saith the Lord;†" and "Moab shall escape out of the hand of the king of the north.‡" This is not yet accomplished; therefore the latter days of Jeremiah are still future. And again, Balaam showed the king of Moab what Israel should do to his people in the latter days. Hear his words. Speaking of Israel he says, "His kingdom shall be higher than Agag, and his kingdom more highly exalted." "I shall see Him, but not now: I shall behold the event though it is not

high: there shall come a Star out of Jacob, and a Sceptred chief shall arise out of Israel, who shall smite the princes of Moab, and destroy all the sons of tumult. And Edom shall be a possession, Seir also his enemy shall be his possession; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the City.*" These are events that have never come to pass yet, therefore the Latter Days of Balaam are still in the future.

In these texts the original words for "in the latter days" are *be acharith hayyamim*. They occur in all the passages cited below† as well as in Daniel ii. 28, the only difference in this place being the difference between Chaldee and Hebrew, as *be-acharith yomayya*. It is well to observe this, because in Isaiah and Micah the common version renders the words "in the last days." This phrase is the same as "in the latter days," being the same in the original, and therefore to be regarded as referring to the same time. Now, Isaiah and Micah both testify in the texts below that in the days under notice "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The meaning of this is thus given by Jeremiah in prophecy the return of Israel from the land of the north, or Assyria; "It shall be, saith the Lord, when ye be multiplied and increased in the land, they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem.‡ Still living in their own countries they shall be gathered to Jerusalem as the metropolis and seat of the government then ruling the world. "Then," continues Micah, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth THE LAW, and THE WORD of the Lord from Jerusalem. And he shall rule (*veshanplat*) many peoples, and he shall cause to conquer with respect to‡ strong nations

* Num. xxiv. 7: xxv. 14—19. † Dan. x. 14; Ezek. xxxviii. 16: Isa. ii 2: Mic. iv. 1. ‡ Jer. iii 14—18. § So I render *velohkiach legoyim*, the verb in Hiphil from the obsolete root *koach* to overcome in war: *le insep. part. with respect to* In the common version it is *rebuke*; Dr Boothroyd has it *decide among*; and Dr. Lowth, *work conviction in*. Yen, conviction will be wrought in strong nations by the invincible power of the Lord's host, whom he will cause to conquer every foe.

* Hos. iii 4, 5. † Jer. xlviii. 47. ‡ Dan. xi. 41.

alar off; and they shall beat their swords into ploughshares, and their spears into scythes: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." None of these events have happened yet, therefore the latter days in which they are to occur must still be in the future.

In Dan. x. 14, the angel informed the prophet that he had come to make him understand "what should befall Israel in the latter days;" and that he might not suppose that those days were near, he added, "for yet the vision is for many days"—the vision seen as described in the eighth chapter. That he might understand he unfolded to him the premises from which the conclusions of the latter days might be deduced. Hence he began with affairs pertaining to the Ram and Goat, and more particularly outlined the international policy and wars of two of the Goat's Horns lying north and south of Israel, and by which the Jews suffered much, until they both disappeared for a time in the shadow of the Goat's Little Horn. He then describes the character of this which he styles THE KING, who delights to honor the Roman god, and divides the land of Israel for gain. Having returned to the subject of the land after this digression about the king and his pontif, the prophet finds himself "at the time of the end," which is another phrase for "the latter days." By this time the two horns of the Goat emerge from the darkness that had overshadowed them for some 1900 years. Daniel is told that the northern or Assyrian Horn would be the conqueror of the time. That he would invade Israel's land, and encamp against the Holy Mountain. That it would be a great day, so that none should be like it, even the time of Jacob's trouble; but that he should be saved out of it, and strangers should no more serve themselves of him; but they shall serve the Lord their God, and David their king whom he would raise up unto them.* That Michael was he—the Prince that stands up for Israel, who should break the Assyrian, and bring the wonders of the prophecy to the appointed end, of which the greatest would be the resurrection of the dead, when he, Daniel, should stand in his lot at the end of the 1335 days. Such is the catastrophe of the plot on the eve of its accomplishment. It has not been fulfilled, therefore the latter days remain to be revealed.

*Jer. xxx. 7—9.

Lastly, Ezekiel testifies that "in the latter days" a cloud of warriors from the north shall cover the land of Israel. That they shall be marshalled by the Assyrian, whom he styles "Gog of Magog, the Prince of Rosh, Mosc, and Tobl." That silver Persia, brazen Ethiopia and Libya, &c., iron Gomer, and clayey Togarmah and his bands, shall be confederate with him. But that while he is there making a spoil of Israel, the Stone-Power is revealed in fury and causes him to fall upon the mountains of Israel, so that only one sixth part of his multitude is permitted to escape alive. This is the battle of Armageddon, the smiting of the statue on the feet, by which the Image-empire is dissolved for ever. This has not yet occurred, therefore the latter days of Ezekiel are yet to come.

THE ADVENTUAL BATTLE.

When Nebuchadnezzar saw the Stone smite the Image on the Feet he beheld an action symbolical of the blow that overthrows the Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The unity of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten on the feet, the members by which an union is established between all the Toes and the body of the statue. At present the Toes are indeed in being; but they are not yet conjoined to the feet. They require to be daubed with some "miry potter's clay" to connect them to the Iron. This uniting of them, by at best a brittle union, will be, we conceive, the result of the king of the north's overthrowing many countries,* and so establishing his dominion over "Gomer and his bands" who now possess the territory of the Ten Toes. This is smiting the toes; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the Toes to one imperial chief is necessary to the bringing of all the nations to battle against Jerusalem† and to their encampment in the Valley of Jehoshaphat.‡ What could

*Dan. xi. 40, 41. †Zech. xiv. 2.

‡Joel iii, 12.

induce ten independent and antagonistic powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves One Head, or they could effect nothing. No. The necessity of the case is that they should all be united as kingdoms of one imperiality, that one policy may actuate them all; so that if "things come into the mind" of their Emperor, "and he conceive a mischievous purpose,"* they may co-operate with him to carry his will into effect. This concert of action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon's when he invaded Russia. He marches them against Israel, and their Protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hand of Jehovah's Anointed, the Shepherd and Stone of Israel.†

By this unexpected event the Feet are smitten. It is the Stone that smites them; and as their iron is commingled with miry clay, the Feet are dismembered from the Image, which can therefore stand erect no more. The gold, silver, brass, iron, and clay, are all shivered asunder; that is, Assyria, Persia, Greece and Egypt, Ethiopia and Libya, and the Ten kingdoms, no longer constitute one united dominion under the Czar, the Head of the Dragon-empire crushed by the Woman's Seed.‡ What then remains? Are the Legs and Toes to retain their dominions? Or are they to be utterly destroyed?

THE IRON LEGS OF THE IMAGE.

The Legs of the Image are not yet conjoined to the Feet. The Legs are visible and so are the Toes; but the iron legs, feet, and toes as one conjunct dominion with its subdivisions, are not yet seen. The Iron kingdom in distinct parts exists; but these parts at their points of opposition require to be tempered together by the plastic clay of the Assyrian potter. The Iron or Roman kingdom was finally divided at the death of Theodosius, A. D. 395, between his sons Arcadius and Honorius; the former of whom ruled in Constantinople over the eastern division

or Leg of the Roman empire; and the latter in Rome over the western. Hence they were styled the Emperors of the East and West. The eastern leg was that now possessed by the Sultan; while the western comprehended Italy, Africa, Gaul, Spain, Noricum, Pannonia, and Dalmatia. Noricum included part of Austria and Bavaria, and Pannonia, part of Hungary; these with Dalmatia, Dacia, and Macedonia constituted the ancient Illyricum. But at the division, Dacia and Macedonia were assigned to the East. Britain belonged to the dominion of the Western Emperor, but is no part of the Image, therefore we say no more about it here. The Eastern Leg is entire; but what is the condition of the Western? It is dwindled down to the attenuated jurisdiction of Austria and the Pope over parts of Italy and Illyricum: still the Austro-Papal dominion, called "*the Holy Roman Empire*," is the Western Leg, which in modern times extends into countries not anciently subject to Rome. Now, though the territories of the Two Legs stand side by side, the Leg dominions are essentially antagonistic, having no bond of union between them. But when the Image is complete the same political vitality that energizes the one must energize the other. This political union of the Legs into one dominion is indicated by the *Toes being distributed on Feet united to both the Legs*. If the ten toes were adherent to one foot, and the other had none, the indication would be that the Legs would be independent dominions in the latter days, one of which was sovereign over the toes: but as it is, the Legs will be *one conjoint dominion with sovereignty over the ten toes*; therefore they are distributed as the decorum of the symbol demands—five on each foot.

WHERE ARE THE FEET OF THE IMAGE?

We see then two separate Legs in existence, eight independent Toes, and two dependent ones, Lombardy and Hungary, whose kingships are vested in the House of Hapsburg; but *where are the Feet*, for Legs and Toes are not feet? *The tibia* is the leg bone, the *tarsal bones* are the toes; but where are the *metatarsal* which make the foot of the skeleton, and which unite the toes to the leg? Every one is bound to admit that they exist nowhere on the territory of the iron where they must of necessity appear for they are part of iron and part of clay.

*Ezek. xxxviii. 10.

†Gen. xlix. 24.

‡Rev. xx. 2.

INTERPRETATION OF "THE CLAY."

Now, the proposition we affirm in view of the premises is, that a power must appear upon the territory of the Legs, which shall effect such a change in the political relations of things that the Legs and Toes shall be no longer antagonistic and disjointed, but *c pluribus unum*, united into one. The *power* that shall accomplish this is symbolized by the Feet of the Image; and the agent by which it is effected is styled the Potter; as it is written, "thou sawest the feet and toes part of clay of the Potter, and part of iron." The clay represents the power incarnated in those who "shall mingle themselves with the seed of men;" and the Potter, the Chieftain who shall mould them into a vessel to suit his own views. His people, the wild or semi-barbarous hordes that follow him, will overspread the countries of the old iron kingdom; but this new inundation of barbarians from the north will not be like that of the fifth and sixth centuries. Then they "*cleaved to another*" people. The Goths, and Vandals, and other savage tribes of the north, melted down and lost their distinctive individuality in the populations of the empire they destroyed, so that now the institutions under which they live, civil and ecclesiastical, are the same: but it shall not be so with the Potter's *clay men*. They will mingle themselves with the *Iron men*, and blend their kingdoms into one clayey dominion, but the union will not last sufficiently long for them to cleave together under a permanently new constitution of things not contemplated in the Image; as it is written, "they shall not cleave one to another even as iron is not mixed with clay."

But what is to be done with this clay fabric of the potter? Hear the decree! "To thee, mine Anointed, will I give the nations for thy possession * * * Thou shalt break them in pieces as a potter's vessel." * *Keb* a vessel from the root *kahlal*, any thing formed or constructed by a workman. The feet of the image are as a vessel to a potter. Hear also what the prophet saith of the Assyrian who in forming the Feet "*ladeth himself with thick clay*"—"Because he transgresseth by wine, a proud man, neither keepeth at home, who enlargeth his desire as the grave (*sheol*) and as death, and cannot be satisfied, but *gathereth unto him all nations*, and heapeth unto him all people: shall not all these take up a parable

and a taunting proverb against him, and say, Woe to him that increaseth what is not his! *How long?* and to him that ladeth himself with thick clay!"

That this from Habbakuk doth not relate to Belshazzar, but to Belshazzar's antitype, the Assyrian, of the latter days, is clear; for the Lord saith it belongs to "the end." The prophet saw the Emperor as he hath described him, covered, so to speak, with thick clay, being invested with nations not a few, and madly bent on conquering more. But notice how the prophet saw in vision his plundering and bloody career arrested! "Shall they not *rise up suddenly* that shall bite thee, and *awake* that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people (Israel) shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Then shall "THE STONE cry out of the wall," and "*the beam* out of the timber shall answer it;" for by the power of the awakened "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus "at the end the vision speaks."*

THE POST ADVENTUAL WAR.

The moulding of the Feet out of the iron and the clay is the mission of "*our sacred Russia*" as it is styled by the Czar. It is this work that is on the eve of its commencement, and when it begins it will progress rapidly to its completion. The formative principle is his power which smites the nations and incorporates their kingdoms into his *bipedal ferro aluminous* dominion. Gog smitten on the mountains of Israel is the Feet smitten by the Stone; the consequence of which is the breaking of them to pieces. Now, when the Feet are thus broken by the battle of Armageddon what is the condition of the disjointed metals with respect to each other? The brittle bond of union is broken, and the Iron Legs and the toe-kingdoms are disconnected from Persia, Egypt, Khushistan, Libya, &c. Their combined forces will have suffered a great defeat; their power of resistance, however, will not be exhausted. Napoleon lost half a million of men in the Russian campaign; yet he was enabled to raise new armies from his kingdoms, and to put off the evil day of his dethronement for about two years: so *after* the breaking

*Ps. ii. 9.

*Hab. ii.

of the Feet of the Image, the pieces will prolong resistance to the Stone. This in-fatuate resistance is necessary that the Stone may fall on them and grind them to powder. The fragments of the Iron kingdom are especial subjects of prophecy at this crisis, pertaining to their resistance after the battle of Armageddon. It is thus spoken of by John, saying, "And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against the Faithful and True One* that sat on the horse, and against his army. They are met by the white horseman, styled the King of kings, who, attended by his body guards, the saints (termed "the armies of the heaven clothed in fine linen white and clean") encounters them with "a sharp sword," even Judah, who smites the enemy because their king is with them.† This post-adventual war is "the breaking to pieces together" of the pieces from the Feet to the Head, and not from the Head to the Feet. "Then (baidayin, at that very time) iron, clay, brass, silver, and gold, were ground to powder together (dahqu kachaduh) and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." At that very time and subsequently to the smiting of the Feet. The grinding of the fragments is not accomplished by one blow in an instant. One blow may demolish the form of a statue or a limb of it, by shivering it to pieces; but it requires heavy and oft-repeated blows to reduce the fragments to powder. The post-adventual war is the grinding process in which the metals and the clay are being reduced to dust. The gold, the silver, and the brass, the dynasties of the Lion, the Bear, and the Leopard, or of Assyria, Persia, and Greece, are abolished—"they have their dominion taken away;" yet their nationality continues "a season and a time;" but in respect to the iron and the clay, or the body politic, dynastic, and national, as represented by the Fourth Beast which had "devoured the whole earth," it is "consumed and destroyed unto the end." Victorious Israel shall be a third with "Egypt my people and Assyria the work of my hands," saith the Lord; but the nationalities of the Iron and the Clay will be utterly broken up and driven away by "the wind,"‡ the

fury of the war waged against them by the Saints and their people.

The war which begins with the breaking of the Feet to pieces is carried on, on every side, at the same time. This is expressed by the words "at that very time" and "together." No time will be given for the enemy to rally so as to invade the land. The war will be transferred to the countries to be subdued. The Beast and the False Prophet, the Assyrian's dominion in the west with the Roman Bishop, whose existence he shall have sustained to the end since Austria shall have given place to the Czar—these are taken and destroyed by extraordinary and signal judgments: the remnant of the iron and the clay, not included in those symbols, as the armies of other states, are slain by the sword of Israel with great slaughter.* The False Prophet lives as Bishop of Rome until THE STONE comes, and sinks him into hell† with "the Eternal City." Thus the Assyrian, and "the god of guardian saints," whom he honors in his kingdom, are utterly destroyed by the brightness of Messiah's advent. The entire image is no longer an existence being superseded by the dominion of its Destroyer, which becomes as a great mountain filling the whole earth.

OBJECTIONS CATEGORICALLY ANSWERED.

We will conclude this article by answering categorically our friend's questions, the testimony upon which they are predicated being contained in what has gone before. He inquires, then,

1. *If the Stone is to smite and break in pieces the Toe-kingdoms what room is there for the Czar to smite them?* The smiting by the Czar will not break them to pieces, but only bring them under his dominion; while the smiting by the Stone will abolish them. The Czar's mission is to bring their armies against Jerusalem for destruction by the Stone preparatory to the overthrow of their governments.

2. *Does not the adverb "then" necessarily require as a distinct event the previous destruction of the Ten kingdoms?* No; only the previous smiting of the Feet, which has a similar effect upon the Czar's dominion, that the Russian campaign had on Napoleon's.

3. *How can the Kingdom be set up in the days of the Ten toe-kingdoms when they no longer exist, being all merged in*

*Rev. xix. 11, 19.

†Zech. x. 3—6.

‡Jer. iv. 11, 12.—In this place an army invading a country swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind.

*Rev. xix. 2.

†The Lago'd Inferno or Hell-lake is near Rome: the real one is beneath her.

the Russian Autocracy? They exist under the Czar as Naples, Spain, Holland, Westphalia, &c., existed under Napoleon. They are ruled by kings under an emperor till subdued by Christ.

4. *Why need Nebuchadnezzar's Image be reconstructed?* That it may exist in the Latter Days. It has never existed since the king saw it in his dream. Parts have appeared and disappeared; but the Feet never, and without these it cannot stand, nor be smitten.

5. *Will not all the metals be broken to pieces together when all the kingdoms of the world become the Lord's?* Yes; for the simultaneous, but not instantaneous, breaking occurs in the setting up of the kingdom which acquires the other kingdoms by conquest.

6. *Does not the Image represent a succession of empires?* The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore one image of divers metals, one dominion of divers constituents.

7. *If Russia is to enact so conspicuous a part in the world's future history will it not delay the advent of Christ for a long time to come?* Our calculation is that the Advent will occur in about fifteen years, a little more or less; a period which affords ample time for the formation of the Feet, and planting them on the mountains of Israel where they are to be broken. Napoleon conquered Italy twice, though defended by Austria and Russia; also Egypt; subdued the German empire, and founded his own, in about six years. The advent may be sooner. It cannot be too soon for us; but we fear it will not be earlier than we have stated. It cannot be till "all the nations are gathered together to battle against Jerusalem." This is the sign of the coming of the Son of Man in power and great glory.

Dec. 23, 1851.

EDITOR.

HERALD OF THE KINGDOM AND AGE TO COME.

Shall the Herald live, and its editor continue to "preach the word of the kingdom," or shall it die, and the proclamation be abandoned? The yea or nay of this inquiry will be determined by the developments of 1852. We cannot purchase paper, and pay the printer and binder with promises; nor can we afford to present the public with 200 volumes gratuit-

ously. We should rejoice were we able to publish 20,000 without price, but such is the constitution of things in the world, that not having yet discovered the philosopher's stone, we find it as impossible even to "preach the word" by the Herald or the living voice, without the needful, as it is for farmers, mechanics, and professionals, to live upon the air. It is true that this is an age of wonderful invention. We do not intend to dispute this; but still we honestly believe, that it is still a desideratum in the economy of life—the existence of an editor and the publication of a paper by the convertibility of oxygen and nitrogen into food, and raiment, money and materials. Though we have discovered the solution of several problems in the word that have nonplussed the brains of greater heads than ours in this and generations past, yet how something is to be evolved out of nothing is a discovery to which we candidly confess we have not the slightest claim. Seeing therefore that we are so helplessly at fault in this department of knowledge, or rather of things unknown, it is evident that if we are to carry on "the good fight of faith" our friends must do something more than form a ring, or take up a safe position on a distant eminence, as spectators of the fight. The warfare in the valley may be a very exciting and interesting scene to them beyond the reach of harm; but it is life or death, victory or defeat, to the combatants below. Are there any of our friends who would adorn their brows with the victor's crown? They must "fight if they would win." It is not the spectators of a combat, but the warriors of the fray who show not the white feather, who turn not their backs upon the enemy, that win the prize. Fighting is a painful operation, though an animating one in a good cause. It is painful to the flesh through the wounds inflicted on the character and purse of the Woman's Seed; but when their spirit, not their blood, is up, they glory in the cost and suffering of the contest, and take joyfully the wreck of their possessions, in doing battle for the truth. Nothing appals them, but the timidity or treachery or ice-heartedness of their fellows. With the sword of the spirit it is pastime and delight to hew Agag in pieces, which of course is far from agreeable to him, or to those whose minds are leavened with the word-neutralizing traditions of the Apostacy.

Who then will come to the help of the Lord's truth against the enemy? If we

ure to make any abiding impression upon his works it is only by patient perseverance, and sacrifice it can be effected. A subscription of two dollars a year by a believer, worth his hundreds or thousands, towards carrying on the publication of the gospel of the kingdom, make him a hundredfold more a debtor to the truth than before, and convicts him of "covetousness which is idolatry,"—a sin which is as sure to exclude him from the kingdom as murder or adultery.* Such a pitiable contribution operates thus, because his subscription ends in selfishness. He subscribes just enough to gratify himself; and obtains a hundredfold more than his subscription is worth, both in workmanship and the information given, which he could never elicit for himself. For our own part, we would hide ourselves if possible, rather than enter the Lord's presence with the charge against us, that, though abundantly able, all we had contributed for the diffusion of the knowledge of his truth was a pittance of two dollars per annum, for which outlay the sole benefit was our own! We know not whose head this cap may fit, or whose toes the shoe may pinch; but one thing we do know, that neither shoe nor cap is ours. Be they theirs to whom they belong. We would not have them as a gift!

What shall we say of those who subscribe, but never pay? The least said of them the better. Perhaps they will repent—who knows? We do not, but will hope the best. They may conclude it is not wrong an editor to pay; if so we shall doubtless be the gainer.

Well, the time is come for our real friends to renew their subscriptions, our terms being *payment on receipt of the first number*. Let it be remembered that the Herald cost last year \$122 95 cents more than the subscriptions received. Is this to be repeated—yea or nay? If "*the Ayes have it!*" we vanish from the scene, and say "Adieu till the day of doom!"

EDITOR.

*Eph. a. v. 5.

COPY OF A LETTER TO LOUIS KOSSUTH ON THE PROSPECTS OF HUNGARY.

M. Louis Kossuth, late Governor of
Hungary, Excellent Sir:

I have taken the liberty of causing to be presented to you a copy of a work intitled "*Elpis Israel*," which, it is pre-

sumed, cannot fail of being interesting to you seeing that it treats in part of the things which have, and are yet destined to, come upon old and decrepid Europe, and your own unfortunate and suffering country. It is a work reprinted in New York a few weeks since from the London edition, which was almost entirely sold in a month after publication there without the aid of advertisement or review. A copy was sent to Lord Palmerston, who, as you will see on page xxvi., pronounces the book to be "a very interesting work."

I would also take this opportunity of remarking to you that I have read your eloquent addresses to the peoples of Britain and of these United States, with that deep feeling of sympathy for the oppressed and hatred of oppression which is an instinct of my nature. But while my soul was melted in its mood, my judgment approved the necessity of the visitation which hath fallen so vengefully on your fatherland. In your address to the people of the United States you inquire, "Was it not manifest that Austria—*who had always, through the help of Hungary, strength enough to oppose Russia*—would, when she destroyed Hungary with Russian bayonets, no longer be an independent power, but merely the *avant garde* of the Moscovite?" Again you say, "Had England and France permitted a few ships to come to Ossore, laden with arms for the noble patriots who had asked in vain for weapons, *the Hungarians would now have stood a more impregnable barrier against Russia*, than all the arts of a miserable and expensive diplomacy." To this you add, "I hesitate not to avow before God, that *we alone*—that my own Hungary—*could have saved Europe from Russian domination*." Yes, Excellent Sir, in these averments is the philosophy of your national overthrow. Hungary was the strength of Austria, and she could have saved both it and Europe from Russian domination. God, whose administration of human affairs you acknowledge, and to whom "the powers that be" are subjected, saw this distinctly. It was necessary, therefore, that Hungary should be "plucked up by the roots" by "*the little*" Austro-imperial "*horn*" of the west, that the execution of his decree, long since revealed in the writings of Israel's prophets, might not be frustrated. Hungary's offence before High Heaven hath been this very devotion to the treacherous and blood-stained House of Hapsburg, of which, Excellent Sir, you speak so complacently. The "Holy Roman

Empire"—*holy* indeed!—hath been for over a thousand years the savage destroyer of God's witnesses upon the earth. Its secular dynastic horn hath been the pillar and support of the Papacy—the blind, infatuated, patron of that cruel, and liberty-hating superstition whose Pontifex Maximus—the spiritual dynastic horn of the empire—is the Pope of Rome. The time hath come for the Almighty to make inquisition for blood, and therefore to pour out upon the House of Hapsburg and its papal prophet, and their conjoint dominion, that righteous retribution which their unparalleled "blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in the heaven"—Rev. xiii. 6; and their crimes against humanity, demand. So long as Hungary remained strong and independent, "an impregnable barrier" existed against that inundation from the north which is destined to overshadow the independence of the Austro-papal imperialism of the west. Whom God wills to destroy he first infatuates. This is pre-eminently the case with the Emperor and the Pope. The House of Hapsburg in cursing with the decree of extermination, and, by Russian aid, in "plucking it up by the roots," (Dan. vii. 8, 24.) hath thrust a dagger into its own vitals, wounding itself with an incurable and deadly wound. It hath bound itself hand and foot, and become helplessly subject to the will of the Autocrat of the north—the Russo-Assyrian of the age.—*Isai. xxx. 25, 30, 31.*

The Bible—the politician's best manual—reveals, as you will find explained in *Elpis Israel* from page 377 to 388, that the almighty disposer of human events (Dan. ii. 21; iv. 25, 35.) hath decreed the subjugation of Europe to the Russian power, whose chief is to become "Emperor of Germany" ("*Gog of the land of Magog*,") as well as Autocrat of All the Russias, (or "*Prince of Ros, Mosc, and Tohl*,") See *Ezek. xxxviii.*, and xxxix. All things since Feb. 1848 are rapidly tending to that consummation. France, symbolized in the scriptures by "Frogs," the old arms of the Franks, (Rev. xvi. 13; and *Elpis Israel*, page 339.) is to complicate every thing. Events soon to happen there will convert papal Germany, &c., and Italy, into "a lake of fire and brimstone"—destructive battle-fields—which will be the wreck of the dominion of Hapsburg and the Pope, and the establishment of the Cossack on the Theiss, the Danube, the Rhine, the Seine, and the Po. Thus the House of Haps-

burg will have destroyed itself in destroying Hungary, and Russia will have become your avenger.

Still, however, Hungary and Poland will exist no more. The resuscitation of their dominions and that of Italy is hopeless. The populations of earth are not to be for ever cursed by such governments as the world hath hitherto experienced in all lands. The Bible, to which you appeal, comforts us with the assurance that "all nations shall be blessed in Abraham and his Seed," (Gen. xii. 2, 3; xxii. 18; Gal. iii. 8, 16.) and that when this blessedness shall become a fact, "the kingdoms of this world shall become the kingdoms of Jehovah, and of his Christ; and He (the Christ) shall reign for ever"—Rev. xi. 15.—Yea, Excellent Sir, and not "the kingdoms" only, but all *republics* too. The accomplishment of this ancient promise made of God 3500 years ago, will be good news, or gospel, to Hungary and the oppressed of all countries; for it implies the overthrow of Russia, and the fall of all thrones, principalities, and powers that now afflict the world.

Well, Excellent Sir, your "own Hungary" exists no more, and the God of justice wills it, not for the behoof of Austria and its Camarilla, but as a condition necessary to the ultimate benefit of humanity at large. Vain, yet pleasing to those who know not the Divine purpose revealed in the Bible, is the hope you express that "Hungary, free, surrounded by free nations, will be great, glorious, and independent." Excellent Sir, independent Hungary, the chief of a confederacy of free nations, is an illusion sketched by the fond fancy of its unfortunate children. Providence hath a more exalted blessedness for the peoples than this. Bloody indeed will be the coming combat between the populations and the tyrants; but "the haughty despots," as you truly style them, will prove too strong for them. Neither Hungary nor her exiled sons can change the current of events that have placed them on these hospitable shores. The freedom of Hungary will be peace, spiritual enlightenment, prosperity, and security, under a *Divine Code and Administration*. This is the impending freedom and blessedness of all nations, which belong not to this age, but to that which is to come, when all existing governments, the obstacles to their manifestation, shall have been utterly destroyed after the example and by the like agency to that which delivered Israel from Egypt, and planted them in Palestine as in the days

of old. The restoration of liberty, then, to Hungary being incompatible with the revealed purpose of the Almighty, there remains no obstacle to the fulfilment of your prediction, which happens to be in harmony with the things noted in the scriptures of truth, as I have already stated them.—“I predict,” saith your Excellency, “and the eternal God hears my prediction—that there can be no freedom for the Continent of Europe, and that the Cossacks from the shores of the Don will water their steeds in the Rhine, unless liberty be restored to Hungary. It is only with Hungarian freedom that the European nations can be free; and the smaller nationalities especially can have no future without us.” Yes, Sir, Poland and Hungary, the ramparts of the west against the embattled north, being levelled with the dust, Europe is unmasked and opened to the invader when he wills to “enter into the countries, to overflow, and to pass over”—Dan. xi. 40. Imbecility and folly characterize the diplomacy of 1830, 1848, and 1849. Had not the rulers been judicially blinded, they would have seen that the guarantee of their own independence of Russian domination was the preservation of Poland and Hungary as sovereign states. But God has blinded their eyes that they might not see until it is “too late” to retrieve the errors of the past.

But, Excellent Sir, when you shall have perused *Elpis Israel* you will perhaps discern the relation of things more clearly than can be exhibited within the limits of this epistle. Allow me to refer you to my letters to the Autocrat and his ambassador in London, on pages xix. and xxii., for some additional light upon the subjects before us. The part which France is playing in the great political drama of the age, and that which awaits Britain and the United States, her ally by the force of circumstances, are set forth on pages indicated by inserted slips; as well as other topics interesting to you as one of the actors in the scenes that need not be mentioned here.

In conclusion. Though I cannot pray God to prosper your wish for “universal freedom” in the popular sense because subversive of his Kingdom, which we are taught to pray may come that “his will may be done on earth as it is in heaven;” yet I do pray that he may prosper your mission to this country in committing its government to the taking of a decided stand with other liberal powers in the approaching conflict with the imperial op-

pressors of the Continent. And may God preserve you in safety in the midst of that terrible tempest with which he declares he will visit the nations *before* he blesses them in Abraham and his Seed. That you may prosper in all your lawful undertakings, and live to see the end of the House of Hapsburg, the overthrow of the Autocrat, and the establishment of the kingdom of God, which “shall break in pieces and consume” all the kingdoms of the Roman earth.—Dan. ii. 44.

I subscribe myself, Excellent Sir,
Very respectfully yours,
JOHN THOMAS, M. D.
Author of Elpis Israel.

NEWS FROM AFAR.

Paisley, Scotland; Jan. 8th, 1852.

DR. THOMAS:

Dear Brother—I have several times purposed writing to you, but from various causes have hitherto been prevented. I do so now, in the first place, to thank you for the two numbers of the “Herald,” viz: No. 1, and 9, which you were kind enough to send me; with both of which I was much pleased, but especially the last, containing the “Synopsis of the Kingdom of God.” It has been well circulated amongst the brethren here, and has, I dare say, somewhat increased our knowledge and faith. That we may know more fully how things go on with you; and what you are now discerning in the “Signs of the Times”—which are certainly losing nothing of their ominous aspect—you will be kind enough to forward to me monthly a copy of the “Herald” for 1852; the annual subscription for which I shall forward to Mr. Robertson in London, on receipt of the first two Nos. which I will expect next month.

I have not much to communicate to you in the shape of “News” that is likely to be in any way interesting. However, it will be gratifying to you to know that your visit to Paisley has not been without some results. Division—a common consequence, and good or evil as the case may be—has followed as one result—in our case, we hope, for good. The acknowledgment of the “Truth” confessed by Jesus to Pilate, and the public declaration of it, led to such unpleasant feeling in the church—other circumstances concurring to increase it—that a few of us who had more particularly attended you

during your visit, such as brothers Fulton, Gilmour, myself and a few others, resolved to leave Stone street and meet together apart, so that we might enjoy the full liberty of "Searching the Scriptures" that we might thereby, as far as possible, become acquainted with "the whole counsel of God" without giving offence to any.

This withdrawal took place, as near as may be, twelve months ago. Our first meeting consisted of about 20 members. We were soon joined by a few more from the old place, and shortly thereafter by four individuals from other places by immersion. These four were converts by reading "Elpis Israel." Our present membership will be 30 to 33, with no great prospect of rapid increase; nor is this a point we aim at. Our main object in the meantime is to enjoy the fellowship of the Gospel, and to have our minds more fully enlightened in the things which God has revealed by His Spirit in the Prophets, which had, until your appearance amongst us, been to most of us—a blank.

We have gained much in a release from the bondage of ignorance and sectarianism in which we were formerly held, and hope to gain yet more by a full knowledge of the "Truth" by which our liberty shall be complete!

With sincere desire that you may be long spared to prosecute the mission you have so disinterestedly undertaken, and that you may have the satisfaction of seeing the work prosper in your hand,

I remain, dear brother,

Yours with much respect,
ADAM TENNANT.

LATENESS OF ISSUE.

Various causes beyond our control have delayed the earlier issue of this number of the Herald. By March we hope to recover lost time; after which it will be mailed the first week in the month at latest. It will be seen that about two-thirds of the number are printed on new type. Subscriptions will be published in the next.

The February number will contain an article on "*the Gospel of the Kingdom*," which we believe to be unanswerable. If it be not wholly and only true, we should like to see the knightly theologian who will risk his lance against it!

"THE CHILD'S PAPER."

This is a beautiful specimen of typography published by the "American Tract Society" monthly. The paper is white, thick, and smooth. The type appears to be new, and very fair to look on. It consists of four pages quarto, which are illustrated with finely executed wood cuts. The title is adorned with an engraving of Christ with two little children on his knees and larger ones beside him. There are two children at each end of the cut under the words "Child's" and "Paper;" one couple reading the "Child's Paper" with great earnestness; and the other on their knees in the attitude of prayer with the Bible behind them. Under the group with Christ in the centre are the words "Suffer little children to come unto me."

We dislike very much to say any thing in disparagement of so pleasing a specimen of the Black Art; but we cannot permit it to beguile us of our better judgment by its commending itself to the desire of the eyes. This would be to tread in the steps of our mother Eve, who sacrificed her allegiance to the truth to the gratification of taste into which she was seduced by the beauty of the temptation she beheld. "The Child's Paper" is indeed "pleasant to the sight; but not good for food." The vine-tendrils at either end of the vignette enclose the symbols of the idea which editorially pervades the sheet; namely, *prayer* and "*The Child's Paper*" the introduction to *Jesus*; the Bible just a background embellishment of the situation.

We can commend no paper based upon such a principle. Of all papers in the world the Bible ought to be the alpha and omega of a paper designed to instruct religiously the tender and plastic minds of children; because no ideas make such indelible impressions upon us as those implanted in our earlier days. God's thoughts therefore should be the first to vibrate in the child, and then man's, if at all, on religious subjects. Illustrations of the Bible adapted to the minds of children, with fictions of an interesting character whose "morals" inculcate its relative precepts and divine principles, is the sort of "Child's Paper," which still is, and we expect ever will be, a desideratum until the instruction of the people is taken out of the hands of "the pious," and transferred to the Saints of the Most High God in the Age to Come. But an imperfect system of moral training is better than

none, provided it does not deny villany after the Romish fashion. "The Child's Paper" will help to impress the morality of Judaism on the mind, such as "thou shalt not steal," "thou shalt keep holy the Sabbath Day," "thou shalt not covet," &c., with other principles of common morality; but as to showing "the way, the truth, and the life," exhibited in the divine word, that is of course altogether out of the question. It is not fit for the lambs of Christ's sheep. They must be nourished by food of a divine quality. Kids may browse upon it and be improved.

Here follow a few specimens of its traditions. "A soft answer is a mighty cure-all. It is the principle which is going to conquer the world." We apprehend that the answer of the Lord who is to roar out of Zion against the Gentile armies in the Valley of Jehoshaphat will not be a very soft one to them, for it is said their wickedness will be great.

"What is 'I' children? It is the thinking, judging, willing, loving, hating principle within you, called the soul." It is well known what sort of a soul is meant. This is the first lesson in immortal-soulism. But *me* is as much the thinking principle as *I*; for it is the same person, only in the objective instead of the nominative case. Now of this first person Paul says "in *me*, that is, in my flesh, dwells no good thing." The *me*, and therefore the *I*, is flesh; therefore the principle that thinks is the flesh or brain; which, when speaking of its result, he terms the *thinking of the flesh*.

A boy goes fishing on Sunday. He is said in so doing to break the law "Remember the Sabbath Day to keep it holy." Thus leaving the child under the impression that Sunday is the Sabbath Day, instead of Saturday to which the law refers.

"Take me, when I die, to heaven, Happy there with thee to dwell." This is from an "Evening Prayer of a Little One." First taught that the thinking principle, or "I," is the soul that never dies; and then to pray the "I" may go to heaven at death! A scripturally instructed teacher would show that we are all by nature sinners; and that prayer is the privilege only of those who are constituted the Saints of God. That a child who is born a sinner, must learn the truth; and then when they are old enough to choose for themselves between good and evil, they will have the privilege of obeying it, and so becoming saints. Then being in Christ, they have to come to him in the proper and only way they can get at him

since his departure from earth; and are through him eligible to approach the Father who is in heaven, and to make their requests known to him.

The paper professes to be non-sectarian. This may be. It may not make Methodists, or Presbyterians; but it indoctrinates the child with dogmas which prepare it to become a sectarian in after life. But indoctrinate it with the truth, and it would become a sectarian never. As we have said, "The Child's Paper" will do for the kids of goats, but not for the lambs of the sheep of God.

EDITOR.

"ADVENT HARBINGER."

THE ADVENT HARBINGER, edited by Joseph Marsh, Rochester, N. Y., is issued weekly at \$2 00 a year. This periodical is in the form of a newspaper, and is a sheet affording ample room for correspondents, original communications, news, &c. We would commend it to the actual patronage of the friends of justice and impartiality. Carrying many independent way passengers, the reader will doubtless find many contradictory interpretations of the word; but the editor is no more responsible for these than a stage proprietor is for the opinions of his "lars." The editor is a man of progress, who has passed through divers phases of error like the rest of us, and is still ready to advance at any sacrifice when his judgment is convinced. He is a liberal man also, and by liberal things he is resolved to stand or fall. After having had much to do with others of a contrary stamp, it does one good to find one who pledges himself to liberality and truth where'er 'tis found, on christian or on heathen ground. He is not afraid to treat "heresy" with candor and politeness; and we believe, he can even look the gospel of the kingdom and baptism in the face without anger and tumult. This is more than can be said of editors in general; for both these topics have very heretical tendencies in their esteem. Take it then, and pay for it, or don't subscribe; for he is not worthy of instruction, however much he may need it, who hath not common honesty enough to pay the printer.

THE STUDENT is a monthly issued by Fowlers & Wells, of N. Y., the enterprising publishers of the American Phrenological, and Water Cure, Journals. It is very neatly got up and can be had at the moderate price of \$1 00.

PRIESTISM.

Chrysostom, a Catholic writer, says, "Priests have received a power which God never chose to confer on angels, for God never said to them, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Earthly princes have a power of binding, of bodies only however; but this bond grasps the soul, and extends to heaven, so that whatever the priests do below, God legitimates above, confirming the sentence of his servants. But what less is this than that he hath conferred on them all celestial power; for whose soever sins, he said, ye remit, they are remitted, and whosoever ye retain, they are retained. Can any authority be greater than this? All judgment was given to the Son by the Father, but here I see it all devolved by the Son on them; for they are advanced to this supremacy precisely as though they were already translated to heaven, exalted above human nature, and freed from human passion. Moreover, were a king to confer on one of his subjects authority to imprison and again release whoever he pleased, he would be admired and envied by all. But the priest receives authority from God as much greater as heaven is superior to earth, and souls to bodies.

"It is madness to despise this power without which we can neither attain salvation, nor any of the blessings that are promised; for if no one can enter the kingdom of heaven except he be born of water and the Spirit, and he who does not eat the flesh of the Lord and drink his blood is excluded from eternal life, and none of these are possible except through the consecrated hands of the priest, how can any one without him escape the fire of hell, and attain a crown?"*

This is priestism with a vengeance—priestism in which Catholics, both Greek and Latin, firmly believe, and with the spirit of which the clergy of all sects and shadows are more or less imbued. Where the people believe such vile doctrine as this, the clergy are omnipotent, and constitute a tyranny the most odious and cruel that can be conceived. As to the argument it may be remarked, that there is a very considerable flaw in Mr. Chrysostom's premises. He assumes, that because the Lord Jesus authorized his apostles to remit and retain sins, this authority extends to all priests *styling themselves* their "successors" who live after them in

all ages! This assumption we deny, and demand of those who affirm its truth to adduce the divine testimony that proves it. This they cannot do, and therefore they are impostors and deceivers of the people. The truth is that there is no scriptural division of the faithful into priests and people, clergy and laity. Christ is the elder brother, and they that are Christ's are his brethren. Jesus and his brethren are God's family. They are all priests of whom Christ is the chief, and the rest his Household. Since the death of the apostles, there are none of the household of the past or present that can pardon one another for offences against heaven. God for Christ's sake forgives them. Neither can they remit or retain the sins of men; all they can do is to show how sinners can obtain pardon, and become heirs of the kingdom and glory of God, through the name of Jesus Christ.

EDITOR.

—o—

OBEDIENCE TO THE APOSTLES INCOMPATIBLE WITH AN AGE OF LIGHT AND REFINEMENT!

"I have never felt willing," says "a reverend divine" hight, Dr. Dewey, "in performing the marriage ceremony, to use the word obey, in reference to the wife. True, the apostle Paul said, Wives, obey your husbands; but that was in an *imperfect state of society*; and in *the present age of light and refinement*, we should not insist on the command of the apostle."—*N. Y. Tribune*. This is the way pretended "successors of the apostles" treat the words of Christ's ambassadors! Urge upon them obedience to apostolic precept upon any subject not in harmony with their fleshly minds, and they exclaim, "O we ought not to insist on the command of the apostles; had they lived in our refined and enlightened age they would have spoken differently!" What an imposition upon the public are such "doctors of divinity!" Pshaw! Is Paul's authority inferior to Dr. Dewey? The supposition is ridiculous.

EDITOR.

—o—

"HE FELL ASLEEP."

"*He fell asleep*:"—the usual beautiful phrase of the New Testament to express the faith of saints, and at the same time to intimate their expectation of a happy resurrection."—*Milner*.

*De Sacerdotio lib. iii. c. v.

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. RICHMOND, VA., February, 1852. VOL. II.—No. 2.

THE GOSPEL OF THE KINGDOM.

MR. EDITOR:

I desire above all things to understand you on the subject of "the Gospel of the Kingdom." I think sometimes I understand you. But I live close by one who says, he cannot understand, and I then conclude, "may be I do not." But from what you say about "*Elypis Israel*," I live in hopes of seeing it, and of learning all that is necessary for me to know in order to salvation.

I know you have no time to trifle away, else I would ask you to write a few lines to me on the subject, stating the facts of the gospel as you would if presenting to a congregation in order to faith.

N. ANTHONY.

Tennessee, 1851.

THE GREAT SALVATION.

"How shall we escape if we neglect so great salvation which assumed a beginning to be spoken by the Lord?—PAUL.

The Anglo-Saxon word GOSPEL is *eu-angelion* in the Greek. This is a word compounded of *eu*, an adverb of quality signifying *good*; and *angelia*, a message delivered in the name of any one: *eu-angelion*, therefore, signifies a *good message*, which becomes *good news* to those previously unacquainted with it. It is styled "the gospel of God"* because it is a *good message emanating from Him*. It is also called "the glorious gospel of the blessed God,"† because it is a *good message of future glory on account of which all that partake in it will call him blessed*.

*Rom. i. 1.

†1 Tim. i. 11.

It announces a good time coming, when "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea:"* for Jehovah sware to Moses, saying, "*As truly as I live*, all the earth shall be filled with the glory of the Lord.†" This is glorious good news from God to every one that believes it.

God's gospel is styled "the gospel of the kingdom"‡ because he purposes to manifest his glory and blessedness through a kingdom he declares He will set up in the land lying between the Euphrates, Mediterranean, and Nile.

The gospel of the kingdom, and the "great salvation spoken of by the Lord," are the same thing. This is evident from the fact, that the Lord Jesus when he began to preach did not make two separate proclamations. Throughout his ministry *he preached but one thing*, which is variously expressed in the history of his career. Sometimes it is simply styled "the gospel;"§ at others, "the kingdom of God;"|| and Peter in recalling the recollection of it to Cornelius' mind, says, "That Word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."¶ In the previous verse, he reminded him who began to preach this word from Galilee, and speaks of it as a message. His words are, "The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, who is Lord of all; that word, I say, ye know." When we turn to the history "of all that Jesus began both to do and

*Hab. ii. 14.

†Numb. xiv. 21.

‡Mat. iv. 23; xxiv 14; Mar. i. 14, 15; Luke viii. 1. §Mark i. 15; viii. 35; xiii. 10; Luke iv. 18.

¶Luke iv. 43; ix. 2. 6.

¶Acts x. 37.

teach," we find that when he began to speak the great salvation he commenced preaching the gospel of the kingdom of God in Galilee. The following is the testimony—"Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent; for the kingdom of the heavens is at hand. And he went about all Galilee, teaching in their synagogues, and *preaching the gospel of the kingdom*, and healing all manner of sickness."^{*} The word sent, the gospel of the kingdom, and the great salvation, it is clear, all began to be preached by Jesus at the same time, and in the same region of country; they must therefore, and can only be, the same thing under different modes of speech. A word sent is a *message*; that word sent by Jesus Christ constitutes him THE MESSENGER: † a messenger sent of God with *good news* to the children of Israel *about a kingdom*, which they did not then possess, preaches that kingdom to them as a *matter of promise*, and therefore of *hope*; so that the gospel of the kingdom is also styled "THE HOPE OF ISRAEL," for which Paul said he was "bound with a chain."[‡]

The kingdom of God is the great salvation, because through that kingdom the blessedness preached to Abraham as the gospel§ is to come upon all the nations of the earth, and by which they are to be saved from the power of those who destroy them, and to be placed under a righteous administration of divine law. God's kingdom is to save them; for it is to "grind to powder and bring to an end all kingdoms," to fill the whole earth as a great mountain, and itself to stand for ever.|| This kingdom can only be set up by overthrowing "the powers that be;" and as there can be no peace and blessedness for the nations until they are broken, the operation which abolishes them establishes the destroying Stone-power, and saves the world with a great and glorious salvation. Who can doubt it when the scriptures say, referring to that era, "The king's son, O God, shall judge thy people with righteousness, and thy poor with judgment; he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and

from the river to the ends of the land: They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles (the British) shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him (being subdued:) *all nations shall serve him*. His name shall endure for ever; his name shall be continued as long as the sun: and they shall be blessed in him—all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Blessed be his glorious name for ever; and let the whole earth be filled with his glory."^{**}

The kingdom of God founded by Jehovah and his Christ is to establish this great salvation in the earth—a *thorough and complete social regeneration of the world*. The kingdom is the cause, the great salvation the result of its institution in the land promised to the fathers. But the greatness of the salvation is not restricted to the future generations of the nations only; it comprehends in the magnitude of the deliverance it vouchsafes, the generations of the righteous among the dead from Abel to the coming of Israel's king in the clouds of heaven in power and great glory. It saves the cloud of witnesses of whom the world was never worthy with an everlasting salvation in the kingdom; and saves the nations from their temporal miseries and degradation with a joyous and glorious redemption of a thousand years. "How shall we escape if we neglect so great a salvation" as this? Impossible; escape there is for none who are not included in it.

Now, the Bible reveals no other salvation than this—a deliverance of the righteous from "the pit in which there is no water" by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent; a restoration of the kingdom again to Israel under the New Covenant; and a redemption of the nations from the social, civil, and spiritual evils which now press so heavily upon them. This is the only salvation of which the gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "The ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall wor-

*Mat. iv. 12, 17, 23.

†Mnl. iii. 1.

‡Acts xxviii. 20.

§Gal. iii. 8.

||Dan. ii. 35, 44.

**Ps. lxxii.

ship before Him. For the kingdom is the Lord's; and he the Governor among the nations.*

When Jesus stood at Cæsar's bar Pilate asked him, "Art thou the King of the Jews?" He answered, "My kingdom is not of this world; if it were, then would my servants fight that I should not be delivered to the Jews: but my kingdom is not from hence now." Pilate therefore said to him, "Art thou a king then?" Jesus answered, "I was born for this, (*eis touto*,) and for this I came into the world, that I might witness to the truth. Every one who is of the truth hears my voice." Pilate said unto him, "What is truth?"† Ah, Pilate, thou, like myriads beside thee, knewest not that voice though it was witnessed in thy presence! The truth was confessed‡ before thee, but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the king, "I came into the world that I might witness to the truth." Now hear what he saith in another place, "I am sent to preach the kingdom of God."§ He did so. He preached it through the length and breadth of Judea, announcing to the people the kingdom of God, and that he was the king thereof. He filled the land with the sound of his claims to the throne of David as the "born King of the Jews."|| The people heard him gladly; and, admitting his pretensions to be just, were ready for revolt against Cæsar, and to make him king.¶ The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans.** They procured his apprehension at length, and accused him before Pilate of perverting the nation from its allegiance to Cæsar,†† and affirming that he was King of the Jews.‡‡ By the passage above quoted, we find Pilate endeavoring to elicit from him the truth of the matter. As if he had said, "They charge you with saying that you are an Anointed One, a king, even the King of the Jews; *is this the truth?*" Jesus confessed, and denied not; although it was hazardous at the bar of Cæsar, the *de facto* king of the Jews,§§ to aver that he was himself *king by right*. His life had been jeopardized thirty-five years and three months before by the inquiry "Where is he that is born King of the Jews?" Herod, the reigning king of the

Jews, who knew that the nation was expecting the birth of a Son of David who was to reign over them for ever, was alarmed at the intimation that He was actually born. He saw that the right of David's Son and the interests of the Herodian dynasty, were inimical. He therefore determined to destroy him, and so secure the kingdom to his own family by the Christ, or Anointed One's destruction. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which had superseded the Herodian in Judea; but the conservator of the rights of the reigning Cæsar as King of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly that if Jesus ascended the throne of David he would permit them to have no share in the honors and emoluments of the State. Hence it was with them, as with Herod, all important to prevent him getting possession of the throne. They saw Pontius Pilate's unwillingness to condemn him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Cæsar's rights which it was his business to conserve. This was their policy. Hence, said they to the Procurator, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." This settled the question in Pilate's mind. Though convinced of the innocence of Jesus, and of their malignity, self-preservation was a stronger law of his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for misprison of treason. Had Jesus not confessed *the truth*, but repudiated all pretensions to the throne of Israel, Pilate could not have condemned him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicated his want of friendship or loyalty to Cæsar. It is true, they said "We have a law, and by our law he ought to die, because he made himself the Son of God." They regarded this as blasphemy; but the Roman law took no cognizance of questions in Jewish theology. It had ceased to be lawful

*Ps. xxii. 27, 28.

†Jno. xviii. 37.

†† Tim. vi. 13. †Luke iv. 43. ††Mat. ii. 2.

‡Jno. vi. 15.

**Jno. xi. 48.

‡‡ Luke xxiii. 2.

§§ Jno. xix. 21.

¶¶ Jno. xix. 15.

for the Jews to put any man to death ;* so that however guilty he might have been of blasphemy in saying that he was the Son of God, neither the Jews nor the Roman law could have taken his life on that account. The good confession, therefore, he made before Pilate—"the truth" to which he testified in his presence and for which he was condemned and executed, *was not* that he was Son of God. Though true, it was not *the* truth—it was not the ground of his sentence unto death.

"Art thou the King of the Jews?" Had Jesus replied, "I am the Son of God," it would have been an evasion of the question, as every one not judicially blinded must see. If one were to ask another, "Are you a physician?"—would it be answering the question to say "I am the son of my father?" King of the Jews is an official dignity; Son of God personal nativity. Who is the king of the Jews? He that says he is the Son of God, or some other person? To assert that he was God's Son did not bring Jesus into collision with Caesar's rights; but to affirm that he was Christ a king, that is, the Anointed King of the Jews, constituted him at once Caesar's rival in Judea.

Though so dangerous a question Jesus did not equivocate, or seek to evade the hazard it involved. When Pilate said "Art thou the King of the Jews?"—he met his question by referring boldly and immediately to *the truth* about his kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where he then stood—he had heralded it forth from one end of the land to the other for three years and a half in fulfilment of his mission; for he came into the world to witness to the truth concerning the kingdom of God of which he was the christened or anointed king—and he was then prepared with the full assurance that it would cost him his life, to confess before Pilate that he was the King of the Jews. Pilate so understood him when he said in answer to his question "*My kingdom.*" Jesus was a Jew, and a Jew could have no claim to any kingdom but that of his own nation. King of the Jewish Nation. Thus Pilate, the Roman soldiers, and the Chief Priests and Scribes,† understood him to confess; and therefore the reason of his condemnation to death—the title he assumed—was labelled to his cross in Hebrew, Greek, and Latin, "JESUS OF NAZARETH THE KING OF THE JEWS."

In suffering death because of his claim to the throne of Israel, Jesus, the Son of God and Son of David, sealed "the gospel of the kingdom," and the Covenant of that kingdom, with his blood. He was born to be King of Israel, and he suffered death because he maintained his right to the royalty. He was anointed to be king, and as a prophet to preach the gospel, or glad tidings of his reign over the Twelve Tribes of Israel, and the obedient nations of the earth for a thousand years. With him and his apostles, to "preach the kingdom of God" was to "preach the gospel." There could be no gospel without the kingdom—even this same particular kingdom, this Jewish kingdom in Palestine, than which the living God has caused to be evangelized no other. A gospel of a kingdom or kingdoms beyond the skies—of an everlasting kingdom there for disembodied ghosts, and a present church-kingdom of grace among carnal, scoffing, faithless, professors here—we deliberately, and under pain of eternal damnation if in error, we boldly, conscientiously, and confidently, affirm, that there is no such a gospel to be found in the oracles of God. Such a gospel as this—the popular gospel of the age—was never preached to Jew or Gentile by John, Jesus, or the apostles. The Lord of Israel bore witness to no such gospel before Pilate. He did not testify that he was a king of a sky-kingdom; but king of the Jewish nation upon earth, where alone it exists, or ever will exist. His is the royalty of this nation taking its root in the Covenant made with David, which is everlasting, and can never be annulled; for Jehovah hath declared, "Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure forever, and his throne as the sun before me."^{*}

For three years and a half Jesus fulfilled his mission as prophet to Israel in preaching the gospel of the kingdom. He began, as we have seen, in Galilee soon after his being anointed of God with the Holy Spirit and power.† He visited the synagogues, and among them that at Nazareth. Being there on a certain occasion, he read from the sixty-first of Isaiah the words recorded in the fourth of Luke. Alluding to his anointing he read, "The Spirit of Jehovah is upon me, because he hath anointed me to preach the gospel to the poor—to preach the acceptable year of the Lord." Jehovah's anointing him to preach the gospel is equivalent to saying, Jehovah sent him to preach.

*Joh. xviii 31.

†Mar. xv. 31, 32;

Jno. xix. 3, 19--22.

*Is. lxxxix. 35, 36.

†Acta x. 38.

There is no necessity to prove this. It is obvious. In sending him then to preach the gospel, what was he sent to preach as the basis of the good news to the poor? This question is answered in two places in this chapter; he was sent to preach the acceptable year of the Lord; or, which is the same thing, he was "sent to preach the kingdom of God"—verse 43. Peter told Cornelius that he was sent to preach this word to the children of Israel. Hence it is styled "*the Word of the Kingdom*"* upon the understanding of which men's salvation is predicated.† But, why is the gospel of the Kingdom and acceptable year of the Lord, or Age to Come, preached to the poor, rather than to the rich? The reason is, because "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"—"he fills the hungry with good things; and the rich he sends empty away;" because the present life is the season of their enjoyment.‡

When Paul was writing about "the great salvation which began to be spoken by the Lord,"§ he says he was speaking about "the future habitable" (*oikoumenē mellousan*) which is to be subjected to the Son, and not to angels as it is at present. Speaking of the present habitable, or "civilized" part of the earth, he says, "But now we see not yet all things put under him." No; if we did, we should see him King over the whole earth.|| All the kingdoms of the world would be his, and "all nations would serve him."¶ The future habitable subjected to the Son, is the dominion of the acceptable year of the Lord; when the kingdom shall be existent in the plenitude of its glory, ruling over all. Jesus and his brethren, all Sons of God and the Seed of David by adoption through Jesus, though recipients of evil things in their primary existence, will possess the dominion of the future habitable "under the whole heaven," not above it "beyond the skies." This is good news to the poor—the gospel Jesus was anointed to preach; the great salvation confirmed by the apostles who heard it preached; and attested of God by signs, wonders, divers miracles, and distributions of the Holy Spirit, manifested through them.

The context of the testimony from which Jesus selected the reading in the synagogue at Nazareth exhibits the glad tidings or gospel of the kingdom he preach-

ed to the meek of the children of Israel. It promises them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified." This series of beautiful antitheses present to us in contrast the present and future states of the poor who receive the gospel of the kingdom. Now, but mourning, heavy-hearted, dust and ashes, in the Age to Come they shall be beautiful and joyous, giving praise and glory to the Lord as immortals only can bestow it. Then with respect to their nation, for the word was primarily sent to Israel, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And foreigners shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers. But ye shall be named the priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Let the inquirer read from the twentieth verse of the fifty-ninth of Isaiah to the end of the sixty-second chapter and he will read the good things promised to Israel, and evangelized in the Word sent to them of God by Jesus Christ. They are but a sample of the good things in store for their nation, which in its future glory is the Sarah, the princess of nations, the married wife, of its Creator. Then "Jehovah will make an everlasting covenant with them. And their Seed shall be known among the Gentiles, and their offering among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." This joy and blessedness of the nation is inseparable from the glory of their king. To him under Jehovah they will owe all the peace and happiness they enjoy. The rejoicing will be mutual. The nation will rejoice in its king, and "as the bridegroom rejoices over the bride, so shall He rejoice over Jerusalem," the Holy City of his realm. In view of the great deliverance Jehovah bestows upon his king, he that was anointed to preach the gospel to Israel saith, "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels. For as the earth bringeth

*Mat. xiii. 19.

†Mar. xvi. 15, 16.

‡James ii. 5; Luke i. 53; xvi. 25.

§Heb. ii. 1-5. ||Zech. xiv. 9. ¶Rev. xi. 15.

forth her bud, and as the garden causeth the things sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations"—when the righteous dead shall bud and spring forth of the earth to praise and glorify his name.

The *Word of the Truth of the Gospel of the Kingdom*, though a long title to the message borne by Jesus to the children of Israel, will be easily understood by the inquirer from what has gone before. It imports, the Law and the Testimony that sets forth the Promises which make the message relating to the kingdom good news. Paul says, that "*the Hope laid up in heaven*" is reported of in the word of the truth of the gospel; and therefore he styles it "*the Hope of the Gospel*;" and as there is but one true gospel, though many false ones, there is but one true hope, which he terms, "*one hope of the calling*."* A hope is something in the future, promised but not possessed. The calling is a particular invitation; and the one hope of the calling, the promised thing to the possession of which you are especially invited. This being the meaning of the phrase, and seeing that the hope belongs to the gospel, it follows that the gospel contains an invitation or call to the possession of some particular thing. The one hope of the calling of the gospel—what is it? Paul says, "God hath called you to his kingdom *and* glory."† Then the kingdom and glory are the hope of the called, that is, of those who accept the invitation. The kingdom and glory are the one hope of their calling. The word which God sent to the children of Israel by Jesus Christ was an invitation to them to possess his kingdom and glory, of which he had said so much in the prophets, upon certain conditions. Jehovah's kingdom and glory under Messiah's administration was the great hope of the nation. It was the Hope of Israel, and of Israel alone. No other nation shared with them in this hope. It was the Hope of the Restoration of the Kingdom again to Israel‡ under a New and Better Covenant than the Mosaic—the hope of the restitution of all things spoken by the prophets.§ This is the hope promised to the fathers, and evangelized in the word of the kingdom, and therefore the Gospel's Hope by which we are saved.|| Expunge this hope from the gospel and it ceases to be gospel; for it is the hope that makes the tidings glad, and the news good; in

short, there would be no tidings to report if the hope of the kingdom and glory was suppressed.

Jehovah is the accepted king of Israel,* and Israel therefore his nation.† He formed it for himself, that through it he might show forth his praise.‡ The prophet saith of Israel, "We are thine, O Lord; thou never barest rule over our adversaries; they were not called by thy name." The kingdom of God is his dominion over this nation. It is therefore A JEWISH KINGDOM. Jehovah never owned any other kingdom upon earth. He acquired the Jewish kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of his nation. He intends his kingdom to be ruled by a Vicegerent in his name, whom he styles "*My king*,"§ and by him to subdue the world, so that all thrones and dominions, principalities and powers, may become his. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country—the kingdom proper. This kingdom will rule over all other nations, which in the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created of which Abraham, then risen from the dead, will be the federal father, and Israel, the First Born.||

This kingdom and dominion which Jehovah and his king are to set up are to exist unchanged for a thousand years, at the end of which things will occur which do not pertain to *the gospel* of the kingdom, though they affect the kingdom itself. The kingdom is imperishable, and non-transferable from one set of rulers to another—"it shall not be left to another people," This is an important feature in the gospel. If it could be transferred from hand to hand, then flesh and blood might inherit it; but it cannot be transferred, therefore "flesh and blood cannot inherit the kingdom of God." They who are promoted to the possession of the kingdom at its establishment are to retain its honors, glory, power, and emoluments the whole thousand years, and as long afterwards as it exists, which will be for ever. Can flesh and blood that dies and turns to dust after three-score years and ten possess such a kingdom? Impossible. What then is indispensable to the inheriting of this kingdom? That the Heirs

*1 Sam. xii. 12: Is. xliiii. 15.

†Exod. xix. 6: Isai. li. 4. †Isai. xliii. 21.

‡Ps. ii. 6

§Ex. iv. 22

*Col. i. 6, 23: Eph. iv. 4. †1 Thess. ii. 12.

†Acts i. 6. †Acts ii. 4. †Acts iii. 24. †Acts xiii. 24.

whom God has chosen to possess it be made immortal. This necessity God has promised to fulfil in promising to give them "the kingdom under the whole heaven for ever, even for ever and ever." Hence the gospel call to the kingdom and its glory is equally a call to eternal life; and the hope of the kingdom consequently the hope of eternal life and glory, which are all comprehended in "the Hope of the gospel," which is said to be "laid up in heaven," and "reserved in heaven," because He who is to convert the hope into a received gift, is there. "Our life," says Paul, "is hid with Christ in God. And when Christ our life shall appear, then shall we also appear with him in glory"—the life, the glory, and the kingdom, are all bestowed at once: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."*

"SALVATION IS OF THE JEWS;"† and this salvation which is very great, is announced through the gospel of God's Jewish kingdom. The salvation is national or kosmical rather; and individual. The salvation of the world of nations through the kingdom is social, civil, and ecclesiastical or spiritual; and is best perceived by those who comprehend the work of setting up the kingdom. The obstacles to the world's regeneration must first be removed. These obstacles are "the powers that be." Israel and the Saints under the Captain of salvation, will abolish them. Their removal being effected, "He will speak peace to the nations," which they will joyfully accept, and submitting to his terms, will henceforth "rejoice with his people, Israel."‡

All that Jehovah proposes to bestow on men he intends to impart through this kingdom alone. Hence, if a man obtain the kingdom he obtains every thing; but if he be counted unworthy of it, he gets nothing. Doth he desire eternal life, eternal honor, eternal glory, equality with the angels, wisdom, knowledge, riches, power, and dominion? Let him "seek the kingdom of God and his righteousness, and all these things shall be added unto him." What said Jesus to his apostles when Peter asked him what recompense of reward they should have, who had forsaken all and followed him? Did he tell them that when they died their disembodied spirits should be borne aloft on angel's wings to mansions in the skies? Did he tell them they should meet their

friends and children there, and feast, and dance, and sing, enraptured in eternal ecstasy! He abused their reason with no such pagan foolishness as this; but said, "Verily I say to you, that ye who have followed me, shall, in the regeneration when the Son of Man shall sit on the throne of his glory, also sit upon twelve thrones, judging the Twelve Tribes of Israel."* He promised them a joint rulership with himself in a kingdom, and that kingdom God's kingdom of the Jews. "Ye are they," said he, "who have continued with me in my trials. And I appointed unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the Twelve Tribes of Israel."† This was to be their reward in the Age to Come, (*en to Aioni to Erchomeno*), with Eternal Life.‡ The kingdom therefore was every thing to them. Jesus taught them to pray to the Father, saying, "Thy kingdom come; thy will be done on earth as it is in heaven; deliver us from evil, because the kingdom is thine, the power and the glory for ever." He instructed them in the mysteries or hidden things of the kingdom; and after he rose from the dead, having opened their understanding that they might understand the scriptures, he conversed with them during the forty days preceding his ascension "on the things pertaining to the kingdom of God." Under the influence of this divine teaching they became full of the matter. "The Gospel" and "the kingdom" were with them convertible terms. They knew of no gospel without it. The resurrection was the door of entrance into the kingdom. They desired to rise from the dead that they might possess it; for they knew that if they did not "inherit the kingdom prepared from the foundation of the world,"|| there would be for them neither glory, honor, nor eternal life in the Age to Come. It is therefore not to be wondered at that the last question they should put to the resurrected king of the Jews before his departure from the earth should be to know when He would restore again the kingdom to Israel.¶ That it would be restored there was no question; for "the Regeneration," or "Restitution of all things," was a first principle of Christ's teaching, and of their own faith and preaching afterwards. What they wanted to know was *the time when* the restitution of all things belonging to the kingdom of

*† Pct. i. 13.

†Jno. iv. 22.

‡Deut. xxxii. 43.

*Mat. xix. 28.

†Luke xxii. 28—30.

‡Mar. x. 30.

¶Mat. xiii. 11.

||Mat. xxv. 34.

¶Acts i. 3, 6.

Israel should be accomplished. "Wilt thou not at *this time* restore again the kingdom to Israel?" They doubtless thought that the time to favor Zion had certainly then come. They knew that Jesus had been put to death for maintaining that he was "the king of the Jews;" and they saw that God approved his claim to David's throne in delivering him from the death he had incurred by confessing his rightful claim to the kingdom. Could any time then be more opportune than the then present to call to his aid those "twelve legions of angels," which he said the Father would give him, and at their head to expel the Romans from Judea, and re-establish Israel's kingdom under his own rule as the hereditary representative of the House of David, and "King of the Jews?" They were right in expecting the restoration, but they erred in looking for it at that time. *All things were not ready.* The king was provided, but where was his Household?—where were his body-guards—where were they who were to co-operate with him in the administration of the kingdom, and government of the world? Some say, "they were in their graves, to wit, the fathers or saints who had died under the Law." "These might have been raised from the dead and associated with Jesus in the kingdom." But, it was written in the word, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."^{*} This is said to the Messiah in a psalm which Paul applies to Jesus. Hence, whatever place his fathers may occupy in the kingdom, they will not be its "princes," or chiefs, ruling with Jesus as "Prince of princes," over the nations of the world; besides that, we apprehend, there will not be a sufficient number saved from the generations of Israel previous to the resurrection of the king of the Jews to supply the administrative demands of the kingdom under its new constitution, or covenant. That all things were not ready is represented in the parable of a certain man who made a great supper, and bade many. His object was to have his house filled that his supper might be eaten. He sent invitations to various classes; but though the supper was ready to be partaken of when the first class were invited, the eating of it was deferred until the seats provided were all occupied by guests procured by several subsequent endeavors to obtain them.†

The union of the King of the Jews with the kingdom is the marriage of the

king's son; and the sitting at table in the kingdom—the possession of it—is the eating of the marriage supper in the "certain man's house." The kingdom is Jehovah's house into which he invites guests, that they may partake of the good things therein provided. He wills that *His house shall be filled* by the assembling of all the guests before the supper be eaten. Israel were bidden, being politically "the children of the kingdom." Jehovah called them by his prophets to the life and glory of his kingdom; but they would not hearken; he invited them by John, but they made light of it; he sent them a message by Jesus, but they killed him; and lastly, he urged the invitation upon them by the apostles and a great company, but "they entreated them spitefully and slew them." Thus, with comparatively few exceptions, Israel treated Jehovah's call to his kingdom and glory. His feast of fat things, and wines on the lees well refined, were amply provided, but still there were not sufficient of Israel to occupy the seats. There was still room. The kingdom could not be set up until occupants were provided for the empty places. Seeing therefore that Israel turned a deaf ear to the invitation, the apostles were ordered to go, and call the Gentiles that dwelt in the streets and lanes of the City, and even the highways and hedges of the nations, that the house of the kingdom might be filled with as many as the nature of the case required.

Though the materials of the House were all ready at the resurrection of the King of the Jews, it will be perceived from what hath gone before, that the Household had still to be formed. Till this had been formed and reconciled the kingdom could not be established. It was the work of the apostles and others to collect this household together—to call out from Israel and the nations a people numerous enough to fill all the official places of a kingdom that is to rule all the nations, languages, and tribes of the earth. The time was not yet come, then, to "restore the kingdom again to Israel" before the ascension. A long time was to elapse before the restitution to afford scope for the work of separating the Heirs of the Kingdom from the undistinguished multitude of the world. The King of Israel directed the attention of his ambassadors to this work instead of gratifying their curiosity about the time of the restoration, which the Father had not thought proper to reveal to them, He told them "*they should be witnesses for him.*" They should receive

*Pa. xiv. 16.

†Luke xiv. 15—24.

*Jer. vii. 13.

power after that the Holy Spirit had come upon them. Thus qualified, they would have to demonstrate that God had raised him from the dead; that He was the man ordained of Jehovah to rule the world in righteousness, as the prophets had of old declared;* and to proclaim the conditions upon which both Jews and Gentiles might inherit with him the kingdom and eternal glory.

What we have said may be regarded as an outline of the great salvation as exhibited in the gospel of the kingdom of God. It can hardly be regarded as anything more, seeing that the Bible as a whole is the *Book of the Kingdom*, and therefore an exhibition of the gospel in detail. The details of the gospel are set forth under certain heads, summarily styled "the things of the kingdom."† The country where the kingdom is to be established occupies a distinguished place among "the things." A great deal is said about it of a highly important and interesting character. Indeed, the testimony concerning the territory and throne of the kingdom are so intimately connected with the gospel, that a person cannot believe the gospel and be ignorant of it; for the territory and throne are principal subjects of the covenant made with Abraham, Isaac, and Jacob, and the covenant made with David. These are "the covenants of promise" which the ignorant, and consequently unbelieving, are "strangers from."‡ It is useless to talk about believing the gospel, and at the same time to be ignorant of these and of their true import; for they contain the gospels as we have shown abundantly in *Elpis Israel*. They define not only the locality and throne of the kingdom, but its subjects, the line of its king's descent, his humiliation and exaltation, &c., the duration of the kingdom, the contemporary blessedness of all nations, and so forth. But we cannot particularize every thing here. He that studies the word will find the things of the kingdom shining forth from the writings of all the prophets and apostles. The more he understands the more he will see. We will only add here at present that they teach that the territory of the kingdom of the heavens is the land in which Abraham dwelt with Isaac and Jacob, and tended his flocks and herds; the subjects of the kingdom, Abraham's descendants in the line of Isaac and Jacob; the King, one of his seed, the an-

titype of Isaac when he died and rose again "in a figure;"* the throne, David's in Zion and Jerusalem; the empire, all the nations of the earth in a state of blessedness; the duration of the kingdom, like its king "for ever."

The heaven that the gospel proclaims is a heavenly kingdom upon the earth. The kingdom is heavenly, because it is created and established by the God of heaven, and ruled by a King from heaven, and destined to rule "the heavens," or kingdoms of the world. Because it is God's kingdom it is sometimes styled a Theocracy—a government under the immediate direction of God. The kingdom of Israel was a theocracy, and the gospel kingdom is that theocracy restored under a constitution so amended as to be styled "a new and better covenant." Under the old theocracy the rulers and the ruled were all flesh and blood, and therefore mortal; but under the RESTORED THEOCRACY the members of the government and the peers of the realm, with the King, will be immortal, while the people both of Israel and the Nations will be subject to death until death shall be abolished at the end of the thousand years.

It is to be hoped that the reader hath now a distinct conception of the future constitution of the world exhibited in the gospel of the kingdom. "The world to come" of which it treats is that system or arrangement of things upon the earth which subsists uninterruptedly for a thousand years after the restoration of the kingdom and throne of David. The gospel of the kingdom relates not to the constitution of things which shall obtain upon the earth after the thousand years have passed away. That is another world—a post-millennial kosmos, or arrangement of things, to be treated of in that Word yet to go forth from Jerusalem, when the Law shall proceed from Zion at the commencement of the thousand years.† The Millennial Kingdom is the gospel kingdom, and the gospel hope; that which follows after pertains to the faithful who shall be born in the Age to Come.

Having premised then so much as this, we come now to consider

THE CONDITIONS OR MYSTERY OF THE GOSPEL.

"Pray for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the Mystery of the

*Jer. xxiii. 5—8; Ps. xvi. 13; Dan. vii. 13, 14; Zech. xiv. 9.

†Acts viii. 12.

†Eph. ii. 18.

*Hob. xi. 19.

†Isai. ii. 3.

Gospel for which I am an ambassador in bonds.—PAUL to the Ephesians.

If a man believe that in the Age to Come "a kingdom and dominion," such as the gospel exhibits, will exist upon the earth, and that men to whom it has been preached in ages previous to its establishment, will rise from the dead to possess it, or to be judged with due severity for refusing to believe what God has revealed concerning it—he will spontaneously inquire, "What must I do that I may inherit glory, honor, and eternal life in the kingdom of God?" This question is equivalent to saying "What must I do to be saved?—for, if a man possess these things in that kingdom, that is "inherit the kingdom, he is saved from sin, corruptibility, and death, in short from all evil from which he needs to be delivered. The answer to this question so transcendently important to all is exhibited in "the Mystery of the Gospel," which may therefore be said to contain *the conditions of salvation.*

The gospel of the kingdom then hath a *Mystery* connected with it. By a mystery is meant a thing kept secret and hid from mankind until revealed. The gospel was preached to Abraham; but its *Mystery* was not preached until the day of Pentecost. The revelation made through Peter on that day was "the revelation of the *Mystery* which," says Paul, "was kept secret since the world began."* The apostolic preaching of Jesus Christ was the revelation of the mystery; the Old Testament exhibition of the truth was "the gospel of God *promised* afore by the prophets in the Holy Scriptures."† The gospel is revealed there without mystery. The things of the kingdom and the sufferings and resurrection of its king are plainly revealed; but *the use to be made of those sufferings in their precise and especial adaptation to the consciences of gospel believers in giving them the answer of a good conscience towards God,* was "the hidden wisdom of God in a mystery"—it was not revealed. It was "the salvation of souls." The initiative of that salvation which ends in the participation of the joy and glory of the Lord—"a salvation of which the prophets enquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand *the sufferings of Christ,* and the glory that should follow. Unto whom it was revealed, that not unto themselves,

*Rom. xvi. 25.

†Rom. i. 1, 2.

but unto us they did minister the things, which are now reported unto you by them who have preached the gospel unto you * * which things the angels desire to look into."* But the prophets and angels could not succeed in discovering the secret. It was impenetrable. With all the aids at their command they could not find it out; for it was "a mystery hidden from the ages and the generations," and intended to be concealed until the time appointed for its manifestation to the saints by the preaching of the apostles.†

But, though the *Mystery of the Gospel* ceased to be a secret after the day of Pentecost, it still continued to be called the *Mystery*. This we apprehend was to keep before the believer's mind the remembrance of the nature of the things specially pertaining to Jesus, and to his conscience before God, which had been directly revealed to him through the apostles. As if one should say to another, "I will tell you a secret." He tells it, and in referring to it at some future time, he says, "You remember the secret on account of which I have suffered greatly." Here the thing would be called a secret although it ceased to be such as soon as told.

The *Mystery* is based upon a few fulfilled gospel predictions. It was foretold by the prophets, that the King of the Jews who should reign over them and all the nations for ever, "should pour out his soul unto death" as "an offering for sin," as the result of his being wounded and bruised for the transgressions and iniquities of God's people; that though numbered with transgressors in coming to his death, in the rich man's sepulchre should be his tomb;‡ and that he should wake early§ in the morning from the sleep of death without seeing corruption, to the enjoyment of life and pleasures for evermore.|| These testimonies predicted the death, burial, and resurrection of the King of the Jews, or the Christ, which is the same thing. In the fulness of time Jesus came; and, having established his right to the throne of David, died, was buried, and rose again. The things concentrated in these facts being accomplished, this partial fulfilment leaves all the rest of the gospel still a *matter of promise*. This unfulfilled portion of the gospel is its hope; which, with the facts and mystery based upon them, is the subject matter of "the faith" which justifies.

"The *Mystery of the seven stars,* and

*1 Pet. i. 10—12. †Col. i. 26. ‡Isa. liii. †Ps. lvii. 3, 8. ||Ps. xvi. 10, 11.

the seven golden lamps. The seven stars are the messengers of the seven churches; and the seven lamps are the seven churches." We quote this text to show the use of the word, mystery. It is evidently employed here for *meaning*; the hidden meaning of the seven stars is the messengers of the seven churches—the seven lamps mean or signify the seven churches. *The mystery of the gospel is the meaning or signification of its accomplished facts as interpreted by Jehovah; and by his authority concentrated in an institution, through which the benefits of those facts may be imparted to those who believe the gospel of the kingdom, and its mystery.*

The Mystery revealed through the apostles, though unknown to the prophets and angels, was then, as it is now, still an element of the gospel of the kingdom. It was there when preached to Abraham, but hidden; it is there yet, only revealed. The gospel of the kingdom is the major term; the Mystery, the lesser. The gospel of the kingdom contains the Mystery; but the Mystery does not contain the gospel of the kingdom. Hence, Jesus did not say, "Go into all the world, and preach the Mystery of the gospel; he that believes the Mystery and is baptized shall be saved;" but "Go and preach the gospel;" for he that believed this *apostolically ministered* would believe the gospel of the kingdom, its facts and mystery.

"Seek ye *first* the kingdom of God," said Jesus. To seek a certain thing first implies that there is something else to be sought afterwards; we may then inquire, "What next shall we seek?" To this the Great Teacher replies, "And God's righteousness." What is this? It is that "robe of righteousness" he hath provided for the covering of those who have sought the kingdom, and have found it.* It is God's sin-covering†—the robe made white in the blood of the Lamb;‡—the righteousness of God witnessed by the Law and the Prophets, through belief of Jesus Christ for all and upon all believing the gospel.§ The righteousness of God is "the redemption that is in Christ Jesus," which he hath appointed for those who believe the gospel of the kingdom. He hath set him forth as a *blood-sprinkled mercy-seat*, through faith in which they may have remission of past sins, and be thus invested with the wedding garment.|| Those who are not covered with the robe

of righteousness which God has constructed; or being cured do not "keep their garments," that is, preserve their robes from defilement, are said in scripture to "*walk naked.*"* Believers and unbelievers, who have not put on the robe of God's righteousness are clothed in filthy rags of scarlet or crimson dye, and may say with Israel as at present circumstanced, "we are all unclean, and all our righteousnesses are as filthy rags." They are uncovered with the garments of salvation, and having no clothing but things of their own invention, are naked before God, and certain if they remain so to be put to shame at the coming of his King.

Jesus the Christ, or Anointed King of Israel, is the righteousness of those who, believing the gospel of the kingdom and its mystery, *put him on*;† hence, in regard to them, he is styled "THE LORD OUR RIGHTEOUSNESS."‡ When a believer puts him on he is said to be "*in him*," and when in him, to be "constituted the righteousness of God in him."§ Seek then, in the first place, to understand the Word of the Kingdom;|| and after accomplishing that, seek to be constituted the righteousness of God in its King; and all things shall be added to you. This is the order laid down by Jesus—an order which cannot be improved.

All the sufferings of the apostles inflicted by their own countrymen, were on account of the Mystery of the gospel. *Israel*, like the angels and prophets, were ignorant of this hidden element of *their hope*; and when it was demonstrated by the apostles they would not receive it. The Mystery was as much a part of the Hope of Israel as the kingdom. It was the Mystery of the Hope as well as the Mystery of the Gospel; for before Christ came the gospel was all a matter of hope, so that the mystery was hidden in the hope of the nation as the greater includes the less. This identity of "the mystery of Christ" with the Hope of Israel is apparent from the reason assigned by the apostle for his loss of liberty. In writing to the Ephesians Paul says, "For the Mystery of the Gospel I am an ambassador in bonds;" to the Colossians also he says, "For the mystery of Christ I am in bonds;" and to the elders of the synagogue at Rome he said, "For the Hope of Israel am I bound with this chain."¶ Now the apostle was not an ambassador in chains for three

*Rev. xvi. 15; iii. 17, 18. †Gal. iii. 27.

‡Jer. xxiii. 6.

§2 Cor. v. 21.

*Isai. lxi. 10. †Ps. xxxii. 1, 2.
‡Rev. vii. 14: xix. 8. §Rom. iii. 21, 22:
i. 15, 16. ||Matt. xxii. 11—14.

¶Mat. xiii. 23, 13—15.
Col. iv. 3; A^{er}. xviii. 20.

different things, but for one thing, even for "the hope and resurrection of the dead." "I stand," said he "and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake I am accused of the Jews."* This hope of the Twelve Tribes, or hope of Israel, proclaimed in the name of Jesus as king of the Jews, was the sole ground of the apostle's tribulation. He suffered for nothing else; it is therefore clear that the mystery of the gospel, "the mysteries of the kingdom," and the mystery of Christ, are but different forms of speech expressive of the same thing.

The mystery then is the meaning of the gospel facts concentrated into a focus of power, which is THE NAME OF JESUS, "than which there is none other under heaven given among men whereby they can be saved." His name comprehends every thing that can be scripturally affirmed of him. It is a part of his name that he is that Son of David who was to be also Son of God, and King of the Jews on David's throne for ever. This is tantamount to saying that Jesus is the Christ. This truth is the foundation corner stone of the mystery. It is also part of his name that "his blood cleanses from all sin" through his resurrection from the dead, those who believe the gospel; for "he was delivered for their offences, and raised again for their justification."† *The believer of the gospel of the kingdom*, then, who with an honest and good heart believes that Jesus is the Christ, the Son of the living God; that a fountain was opened in his blood for sin and for uncleanness; when he suffered death upon the accursed tree; that he was buried; and that he rose again upon the third day according to the scriptures for the justification of the faithful unto eternal life—such an one believes the gospel in its hope, facts, and mystery, and is prepared to become "the righteousness of God" by putting on the Name of Jesus. A believer who is constituted the righteousness of God in Jesus is one to whom repentance and the remission of sins has been granted in his name. The institution of the name is the sin-cleansing mystery of the gospel of the kingdom. Such a thing had never been heard of before in Israel. They had heard of John's baptism—"the baptism of repentance for the remission of sins;" but of repentance and baptism in the name of

Jesus Christ for remission of sins, this was a secret which prophet nor angel had ever heard till the Holy Spirit revealed it on Pentecost by the mouth of Peter.*

But how doth a sinner become the subject of repentance and the remission of sins in the name of Jesus—How doth he put on the name? There is but one way of accomplishing this indispensable and essential necessity, or condition of salvation. He must first become a believer of the hope, facts, and mystery of the gospel; for without faith, a faith that works by love and purifies the heart, it is impossible to please God;‡ being thus prepared, he may then be immersed into the name of the Father, and of the Son, and of the Holy Spirit. This act unites the believer of the true gospel to the Name; so that *in being united* his faith and childlike disposition are counted to him for repentance and remission of sins, and he becomes an heir of the kingdom and glory of God which are promised to him for ever. Thus, "he that believes the gospel and is baptized shall be saved; and he that believeth not shall be condemned."†

In conclusion then, the great salvation exhibited in the gospel of the kingdom is *national and individual*. As a national salvation it delivers the nations from those that oppress them; suppresses vice, superstition, and crime; restrains evil; abolishes war; establishes justice and righteousness in the earth; and consummates a social regeneration of the world which shall be "glory in the highest heavens to God, on earth peace, and good will among men."

As an individual salvation it saves believers of the gospel-promises, facts, and mystery, from sin, sins, and the wages of sin, which is death. It saves them from sins which are past when they become the subject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, and the consequences of it, when they arise from the death-state to possess the kingdom of God. This is a great and wonderful deliverance—a salvation from all the ills of flesh, personal and relative. What possibility is there of escape if this be neglected? We know of none. The Bible reveals none; and a salvation-doctrine not inscribed in light upon its sacred page is unworthy of a wise man's consideration.

We trust we have made this great subject plain to our correspondent's mind, as well as to the minds of all our readers. He asks for "a few lines stating the facts

* Acts xxvi. 6, 7; xxiii. 6. † Eph. ii. 20.
† Rom. iv. 25. ‡ 1 Pet. iii. 1.

* Acts ii. 38. † Heb. xi. 6; Acts xv. 9;
Gal. v. 6. ‡ Mar. xvi. 15, 16.

of the gospel." The gospel cannot be stated in this way. The facts are few, as we have seen; the promises great and many. The gospel is more a matter of promise and doctrine than a matter of fact. A man may believe all its facts, and still be very far from believing the gospel. Leave out the hope, and the mystery, and the gospel is destroyed. There is a statement of the gospel preached as "the Ancient Gospel," which makes it to consist of "facts to be believed, commands to be obeyed, and promises to be enjoyed"—the facts, the death, burial, and resurrection of Jesus Christ; the commands, repent and be baptized; and the promises, remission of sins, the gift of the Holy Spirit, and eternal life. This is the latest edition of error. The statement should be *promises, facts, and doctrine to be believed, and obedience of faith to be rendered, for repentance and justification unto life in the kingdom of God.* He that is the subject of this, and walks worthy of his high angelic destiny* cannot fail of obtaining an illustrious position in the Age to Come.

EDITOR.

*Luko xx. 36.

THE FROGS AGAIN;

OR, THE LATE MILITARY USURPATION OF
NAPOLEON INTERPRETED.



The old Arms of France.

VERIFICATION OF OUR EXPOSITION OF THE FROGS—PROPHESYINGS OF THE NEW YORK TRIBUNE—WAR NECESSARY TO THE MIXING OF THE IRON AND THE CLAY—THE NATURE OF FRENCH MILITARY DESPOTISM—ITS MISSION—THE TRUE ISSUE—LOUIS NAPOLEON AMBITIOUS OF THE CROWNS OF FRANCE AND ITALY—NAPOLEON'S AMBITION A GROUND OF HOPE TO THE DEMOCRACY—THE FALL OF NAPOLEON THE RESTORATION OF THE BOURBONS IMPERIALLY SUBJECT TO THE CZAR—CAUSES OF THE LATE REVOLUTION—RECENT EVENTS PRELIMINARY TO A GREAT CONVULSION.

In the 4th and 5th numbers of the 1st volume of this work we published a

unique interpretation of the prophecy of the "Three Unclean Spirits like Frogs," with wood cut engravings, demonstrating that the Frogs were the arms of France before the Lily was adopted as the heraldic device of the reigning dynasty. From the evidence adduced to prove this we stated our conviction that "the Frogs in the prophecy are the symbol of the French Democratic power;" and that "the President of the French Republic is the incarnation of that power, having been elected as chief of the nation by six millions of votes."

A few weeks ago we were talking with a friend about the extraordinary furor which had seized upon the popular mind in New York in relation to Kossuth. We regarded him as a part of that agency being employed by Providence for the waking up of the nations for the war of the latter days. We observed that we did not believe that his mission extended to the Continent of Europe, but to the constitutionalists of extra Continental countries, such as to England and America: but that with all his endeavors Hungary would not be the first to move; because it was not to Hungary, but to France we were to look as the centre from which the movement was to proceed by which Europe would be aroused to new efforts against Absolutism. We spoke with full assurance of faith upon this subject founded upon the conviction we entertained respecting the Frogs and their mission. It is the Frogs who are to create the situation from which the governments of Europe cannot hope to extricate themselves without an appeal to arms. John saith "I saw three unclean spirits out of the mouth of the Dragon, the Beast, and the False Prophet." What were they like? They were, says he, "like to Frogs"—they were not Frogs, but Frog-like spirits. Why were these spirits like to Frogs? Because you can see in the working of their policy that it has been originated and is continued by the doings of the Frog-power; which is the motive power among "the Powers," embroiling them and causing them by its movements to enter upon a war that will astonish the world by its results. After this conversation with our friend, we expounded in the meeting held at his house, the third chapter of Joel, in which exposition we said much more to the same effect, showing from the prophets what kind of agency was to be observed at work among the nations preparatory to and inceptive of the gathering which is to terminate in the encampment

of their hosts under the Assyrian's standard before the walls of Jerusalem, when Jehovah's mighty ones will descend and scatter them with sword, pestilence, and death, like chaff before the wind,

It is truly gratifying, and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretations of them verified by current events. It proves to him that he is of that class referred to in Daniel of which it is said "*the wise shall understand*;" and encourages him to hope that he may enjoy the promise made to them, that "they shall shine as the brightness of the firmament:" and "as the sun in the kingdom of their Father."* Be we, however, esteemed wise or foolish by our contemporaries, the fact is indisputable, that *the day after our exposition of the necessity of a revolution in France previous to any further outbreak in Europe*, on Monday, Dec. 22nd, *the news arrived in this city that the French President, the Frog-power incarnate, had become omnipotent in France.*

What then is the prophetic or scriptural interpretation of this event? The *New York Tribune*, which is overflowing with wrath against "the perjured villain," "the knave," "the wretch," "this flagitious traitor to his oath," "the bayonet-girdled usurper," &c., as it styles Louis Napoleon Bonaparte, terms the event "the first blow of a struggle, which, whatever may be its immediate aspects and incidents, is destined to close only with the overthrow of Despotism throughout civilized Europe." It also says, that "the present state of things will be of brief duration, and when the next downfall occurs in France, all the governments of Germany and Italy will go with it." This is the prophecy of Horace Greeley, but assuredly not of the prophets Daniel, Ezekiel, and John. We do not know what Mr. Tribune means by "brief duration," but there is a sense in which there is more truth than fiction in his saying, that when that duration is ended, and the next downfall occurs in France, which will be the downfall of French military despotism, "all the governments of Germany and Italy will go with it." Yes, they will "go with it;" but they will not go whither the Tribune and Kossuthism would send them. These well-meaning prophets predict "the overthrow of Despotism throughout civilized Europe" as the closing up of the struggle between Democracy and the Governments; consequently they predict

*Dan. xii. 10, 3; Matt. xiii. 43.

that all the governments of Germany and Italy are to go with Napoleonism to perdition; and that Democratic Republicanism, which is righteousness and peace, and prosperity, will be the "order" of the day throughout Europe! All the governments will indeed go to perdition, and so will Democratic Republicanism, moderate and extreme; but before they vanish from the earth to appear no more forever, the French, German, and Italian governments will go into the shadow of the Czar, who will unite in his dominion all their power and glory. This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall.

But before this ultimatum comes over Europe a sanguinary war must be waged between Democracy and Absolutism. This is inevitable. Self-preservation on the part of the Governments, and hatred of them on the part of the peoples, will not permit things to remain quiescent. Without exception the governments seem disposed for peace among themselves. Peace also with foreign powers was the policy of the majority of the French Assembly; for their sympathies were pontifical and absolute. "Order," "Family, Property and Religion," were the passwords of their policy; because rulers, priests, nobles, and the rich, together with their dependents, all of whose sympathies are for each other, their antipathies, fears, and propitiatory charities, being for the poor,—they know that they have nothing to gain, but every thing to lose by revolution and reform. But *a continuance of peace is incompatible with the formation of the Feet of Nebuchadnezzar's Image. The Clay and the Iron cannot be mixed so long as peace is maintained.* What then is to be done; if the governments are indisposed to make war upon one another, how shall the peace be broken? By suppressing the Legislative Assembly of France whose stronger party was intriguing to restore monarchy and priestism of the old Bourbon type. A military despotism is better than sacerdotal monarchy, and precisely adapted to the necessity of the case to be established. *A military despotism is not a peaceable institution;* therefore it is exactly the thing the situation of affairs demands. Let us glance at the history of the one just formed in Paris that we may acquire a right apprehension of its nature.

Napoleon the First was one of the people; a lieutenant of artillery, and once

both poor and needy. After God had punished the priests and higher orders of the French nation, and those that adhered to them, by the Terrorists, the time had arrived to make use of the French Democracy to punish the governments and their armies belonging to other nations. The situation by which they invoked this upon themselves was created by the refugee adherents of the dethroned and hated Bourbons, stirring them up to war against the Democratic Despotism of France; which was in turn provoked to proclaim war against all priests, aristocrats, and kings, in the interest of all the oppressed peoples of Europe. Civil directors of military operations residing at a distance from the seat of war, inexperienced in the art, and divided by jealousy and faction, are ill adapted to carry on vigorous operations against an enemy whose will is the supreme law of civil and military affairs. The work to be accomplished demanded a military rather than a purely civil despotism. The latter did very well for the punishment of the power that murdered the Hugonots by thousands; but it required a strong military despotism, animated by the will of one tyrant only, to consume and lay waste "the Holy Roman Empire" with fire and sword—a dominion dyed scarlet in the blood of the saints, and the support of the vilest hypocrisy, and blasphemy against God and men.

The earlier internal struggles of the French Democracy against the royalists prepared a man to take the command of them when the time should arrive to smite Italy, Rome, and the German empire. That man was Napoleon I. He was a man of destiny. A man prepared of God to inflict vengeance on the Papacy. A man of the required genius; an iron man—a remorseless slayer of humanity; a prince of tyrants; but the only man of his age fit for the work to be performed. He was, too, the idol of a vain, intoxicated people; haters of kings and priests, but lovers of glory which glorified themselves. Hence they regarded the successful man, who led them, on to slay and be slain, as their best friend; for he was but the head of the phantom, the national glory which they adored.

Such was the military despotism of "my uncle," and such also its mission. It was necessary. It did its work superbly, showing that the hand of God was in it. It slew the Beast with fearful carnage, in extinguishing the German empire by 1806. But after it had done all, the work to be

done is only partially accomplished. The odious Papacy still exists, and the governments yet delight to do it honor; and governments that look with complacency upon Romanism, patronize its priests, lend their power to the support of such a creation as the Pope, proscribe the Bible, and practice every abomination, are foredoomed to trouble without reprieve. The issue is not God and the People *versus* Absolutism. The people are no more God's friend than their oppressors; God however loves the world though it hates him. His cause is not identified with theirs. His way is not their way; yet He will save them in spite of themselves, and by means which they dislike. The issue is GOD AND HIS SAINTS *versus* THE NATIONS AND THEIR RULERS; and before the Almighty can gain his cause upon the principles he has laid down, he must make use of the democracy and the governments to chastise and weaken one another, and then step in and conquer them both. This is the situation of things; and as the first Democratic Military Despotism fulfilled its mission without finishing the work, the time has at length arrived for the consolidation of a second, that the work may be advanced another stage towards its entire accomplishment.

The military despotism of Napoleon I. was an armed imperial democracy; that of Napoleon II. is a revival of it. The last is the elect of the people by universal suffrage, and will doubtless be sustained by them on the same principle. He is therefore the Head of the Democracy. The army has also added its suffrages to the people's; he is consequently head of the army and the people, or Chief of the Armed Democracy. Now this is just what the European Democracy needed. Hitherto they were peoples without an army, all the armies being on the side of their enemies: but by the recent revolution in France God appears to have given them an army and a chief whose name is a tower of strength against Austria and the Pope. As to the man himself God knows more about him than we do. He has had no opportunity of showing what he is capable of in the field. At all events he has shown himself to be a good general, or at any rate a better general than his opponents though numbering many generals among them, for he has brilliantly out-generaled them all. It is mind, not mere brute force, that gains a victory. The probability is that with a devoted army he would not only outmanœuvre, but vanquish the unwilling hosts of Austria in the field; and by

a powerful diversion in Italy enable Hungary to rise and co-operate in the overthrow of Hapsburg-Lorraine.

Louis Napoleon's tendencies have ever been imperial. His unsuccessful attempt a few years ago in that direction by which he became a prisoner in Ham, proves this. He is no respecter of the principle of legitimacy, nor of socialism; for they are two extremes equidistant from his personal ambition. He is doubtless a tyrant. If he were not, he would not be fit for the chief of an Armed Democracy. Foreign despots may tolerate him for a time, but they can neither love nor trust him; for their principle is legitimacy; his is revolution. In relation to the Constitution, the Legislative Assembly and he are equally violators; they had both abolished universal suffrage, and the Assembly would have arrested and imprisoned him, if he had not extinguished it. Justice and righteousness, integrity and principle, are not to be named in such a crowd. Morality there is a mere negation—a mere question of which thief is not more thievish than the rest of the Forty Thieves. A dishonest set pretending solicitude for the Constitution so far as convenient, and ready at any time to tear it into shreds if deemed necessary to the accomplishment of their intrigues. We conclude therefore that France is a gainer by the exchange of seven hundred and fifty wranglers for only one tyrant who will rule it more after its own taste. This taste is imperial; and Louis Napoleon is a man of strong predilections for the iron and golden crowns of France and Italy, and it is probable that before his career is closed he will attempt to seize upon them both; for that of France alone is not imperial.

Assuming, then, that the Imperial Democratic Military Despotism of Napoleon II. is established, what would seem to be its mission? We reply, sooner or later, to combat with the Beast and False Prophet, that is, with Austria and the defenders of the Pope. These were his uncle's old enemies, and are likely to prove his. He has not yet had time to develop his foreign policy, but peace will be no more his forte than his uncle's. We apprehend that his troubles will begin in dynastic reminiscences. The victory of Waterloo, the occupation of Paris by foreign troops, the fall and imprisonment of Napoleon, are neither forgotten nor forgiven by Buonapartists and the French. Louis Napoleon in succeeding his uncle doubtless inherits his antipathy to England. And for the present it may suit

Russia and Austria to foment a quarrel between them. There are Rome and Italy too, who may come in as complications of "the situation." Louis Napoleon knows that the occupation of that city in support of the Pope is unpopular with the French; he may therefore without withdrawing the troops from Rome pursue a more liberal policy, which may make their continuance there insufferable to His pseudo-Holiness, who would seek the intervention of Austria in order to abate the nuisance. Austria, backed by Russia, finding it expedient to withdraw their countenance, might assume such an attitude towards Napoleon in behalf of the Pope as to make it "a point of honor," with Louis, to resist, and declare war *in behalf of French interests in Italy*, to look after which was the principal reason of a French army being sent to Rome under General Oudinot. Such a declaration would be a resurrection trumpet to the oppressed nations of the Continent. The war-loving democracy would flock to the standard of Napoleon, and crowd his armies, panting, if their courage be equal to their words, for a hand to hand combat with the troops of their oppressors. The democratic armies would rejoice in victory after victory, until the tide of war would turn against them. If not abolished, Austria and the Papacy would at least be ready to give up the ghost. The Pope will continue to exist as the Roman Prophet, but without dominion, till the resurrection of the dead; but the House of Hapsburg, if continued, would only be a sort of viceroy to the Czar, dividing with him nominally the majesty of the Roman world. The Napoleon despotism would have done its work. Its conquests would be wrested from it, until repelled on every side it would be reduced to contend for the possession of France itself. At length, as Republicanism or Democracy in any shape cannot prevail in this country, it being one of the ten *Toe-kingdoms* which all exist as such at the end, France would be lost, and replaced under the Bourbons, no longer independent sovereigns of the country, but as provincial kings of the imperial European dominion of the Czar.

Thus would the Democracy have done their work. They would have done their best for "liberty, fraternity, and equality," and have proved for a second and last time, upon a grand scale, their utter incompetence for the work of curing society of the evils which afflict it. In their mad, but necessary, career, they would have been the cause of the conquest of Turkey by the Autocrat, and the subject-

tion of Belgium, France, Spain, Portugal, Sardinia, Naples, Greece, Bavaria, Lombardy, and Hungary—the ten kingdoms of the Iron Monarchy, thereunto united by “*the miry clay*” of the Russian Autocracy. Thus, Absolutism would have completely triumphed; and the curtain have fallen upon the third act of the extraordinary tragedy enacting before all nations from 1789 to the setting up of a kingdom and dominion by the God of heaven in the land promised to the fathers of Israel and their seed for ever.

The ways of God are admirable. We see his hand in the working of things very notably since 1848. Had the National Convention done its work wisely Napoleon’s usurpation would never have occurred. It erred in permitting the Bonaparte family’s return to France. This was the first error. The next was in not permitting the re-election of the President for another succeeding term. A third error was embodied in the 31st, 45th, and 46th articles of the Constitution, which provided that the power of the Assembly and President should expire at the same moment, the President on the 10th and the Assembly on the 18th of May 1852; and their successors to be elected between April 29 and May 10. Those acquainted with the state of parties in France can easily imagine the anarchy that would have resulted from such an arrangement. Constitutionally Napoleon had no hope for four years, and it is contrary to the nature and creed of a Bonaparte to surrender power if he can keep it. These “singular and clumsy oversights,” as they have been termed, created a situation of despair for the Imperialists, hope for the old Monarchists, and fear for the friends of tranquility and moderate republicanism. The resolution of the crisis was doubtful to all; but Providence had prepared it, and had provided a man to cut the knot which could not be untied. The anti-constitutional treason of the Monarchists and enmity to Napoleon, together with his self-preservation and despair, have developed the revolution which has sorely disappointed the republican-gospellers, but has placed things more in harmony with the necessities of the future which will soon become manifest. The Frog-power hath again uttered its voice; now, therefore, look out for the “thunders and lightnings, and a great earthquake,” or revolution, “such as has not been since men were upon the earth, an earthquake so mighty and so great.

Dec. 31st., 1851.

G. E. Marsh, Editor.

General Conference: McDonough, GA, <https://cogcc.org/>

OUR VISIT TO BRITAIN.

VISIT TO FERGUSLIE—DESCEND THE SHAFT OF A COAL MINE—VISIT TO A THREAD FACTORY—SOIREE AT GLASGOW—ORIGIN OF ELPIS ISRAEL.

While at Paisley we were very hospitably entertained at the mansion of Mr. Coats, called Ferguslie House, beautifully situated in the midst of grounds very tastefully laid out, opposite the Braes of Gleniffer, and commanding in the rear an extensive view over the valley of the Clyde. Mr. Coats’ name is well known in this country to all who use cotton sewing thread. He has a princely residence, and a palatial factory in which he employs about 400 hands. His residence is fitted up in the most costly, convenient, and elegant style; and the furniture of the richest and newest fashion. We were not Yankee enough to inquire if the tea and dinner service of plate were gold or silver gilt; but we learned from another source that he had purchased it of a French nobleman, probably an exile in England, whose necessities compelled him to sell. Whether gold or gilt it had a very brilliant appearance, and was in keeping with all other objects in the field of vision. Comfort indeed, or rather luxurious ease, would be supposed to reign in undisturbed repose; and that none could enter there but Fashion’s votaries or the gay—the children of pride, of manners soft, and blood the gentlest of mankind. But he who should judge thus would do injustice to Thomas Coats, Junr., Esq. Though “*Hard Times*,” who visits many people in Paisley and elsewhere, may be supposed never to show his haggard visage within the precincts of Ferguslie House, yet doth its wealthy proprietor oftentimes make himself a guest in the dwellings of the poor with that unwelcome visitor. Though rich, he is highly commended by the poor for his open-handed liberality, and generous sympathy with them in their necessities. He has opened a reading room which he keeps supplied with useful publications for their especial benefit; and in fuel and other domestic necessities bestows upon them some three thousand dollars a year. This of course gives him great influence over them for good or evil as he may feel disposed. From what we saw of him at our first and second visits he seemed to be thinking in the right direction. Being a member of the Paisley church, he could have refused us admit-

tance, and his refusal would not have been contravened however much it might have been regretted. Alexander "the great"* had spoken there, and had left behind him his proscriptive spirit which had entered into an influential senior of Mr. Coats' family. During and previous to our first visit no incident had evoked its manifestation. We were invited and cordially welcomed. We were listened to "with great satisfaction," and made a welcome visitor at Ferguslie House, and elsewhere in the family, and among the members. Nothing could be more kind or flattering than the attentions we received. A day was set apart for a special visit to Mr. Coats' mines some few miles from Paisley, after which we were to partake of the good cheer provided at Ferguslie. We descended into Avernus, and found when all was ready the descent as easy as Virgil says. It was a holiday with the colliers on account of the burial of one of their number who had been burned the day before by an explosion of gas in the pit. Mr. Coats having ordered the engine to be fired up, we invested ourselves in the meanwhile with rough garments and tarpauling hats to suit. The band being adjusted on the periphery of the wheel, we all got into the bucket and were lowered a thousand feet into the earth. We traversed the mine up hill and down hill about the third of a mile. In some parts of the way we could walk upright; but in others, where "troubles" would occur, or an inclined plain was formed for rail boxes, it was necessary to form our bodies into two sides of a square. The mining operations were explained to us by the overseer who accompanied us. The darkness made visible by our flickering lamps was intense, yet though so deep below the surface and the level of all its graves, we were not in "the lowest sheol;" for we were still to be found in a living organized condition; if Jonah however, when in the great fish, were in "the belly of hell," as he said, we were unquestionably there. His no doubt was a warmer place than ours, but darker it was impossible to be. Our exploration occupied about two hours, when we re-entered the bucket, and ascended to the light of day.

Having returned from the mines Mr. Coats showed us over his sewing thread factory. The rooms where the thread is

*The *Ecclesiastic Reformer*, speaking of our friend's preaching at the Kent's Campbellite Convention, says, "Bro. Campbell, ever great, has won new laurels by this visit, &c.!"

wound on the bobbins would be a surprising exhibition of industry and art to the first father of mankind. The bobbin-making department is also very interesting because of the ingenious machinery by which the bobbins are formed. But what a monotonous existence to those who are employed in such establishments as these! Highly interesting to visitors viewing for an occasion the combined operations of the vast concern; but to be tending day after day for a life-time the winding of a set of bobbins, or the unvarying action of a piece of machinery, O, we had rather not be than live to be an automaton such as this! But what are men to do? The bondage of a stern necessity compels them to labor hard, tediously, and monotonously for the bread that perishes; and a hopeless, cheerless, labor it is when unsolaced by the hope of glory. Ah, it is the poor that must needs rejoice in the gospel of the kingdom. They have no luxuries nor elegancies in their dwellings; nay, can scarce get the needful to keep their soul in life. When the kingdom comes "he will fill the hungry with good things; and the rich he will send empty away." Blessed epoch, glorious era for the poor! The King shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare them, and save them, and redeem them from deceit and violence, and their ungentle blood shall be precious in his sight. Factories, we opine, if allowed to exist at all, will not then be penitentiaries for unfortunates whose poverty is their only crime.

We may remark here, as we shall not return to Paisley again, that on our third visit we found a change had come over the spirits of some who had made us welcome there before. Elpis Israel was now in the hands of over seventy persons there. The things it contained had called into activity the spirit of Campbellism latent in the heart of the gentleman referred to. Our friend of Ferguslie was rusticated at Dunoon; but they whom we found in Paisley rejoicing in his name were by no means gratified at seeing us again. Had we been a Campbellite we should have been welcome to their pulpit on Lord's day as before. But the doctrine we taught was found to have no affinity with the theology of the "Evergreat;" so that, although the church is a Scotch Baptist church, and refuses to be identified with the "Reformation churches" of Britain, we were given to understand by a friend, that the Campbellite spirit in one or two rich men was so excited, that if

the house were applied for to be used by us on Lord's day, it would not be granted; but no objection would be made to our having it in the week. As our object was not to create unnecessary difficulty, we acquiesced in our friend's advice; being desirous also, if trouble did arise, the question should be "*what is the gospel?*" and not, "shall the author of *Elpis Israel* speak in our pulpit on Lord's day, or not?"

On Friday night, Oct. 12th, 1848, "the Grand Soiree," as it was advertized, was held in commemoration of our visit to Glasgow. Mr. Turner, one of the city magistrates, was in the chair. This gentleman is an octogenarian of the radical, and Cameronian, schools. He was incarcerated in "good old Tory times," as some call them, for permitting a meeting for "Radical Reform" to be held on the lawn before his house. He was just the right sort of a man to preside at a soiree "in honor of" Ishmael among the parsons! Though so advanced in years, he seemed as lively and vigorous as a man in the middle of life. May he live long, and witness the triumph of the saints in the kingdom of God, when the seed of his old enemies shall be put to shame.

The Rev'd. Mr. Anderson, relief minister, was invited to attend and make a speech on the occasion, which he did, and a very excellent one it was. He is a man of learning, and high standing in Glasgow; although by pietists of mystical opinions, accounted "daft." But that matters not; it is their way of olden time to impute idiocy or insanity to those who have more discernment, honesty of purpose, and scriptural information than themselves. Mr. Anderson told the meeting that he was once as blind and ignorant as they, knowing nothing of the prophets though professedly a teacher of the truth. He was indebted to the late Mr. Cunningham, a notable writer on prophecy, for a knowledge of his ignorance which was the first step to his comprehension of the truth. Mr. C. made him ashamed of himself; so little did he know of the great things God had revealed in his word. This he determined to study, and to blot out his reproach in the understanding of the matter. His investigation of the prophetic writings had led him to see that the purpose of God was to establish a *kingdom in the land of Israel under Jesus Christ which should have rule over the whole earth*. He then traced the idea of Theocracy from Eden through subsequent developments of the divine will; and concluded by a glance at what God had promised should come to

pass hereafter. Mr. Anderson seems to have been the only preacher in Glasgow that believed that Jesus Christ would reign upon David's throne a thousand years over the nations of the earth, and that feared not to avow his faith. It was no small encouragement therefore to him, for us to visit the city, and boldly to publish the doctrine with such cheering effect.

J. B. Rollo, Esq., also addressed the meeting on the subject before it. We had likewise as a matter of course to make a speech, which on such an occasion we find much more difficult than to expound the sounding of the Seventh Apocalyptic Trumpet. The meeting, which consisted of some 250 persons, was edified and strengthened in its good purposes by the late Mr. Richardson, the Scotch Baptist church's preacher at Paisley. Altogether, what with the addresses, the music, singing, and good cheer, the evening, till 11 P. M., was spent in a very agreeable manner. At this hour the soiree was pronounced at an end; but before they arose to depart, a gentleman remarked that "he did not think that Dr. Thomas had treated, or rather was about to treat, them well. He had announced that he was to leave Glasgow in the morning, and that it was uncertain if he should ever visit them again. Now what he thought the Doctor's friends had a right to complain of was, that he had come among them and roused their minds to an interest in subjects of more magnitude and importance than all others, and was now about to leave them with no other memorials than treacherous and fading memory could afford. Was it not possible for him to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? He hoped he would find it possible, and give them a favourable reply." This seemed to be responded to by many present. Though not famed for what pious sinners call "charity," our phrenology, say cranioscopists, is illustrated by "Benevolence, 6 on a scale of 7." We thought it a pity to leave the demand for knowledge of the truth unsatisfied, seeing that a craving after it by men and women is so rare a thing. We replied therefore to the meeting that "when we left the United States our intention was to return in the autumn. We had made no provision for a longer stay, and the probability was that our affairs would suffer in consequence. That however was a matter of secondary importance when it be-

came apparent that the truth could be subserved by the sacrifice. We were glad to witness so great and abiding an interest in our labors, and could not therefore find it in our heart to refuse their request. For their gratification then we would prolong our stay in Britain. When we had got through our appointments at Edinburgh and Lincoln, we would return to London; and, if they would busy themselves in obtaining subscribers for the work, we would employ our time during the winter in preparing it." This seemed to meet the approbation of the meeting, and with this understanding we parted. Thus was originated "ELPIS ISRAEL, an Exposition of the Kingdom, and Age to Come."

—o—

ELPIS ISRAEL—THE PROPHECY OF
MOUNT OLIVET—COMMENTS IN
BRIEF—EXTRACTS.

Halifax, Nova Scotia, }
Jan. 20th, 1852. }

MY DEAR AND RESPECTED SIR:

Before entering upon the subject matter of this communication, permit me to express my heart-felt gratitude for the *light*, which it appears to my mind has been thrown upon the Holy Scriptures, by your luminous exposition of those vitally important parts of them as set forth in your "*Elpis Israel*." However much I may previously have desired to understand the Scriptures, which "are able to make us wise unto salvation," it was not until I commenced "*Elpis Israel*" that I could with any degree of interest or pleasure read the pages of the blessed volume; because the unscriptural ideas which my mind had received from childhood, in common with, I fear, the generality of Protestants, in lieu of those *plain truths* which I now begin to perceive the Bible teaches, were so completely at variance with the latter, that I used to find it impossible to read a single chapter understandingly and profitably. A good deal of the ambiguity and many apparent contradictions, with which the Scriptures abound, is doubtless owing to the very imperfect translation of them which we possess; and how can we expect it should be otherwise, coming as it does from those who held so many erroneous views as did even the eminently great and truly pious men who performed the difficult and arduous task. When we think of the fearful state of the Christian (?) world for at

least a thousand years previous to the Reformation; of the utter corruptness and depravity of the *great source* of the prevailing religious views at that time; of the complete ignorance of the Bible among all classes of the laity—and, I was going to add, of the clergy too—when we think that it was only when the *Papal church* had reached such a pitch of wickedness, as that no *moral* man could longer abide within her *pale*, that the great Reformers came out of her, and washed themselves, to the best of their ability, clean of the filth which, century after century, had been encrusting itself on the abomination of which they and their predecessors had been the upholders. Can we wonder that after all their noble efforts to free and cleanse themselves from the pollution of their "*Mother*," there yet remained some spots so deeply imbedded in their flesh as to be concealed from their view; some falsities which they did not detect. Far be it from me to under-rate the glorious deeds, the self-sacrificing spirit, the noble heroism and undaunted perseverance of these God-like men. The true christian must feel how deeply he is indebted to *them* in a great measure for the light and liberty he now enjoys; while at the same time he must, with regret, perceive that they *retained* many doctrines which are quite contrary to the Word of God. At the foundation of these stands, I believe, that absurd doctrine, the "immortality of the soul;" this is the key-stone on which is erected all the *errors* of Protestants. Let the unscripturality of this idea be clearly demonstrated, and the mind be satisfied of the utter absence of scripture to sustain it, and what a flood of light is cast on the Holy Scriptures; how many heathenish superstitions and visionary notions and practices fall to the ground.

But I find I am diverging rather widely from the real subject, the investigation of which induced me to address you: so without further preface I humbly beg your attention to the following remarks. The 24th chap. of St. Matthew, and the corresponding chapters in the other Evangelists, are generally regarded as difficult to understand and harmonise, and a variety of opinions are hazarded as to their meaning; till I read your "*Elpis Israel*!" the passages in question were to me quite incomprehensible, but now I think differently and see no difficulty in them; but as the view I take of them does not agree with yours, I wish, if possible, to have them reconciled. I look at them thus: In the 3rd verse of 24th of St. Matt., his

disciples ask Jesus privately, "Tell us when shall these things be? and what the sign of thy coming, and of the end of the world?" The first question relates to the destruction of Jerusalem; and the second, I think, to his second coming and the end of the state of things which expires at his coming, a *period* expressed by Luke 21st chap. and 24th verse, latter clause of the verse, as "*the times of Gentiles.*" Jesus' reply to the first question is contained in the 4th to 26th verse, which includes, however, many warnings against expecting his second coming *at that time*; for he knew how great would be such an expectation among the Jews, and that *false Christs* would arise *at that time* shewing great signs and wonders, in-so-much that, if it were possible, they would deceive the *very elect*. The answer to the second question is contained in the 29th, 30th, and 31st verses. Now the great mistake all have labored under in interpreting this chapter, is in considering the words, "the tribulation of those days," as comprehending merely the time occupied by the siege and destruction of Jerusalem, whereon it is evident from Luke 21—24, that the tribulation of those days extends through all the time "Jerusalem shall be trodden down of the Gentiles," which period has not *yet* expired. Immediately *after this* period then has expired, and Jerusalem is no longer "trodden down of the Gentiles," will the sign recorded in the 29th verse be manifested, and *then* shall appear the sign of the Son of Man in heaven as is stated in the next verse. I would here beg to call your attention to another passage, in close connection with this subject, which it appears to me has been most strangely misunderstood and misapplied: In the 23rd, 24th, 25th and 26th verses, speaking of the False Christs which would arise, and false reports of *his* coming which would be circulated, he says, "wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not; *for as* the lightning cometh out of the east and shineth even unto the west: *so shall* the coming of the Son of Man be."—adding, "For wheresoever the carcase is, there will the eagles be gathered together." Thus giving them in one breath an idea of the *appearance* of his coming and the *quarter* where he might be *naturally* expected. That the 28th verse cannot be applied to the Romans or their eagles, will be made clear from a consideration of that portion of the 17th chap. of St. Luke, beginning at 20th verse.

The Pharisees demanded of Jesus *when* the kingdom of God should come; and in the subsequent verses he addresses his disciples on *this* point in precisely the same language as is recorded by St. Matt. —as his answer to the question of his disciples, "what shall be the sign of thy coming and of the end of the world?"—in verses 26, 27, 28, 37, 38, 39, 40, and 51, of the 24th chap. Having informed his disciples of the *manner* of his coming, viz: "like the lightning, which lighteneth only that particular tract of country within the limits of the visible horizon;" they said unto him: "When Lord?" A very natural enquiry, seeing he had not informed them *when*—that is in what particular part of the earth—he would descend; and he answered them: "Wheresoever the body is thither will the eagles be gathered together." The reply of our Lord I conceive to be most beautifully appropriate; he might have said, *I will come to this or that particular portion of the earth, and my angels shall be sent to gather my elect out of all the earth*; but this was not his manner of instructing, and in this particular instance his reply must have been considered by his disciples as perfectly explicit and satisfactory.

I humbly beg to submit these few indigested remarks for your kind consideration, hoping, if I am in error, that you will pardon my presumption in thus addressing you, for the sake of that truth, the pursuit of which is now alone actuating me.

Although I had the pleasure of being in your company, and also of an introduction to you when in Halifax, I cannot suppose my name could be remembered by you, and now beg to subscribe myself,

Your much obliged and sincere friend,
DISCIPULUS.

P. S.—The friends with whom I reside are subscribers to your monthly periodical, the "Herald of the Kingdom and Age to Come," consequently any remarks you may think proper to publish therein will come under my notice.

COMMENTS IN BRIEF.

As soon as we can find space and opportunity, we shall look into the subject to which our attention is invited by our *incognito* friend "DISCIPULUS." Until then, and long afterwards, we wish him abundant success in the study of the Word, which lives and abides for ever.

As we have not succeeded in tempting the reviewers to lay hold of "Elpis Israel,"

we have deemed it expedient to quote from time to time the impression made upon the minds of those who have read the book dispassionately, and with a desire to understand it. Authors oftentimes write reviews of their own works, and give a fee to the editor of some periodical to publish them. By this *ruse* the public are induced to purchase books of no intrinsic value. But we do not operate after this fashion. The public, and not the author, reviewer, nor publisher, is the highest court in which the merits of a work must be finally adjudged. It may judge right or wrong according to the class of readers; still the demand for the book in its contemporary generation must depend on public opinion at last. "Elpis Israel" is a book of that kind that its merits or demerits cannot be fairly brought out by a sectarian reviewer. It can only be duly appreciated by those whose minds are free, who compare what it says with the word, and who are sincerely inquiring after truth. *Our design in giving it to the world is to open the minds of inquirers that they may understand the scriptures, which "scriptures are able to make them wise to salvation."* If unbribed reviewers lay hold of "Elpis Israel" we expect either a very general and superficial notice; or to have to do battle with them in its defence. The opinion of purchasers and readers is most reliable. If readers approve who have paid for the work it is evidence that they do not regard their two dollars as thrown away; and when it brings sinners to repentance and the obedience of faith, as it hath in numerous instances, its claims to the hearty patronage of the faithful are established upon considerations of the highest character. If no more good were effected by our visit to Britain than the publication of "Elpis Israel," the expenditure of time, labor, and money in this, was a donation to our contemporaries which many of them will have reason to be grateful for not only now, but in the Age to Come. Testimony such as that exhibited in the letter of "Discipulus," and in the following extract, cannot but be gratifying to the author of "Elpis Israel." He values it far more than the highest commendations of professional reviewers however eloquently and classically expressed.

EDITOR.

EXTRACT.

Halifax, Nova Scotia, Jan. 20th, 1852.

MY DEAR DOCTOR:

I have received all the numbers of the

last volume of the "Herald," but have not as yet had an opportunity of perusing them, for my time has principally been taken up with "Elpis Israel," the study of which has interested me very much. *I feel grateful to the giver of every good and perfect gift, that you have been guided by his providence to visit us, and thereby affording us an opportunity of being introduced not only to yourself but to your writings, so calculated as they are to enlighten the mind in this "cloudy and dark day," in the things that "make wise unto salvation."* I sometimes feel as your friend in England expresses himself, when reading such clear expositions of truth, regarding the things of the kingdom, and exclaim, "Oh, that is *inexpressibly* beautiful! and my full heart finds vent in tears when I have no one near with whom I might commune on things unseen as yet."

Yours in Israel's Hope,

OUR EXPOSITION OF THE IMAGE.

Rochester, N. Y., Feb. 26th, 1852.

DEAR SIR:

Your "Herald" I have perused with no small degree of interest, and from what extracts I have seen of "Elpis Israel," I surmise it will no less fail to instruct and interest me.

Having for many years been a close observer of all the political movements in Europe and Asia, if peradventure in the light of prophesy I could discern the signs of the times; and in Jehovah's great plan perceive who the Assyrian is as spoken of by the prophet, saying, "I will break the Assyrian on *my Land* and on *my mountains* tread him under foot." I confess your reconstruction of the great image is entirely new to me, and not wholly digested by me as yet.

But I conceive that *Gog, the chief prince of Meshech and Tubal, is the great embodiment of all the evils of his predecessors—the Gold, the Silver, the Brass and the Iron; all centered in him the very personification of the wicked one; the last beast that is to go into perdition.* And if in your idea that is the reconstruction of the image, and the Assyrian that is to fall on the mountains of Israel, then I understand you, and am with you in your conclusions.

And I pray God that He may enable you more and more to be like unto a man

that is a householder, which bringeth forth out of his treasure things new and old.

Your valuable letter to M. Kossuth seems to me very much like truth, and cannot fail to make an impression on his great mind.

My heart rejoices to find you one of those men our God has raised up here and there, a free and untrammelled expositor of His prophetic word, knowing that things revealed belong to us and our children. That your humble student, along with you, may more and more know these things revealed, is the prayer of your brother in waiting for the kingdoms of this world to become the kingdom of our Lord. Even so, come Lord Jesus!

Yours in hope of eternal life
when our king comes,
JAMES McMILLAN.

REMARK OR TWO ON THE ABOVE.

Our idea is well stated by our correspondent. We consider Nebuchadnezzar's Image the *symbol* of Gogue's dominion, when he, the King of the North,* and of Assyria,† encamps with his army, drafted from all subject nations,‡ on the mountains of Israel§ on all sides of Jerusalem, and is in actual possession of the Holy City,|| in the latter days.¶ He is not the "last beast," however. Till Gogue is broken, the lamb-horned, and dragon-speaking beast** is an Iron Leg of the Image—a co-partner with Gogue, yet inferior to him, in the majesty of the Greco-Roman-Dragonian dominion of "The End." But when the Clay is sundered from the Iron by the stroke of the Stone-power, that is, when Gogue is broken, the Western Leg and Toes, or "Beast and the Kings of the Earth,"†† have still to be subdued. These are of the Fourth Beast of Daniel, which has to be slain, and his body destroyed in the burning flame by the Lord Jesus, his Saints, and Israel.

As to the word "reconstruction," we have used this with reference to the construct state of the image in the king's vision. It never has existed as a whole elsewhere than in the dream. In the Latter Days, however, the thing signified by the image will appear as complete in all its parts as the statue itself before it was smitten by the symbolic Stone.

EDITOR.

*Dan. xi. 40—45.

†Isai. xxx. 30—33.

‡Hab ii. 5. §Dan. xi. 45; Ezek. xxxviii. 8.

||Zech. xiv. 2. ¶Ezek. xxxviii. 16;

Dan. ii. 28. **Rev. xiii. 11.

††Rev. xix. 19.

PERSONALITY OF THE SPIRIT.

England, Jan. 22nd, 1852.

DEAR BROTHER:

Without wishing you to enter further into the question of the personality or impersonality of the Holy Spirit, I shall esteem it a favor if you will inform me whether the Greek pronouns represented in the English version by the masculine personal "he," and relative "whom," standing for the antecedent "Comforter," and "Spirit of Truth," in John xiv. 16, 17, 26; xv. 26; xvi. 7, 13; and Acts viii. 15, 16, indicate personality? Is not the gender of the Greek nouns like that of those of the Latin, and other languages, arbitrary—used irrespective of actual sex? If so, will not the use of a masculine pronoun in the original aid us in ascertaining whether its antecedent be a person, a conscious agent, or no; but the Greek relative answering to "whom" in some of the passages cited, may show this.

Trusting you will, being conversant with the original, kindly give this an early consideration in the "Herald,"

I remain, dear brother,

Your affectionate sister in Christ,
APPHIA.

REPLY TO APPHIA.

In reply to the beloved Apphia we would remark, that the pronoun "he" is not expressed in John xiv. 16. The nominative to the verb *meneei* "may abide" is the phrase *allon parakleeton* "another comforter." *Parakleetos*, one sent to assist another, is masculine; so that it is grammatically correct to translate *hina meneei* "that he may abide," *meth' hynoon eis ton aionon*, "with you for the age;" that is, during what remains of the Mosaic Age—"to the end of the age."

But while we judge thus of the masculinity of the verb's nominative from that verse, the next would seem to lead us to the conclusion that the "he" ought to be "it"—the third person neuter gender. It is true, the donated *parakleetos* is masculine; but what is to be sent as a gift? The answer in the seventeenth verse is to *Pneuma tees aletheias* "the Spirit of the truth," *ho* whom the world cannot receive, because it discerneth *auto* it not, neither knoweth *auto* it; but ye know *auto* it, because *menei* it abides with you, and shall be in you." Here the article *to*, the accusative relative *ho*, and the personal *auto*, are all neuter;

hence the nominative to *meni*, the same verb as *meneei* of the former verse, is neuter, and should be literally "it dwell-eth" or abides, and not "he" as in the English version. James' translators have evidently rendered *ho, auto, and menci*, without regard to etymology, but so as to harmonize with the masculinity of *parakleetos* in the verse before. They have also disregarded the idiom of the Greeks in *ho kosmos ou theorei*, which they rendered to suit ours. They have it, "the world * * * it seeth not," though *kosmos* is masculine, and therefore literally, "the world, he seeth not:" but this though good Greek, would be bad English, because with us "world" is neuter.

In the twenty-sixth verse the diversity of gender in the verses before us, is combined in the phrase, *ho parakleetos, to Pneuma to hagian, ho*, "the assistant, the Holy Spirit, which." Here *parakleetos* is masculine, and *pneuma*, neuter.

In the twenty-sixth verse of the fifteenth chapter both genders occur again. Thus, "When the instructor (*ho parakleetos*) is come, whom (*hon*, acc. masc.) I will send to you from the Father, the Spirit of the truth (*to Pneuma*, neut.) which (*ho*, acc. neut.) proceedeth from the Father, that (*ekeinos*, masc. supply *parakleetos*) shall testify concerning me."

In Jno. xvi. 7, the word is *parakleetos*, and therefore requires the pronoun in the masculine; as, "If I depart, I will send him (*auton*) to you;" but if the word used had been *Pneuma*, Jesus would have said, "I will send it (*auto*)."

In the thirteenth verse, the first "he" is *ekeinos* agreeing with *parakleetos* the subject of discourse understood, and stands as the nominative of the verbs "is come," "guide," "speak," and "show." The neuter phrase, however, is interjected as expletive of the demonstrative; as, "*Hotan elthei ekeinos, to Pneuma tees alethias, hodegeesei hymas, &c.*"—literally, "When that there is come, the Spirit of the truth, shall guide you, &c."

In Acts, the eighth chapter, fifteenth and sixteenth verses, the subject is the prayer for the Holy Spirit. The phrase is *Pneuma hagian* without the article *to* preplaced. Peter and John prayed that the baptized Samaritans "might receive holy Spirit." The English version then reads, "For as yet he was fallen upon none of them." This is not correct. The original is, *oupa gar een ep' oudeni autoon epipeptookos*. This word *epipeptookos* is the perfect participle neuter to agree with *Pneuma*, which is the nominative to the verb *een*.

Hence the rendering should be, "For as yet it was fallen upon none of them."

The evidence before us, as far as the import of words and phrases is concerned, seems to indicate the neuter personality of the Spirit, the masculine words having relation to something else that is affirmed of it, and being masculine from the custom of the language. Though the word *Pneuma* be neuter, the gender of the spirit might be masculine or feminine. *Psuchee*, soul, is feminine; but a man's soul is not therefore a female. The Spirit is a procedure from the Father; an emanation sent forth wheresoever He pleaseth. It is that by which he establishes a relationship, or connexion, between Himself and every thing animate and inanimate in the Universe. It is his power, neither masculine nor feminine; but grammatically neuter, and inseparable from Himself; for "He is spirit," and by his spirit every where existent. There is no personality of the Spirit distinct from the personality of the Father. The Father, he conceives, wills, commands; the Spirit, it executes, &c. The Father sends it, bestows it, directs it, so that what is done is done of God. These things being premised the known astuteness of the beloved Apphia will supply the rest.

EDITOR.

—o—
ROME.

Advices from this city, the Seat of the False Prophet, out of whose mouth proceeds a Frog-developed unclean spirit, represent the French, or Frog-power, as objects of popular abhorrence. "His Holiness the Pope," is also said to share this feeling of repugnance with his subjects. Repeated attempts have been made to assassinate the soldiers, and the French Inspector of Police has been severely stabbed by an assassin.

It is also said that the Frog-power has determined to request the Belgian government to remove from the field of Waterloo, the lion and other monuments commemorative of the great battle and its incidents.

March 2nd, 1852.

—o—
¶ We have not yet forwarded the Herald to all in Britain who subscribed last year. We wait, at his suggestion, the renewal of their pre-paid subscriptions to Mr. Robertson, 89 Grange Road, Bermondsey, London.

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.

RICHMOND, VA., March, 1852.

VOL. II.—No. 3.

DAVID'S THE THRONE OF JEHOVAH'S TERRESTRIAL DOMINION.

"Much has been written on either side of the controversy in reference to Christ's session on the throne of David. The vast majority hold that Christ's sitting on that throne began when he sat down at the right hand of the Father. Premillennarians, on the contrary, hold that the session of Christ on the throne of David will not, in the true and correct sense of the prophecy, began till "His appearing and his kingdom." The majority (the spiritualizers who make the word mean what it does not say.—ED. H.) identify the Father's throne with that of David: the premillennarians discriminate the throne of David as a throne plainly different from the Father's, and peculiarly belonging to the Messiah. What, then, is the testimony of the scripture on the subject? In the first book of Chronicles, it is written, "Then Solomon sat on the throne of Jehovah, as king instead of David his father."^{*} And to the like effect it is written elsewhere, "Blessed be Jehovah thy God, who delighted in thee to set thee on His throne to be king for Jehovah, thy God."[†] These passages seem to remove all the difficulties of the question. David reigned under a theocracy, as the Viceroy or representative of Jehovah, the King of Israel; therefore the throne of David is, in these passages of scripture, called Jehovah's throne. The words plainly import not the throne of undervived sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegated sovereignty, which, in God's stead, David occupied on earth. The

throne of the Father, as contradistinguished from that of David, means simply the throne of Jehovah's eternal, undervived, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah upon earth, a throne of sovereignty, derived, dependent, and responsible. There being, then, such a difference between the throne of David, and the throne of God in heaven, is it not as sound in theology as in logic, to make a corresponding distinction? Yea more, is it not reasonable to expect that, in due time, when things are ripe for such a manifestation, the distinction as well as the difference will be made not less perceptible to the purged eye of sense, than it is now to the purged eye of the understanding? Such an expectation is irresistibly impressed on the mind by many intimations of prophetic scripture. Of these the two following are very explicit: "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of his glory."^{**} Do our opponents maintain that this is the throne of the Father let down from heaven to earth?—if not, they admit that at the time referred to, the session of Christ on another and distinct throne, will have its commencement: that other and distinct throne, we, following the example of the scripture, designate by various names, and especially, in order to mark its representative character, we designate it "the throne of David." Some of our opponents hold, in common with us, that the renewed earth will be, after the final judgment, (after the thousand years, or millennial period is expired.—ED. HER.) the abode of the redeemed, and conso-

*1 Chron. xxix. 23.

†2 Chron. ix. 8.

**Matt. xxv. 31.

quently, the scene of Christ's personal and everlasting reign. That, where they are, Christ will for ever manifest his presence as the Son of Man, is a truth identified with all their hopes of glory. No Christian would venture to deny it. We ask, then, such of the brethren on the other side, as have been just now specified, if they believe that Christ's session "on the throne of his glory," which commences, as they say, on the day of final judgment, is to terminate as soon as the solemnities of that day are past? If so, on what throne do they expect Christ to reign for ever amidst his people on the renovated earth? Immediately after the day of judgment, shall "the throne of Christ's glory" vanish from the scene, and the throne of the Father being let down to earth, shall Christ's session on it then be resumed? We conclude this interrogatory argument by maintaining, on the ground of the text before us, that antimillennarians (who are unbelievers of the gospel of the kingdom.—Ed. Her.) must either believe the throne of glory on which Christ sits at the final judgment to be the Father's throne let down from heaven, or they must believe, in common with us, whom they oppose on this very point, that there are, indeed, too distinct thrones—one, on which Christ now sits at the right hand of the Father; and another on which he will not sit until "He come in his glory." If they hold by the former side of the alternative, they place themselves on ground which cannot abide a scriptural examination; if they hold by the latter, they ought to treat what they regard as the premillennial theory of two thrones with a considerably greater degree of forbearance.

"The other scriptural intimation referred to on the subject is as follows: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."³ The distinction here made is no mere rhetorical flourish; no antithesis employed simply for the sake of euphony, or to arrest attention. It intimates plainly that there is a throne which belongs to Christ and is peculiarly his own—a throne distinct from his Father's, and appropriated to the exercise of his delegated power. Were "his throne" identical with his Father's, then, according to the promise of the text, his victorious followers must yet be exalted to a place on the supreme throne of Jehovah, and so be invested with the majesty of

and irresponsible government—an exaltation, which is not only impossible, but the very thought of which is blasphemous. There, during the course of the great anti-Christian rebellion, Christ can wield his mediatorial power as well for the controlling of his enemies, as for the upbuilding of his elect. But the church, redeemed, as it is, from among mere creatures, dares not aspire after the divine honor of session on the eternal throne of God. Its destined privilege is to sit on the throne of Christ, with Christ its king, and to share with him in the exercise of his derived and representative sovereignty."

The above is taken substantially, though with some omissions and emendations, from the *Quarterly Journal of Prophecy*, which contains much truth, forcibly put forth, but at the same time mixed up with sectarian philosophy which "we cannot but disapprove and discommend."

EDITOR.

OF THE TEN TRIBES OF ISRAEL.

"More than two thousand five hundred years ago, the Ten Tribes of Israel were carried captive into Assyria. About a hundred and fifteen years after this, Judah and Benjamin also were carried away to Babylon. These returned, and some few Israelites of the other tribes with them; but as a nation, Israel was never restored. According to Esdras³ they took counsel among themselves, and emigrated into a distant country, where never man dwelt; and the name of this country was Arsareth, at the distance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promises, not only respecting the restoration of Judah, but of Israel also. From these Ten Tribes not having been heard of for so many ages, and the improbability of such a people escaping the notice of all travellers, the generality have been induced to conclude that they nowhere exist as a distinct people, but have long ago been melted down among other nations, except those that united themselves with Judah and Benjamin at their return from Babylon. That they should still exist is certainly a very extraordinary circumstance, and should Providence bring them forward bye and bye to act a conspicuous part in the great scene which is now opening, it will doubtless excite great

³Rev. iii. 21.

³2 Esdr. xiii. 41—50.

astonishment; but both the event and the surprise were foreseen and predicted by the prophets. They foresaw that the reunion of Ephraim with Judah would not take place till after the great dispersion, and their resurrection from the long political death they were to suffer for their sins. Then are Ephraim and Judah to be one people again.* And Zion shall say, "Who hath begotten me these? Behold I was left alone, these, where have they been?"†

"Independent of the prophecies, there is reason to conclude that this people does still exist distinct from other nations. The grounds for this conclusion may be seen in the second volume of the Asiatic Researches. That the reader may judge for himself, I shall take the liberty of quoting the extract which we find in the Monthly Review enlarged.‡ The account is whimsical enough, but considering the number of ages since the carrying away of Israel captive, their corrupt state at that time, their miserable condition since, their ignorance of printing, &c., it affords as much proof as can be expected, at the first dawn of their existence. When we are better acquainted with them, their manuscripts, customs, &c., we may expect more light."

Thus much writes the Hebrew editor of the Occident. But before presenting our readers with the article from the Monthly Review he refers to, we shall produce an extract from the "Researches."

"The Tribes of Israel," says Claudius Buchanan, "are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the author never heard that a Jew could make us sensible reply. The tribe of Judah was selected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah."

"While the author was among the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country he supposed they had gone, and whether he had ever heard of their

moving in a great army on such an expedition. It will be easy perhaps to show, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them down to this time.

"Josephus, who wrote in the reign of Vespasian, recites a speech made by king Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words: "What! do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Adiabene*? Besides, if they would come, the Parthian will not permit it."§ We learn from this oration, delivered to the Jews themselves by a king of the Jews, that the Ten Tribes were then captive in Media under the Persian princes.

"In the fifth century, Jerome, author of the translation of the Scriptures called the Vulgate, treating of the dispersed Jews in his Notes upon Hosea, has these words: "Unto this day the Ten Tribes are subject to the Persian kings, nor has their captivity ever been loosed;"† and again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes."‡

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country since that period, like the Goths and Huns to conquer nations?" Have we ever heard of their rising in insurrection to burst the bonds of their captivity? To this day, Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the king.§

"Mohammedanism reduced the number of the Jews (professing Judaism) exceedingly. It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven churches of Asia;" and we may believe that an equal proportion of Jews were proselyted by the same

*Ezek. xxxvii. 16-22.

†Isai xlix. 21.

‡Vol. x. p. 502.

§Joseph. do Bell. l. ii. c. 28.

+Tom. vi. p. 7.

†Tom. vi. p. 80.

‡Joseph Emin, a christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though the Anglo-Indian government interested itself in his behalf.

means. In the provinces of Cashmere and Afghanistan some of the Jews submitted to great sacrifices, and they remain Jews to this day : but the greater number yielded, (forsook Judaism.—ED.) in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact.* We may judge in some degree of the number of those who would yield to the sword of Mohammed, and conform, in appearance at least, to what was called a *sister religion* from the number of those who conformed to the Catholic religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his history that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Romanism, some of whom were priests and bishops. The Tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo, and some tribes are evidently of Jewish extraction.

"Calculating, then, the number of Jews who now inhabit the provinces of ancient Chaldee, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mohammedanism, or some form of it, in the same regions, we may be satisfied, "that the greater part of the Ten Tribes which *now exist*, are to be found in the countries of their first captivity."

In another place, Dr. Buchanan remarks, that Usbec and Independent Tartary are "the country which Dr. Giles Fletcher, who was envoy of Queen Elizabeth at the court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the Ten Tribes. He argues from their place, from the name of their cities, from their language, which contains Hebrew and Chaldaic words, and from their peculiar rites, which are Jew-

*Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See *Forster's Travels*.

ish. Their principal city Samarchand is pronounced *Samarchian*, which Dr. Fletcher thinks might be a name given by the Israelites after their own Samaria in Palestine. Benjamin of Tudela, who travelled into this country in the twelfth century, and afterwards published his *Itinerary*, says, "In Samarcand, the city of Tamclane, there are 50,000 Jews under the presidency of Rabbi Obadiah; and in the mountains and cities of Nisbor, there are four tribes of Israel resident, namely, Dan, Zebulon, Asher, and Naphthali."* It is remarkable that the people of Zagathai (Great Bucharua) should be constantly called Ephthalites and Nephthalites by the Byzantine writers, who alone had any information concerning them. The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the head of the Indus, you will inclose the territories containing the chief body of the dispersed tribes of Israel."

The following is the extract from the Monthly Review reproduced in the Occident under the caption of

THE DESCENT OF THE APFGHANS FROM THE JEWS.

"The Affghans call themselves the posterity of Melic Talut, or king Saul. The descent of the Affghans, according to their own tradition, is thus whimsically traced:

"In a war which raged between the children of Israel and the Amalakites, the latter being victorious, plundered the Jews, and obtained possession of the Ark of the Covenant. Considering this the God of the Jews, they threw it into fire, which did not affect it; they afterwards endeavoured to cleave it with axes, but without success: every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At last they fastened it upon a cow, which they turned loose into the wilderness.

"When the prophet Samuel arose, the children of Israel said to him, "We have been totally subdued by the Amalakites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God." Samuel said, "In case you are led out to battle, are you determined to fight?" They answered, "What has befallen us that we should not fight against infidels? That nation has banished us from our country and children."

*Benjam. Itin. p. 97.

At this time the angel Gabriel descended, and delivered a wand, and said, "It is the command of God, that the person whose stature shall correspond with this wand, shall be King of Israel."

"Melic Talut was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his search, he was greatly distressed, and applied to Samuel, saying, "I have lost a cow, and do not possess the means of satisfying the owner. Pray for me that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty stature, asked his name. He answered, *Talut*. Samuel then said, "Measure Talut with the wand which the angel Gabriel brought." His stature was equal to it. Samuel then said, "God has raised Talut to be your king." The children of Israel answered, "We are greater than our king; we are men of dignity, and he is of inferior condition. How shall he be our king?" Samuel informed them that they should know that God had constituted Talut their king by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

"After Talut obtained the kingdom, he seized part of the territories of Jalut or Goliath, who assembled a large army, but was killed by David. Talut afterwards died a martyr in a war against the infidels; and God constituted David king of the Jews.

"Melic Talut had two sons, one called Berkia, and the other Irmia, who served David and were beloved by him. He sent them to fight against the infidels, and by God's assistance they were victorious.

"The son of Berkia was called Afghan, and the son Irmia was named Usbec. These youths distinguished themselves in the reign of David, and were employed by Solomon. Afghan was distinguished by his corporeal strength, which struck terror into demons and genii; Usbec was eminent for his learning.

"Afghan used frequently to make excursions to the mountains, where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels."

With this account we shall subjoin a remark of the late Henry Vansittart, Esq. He observes, that

"A very particular account of the Afghans has been written by the late Ha Fiz Rahmat Khan, a chief of the Rohillas,

from which the curious reader may derive much information. They are Musselmans, partly Sunni, and partly of the Shiah persuasion. They are great boasters of the antiquity of their origin and reputation of their tribe; but other Musselmans entirely reject their claim, and consider them of modern and even base extraction. However, their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have been also reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins."

A specimen of their language (the Pushtoo) is added, and the following note is appended by the president:

"This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the Ten Tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now, the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to Islam, they studiously conceal their origin. The Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hazarch, or Hazarel, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."—*From Bichano's "Signs of the Times."*

Besides these testimonies, we would add the following upon this interesting subject. In the sixth year of Hezekiah, king of Judah, and in the ninth of Hoshea, king of the Ten Tribes of Israel, Samaria, the metropolis of Israel's kingdom, was taken by Shalmanezzer, king of Assyria. Having abolished the government, he next deported the inhabitants beyond the Euphrates into Assyria, "and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes."* This is termed "removing them out of Jehovah's sight."† Not that he could no

*2 Kings xvii. 6.

†2 Kings xvii. 18.

longer see them, because "the eyes of the Lord are in every place;" but because the scripture represents his eyes as resting upon the Holy Land as they do not on any other country:—it is "a land," says Moses, "which Jehovah thy God careth for; the eyes of Jehovah thy God are always upon it, from the beginning of the year, even unto the end of the year."* Hence for Israel to be removed from this land, was to remove them out of His sight as beholding the land, and the things upon it. It may be also remarked in passing, that as to send the Ten Tribes into captivity was to remove them out of Jehovah's sight, so to bring them back into the land is for them to "live in his sight." Hosea, in speaking of their captivity and return, has this passage, which we present in the form following:

Jehovah.—"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

The Ten Tribes.—"Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up; and we shall live in his sight. Then shall we know if we follow on, to know the Jehovah, (*eth-Yehowah*;) His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."†

But to return to the passage in Kings, which Gesenius translates thus: "And placed them in Chalcitis and on the Chabor, a river of Gozan, and in cities of the Medes." This is certainly to be preferred to the common version. In this Habor, or properly *Chabor*, would seem to be a city or province watered by Gozan. "By" is not in the original, and Gozan appears to be a province or people, rather than a river.‡ The root of "*Chalcitis*" is evidently in the Hebrew *Chalach*, converted into *Chalach* by the pointing of the Masorites. We like Gesenius' rendering, which cannot be improved. It makes the river to be the *Chabores*, which is regarded as the Chebar of Ezekiel. But we doubt the correctness of this. The orthography is not the same. Ezekiel's river is Kebar, or *Kor*, in the land of the Kasdim, or Chaldeans; while the other is *Chbor*, or *Chabor*, which empties into the Euphrates in the northern part of Mesopotamia. Ezekiel says he was "among the captivity by the river Kebar." There

were two captivities at the time. He was with that in Chaldea proper at Babylon; and not with that in the Chaldea which had then acquired the name of *Aram naharain*, Syria of the Rivers, or Mesopotamia. Ptolemy in his Geography, v. 18, calls the region lying between the rivers Chaboras and Laocoras, by the name of *Gauzanitis*, Hebraically, *Gozanitis*; there is also a district in Media termed *Gauzan*, between the rivers Cyrus and Cambyses, which fall into the Caspian.

The region, then, west and south of the Caspian, and north-east of Samaria, was the first resting place of the Ten Tribes. Their sojourn there, however, was not permanent. If any dependence can be placed upon Esdras, which is very doubtful, after their transportation to Assyria, "they entered into the Euphrates by the narrow passages of the river," which "they passed over" dry shod. He says they journeyed "a year and a half" to Arsareth; they would therefore pass up between the Euxine and Caspian Seas through the Asiatic Sarmatia, until their march would bring them to the Tanais or Don, or to the Rha, or Volga, rivers, or to the isthmus between the two. There is no historian to inform us what counsel they took at this juncture. We can see, however, from the map, that whichever way they went, they would penetrate more deeply into the country inhabited by the Scythian aborigines of what is now called the Russian empire. The probability is that some ascended along the Volga and Don into Meshech or Moscovy, and thus finding their way into Poland; while another party would cross the Volga and Ural rivers, and descend between the Caspian and Ural mountains into Independent Tartary, and in the course of time make their way into Afghanistan, and the farther East. In this way the Parthians, who lay to the east of the Caspian, and around its southern extremity, and thence to the Euphrates, would come to be placed between the Ten Tribes and the Holy Land, to which Agrippa alluded in his speech to the defenders of Jerusalem, as reported by Josephus.

The Ten are often spoken of as the Lost Tribes of Israel. We do not, however, regard this as appropriate. We believe that the multitudes of Israelites in Russia, Poland, &c., are the descendants of a migration from Assyria, whose communities have grown up to maturity with the growth of the Moscovite nation. The greater part of the Ten Tribes are evidently regarded by the prophets as being

*Deut. xi. 12. †Hos. v. 15; vi. 1—3.

‡2 Kings xix. 12.

in the country north from the Holy Land; for they make the exodus of Israel from the North, in their redemption by Messiah, as greatly transcending in celebrity the exodus of the whole nation from Egypt under Moses. "Go, and proclaim these words *toward the north*," saith the prophet, "and say, Return thou back-sliding Israel, saith Jehovah." "In those days the house of Judah shall walk with the house of Israel, and they shall come together *out of the land of the north* to the land that I have given for an inheritance unto your fathers."^{*} So also another prophet intimates by the words, "Behold, these shall come from far; and lo, these *from the north*, and from the west; and these from the land of Sinim."[†] Again, "I will say *to the north*, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth"—that is, "I will say to Russia, give up; and to Egypt, keep not back; bring my sons from Affghanistan, &c., and my daughters from the farthest east." In another place, "Behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth who brought up the children of Israel out of the land of Egypt: but Jehovah liveth who brought up and which led the Seed of the house of Israel *out of the north country*, and from all countries whither I had driven them: and they shall dwell in their own land."[‡] "Ho, ho, come forth, and *see from the land of the north*, saith Jehovah; for I have spread you abroad as the four winds of the heaven, saith the Lord."[§] But we need not adduce more proof to show that the country north of the Promised Land is the great sepulchre in which the tribes are entombed—it is the amplest of the political graves in which the children of Israel are buried. But Jehovah has promised that he will open their graves and bring them up out of them, and thence into the land of their fathers. The north will not be disposed to give them out any more than Pharaoh was in the days of old. The King of the North, by ukase in 1843, ordered all Jews to move from the frontiers of Poland into the interior, under pretence of preventing smuggling. But it will be all to no purpose. The ukase of Israel's King has been long since proclaimed, that "they shall come again from the land of the enemy to their own border," for "there is hope in their end, saith Jehovah."^{||}

EDITOR.

*Jer. iii. 12, 13. †Isa. xlix. 11. ‡Jer. xxxiii. 7, 8. §Zech. ii. 6. ||Jer. xxxi. 15—17.

THE TEN TRIBES OF ISRAEL.

Dr. Asche, who recently started from Jerusalem to trace out the Ten Tribes, has returned unsuccessful. He penetrated into the interior of Cyabech, where he heard that, at a distance of fourteen days' journey, Israelites were living in the desert, who distinguished themselves by their strength and valor. He determined on seeking them out; but, when he had entered the desert, he was surrounded on all sides by the inhabitants of the wilderness, wild beasts and robbers, the latter of whom stripped and plundered him, so that he hardly escaped with his life.

—o—

JESUS NOW UPON DAVID'S THRONE!— IMPROVED VERSION—LOOSE QUOTATION.

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—
GABRIEL.

As a note appended to an "allusion," or more properly an *illusion*, made in the seventh question of Mr. Campbell's essay "No. 1," on the Acts of the Apostles, in his Feb. Harbinger, is the following extraordinary specimen of the wisdom which distils from the alembic of Sacred History in a theological laboratory of the west.

"To prevent misconception of this allusion to the throne of David," says Mr. C., "I simply remark for the present, to be developed, probably, more fully again, that the *throne of David* was, in fact, the *earthly throne of God*, in the midst of ancient Israel. David was his Viceroy, that is, *the Lord's anointed*, a fact not well understood by the church, and still less by some *untaught and unteachable dogmatists* of the present day. It was necessary to the plans of Jehovah, which are all sublimely grand and wonderful, that he should have two thrones—one on earth and one in heaven—for a time occupied one above, by himself, and one below by his vicegerent, called and constituted by him; and therefore his solemn oath or covenant with David, that he would raise out of his person, in fulness of time, one that would occupy both thrones. Hence said the inspired bard of Israel, "Jehovah said to my Jehovah, sit thou on my right hand till I make thy foes

thy footstool." It is beautifully in accordance with this fact, that Mary the virgin was the last bud on the tree of David which could blossom and fructify, and bring forth a representative of David. So that if Jesus be not the heir of David's throne, there never can be one born, and God's covenant has failed. This is a death-blow to Jewish infidelity, if their eyes were not closed and their ears sealed. But Jesus was the son of David, and born to be a king, as he told Cæsar's representative. ON THE THRONE OF DAVID, as King of kings, HE NOW SITS, and also on the throne of God; for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him."

In the above our logical friend admits that the throne of David was the earthly throne of God, occupied by his anointed as his viceroy. We are glad he has learned so much as this, for it is a truth scarcely at all known to what he calls "the church." That David's was Jehovah's throne in Israel, is a startling proposition to sky-kingdomers; and that it will be his throne there again, neither "the church," nor the church's illuminator, our sagacious friend, are able to comprehend. He professes to believe that David's throne on Mount Zion was once Jehovah's; but he has not faith enough to believe that it will be so again. This is just like our historical friend;—he can believe history, "sacred history," any thing in short, but the written promises of God. The things set forth here do not accord with his reading and experience; they are too marvellous for his matter-of-fact organization, therefore he repudiates the things they declare with ineffable and sovereign contempt. How unlike Abraham, who "believed all things, and hoped all things," and "therefore his faith was counted to him for righteousness!" But our unfortunate friend is not so. If justification be by faith, as it unquestionably is—faith in what God has done and promises to do—our didactic friend's sacræ-historical creed will leave him in the lurch, the naked denizen of outer darkness. We beseech him therefore to look into this matter before it be "too late;" for even in our own time, "too late" has lost a kingdom.

Our "sublimely grand and wonderful" friend opines that the plans of Jehovah require that he should have "two thrones, one on earth, and one in heaven." He has not vouchsafed to tell us what plan or plans necessitate this. In the absence of light, then, we would suggest that he is

certainly mistaken. If Jesus in heaven have "many crowns," as he says, why are only two assigned to Jehovah in heaven? The number of crowns indicate the number of thrones. The truth rather is, that Jehovah has as many thrones in the universe as there are inhabited spheres in boundless space; but on earth he has only had one, which was David's, and since that was demolished he has had none; but he has revealed his intention not only to recover David's, but also to take possession of every other upon the earth; so that His authority alone may be acknowledged here. Let our knowing friend ruminare upon this awhile!

Our critical friend favors his readers with an "improved version" of a sentence in the one hundred and tenth psalm. He quotes it, "Jehovah said to my Jehovah, &c." We submit to our learned friend that David wrote no such thing. Great Hebraist as our friend may be, he must surely have been taking a siesta from which he had scarcely recovered when he penned it. He has been misled by the supposition that where "Lord" occurs in the English version, it is *Yehowah* in the Hebrew, and should therefore be rendered *Jehovah*. But this is incorrect, as proved in more places than one in the psalm before us. David's words are, "Neum YEHOWAH la-ADONI," Jehovah said to my Adon. In the second verse, "Lord" is *Yehowah*; also in the fourth: but in the fifth verse, David addressing Jehovah concerning "the Man of his right hand, even the Son of Man, whom he made strong for himself,"* says "Adonai al-yeminekah, the ADON at thy right hand." We are aware, that the Athanasian lexicographers, and perhaps Jewish too, who are opposed to the idea of "the Man Christ Jesus" sitting at the right hand of Jehovah, pretend that *Adonai* is exclusively applied to the Uncreated One. This, however, is mere Masoretic trifling. *Adonai* is the same word as *Adoni* in the first verse, only with a *Kamitz* under the *Noon* instead of a *Chirick*. Now, the pointing is very convenient for pronunciation, but of no authority in interpretation. We would therefore translate both words in the same way, rendering the fifth verse as the first, to wit, "My Lord at thy right hand (O Jehovah) shall strike through kings in the day of his wrath;" that is, when by Jehovah's aid his enemies are made his footstool. We trust our learned friend will dig about and mel-

*Psa. lxxx. 17.

low the soil, hard-baked upon his Hebrew roots, before he undertakes to solve "the greatest question of the age," as he facetiously styles, we suppose, the translation of the scriptures into the latest English! He must forsake his sky-kingdom before he, or the Bible Unionists, will be able to present the world with a version really improved, and beyond the reach of emendation.

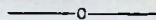
Our valiant friend will pardon us for saying that with all his prowess in fight he is the last man in creation to deal "a death blow to Jewish infidelity." If he strikes Judah home on the personal identity of Jesus with the son promised to David; they strike him into nonentity by saying, "granted; but if Jesus is not to sit upon the throne of David in our ancient city, as you affirm, then he is not the Messiah of whom Moses and the Prophets wrote; therefore we look for another." Judah and "the Church" are both infidel, our galactical friend among the number, the only difference between them is, the several points on which their unbelief is manifested.

In conclusion, the proof given by our demonstrative friend of the Lord's present occupancy of his father David's throne is, that "he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him." *All crowns!* Ah, then must David's be among them! But knowing how loosely our friend quotes the word, we cannot admit the proof until we look for ourselves. We find that he has not quoted the text correctly. It does not say, "all crowns were upon his head," but it says "and upon his head many crowns." Many is not all, therefore David's may be among the missing. But we object to our friend's hermeneutical chronology as well as to his philosophy. Jesus with many crowns upon his head is seen in a vision which represents events between the Battle of Armageddon in which Nebuchadnezzar's Image is broken; and the complete subjugation of the nations, or reduction of the Image-fragments to impalpable dust. The "many crowns," with David's among the number, are acquired by the victory of Armageddon; all crowns, when "the kingdoms of the world become our Lord's and his Anointed's," at the final overthrow of the Beast, the False Prophet, and Kings of the earth by the conclusion of the Post-Adventual war.

As to all authority in the sense of power in successful rule, being now possessed by the Lord Jesus, facts are against it on

every side, whether we consider the state of "the church" or the world. Jesus said, All *exousia*, or power of doing as one pleases, in heaven and upon earth is given to me. He did not say this as proof that he was sitting upon any throne; but as the ground of his commanding the apostles to go and preach the gospel of the kingdom, and repentance and the remission of sins in his name. Though a king, and born to be king of the Jews, and to be the Prince of many kings and lords, his glorified brethren reigning with him over the whole earth, he has at present no kingly or political authority. If he have we would like our inventive friend to tell us where, that we may go and live under its just, merciful, and benevolent influence. We forbear to add more at present, except to commend the first article of this number on David's throne to the calm, candid, and dispassionate consideration of our untaught, but, we trust, not unteachable contemporary.

EDITOR.



A WOODEN SWORD BRANDISHED AT ELPIS ISRAEL—SIR KNIGHT DISARMED, AND HIS WEAPON SHIVERED TO SPLINTERS.

"We war casting down imaginations and every lofty notion exalting itself against the knowledge of God."—PAUL.

As a part of his note on the Throne of David, our refined and polished friend over the mountains writes concerning Elpis Israel and its author, in the following chaste and classic style! It may be regarded as a specimen, doubtless, of the "pure literature" and the christian spirit it exhales, for the development of which Bethany College, as a Queen of the West, is presented as a nursing mother to Zion, that is, spiritually, "the church!" Is it not extraordinary that with such elegant impromptus thrown off from time to time from the pen of our amiable and celestialized friend, that "the brotherhood" is so irresponsible to his eleemosynary hints, exhortations, and demands! Wonderful indeed that "the disciples" do not bestir themselves amain, and without delay secure "a little stock in the Bank of Heaven," by contributing to its endowment that the nursing Queen may forever bless

the world with dainties such as we now present:

“Any one,” says Mr. Campbell, “who wishes to peruse the most conceited, consequential, and dogmatical treatise, based upon a halucination, and a parody of the words *ELPIS ISRAEL*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky “the big head,” probably unequalled in this century; making *the Hope of Israel*—indeed the Hope of the Gospel in full development, to consist in raising up again a throne of David in Palestine or Jerusalem; as if that throne had been vacant now for 1800 years, or as if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild and locate it in old Jerusalem, and there to aggrandize the empire of the universe!! But this only in passing, as one of the specimens of the power of the love of notoriety or of the marvelous, in wrecking and bewildering the human mind. We regard this development of the passion for notoriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world.”

While we were in England our loving friend favored us with one of his characteristic notices in which he styled us “the erratic materialist and rather plausible sophist of no-soul memory.” Previous to this, he announced us to the public as “a half-septic, half-christian, fit only for the society of Voltaire, Tom Paine, and that herd;” and now the climax is capped by proclaiming us as utterly worthless!—yea more, afflicted with one of the worst of diseases, if we rightly guess what in the “half-horse and half-alligator” country they elegantly style “the big head”—as an incurable leprosy, and therefore in our influence upon society “worse than worthless!” Really, when we look at ourselves in the manuscript before us, with this long handle to our name, we inquire of ourselves, is it possible that we are such a character as our sweet friend declares? Why the most worthy candidate for penitentiary distinction cannot be worse than our unfortunate self! But, even supposing we be as wretched an outcast as our gracious friend affirms, we humbly suggest that it is not very agreeable to be published as such to all the world. Impartial judge as he is in matters affecting himself, still it is not comfortable to be accused, condemned

without a trial, or being permitted to show cause why sentence of death should not be pronounced against us, and to be summarily executed. We don’t altogether relish this nephew-of-my-uncle style of administering law, especially when we are to be victimized by it. It is bad enough in theory, and it is by no means better in practice. Our judicial friend, however bright the attribute of jealousy may shine in his celestial crown, has not displayed towards us an overflow of mercy—and he should remember that “mercy and truth meet together” in the true believer, and that “mercy boasts itself against judgment”—in the treatment he has dealt out to us these seventeen years. He has, or has had, thousands of readers, to whom he has declared on the faith of a man aspiring to celestial honors and sublimities in the Milky Way, that we are every thing that is contemptible in faith, opinion, acquirements, and character. This has been the general indictment, a sort of summary compilation of pestiferousness, by which a prejudgment has been secured against us. The counts of the indictment have been predicated upon garbled extracts of very scanty dimensions, and on no extracts at all. Our disinterested friend out of kindness to us has had it all his own way, taking care for the good of the cause, that is, the cause of Origenic sublimities and the vested interests dependent thereon, that we should not be permitted to speak to his readers to whom he had written such creditable and delightful things concerning us! Hence, say what we might in our own paper, those to whom we were accused saw nothing of it, because they were not our readers, but his alone. This policy having been carried out for so many years has not failed to cause us to be esteemed by those who know us only by name, and as our ingenuous friend has misrepresented, as just such a worthless character as he affirms. We are said to be “hallucinated,” “mad,” “a devil,” and many other things known, or supposed to be known, by like respectable appellatives. It seems strange, yet so it is; though we can produce several of the most *compos mentis* people in society, of good and honorable standing, who know us intimately, and readily testify that we are the very opposite to what our benevolent friend and his reflectors, who have no personal acquaintance with us, aver. But unfortunately, as soon as a respectable man testifies in our favor, the tables are forthwith turned upon him, and he

is regarded as no better than ourselves! This is the way the Jews serve the witnesses for Jesus. So long as they are his enemies their testimony is considered as credible and respectable; but so soon as the truth converts them into friends, immediately they are set down as liars, and not to be regarded. Thus it has been from the beginning, and, we suppose, will be to the end. Error and errorists are essentially oppressive and tyrannical. The part of truth is to contend, protest, reason, testify, and endure, until Christ shall come and "break in pieces the oppressor," when the truth will prevail gloriously, and all its suffering friends rejoice together in his presence. It is a consolation to know that contemptible and worthless as we are esteemed by worldly-minded men, we cannot be more sovereignly despised than were Jeremiah, Paul, and his co-laborers by their contemporaries, who made them "as the filth of the world, the offscouring of all things unto this day."⁶ Misery loves company; it is therefore very consoling when that company turns out to be the very salt of our groaning world.

But, be we ever so pestilent that does not nullify the Kingdom of God as expounded in Elpis Israel. The building up of the kingdom and throne of David as in the days of old is not disproved by declaiming against us, or proving us to be as worthless as it is said. Our extreme worthlessness does not alter the testimony of the prophets and apostles, who both declare that Messiah shall restore them. Our friend likes to talk about logic, but what logic is there in reviling a book and its author in support of any opposite theory? But, we suppose, we must pardon our celestial friend the indiscretion of which we complain. He is doubtless in a super-excited state, and scarcely knows whereof he affirms. Some months ago before he had read the book, he said that we had "proved all the apostles to be wrong in making the resurrection to eternal life the hope of God's people, and for it, had substituted another terrestrial paradise. True," said he, "I have never read the new book, or the newly discovered Elpis Israel, but am informed that it is that maintained by some Jews of the present day, as a substitute for the hope of the resurrection of the just." He afterwards tells us what his hope is not, "It is not," says he, "the literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the solar system."

⁶Lam. iii. 45; 1 Cor. iv. 13.

But since telling his readers what we had done in Elpis Israel before he had read it, our intuitive friend has probably read it. His report, we think, ought to induce every one to seek to possess it, as a literary curiosity if upon no other grounds. Our critical friend says it affords "a demonstration probably unequalled in this century." We believe he is right in this. We know of no other book that contains a similar demonstration of the truth. Our pathological friend calls it "a demonstration of a disease," &c. He is excusable in this; for it is natural enough that he should style that a disease which demonstrates his sky-kingdom throne of David, his trans-solar new heavens and earth, and his Origenic sublimities, to be mere "philosophy and vain deceit." The reading of Elpis Israel has evidently transformed our ordinarily meek friend into a wide mouthed vial of wrath. He calls the book hard names as well as its author having no other arguments to bring against it. He finds that it does not even attempt to prove the apostles wrong in any thing; and that it does not substitute a terrestrial paradise for the resurrection to eternal life; but that while it maintains that the promised "Paradise of God" is to be established on earth, it also shows that the dead must be raised to eternal life to inherit its good things for ever; and the living believers therein contemporary with its formation changed in the twinkling of an eye for the same purpose. Our sky-kingdom friend, we presume, is mortified to find that his informant led him into such an inconvenient error about our substituting one thing for another when there is not a word of truth in the allegation. His honest and virtuous indignation, doubtless, would make his studio too hot to hold said informant. Still the discovery of the imposition upon his credulity has not put our friend, ever great and undogmatical, in a sweeter disposition towards our unoffending self. We sent him a present of the book all the way from London; studiously avoided alluding to him, or to his reformation in its pages; and endeavored simply to show *what the Bible reveals as the destiny of the earth and of man upon it*. But instead of sending us a polite note, gratefully acknowledging our kindness and thoughtful consideration of him though so far away, our astonishing friend falls into a paroxysm of interjections as the only defence he can offer against the overwhelming evidence with which Elpis Israel has assailed and demolished his entrenchments. There is

nothing easier than to prove the truth of the things that excite his astonishment—that the Hope of Israel and the Hope of the Gospel are identical; that the throne of David will be re-established in Jerusalem; that the Lord Jesus will sit upon it there; and there aggrandize the empire of the whole earth. These are truths which shine from the sacred page as the sun in the midst of heaven; and blind, very blind, yea even stone-blind, must be the man who says, "I cannot see them there."

This short denunciatory paragraph suggests to us that our friend does not suspect the reason of the King of Israel's prolonged absence at the right hand of power. We will inform him. It is, *because there is no throne of David for him to sit upon*. Had this throne existed when he was on earth, or had all things been ready for its erection anew, Jesus would have remained upon earth and in Palestine to enter upon his reign, and to proceed in the work of aggrandizing his dominion until it should extend over the whole earth. But the then unknown time, the knowledge of which the Father reserved to himself, had not come to erect the throne; therefore he departed to remain in a far country until the time to put down the enemy should arrive, which is equivalent to setting up the throne and kingdom of the united Twelve Tribes of Israel.

Again, we perceive that he uses the phrase "the universe" in an unscriptural sense when speaking of the chieftaincy of the Lord Jesus. Universe is not used in speaking of Messiah. The universe comprehends all created things in boundless space. This is the Father's dominion, not Christ's. We have no where hinted the idea of the Lord Jesus aggrandizing the empire of boundless space from "old Jerusalem." No such empire is promised to Messiah. The promise to him is, "Thou shalt have the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Jerusalem and Zion restored, and invested with their beautiful garments, are to be the seat of the government of Messiah and his brethren over this empire. The empire of the universe ruled by Jesus in any Jerusalem is one of the many fictions which compose the philosophical religion of our romantic friend; who, being a man of lively fancy and boundless imagination, delights to vary the monotony of terrene pursuits by ideal flights among the nebulosities of the Galaxy even to the jumping-off place of

immensity, until by oft-repeated excursions, like fabulous relations oft-told, he comes to believe them real, and speaking as he believes, publishes them to his admirers as the first principles of the oracles of God! Elpis Israel, however, takes all this wind out of his sails. It tolerates no flights of the imagination; but brings every high-flown speculation to the Law and the Testimony. But this is a test the articles of our friend's creed cannot endure. Hence his restiveness in gear. But what doth it avail? It is hard for him to kick against the goads. His acceptance or rejection of Israel's Hope will make or mar his destiny for ever.

EDITOR.

MODERN SERMONIZING.

MR. EDITOR:

It is not often that I enjoy an opportunity of sitting under the pulpit ministrations of "*this Reformation*." On the 5th Lord's day afternoon of February, however, I listened to a discourse pronounced at the "Reform church" in our village by "Elder Jas. W. Goss." The reputation of Mr. G. as a florid declaimer had drawn together an audience sufficient to fill two-thirds of the building. What do you think was the topic of the discourse to which he treated his hearers? You would hardly *guess* in a century—it was "the personality, the origin, nature and character of — *the Devil*!" Verily "*this Reformation*" must be "waxing old and ready to vanish away." Only think of it! Nearly two hours devoted to an eloquent sketch of his Satanic majesty, during which the audience were gravely assured that it was a matter of the greatest importance that they should have right views of the Devil, and that it was rank infidelity not to admit his personal attributes, accomplishments, &c., and the address closed by the formal announcement, as if the "roaring lion" had not been quite fairly caged, that the subject would be resumed at night.

As the congregation dispersed I could not forbear remarking to a friend, who demanded my opinion of this "gospel discourse," that we had often heard that faith in Christ was an indispensable condition of our salvation, but that I thought our orator deserved a medal as the first discoverer of the doctrine that faith in the *Devil* was equally important, for so, in

effect, he had affirmed. In my simplicity I had supposed that the less we knew of the Devil the better, seeing that christians are commanded to be "*wise* concerning that which is good, and *simple* concerning that which is evil." Oh! the times! the manners! How many discourses do you suppose *Paul* ever preached on "the personality of the Devil?" What a pity that Luke, in his "Acts," or the apostle himself, in his copious writings, has never told us! Perhaps he thought we would be satisfied—whatever we might think of the "personal" character of the Old Serpent—with the assurance he gives us, in Hebrews ch. ii. 14—15, that Jesus will "*destroy him that hath the power of death, THAT IS, THE DEVIL, and deliver them who thro' fear of death were all their life subject to bondage.*"

But to be serious, what solemn trifling is all this "speculation"—these "untaught questions?" The people are perishing for lack of knowledge of God's Word—of the gospel of the kingdom—of the glad tidings of great joy which shall be to all people—and these "apostolic and primitive christians," as they style themselves, can find nothing better to lay before them than dry disquisitions and barren conceits about the "personality of the Devil." Surely such facts, of daily occurrence, afford certain proof that we are "in the latter times"—for (see 1 Tim. iv) here "the Spirit speaketh expressly, that in the latter times, some shall *depart from the faith*, giving heed to seducing spirits and *doctrines* of (or concerning) *Devils*," &c. Certainly, if the Adversary be the sagacious being he has the credit for, he could not be better pleased than to have the people of God absorbed in the *important* enterprise of shewing him up in odious colors, and thus silencing the apostolic proclamation of "Christ Jesus and him crucified."

I hope Mr. Goss will remember this the next time he indulges his taste for "*speculations.*"

A. B. MAGRUDER.

Charlottesville.

OUR VISIT TO BRITAIN.

EXCURSION TO HELENSBURG AND THE
QUEEN OF THE HEBRIDES.

The nervous debility consequent upon such frequent speaking, and more continued excitement than our *physique* was accustomed to—organic inaction, or ir-

regular action, dependant on undue exertion—began to impair our general health. Acidity of stomach, hacking cough, affection of the throat almost to loss of voice occasionally, and other symptoms, admonished us that we must seek repose of mind, and recreation. We accordingly accompanied a friend down the Clyde on a flying visit to Helensburg, about five miles in the distance opposite to Greenock on the bay shore. We dined there with a Mr. D., a retired Glasgow merchant, who is rusticated in the outskirts in the most pleasant manner possible. He has peculiar views on religion and diet. He believes in the personal advent and reign of Christ over the nations upon earth; but though immersed, he does not think, if we remember rightly, that baptism is at all essential. He preaches at a place of his own; the attendance is said to be small. In diet he is a "vegetarian;" though he was kind enough for our sakes' to supply his board with a little meat extra the vegetables upon that particular occasion.

Besides this pleasant excursion we accepted the invitation of another kind friend to spend a few days with him at Bowmore, "the commercial capital" of Islay. We set out for this island of the sea, so celebrated for its whisky all over the drinking world, on the morning after the "soiree" at 6. 30 A. M. It lies about 20 miles west of the peninsular of Cantyre, sometimes called Kintyre, and about 14 hours steam from Glasgow. The following letter written to our daughter, the companion of our travel, then in London, will afford the reader a better idea of our excursion westward than we can give from memory at this distance of time and place.

Bowmore, on Lochendaul, }
Islay, Oct. 19th, 1848. }

MY DEAR EUSEBIA :

I arrived at this beautiful island, styled "The Queen of the Hebrides," on Friday evening at 8 P. M. The voyage was very interesting amid the wild scenery of the Western Highlands. We steamed down the Clyde, touching at Greenock, Dunoon, and Rothesay, into the Frith, passing between the isles of Bute and Arran whose lofty mountains towered far above the sea. We put in to Loch Fine which runs up into the main land of Caledonia as far as to Inverary. I landed from the steamer bound for this place, at a small fishing town called East Tarbert, situated at the head of an indentation of the land, which,

if it had been deepened about two miles more, would have converted the peninsula of Kintyre into an island. There is nothing remarkable about the town that arrests a stranger's eye; though, it is probable, that many a deed of violence and blood has stained the page of its early history, when all such places on the coast were exposed to the incursions of marauders from the Scandinavian countries of the north. I may tell you, however, that a castle formerly existed here originally built by Robert de Bruce, which was repaired and garrisoned by James IV. in 1494. But castles are of little use now; therefore, as in the case of Tarbert, their condition is mostly ruinous. Having engaged a boy to carry my carpet bag, "we twa paidelt o'er the braes" to another Tarbert at the head of West Tarbert Loch. We had not walked more than a quarter of a mile when a lady and gentleman, two travellers in an opposite direction, accosted me by name. Would not this have been alarming had I been on the wing escaping from pursuit because of evil deeds? To be addressed by name in such a remote and heathen corner of the earth, it was really puzzling to conceive how one could ever have been heard of there! The lady was from Port Ellen in Islay, and was acquainted with our excellent friend Mr. John Murdoch, whom she had seen that day; and from whom she learned that he was expecting a visit from Dr. Thomas, whom she might know, if she met him between the Tarberts, by wearing the beard. I learned this afterwards from him; and obtained from her on the spot the agreeable information, that he would meet me at Port Askaig to conduct me to Bowmore. You would be amused at the strange sounds they call language in these parts. They style it the Gaelic, which like the Welsh and the Irish, is a dialect of the ancient Celt. "*Co fare ar shin?*" inquired some Gaels of the boy beside me as we were jogging along westward. He uttered some uncouth sounds in reply which I am unable to turn into manuscript. "What was that he asked you, my lad?" "What person is that?" and he added "they set a great eye upon you, sir." How so? "Because of the beard your wear." The Gaelic I collected on my route is soon told. *Tha* signifies a house; *nocht mah* means "good night;" *pa*, a cow; *man*, a woman (well there is some sense in that; for a woman is man, but a man is not a woman—"God made man; male and female made he them;") *oe* signifies a point; *moigne*, peat; *coel*, coal; &c. Thus we

beguiled the way until West Tarbert of miserable aspect appeared in view. Here I parted from my guide, and soon found myself on board the Islay steamer.

Having taken in her living freight, and in a short time cleared the rocks at the entrance of West Tarbert Loch, the vessel bore off towards the going down of the sun, leaving Kintyre astern and the north of Ireland to the south on her larboard side. After the haze of distance was dispelled by our nearing the land, we had a fine view of "the Paps of Jura," two lofty mountain peaks, after the form of those of Otter in the Blue Range of Virginia, exalting their heads like giants towards heaven. We entered the Sound of Islay between 7 and 8, P. M. This is a narrow sea passage running between Islay and Jura, about a mile wide and fourteen long, and terminating in the Atlantic ocean, with which you have formed a tolerably intimate acquaintance. Port Askaig, our place of debarkation, is neither a Liverpool nor a Piræus; but a miserable collection of huts at the foot of a steep hill, where cattle and other passengers are embarked for Glasgow. Uninviting as it is, we were glad to see its lights flickering in the windows, a token that our voyage was about to end.

On landing I was rejoiced to find our friend there, as the lady had said, waiting with a policeman to conduct me to Bowmore. Surely Burns, who was of the same official fraternity as Mr. M., if he had seen me in such custody, would have said "the De'il hae got ye now!" Though I believe it was the devil ran off with the exciseman; be that as it may, "circumstances alter cases" you know, and I doubt not, that there are hundreds of Islaymen concerned in the running off of whisky, who would be ready to testify that a man in the hands of excise and police familiars might as well be possessed of devils for any good that would come of it! But our friend and his policeman were only "a terror to evil doers" in the island. I found them worthy of all praise; for instead of leaving me all night at Port Askaig Hotel (!) to recreate, and wish myself at Jericho instead of Islay, he had provided a gig and a policeman to drive me to Bowmore. This was "a friend in need," and therefore not the De'il that had got me, but "a friend indeed," as you have heard Mr. Murdoch is at all times. All being ready we set out, he on his pony and I and the policeman in the gig. The road was good, and the night bright moonlight. My "whip" drove as if in chase of a smuggler; happily, however, our Rosi-

nante was sure footed, and the tackle sound. We passed Bridgend in the centre of the island, and the seat of government; for a Branch of the National Bank of Scotland is located there, and where the money power holds its court, there is the real throne of an earth-born dominion. After leaving Bridgend, Lochendaul opened upon our view, shining in all the light of "the silver moon;" or as Job more beautifully expresses it, in all the radiance of "the moon walking in brightness." Bowmore was yet three miles in the distance. The road, however, along the Loch was soon travelled, and a slight of 12 miles from Port Askaig satisfactorily terminated by the side of a blazing peat fire at the hospitable dwelling of Mr. M.

Bowmore, where I am now, is, I believe, the largest village in Islay. It is situated on the right shore of Lochendaul, and dates its origin with the Parish church in 1768. We have a good view of the Loch from the back windows of Mr. M's house whence in the distance on the opposite shore we can descry Port Charlotte. To one accustomed to the elegant buildings of London, and other cities of Europe and America, Bowmore is a mere sepulchre of a place. It is the works of God only that are interesting here for their beauty, leaving man's so completely in the shade, that we feel only pity and aversion to his deeds. Lochendaul and Lochgruinar are two indentations of the coast which penetrate so deeply into the land as nearly to divide the island in two. Lochendaul witnessed the shipwreck of my friend Alexander of Bethany, in Oct. 1809, being forty years ago on the 9th instant. He was on his way to Philadelphia from Londonderry in the north of Ireland. Lochendaul, however, has witnessed more terrible scenes than this. It is famous for shipwrecks, murder, and piracy. On the fourth of Oct., 1813, a piratical vessel from the United States, called "The True Blooded Yankee," arrived in Lochendaul about dusk. She was a fine man-of-war brig, pierced for 26 guns, and carrying 260 men. Having been boarded by two experienced pilots, she cast anchor near Port Charlotte. The harbour happened to be crowded with merchant vessels of all sizes. Duplait, the captain of the pirate, set them all on fire together; having previously rifled each of such articles as he coveted, especially the Registers. Between 20 and 30 vessels were either burned or stranded by his orders in one night, thereby occasioning a loss of private

property amounting to about £600,000. She was afterwards made a prize of by the British, who carried her into the River Plata, where she was condemned.

While among the horrors I may tell you that Port Askaig locality is not without its interest. In the fall of 1778, the famous Paul Jones with his privateer of 50 guns, called "The Ranger," made a descent upon Islay, and having entered the Sound seized the Packet which conveyed passengers and merchandize between West Tarbert and the island. Among these was the late Major Campbell, who had just returned from India with an independent fortune, the most of it being in gold bars and other valuables; so that as he was about to land on his native island the whole of his wealth was seized by Jones, and the Major, who a few hours before was vastly rich, landed penniless, though not so "poor as Job." Thus it is that often-times "riches make to themselves wings, and fly away as an eagle toward heaven," and the Major found experimentally that "they profit not in the day of wrath."

On Monday I accompanied Mr. M. over the grounds of the large and princely residence called Islay House, the dwelling place of the late Laird of Islay—a Mr. Campbell, who became bankrupt in the sum of £800,000, so that the island was to be sold on Nov. 8, to pay his debts. The simple people of Bowmore amuse themselves with the supposition that I have come from the Far West to view the land before buying it. The price is not less than £500,000, and as much more as the bond-holders and personal creditors can get. The rents amount to £19,000 per annum, and with good management might be doubled. Islay House is situated about a quarter of a mile from Bridgend at the head of Lochendaul. It is surrounded by extensive plantations, and the pleasure grounds, private drives, and walks, around and connected with it, are ample and varied, and laid out with much taste and judgment, suitable in all respects for convenience and recreation. The gardens, hot-houses and fountains, are said to be superior to any private gardens in the West of Scotland. There is a fort mounted with guns, but no garrison, which well mounted would from its position prove rather inconvenient to visitors of hostile intentions.

On Tuesday we procured ponies (mine was about the size of a donkey) for a day's riding towards the west. We headed the Loch at Bridgend, and after riding along shore a while struck off inland over

the hills to the western side of the island, about 15 miles by this route from Bowmore. We were near but did not visit the Sanaig cave, which is a perfect subterranean labyrinth. The entrance to it is difficult. The most remarkable peculiarity connected with it is its reverberation. By the discharge of a single gun a stranger would suppose that a royal salute had been fired. It was near this cave that the *Exmouth*, from Londonderry, bound to America, was dashed upon the rocks, April 27, 1847, when 248 souls, passengers and crew, perished. Three of the crew happened to be on the yards at the time, so that when she struck they dropped off on the land. She then bounded from the precipice and went down. These three were all that escaped.

Our ride was highly interesting, but cold. My little short-stepping pony was very sure-footed, but gave me such a jolting as I had never experienced before. We went down hill at a rapid trot. If we had stumbled it would have been a ludicrous scene for a spectator; for the dog and its rider must have made a somerserset together—I say *dog*, for I have seen a large Newfoundland almost as large; the ponies of these islands are remarkably small. You see many like them in London, imported from the Orcades, or Shetland isles, to the north of the Hebrides. We got some refreshment in the form of milk and biscuit at a hovel-inn. I know not what else to call it. My friend called to collect some excise dues from "mine host." The sow, a large and gentle creature, was reclining in great comfort seemingly, on the earthen floor of the apartment. It appeared to be a place of call for the faithful where they might obtain lawful whisky after church. If not, I cannot tell why the only buildings on the land are the manse, the tavern, and the kirk. The minister's manse was very pretty, and decorated with a happy combination of things, known as *simplicity with neatness*. But we had no time to linger here. The sun was fast hastening to his dip in the western wave, and we had fifteen miles to trot ere we could say we were "at home."

On Wednesday we set off in another direction. We mounted our ponies and rode over hills, along the sea shore, and over mountain ridges, then through a wretched looking place called Port Ellen, to Arbeg some two miles beyond. From the ridge overlooking the port we had a fine view of Rathlin, an island off the north coast of Ireland. We staid at Arbeg all night. In the morning, after break-

fast, we walked about three miles to Ardimersay. This is a marine residence and hunting seat of the Laird, in the southeastern part of the island—a truly charming retreat, beautifully situated amid wood and rock scenery. After viewing all the points of interest here, we strolled off to the grave of Ella, in one of the most picturesque spots of the whole island. Her resting place is marked by two grey stones, about thirty feet apart, at Bealachdearg, to the north of the beautiful and well sheltered bay called Loch-a-Chnuic, which penetrates the hazel woods which adorn and shelter the Cottage of Ardimersay. She was the daughter of one of the Norwegian viceroys who resided in Islay when in the possession of the Danes. The natives generally suppose that the island derived its name from her; but of the origin of its name none have arrived at certainty. Having refreshed ourselves at the Ardimersay forester's on excellent butter, milk, bread, and cheese, with an appetite such as exercise and sea air alone can give—an appetite with a relish—we returned to Arbeg, where we dined. At this place there are some fine old castle ruins, beetling the heights and frowning o'er the sea. Who the robber chieftain, and what his history, that built it for his stronghold, I do not remember if I ever knew. It was doubtless famed at some time for its deeds of treachery and violence, for this whole island appears to have been a perfect field of blood. "Almost all its history," says a native writer, "is taken up with the deeds of the great, the people being lost sight of almost entirely, excepting as so many passive creatures, fit for war or the payment of rent, and responsible to no authority but that of the owners of the soil. As the island passed from one lord to another, it did so with its unwilling compliment of serfs, called tenants, almost as completely and virtually as a South Carolina plantation does with its pack of negro "servants." The apologists of British slavery may say that "tenants" are at liberty to leave their country, whereas American slaves are not. True; and they are also at liberty to perish for want of food, whilst the land lies waste, because they cannot pay an exorbitant price for liberty to till God's earth at home!" When things come to this, it is time that lairds become bankrupt, and the land be distributed upon easy terms among the poor.

Though "after dinner" it is well to "sit awhile," (Abernethy used to say sleep three hours,) we were under the

necessity of riding fourteen miles to supper. I confess I did not like the prescription, but there was no help for it. We therefore mounted our ponies and set off. Five miles of the way were along the sea shore, upon hard sand, as smooth and level as a floor. We gave our land-clippers the bridle here to enjoy their own speed. Having soon cleared the sands, we turned off to the in-land; over hill and dale we sped our way. The logs beneath us knew they were going home, and gave us the satisfaction of sitting by a cheering fire in Bowmore before the twilight was altogether gone. This was my last night in the Ebudes, as the ancients styled these western isles. In the morning a conveyance was at the door to convey me to Port Askaig, whence I was to re-embark for West Tarbert. I left Bowmore at 7, in company with Mr. M. We arrived in good time, indeed, too soon, for the steamer was detained much after her appointed time, by the perverse-ness of the cattle, who instead of going on board in a peaceable and orderly manner, manifested a decided inclination not to tread the gang-way at all. The sheep occupied the quarter-deck. There were none in the cabin, it is true; but little room remained, between flocks and herds on deck, for men, women, and children, of whom there were "a good few."

While they are belaboring the beasts, twisting their tails, and hauling them by the horns, one by one, to compel them to embark for market, I will conclude this long letter by informing you that the extreme length of Islay from the southern point of Oa to the northern projection of Ru'mhail is nearly 31 English miles: and its breadth from Ardmore point, on the east to Sanaig, is nearly 25 miles. The superficies of the island is estimated at 154,000 imperial acres. It extends to 500 square miles, of which about 35 are covered by lakes and rivers. The coast is generally bound by low rocks, or by flat shores and sandy bays; and is justly regarded as very dangerous to shipping. The surface is hilly on the east side, and in some places wooded to the water's edge. The mountains here attain to an elevation of nearly 1500 feet. The greater part of the island, however, is sufficiently level to be susceptible of cultivation to the summit of the highest hills.

In 1841 the population was 18,071, whilst in 1831 it was 19,700. Emigration has drained away a considerable number of the best of the population, so that now it is reduced to about 15,000. The Total Abstinents do not reckon Islay

among their conquests. Barley is raised in large quantity, and is mostly used by the Distilleries, of which there are *eleven* in different parts of the island. "Islay whisky," and black cattle, are the chief articles of export. Sheep are exported in great numbers, and of the cattle, about 3,560 are sold annually. Talking of cattle, the steamer's bell is now sounding, the herd is all aboard, and those who are not fellow-travellers with the cattle must go ashore. The best of friends must part, and I am happy in being able to number Mr. John Murdoch, of Islay, among the best I have. He is a lover of the truth, which is the ground of our friendship and the bond of union between us. His poetical and musical talents you are not a stranger to. To him, and a professional friend of his, I am indebted for all that may interest you in this concerning Islay. I bid him adieu regretfully, and under lasting obligation to him for his kindness, and the gratification he had afforded me during my sojourn among the Gaels. Our moorings being loosed, we put out into the sound; Port Askaig was soon far astern, and by degrees both Islay and the Paps of Jura receded behind the veil of heaven's azure hue.

Hoping to see you soon in London, in the mean time accept this as an assurance that, though far away, you are ever in the heart of your affectionate father,

JOHN THOMAS.

WORD FROM AFAR.

Geneva, Kane county, Ill.,)
Feb. 26th, 1852. }

BELoved BROTHER THOMAS:

After waiting anxiously to hear from you, or to receive the "Herald," I got No. 1, of new vol., this morning. I am very sorry to hear that your advocacy of the truth, in publishing the "Herald," is endangered for the want of means. I would that it were in my power to materially assist you. If distance did not prevent, I would gladly devote a portion of time to either the composition or press work of the "Herald;" that being in my line of business. I can truly sympathize with you over delinquent subscribers, as for four years I published a weekly newspaper, and have now hundreds of dollars standing out, which will never be paid in. But I can scarcely estimate the callousness of that man's conscience, who, after reading the "Herald," neglects or re-

fuses to pay the editor and publisher. He cannot be governed by christian principle, or even common honesty. We cannot do without the "Herald." It ought not—it must not be discontinued; and yet we cannot expect you to do all the work, and at the same time suffer considerable loss; you have done this long enough. The "Herald" is the only medium that I know of, through which the "Faith once delivered to the Saints" is strenuously contended for; and the only true "*Millennial Harbinger*," published at the present time. The times in which we live seem to demand its continued existence; the wants of many disciples need supplying with its true and literal interpretations of the "sure word of prophecy," and its beacon-fire is needed by many sincere inquirers after truth, at present groping their way through the darkened paths of mystic Babylon. Stir up your friends repeatedly—do it in every number. I am glad you do it occasionally;—do it oftener. They can bear it. Their minds need reminding of their duties and responsibilities. We are all liable to forget. The "cares of this life" are noxious weeds, very apt to choke even the good seed of the kingdom; they need the vigorous application of the hoe, and if you can bring such delinquents back to duty, it will be far better for them, than to be cut off as unprofitable servants.

The congregation here still continues to meet together every first day, for the purpose of attending to the "all things" commanded for them to do. We are increasing in knowledge, and I hope in the favor of our Lord Jesus Christ; but not much in numbers. The truth is unpalatable to many minds—especially those steeped in sectarianism—it is unpopular, and opposed to the "thinking of the flesh." Since I wrote you last we have immersed several on a profession of their faith in the good news.

Hoping that an interest may be awakened in the minds of the believers of the "things of the Kingdom of God," for the proper sustaining of the "Herald," I subscribe myself, dear brother,

Yours in the Hope of Israel,
BENJAMIN WILSON.

—o—

TO THE FRIENDS OF TRUTH.

One of the most desirable things to me, is to know the truth *practically*. The apostle says, "They who are Christ's, have crucified the flesh with the affections and

lusts." He says, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me: for the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We find these sayings in his Epistle to the Galatians. In the same epistle, he declares the works of the flesh to be manifest, which are these, "Adultery, fornication, uncleanness, lasciviousness, idoiatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God." Should we not examine ourselves closely, to ascertain whether we are living in the works of the flesh. It is a tremendous catalogue of them, which he sets forth. In his Epistle to the Colossians, he calls them our members which are upon the earth. He means the same, when he says, "The old man with his deeds." This old man of the flesh, must be mortified or put to death by crucifixion. Now what can induce and strengthen us to endure the cross. Jesus was crucified, having been nailed through the hands and through the feet.—Paul in his Epistle to the Hebrews, says that it was for the joy, which was set before him, he endured the cross, and despised the shame. Peter says the same substantially, as recorded in Acts 2nd. "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope: because thou wilt not leave my soul in the grave; neither wilt thou suffer thy Holy one to see corruption." Peter applied this to the Messiah, citing it from the 16th Psalm.—Turning to the context in the Psalm, we hear Messiah saying in David: "In thy presence is fulness of joy; at thy right hand are pleasures for ever more." Now we must be influenced in the same way, and strengthened to deny self, to carry the cross, to follow Jesus. Accordingly, he has given us the gospel of the Kingdom of God, and in this fulness of joy, and the pleasures, which shall be for ever more.—If we deny our flesh with the affections and lusts, we are said to crucify them, and in practising this self denial and crucifixion, we need powerful considerations to strengthen us, to enable us to go through. These considerations we find in the gospel, glory, honor, incorruptibility, eternal life, &c., &c., &c.

By faith in the prophetic and the a-

postolic testimonies, let us contemplate Messiah in Jesus, in words, and in mighty deeds, and in sufferings, unto death. Let us stand where Mary his mother and John his beloved disciple stood, nigh the cross, and learn from the great Master *how* and *why* to endure. He bore our sins in his own body on the tree. Shall we sin *again* those sins for which he *died*?! O let us stand and gaze, until we get our consent to be crucified with him, putting to death, all our own lusts. Brethren and friends do we expect him from the heavens? Do we look for his kingdom? Are we hoping to sit with Abraham, and Isaac, and Jacob, and the prophets, in the Kingdom?—Let us then strive to enter in the straight gate; we must enter through afflictions and trials. Let us then live in the Spirit. Let us meditate in the word of God, day and night, in order that we may not fall. Many are called; few are chosen. May the gracious Lord Almighty strengthen us, establish us, and make us, worthy through the Lord Jesus Christ. It will be awful to be disapproved at last. Let us love one another, let us encourage, and help one another, to conquer and to triumph. Adieu, dear brethren.

ALBERT ANDERSON.

A FEW MORE WORDS.

I wish to say some little more to the Christian Disciples. Allow me brethren beloved, to remark with the emphasis of all earnest affection, that each disciple should count it not merely his *duty* but one of his greatest privileges, to labor, not for his own salvation *only*, but also for the salvation of *others*. Paul is a great example in proof of this. He urged the same in Timothy, telling him how he might save *himself*, and them who *heard* him. Every *one* who hears the word of God, is divinely authorized to invite others to hear the same. In proof of this we read, (in Revelation,) "The spirit and the bride say come; let him who hears, say come." Some of the brethren appear diffident of their own abilities; and some who admit the capability of the editor of the Herald, let them persuade such as are able to pay for his paper; or his book, "Elpis Israel,"—to subscribe to one, or to both, and thus do themselves the honor of helping him to advocate the truth.—The sisters might do something in this matter. Paul makes very honorable mention of some women who labored with him in the Gospel. They helped him, no doubt with regard to the necessaries of life.—

There were also some females, pious ones, who ministered to the Lord Jesus. The sisters are not limited, however, to this humble office. They can comfort and strengthen one another. They can also persuade their sisters in the flesh, to hear the Gospel. They can tell them what this gospel is. We need the *combined, earnest, prayerful*, effort of all the *disciples*, both males and females.

Again, for the sake of practice, why not have, *occasionally at least, gatherings, or schools of disciples alone*, for the purpose of the brethren's speaking to one another in assembly? There are some brethren of talents and yet too diffident to speak publicly before the *world*. It is altogether probable, that they could and would speak, if none but brothers and sisters might be present. They would not dread the criticism of beloved brethren and sisters, for such could not and would not criticize with *severity*, but would rather encourage, the diffident brethren in their efforts to improve themselves and their brethren.—Thus, some able and valuable advocates of the truth might be gradually raised up in the *schools* of disciples. This is all a matter of *practice, divine practice*, for the good of the great cause in which we are *comparatively* languishing at present. Oh for a knowledge *all divine*, and a zeal proportionate to the *glorious* gospel of the kingdom of God! We have access to inexhaustible resources of *wisdom*, and *knowledge*, and *righteousness*, and *peace*, and *joy*, and *honor*, and *glory*; brethren, let us make large draughts upon these *resources*; they will not *fail*. Suffer, this word of exhortation, and exhort me in turn, and I will thank you for it. May the good Lord save us, and preserve us unto his heavenly kingdom is the humble prayer of

ALBERT ANDERSON.

TABLE TAPPINGS NOT SPIRIT-RAPPINGS.

An esteemed correspondent from Cambridge, Ohio, says:

"There is a religious deception practiced in this country of which I had never heard till a few weeks ago. It is called "*Spiritual Rappings*." I suppose you will know more about the delusion than I can tell you. About a week or ten days since a few persons assembled at my employer's to perform the ceremony, in order to convince me, by ocular demonstration, that "*the spirits*" do answer by raps and move-

ments of the article on which the necessary group of hands is placed. Accordingly four persons placed their hands on a small table, each one having their right hand above their neighbour's left; and care is necessary that the upper hand touch not the table. The question was then asked in the usual manner, "If there be any spirit present in this room let them signify it by a rap." This was replied to by a sort of rap or jerk of the table. I am satisfied, however, that the farce is worked by sleight of the hands on the top, and not by a spirit under the table. Being requested, I asked some questions. I first asked, if the spirit present were material or immaterial? If material, I wished the table to rise in one direction; if immaterial, in another. It accordingly rose in the immaterial direction. I then asked, if it were a something or a nothing? The table was raised, signifying that it was a something. I then asked, if it were a something, how many like it could sit upon the point of a needle? In answer to which the table was raised three times. I then requested it to make its appearance on the top of the table, if it were something? But nothing appeared, although many of the persons present were afraid they would see something. After those who could and did work the farce were done, my employer, myself, and other two, got our hands arranged upon the table according to rule; and as we were unbelievers in such nonsense, we had to hold our hands on for twenty minutes before asking a question. We kept them on about three quarters of an hour, during which time a great many questions were put; but the table would neither rap, rise, nor move for us, our hands being too honest! While those who could were working the farce, I asked, how long my brother Thomas had been dead? The table rose eight times. I then asked, how many years my brother William had been dead? Upon which it rose eleven times. This led me to remark, that it must surely be a lying spirit, for Thomas died in 1841, and William in 1835!

Thus writes Mr. John Swan, a man of veracity, and a competent witness in a matter of fact. He does not believe in disembodied-soulism; and we suppose these table-tappings were played off as evidence in proof of its verity, and of the erroneusness of the doctrine which teaches immortality of the body to them only who are accounted worthy of the kingdom of God and the Age to Come, by a resurrection from the dead. Disem-

bodied souls and table-legerdemain assort well together. The more ignorant the spectator of the testimony of God, the profounder will be his faith in such creations of the fleshly mind.

But granting, as a fact, that the table rose without any cunning or deceit on the part of the operators—that their hands were perfectly honest, which our friend rather doubts,—how are its movements to be accounted for without recourse to superstition? Upon the same principle that a loadstone, or electro-magnet, lifts a piece of steel, or that the compass-needle is drawn to the north magnetic-pole of the earth. The sun, moon, and stars, are magnets. The earth also is a magnet, and every thing upon it, animate and inanimate, magnetic, naturally, or induced. Immensity is filled by spirit, which is all-pervading, and styled by philosophy, electricity, magnetism, and so-forth. Man is pre-eminently electrical; some men, however, more so than others. His electricity is generated mainly by the processes of digestion and respiration, which, from the nature of their substance accumulates intensely upon the brain and spinal column, which thus become magnetic by induction, and capable by the peculiarity of their organization of throwing off, by the system of efferent nerves, the electro-magnetism produced. The hands of four or more persons arranged on a table, form with the table an electro-magnetic chain or circle. They are then *en rapport*. The will and thoughts of the most powerful brain among them directs the mentality of the whole. They have strong faith, not in divine revelation, but confidence in the certain accomplishment of what they propose to do, because they have succeeded in the experiment frequently before. The divine teachings of the prophets are nothing to them, being ignorant of what they are. The spirit-answers to their questions by the bungling contrivance of electrical crackings, knockings, or thunderings, and table-liftings, or through clairvoyant seings and speakings, are mere reflections of the foolishness indoctrinated into them by preachers, and teachers, and the trashy literature they are educated by. A question is put. The most active and powerful brain immediately conceives an answer. That conception flashes through the other brains in the electrical circle. They all will to knock or rap. The electrical fluid is thrown off intensely towards the table; and in leaving them, and meeting with the negatively excited table—excited by the hands upon it—a rap, or suc-

cession of cracks, is the result; as many as the positively excited brains guess will meet the question. Table-lifting is on the same principle as table-tapping, dependant on the will of the united brains. The hands become strongly attractive, and the table is moved any way the theory of the operators requires. It may not be possible to explain all the phenomena reported as proved facts by the laws of electro-magnetism, electricity, &c.; because all the laws, according to which this subtle, universal, and powerful fluid, by whatever name called, operates, are not known. Indeed, very few of them are known; for the science, or knowledge, of this great physical element of the universe is scarcely born.

In the case reported by Mr. Swan, the manipulators were immaterialists, or nothingarians. Had they believed that the nothings they call spirits were material or something, the taps would have been on the other side of the question. Their hands were no doubt honest, but the thinking of the fleshly tables of their hearts, was perverted by a mischievous and foolish theology. One anti-theologist in a circle would be enough to mar the experiment; for the circuit would be in an interrupted, and therefore, unworking condition. Hence the raps and liftings could not be manifested with him in the chain, or circle, willing against them as sheer nonsense, or slight of hand. We have seen many curious experiments in human electro-magnetism, biology, neurology, &c., several of which we have performed ourselves. They were all explicable, however, on electrical principles. The psychology of magnetism, that is *magnetic soulology*, exactly reflects the theology of the pulpits. It cannot rise above it; for the theology is the carnal mind's interpretation of divine and unseen things derived from its own propensities and imaginings. The two *ologies* stand or fall together. Neither of them speak in harmony with Moses and the Prophets. Hence all the spirits they start between them are lying spirits, and not to be believed, though occasionally they should happen to stumble upon the truth. The spirit of God *always* speaks in harmony with the written word, and says neither more nor less than is written there. Hence the absence of all necessity that he should speak any more at all till the Lord comes to utter *his* voice, and to send forth the Law from Zion, and the Word of Jehovah from Jerusalem.*

EDITOR.

INTERPRETATION NOT SPECULATION.

"And many there be who think I dare to express what is above and beyond man's comprehension, intruding into those things which we have not seen, vainly puffed up of our fleshly minds. It is not so. I am a man most reverend of the Word and Spirit of God, waiting daily at the gates of Wisdom and not presuming to force my way, but asking to be taught of God. I do not speculate, but interpret. As more light is given me, I look over the subject afresh, and discover new distinctions and divisions in it. I submit my knowledge and my interpretation to the rectification of the Spirit, and am not ashamed to mould and to modify what I have written. I am in a state of growth, as every child of God is in this state; yet am not prevented from writing my mind unto the churches, any more than Paul was prevented from writing to the Philippians, when he said, "not as though I had already attained, or were already perfect." I see but as through a glass darkly; and so must we all, till that which is perfect is come. I say to the wise, "Prove all things, hold fast that which is good;" and to the ignorant I say, "Open thine eyes to instruction, that thou mayest be wise." But, if he say, "I am wise already," and tell thee to "hold thy peace, and cease from thy babblings;" then I reply, with Paul, to such a self-conceited fool, "If any one be ignorant, let him be ignorant," and behave himself as one that is ignorant; not toss the members of sacred and holy truth as the wild bull was wont to toss the beautiful women who suffered for the faith of Christ in the early church. I submit these my labors as an interpreter to those who desire to know God's mind, and in order to become Christ's disciples, have forsaken all. Those who are seeking honor of men, cannot come near the threshold of the matter. Those who consort with the pride and sufficiency of the natural man, must toss and ravin like a wild and furious beast. Those that are making the best of the present wretched world, and swilling from the sty of sensual pleasures, are dead while they live. Those who are dressed in the little brief authority of church or state, knowing not nor serving Jesus therein, are enemies of the truth, and deadly enemies of the interpreters of the truth. And because these classes do contain almost all men, our labors can meet with few approvers; one or two in a city. Be it so. Wisdom is justified of

*Isai. ii. 3.

her children. We will labor on, to shew the way of interpretation, and do the work of an interpreter. It is its own reward. Oh yes! it is its own reward, and far more than its own reward. The Lord, who is the companion of my meditations, knows how sweet they are unto my taste. I am edified, and the dear flock over which I watch receive me from my study a better and a wiser man than I was when I entered into it. And, ah me! when I think sometimes that I shall come and execute, under Christ, those great things which now by the Spirit of Christ I am interpreting; that I shall come with Him, to aid and assist in breaking the Assyrian, and ruling the enemies of God with a rod of iron; to break every yoke, and to set the captive free; to bless the nations with wisdom and government; to be unto God for one of his kings and priests, my heart will hardly abide in its place, it so longeth to burst away and be free. O my dear brethren, who think not of the Prophets, and yet are called ministers of Christ, I exhort you, I charge you, to give yourselves to these studies, and leave your farms and your merchandise, and your ambition and your cloisters, and your human learning and your mechanical studies! Ye scorners and ye scoffers, leave your mockings, lest your bands be made strong! Ye statesmen, study the Prophets, and know the polity of God! Ye kings be wise, and study the Prophets, which will teach you in what courses kingdoms stand, in what they rise, and in what they fall to rise no more! But men's ears are closed; the ministers of religion have taken their stand against the Prophecies and the hopes of Israel; statesmen are become scornful or hypocritical, denying God, or counting it unholly for them to name his name: kings' palaces are shut upon their people, and no voice of warning can reach them; the names of those who give heed to God's prophetic word are cast out as evil, and the books through which they would convey instruction are marked and stigmatised as containing poison. Satan hath gotten the field; he hath marshalled his troop; they reject all parley: they fire upon those who bear the olive branch of peace from God: they reject all terms, they scorn all meditation. Be patient, O my soul! be patient unto the coming of the Lord. Be not overwhelmed, O my soul! for thou shalt stand in thy lot in the end of the days. Be it thine to sigh and to cry, to mourn and to weep, and to be vexed daily with their unrighteous deeds: the Lord knoweth to deliver the righteous

out of the temptation, and to reserve the wicked unto the judgement to be punished."—*Proph. Exposition.*

—o—

AN ECCENTRIC EPISTLE.

*Columbia, Maury, Tennessee, }
Feb. 24th, 1852. }*

BRO. THOMAS:

Dear Sir—Having to send you some money, and hating blank envelopes, as a waste of paper, I have concluded to scrawl on the inside a few loose thoughts, in the way of friendly observations.

And first, I must say that, take you all in all, you are a man to be wondered at! With great intellectual powers, and wonderful industry, you have pursued a self-sacrificing course! Always at war with men and systems, and carrying it on, as I expect, and as you say, pretty much at your own cost: and which must embarrass you; whereas, had you worked as hard at your profession, your abilities would have made you one of the "upper ten!" Does not this look like enthusiasm? It seems so to me! But it is also a truth, that to achieve any thing great, a man must be, more or less, *enthused*.

But your present position what is it? The Protestant sects are nearly all on the same ground! But the Shakers, the Mormons, and yourself, have each a distinct platform. Shall I predict your several fates? Should "the powers that be" permit the Mormons to go on and establish a Mohammedan Paradise round their salt sea, (a Paradise of Houries,) they will be a powerful numerous sect. When the Shakers are among the Capulets, and you and your folks, should the "Lord delay his coming" beyond your expectation, will be as the Millerites: both of you among the things that were!

Bro. Thomas, (we should all be brotherly,) you are a fifth monarchy man—your kingdom is too carnal! What! a heaven of mortals and immortals, kings, priests, governors and serfs!! Why we have enough of such a heaven here already!! I am weary of governing and being governed, both of which evils I have to endure here! Do you ask what kind of heaven I want? I will tell you. I want a heaven where there is no self-interest, no work, no pain, no sickness, no death; where we shall fly through an endless world of flowers, feast on ambrosia, drink of the waters of life, and sip the nectar of

heaven, and be so filled with extatic joy as to burst forth in perpetual songs; all without care, toil, or trouble, and that for ever! This is the kind of heaven I have been taught to expect; and not a kind of mixed up affair—a better government here on earth!

You will see by this I am not with you, though I admire your talents and indomitable spirit; but my wife is much taken with your views and wants to see "ELPIS ISRAEL;" I therefore enclose \$5 00; three for the book and postage, and two for the current volume of the Herald, &c.

I would, were I young, (as I think you sincere,) open your eyes on the subject! and save you much labor—I would do it in a sheet or two!! But I like to see you buffet old errors with your new ones, and shall not try to open your eyes unless you ask me.

I cannot think you are turning the gospel into the "Hope of Israel" through wrath against A. Campbell. Bro. Campbell has injured us both; but he and his party are fast approaching a sect, little differing in spirit and doctrine from the old ones. We both wanted to go a little further than where he put down his Jacob-staff. The nature of the man would not bear this. He would bear with those who wished to pull him back, but not those who wished to lead him forward! And I have no doubt he hates you worse than all the Clarks, Merediths, and Pecks, &c., that ever pecked at him, because you wanted to reform his reformation. But if he will not follow you, you ought only to pity him, as he does those that will not follow him. Should any man go beyond you and make a new platform, destructive of yours, you will, from nature and precedent, be authorised to hate him, but not by the gospel.

If you will act as a friendly editor, by correcting any errors and making none yourself, you may insert this if you choose in the Herald. It will fill up space and serve as a text to make remarks on! And whether they are bitter, or sweet, it will be all one to me.

Wishing, at whatever time and in whatever manner the Lord may come, that we may all be prepared for the solemn event, and in the meantime wishing you well in this evil world, and hoping the world to come will be better, I remain, with much esteem, very sincerely,

Your bro. in the One Faith, &c., &c.

ROBT. MACK.

P. S.—By-the-bye, have you received my Valedictory? And what do you think

of it? Especially my National Church? But if the Advent takes place in '64, the people will not have had time to consider of the matter, and so all my labor lost! Well, many others will lose their labors also—that's some comfort.

Yours as above,

R. M.

A FEW WORDS ON A POINT OR TWO IN THE ABOVE.

Our humorous correspondent seems to be quite an original. Were we as bitter as our theological friends in general, so facetious an epistle could not fail to convert us into sweetness. But while his good nature puts us on good terms with him, it fails to create a sympathetic longing for an eternity of fellowship in ambrosial feastings and celestial intoxication. The heaven he has been taught to expect is not the heaven of the Bible, though generally received. The Bible heaven for redeemed humanity is a heavenly constitution of things upon earth progressively manifested. "The meek shall inherit the earth;" saith the Lord Jesus. It is not an extacy; but a reality, intelligible, demonstrable, beneficent, and glorious. The ensuing thousand years are but introductory to the ages of eternity, when humanity, freed from sin and death, will be blessed according to the capacity of its nature for enjoyment. Let our friend aspire after this. No destiny can surpass it.

However "carnal" the kingdom we advocate, it is scriptural, and none has yet appeared who can show the contrary. We are a sixth, rather than a fifth, monarchist. Nebuchadnezzar's Image represents five empires, and the destroying Stone the sixth. Thus, Babylon, Persia, Greece, Rome, Gog, and Israel Restored under Christ. This sixth monarchy, the only truly universal one, is the kingdom in whose glad tidings we rejoice.

We cannot afford to "hate" any man. It costs too much. Some men we beware of, keeping ourselves out of their power; but hatred of them we cannot indulge in. The Lord will reward those that hate us better than we have power or judgment to do; we therefore turn them over to him, biding our time, and tranquilly awaiting the result. We have no wrath against our friend the President. Being on the right side of the argument, we can afford to be placid, amiable, and complaisant. "He may laugh that wins," and though means may fail for carrying on the war, enough has been done to prove that we

are with the truth, and that the strength of the adversary is in stratagem, not in reason, testimony, and interpretation; so that in defeat itself is victory.

EDITOR.

CAMPBELL ON THE THRONE OF DAVID.

"Dear Sir:—I took number 1, volume I, of the Herald with me to Lancaster in this State. The congregation of "Disciples" there are nearly all Campbellites. I showed it to some who are free. They were pleased to see how well you replied to A. Campbell on the Throne of David. You certainly caught him that time!"

F. B. S.

Buffalo, N. Y.

THE FOOTNOTE.

"I have just read Campbell's *footnote* on you and Elpis. Verily he is provoked. such an attack, and in such a spirit, shews what he ill-attempts to conceal, that he fears your argument more than he despises it. He feels its force, as his bungling comments about David's throne clearly prove."

"A. B. M."

ANSWER THIS.

Luke testifies that when Jesus was at Capernaum he said that God had sent him to "*preach the kingdom.*" Mark referring to the same thing, says, that Jesus "*preached the word unto them.*" Now Paul says to Timothy, "I charge you before God preach the word." *Query*—Did Paul charge Timothy to preach the same thing as Jesus; if he did, why do not "evangelists" and others who profess that the New Testament is their rule of practice, go and do likewise? Why do they not preach the gospel of the kingdom—the Word of the Kingdom—even as they? Do they think they can improve upon the practice of the Great Teacher and his Disciples?

VICES OF THE TONGUE.

"I love to make people like each other better, and I often regret the tattling system which prevails so generally, and from which I grieve to say many, of whom it would be uncharitable not to think favourably on the whole, are nevertheless not exempt. It is, indeed, a striking instance of our natural self-deception, that persons who would quite shrink from committing

most of those crimes which are condemned in the Word of God, think little of the vices of the tongue. But any one who is duly jealous of himself, will always watch most carefully against the sins which are the least unpopular in his own circle, and certainly the great evil of what is called the religious world is 'Chatteration!'"—*Extract of a letter from the late William Wilberforce.*

WIT AND SATIRE.

"Wit being strictly an assailing and destructive faculty, remorselessly shooting at things from an antagonist point of view, it not unfrequently blends with great passions; and you ever find it gleaming in the van of all radical revolutionary movements against established opinions and institutions. In this practical, active form, it is commonly called Satire; and in this form it has exercised vast influence on human affairs."—*Museum.*

THE BURDEN OF PROOF.

"It is a point of great importance to decide in each case, at the outset of the discussion, in your own mind, and clearly to point out to the hearer, as occasion may serve, on which side the presumption lies, and to which belongs the *Burden of Proof.* For though it may often be expedient to bring forward more proofs than can fairly be demanded of you, it is always desirable when this is the case that it should be *known*, and the strength of the case estimated accordingly."—*Whately's Rhetoric.*

"Three persons of note lately laid before the King of Prussia a proposal, that the European Powers should, at this time, bring Jerusalem again under christian sway, or give it into the hands of the Jewish nation by a bloodless crusade. The king answered, that he highly approved of their object, but that he had no influence, and advised them to lay the proposal before the other powers of Europe. They were not religious men, but men moved by general views of philanthropy.—*Narrative of Mission to the Jews*, p. 504.

ERRATA.

We were absent from this city when the first eight pages were put to press, so that we could not correct the proof. A few typographical errors, we perceive, have escaped the proof-reader. They are not so serious, however, but that an ordinarily intelligent person can correct them for himself.

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.

RICHMOND, VA., April, 1852.

VOL. II.—No. 4.

THE WORLD'S PROSPECTS.

That the age is, in many respects, a needy one, few will wholly question. Even the self-satisfied and vain-glorious enthusiasts of progress feel that there is much awaiting. They scoff at any symptom of what they call *retrogression*; they smile at those who are disposed to stand still; and they urge on *progress*, with all the buoyancy of young hope, fearing neither precipitancy nor impetuosity. Impatient of the past, save as a repository of antique relics; hardly tolerant of the present, except as a necessary round in the upward ladder, they press forward into the future, (man's future, alas!) and dream or prophesy of infinite progression spreading wide before them: and all achieved by their own wisdom and strength!

It is strange to hear these men boasting of what is lying before them as the result of modern enlightenment. Each morning, as they look forth at their window upon the world and its prospects, the horizon seems to widen, the atmosphere to clear, and the sun to gather intenser and more healing radiance. "Glorious prospect!" they exclaim, in rapturous musing. "Glorious prospect!" Intellect has now come of age; and having attained its long-deferred majority, it is going forth in the ripeness and freedom of its manhood, to do battle with evil and ignorance and misrule, assured of returning, ere long, laden with the spoils of victory,—these spoils a regenerated world!

The thought of their heart is, that the world's true day has dawned at last—light has arisen—darkness *must* make way for it;—the progress, once begun, must

accelerate in speed;—the wave, once set in motion, even far out in mid-ocean, must swell and rise, sending out on every side its bright circles, nor resting till its far-spread ripples have laid down their freight of blessings upon every shore of earth. These things they predict with ready confidence,—becoming prophets themselves while condemning others for venturing to pry into the prophetic Word of God. Visions of splendour float out before them, and they cannot away with those who suggest that possibly these may be but man's visions,—nay, perchance pictures conjured up by the god of this world, in order the more surely to mislead their hopes, and, by bewildering their fancy, to entangle their steps more cruelly in his snares.

Yet even with them there is at times a misgiving. Their confidence wavers, if it does not wholly give way. An uneasy feeling steals over them that there is perhaps more of show and less of solidity—more of surface and less of depth—more of hollowness and less of reality—more of galvanic impulse and less of natural vitality about the present state of things, than they are at other times willing to admit. Some untoward circumstance, some disastrous stroke of evil, crushing fond hopes and laying bare abysses of evil hitherto undreamt of startle them into the unwelcome suspicion that their hopes were too high and full. Some strange occurrence, bringing out awfully to the light the deep and unchanged selfishness of man, shakes their confidence in the rapid progress of the race. Some terrific discovery, in some corner of one of our vast cities, for instance, of masses of suffering and pollution, undissolved and undiminished by the enlightenment of the age, nay, augmenting and fermenting, alarms them.

Some overwhelming personal calamity, making their heart to bleed at every pore, convinces them that sorrow is still the condition of our being here, that the curse is still unrepealed, and that there is an incubus lying upon our race, which sets limits to all progress, and must continue to weigh us down till lifted off by an Almighty hand.

Of this class, some still remain confidently hopeful, in spite of disappointment and retardation. Lighthearted and buoyant, they refuse to look at anything but brightness, and easily laugh off all symptoms of rising gloom. They have cast their theory of the world in the mould of their own sanguine nature, and to part with that gay theory would be parting with half their nature—would be cutting off a right hand or plucking out a right eye. They hold fast their self-flattery—their world-flattery, in spite of adverse events, however numerous and dark.

But there are others whom sore disappointment has sobered, if not solemnized. Hope deferred has made their heart sick; and though still in a measure clinging to their theories of progress, they are more diffident and less boastful than heretofore. Sharp experience has schooled them into patience, and pulled down their high conceits. They are more willing to believe that the age's progress is less rapid and unbroken than once they imagined. The checks to this progress, the fallings back, the want of proportion between the parts, the counteractions,—these have now a more prominent place in their thoughts than they used to have. The bud that swelled so fully and promised so fairly, some ten or twenty years ago, has not expanded according to expectation. It has become sickly in hue, nay, seems to wither, as if blight were on it. Instead of opening, it seems to close and give token of decay. A chill has nipped it, or a worm is at its root. They have anxiously watched its progress, and, with heavy hearts, they begin to suspect that they were premature in their rejoicings, and to despair of its ever ripening here.

In their case there is danger of misanthropy. They begin to despair of a world whose maladies will not yield to their skill. They are on the point of saying, "There is no hope." Progress in man's way, upon man's system and by man's strength, they see no prospect of; and they have not yet learned God's system of the world, the Divine theory of progress. God's thoughts as to the future they have not received—his way and his time of healing the long-

sick creation, they have hardly thought of inquiring into.

Something of this becomes visible in the great literary thinkers of the day. They once hoped, nay, were confident; now they begin almost to despair. Democracy and despotism, kings and people, learned and unlearned, are all brought under their satire and scorn. Let us listen to one of them.* His complaints and cries are, if not wholly inarticulate, at least sadly confused and contradictory. He looks abroad upon the world, but it is without a Bible in his hand. He speaks eloquently of the world's evils, but the "everlasting Gospel," the good news of the death and resurrection of God's incarnate Son, are not within the circle of his remedies.† He points, though with trembling finger, to a "New Era;" but he has not learnt that that era is to be introduced by no less an advent than that of the King of kings. Thus he writes of our day:—

"In the days that are now passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world, if there is to be any world at all! That human things in our Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance there; this small hope is not now a tenable one. These days of universal death must be days of universal newbirth, if the ruin is not to be total and final! It is a Time to make the dullest man consider; and ask himself, Whence *he* came? Whither he is bound?—A veritable "New Era," to the foolish as well as to the wise."

This is a true picture, so far as it goes. But the artist could not paint the real dark-

*Latter-day Pamphlets, Edited by Thomas Carlyle. No. I. The Present Time.

†This is the theological definition of the Gospel. The "death and resurrection" of God's Son are facts upon which the conditions of the Gospel are predicated, and not the gospel itself. This exists in promise only, and announces that "*in Abraham and his Seed all the nations of the earth shall be blessed.*" The writer should have said "the everlasting gospel, the good news of the kingdom of God are not within the circle of his remedies." This is true not only of Carlyle, but of the clergy also, national and non-conformist.—*Editor Her.*

ness of the present nor the glad radiance of the future, not only because he does not seem to know, from the oracles of God, either the one or the other; but because both are alike beyond the intensity of any colours that earth can furnish.

After a striking sketch of the reforming Pope and his doings, and as vivid a sketch of the successive European explosions of 1848, intermixed with contemptuous sarcasms, pointed alike at rulers and ruled, he lets us know to what kind and class of men Europe owes these convulsions:—

“The kind of persons who excite or give signal to such revolutions,—students, young men of letters, advocates, editors, hot inexperienced enthusiasts, or fierce and justly bankrupt desperadoes, acting everywhere on the discontent of the millions and blowing it into flame,—might give rise to reflections as to the character of our epoch. Never till now did young men, and almost children, take such a command in human affairs. A changed time since the word *Senior* (Seigneur, or *Elder*,) was first devised to signify “lord,” or superior;—as in all languages of men we find it to have been! Not an honorable document this either, as to the spiritual condition of our epoch. In times when men love wisdom, the old men will ever be venerable, and be venerated, and reckoned noble: in times that love something else than wisdom, and indeed have little or no wisdom, and see little or none to love, the old man will cease to be venerated;—and looking more closely, also, you will find that in fact he has ceased to be venerable, and has begun to be contemptible; a foolish *boy* still, a boy without the graces, generosities and opulent strength of young boys. In these days, what of *lordship* or leadership is still to be done, the youth must do it, not the mature or aged man; the mature man, hardened into sceptical egoism, knows no monition but that of his own frigid cautions, avarices, mean timidities; and can lead nowhither towards an object that even seems noble.”

What, then, is our inevitable goal? *Democracy!* “The gods have appointed it so,” says he, speaking the language of heathenism, as if ashamed to use the name of the one Jehovah, God of earth and heaven. Yet let us listen to the doings of this democracy, and to Mr. Carlyle’s estimate of the praises of its loud-voiced worshippers:—

“O Heaven! one of the inevitablest private miseries, to an earnest man in such circumstances, is this multitudinous efflux of oratory and psalmody, from the uni-

versal foolish human throat; drowning for the moment all reflection whatsoever, except the sorrowful one that you are fallen on an evil, heavy laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having at last fairly folded itself over, and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends, and coherency of old carpentry, though in a sloping direction, and depend there till certain poor rusty nails and worm-eaten dovetailings give way:—but is it cheering, in such circumstances, that the whole household burst forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?”

What are his feelings in looking around him upon the present condition of the world? He gives utterance to thoughts which show a mind ill at ease in reference to all that is now going on, either abroad or at home:—

“This is the sorrow of sorrows: what on earth can become of us till this accursed enchantment, the general summary and consecration of delusions, be cast forth from the heart and life of one and all! Cast forth it will be; it must, or we are tending, at all moments,—whitherward I do not like to name. Alas! and the casting of it out, to what heights and what depths will it lead us, in the sad universe mostly of lies and shams and hollow phantasms, (grown very ghastly now,) in which, as in a safe home, we have lived this century or two! To heights and depths of social and individual *divorce* from delusions,—of “reform” in right sacred earnest, of indispensable amendment, and stern sorrowful abrogation and order to depart,—such as cannot well be spoken at present; as dare scarcely be thought at present; which nevertheless are very inevitable, and perhaps rather imminent several of them! Truly we have a heavy task of work before us; and there is a pressing call that we should seriously begin upon it, before it tumble into an inextricable mass, in which there will be no working, but only suffering, and hopelessly perishing!”

Then there comes a *glimpse* of the truth. But it is only a *glimpse*—no more. With what vagueness he tries to point in the direction whence the only hope for the world can come!—

“To prosper in this world, to gain feli-

city, victory and improvement, either for a man or a nation, there is but one thing requisite, That the man or nation can discern what the true regulations of the Universe are in regard to him and his pursuit, and can faithfully and steadfastly follow these. These will lead him to victory; whoever it may be that sets him in the way of these,—were it Russian Autocrat, Chartist Parliament, Grand Llama, Force of Public Opinion, Archbishop of Canterbury, M-Croudy the Seraphic Doctor with his Last-evangel of Political Economy,—sets him in the sure way to please the Author of this Universe, and is his friend of friends. And again, whoever does the contrary is, for a like reason, his enemy of enemies. This may be taken as fixed."

Another *glimpse* of the truth then comes, yet, like the last, only a glimpse—a mere faint glimmering—no more. England needs kings—the world needs kings ay, kings and priests! But where are they to be found?—

"England, as I persuade myself, still contains in it many *kings*; possesses, as Old Rome did, many men not needing "election" to command, but eternally elected for it by the Maker Himself. England's one hope is in these, just now. They are among the silent, I believe; mostly far away from platforms and public palaverings; not speaking forth the image of their nobleness in transitory words, but imprinting it, each on his own little section of the world, in silent facts, in modest valiant actions, that will endure forevermore. They must sit silent no longer. They are summoned to assert themselves; to act forth, and articulately vindicate, in the teeth of howling multitudes, of a world too justly *maddened* into all manner of delirious clamours, what of wisdom they derive from God. England, and the Eternal Voices, summon them; poor England never so needed them as now. Up, be doing everywhere: the hour of crisis has verily come! In all sections of English life, the godmade *king* is needed;* is pressingly demand in most; in some, cannot longer, without peril as of conflagration, be dispensed with."

* *That*, these needed godmade kings are far away from platforms and public orthodox palaverings. They are the believers of the gospel of the kingdom who have obeyed it, and illustrate it by their self-denial and devotion to the truth. The world knows them not, for they are not of the world, but of God. When the time arrives, the Eternal Voice will summon them to a co-operation in the social and political regeneration of mankind.—*Edict III.*

Thus, with wild inarticulate moanings does one of the best representatives of the age utter his misgivings, nay, despondency. One cannot understand what he points at. It seems almost certain that he does not know it himself. A feeling, profound and pervading, coming up from the very depths of his being, that all is wrong, and that the world's endless convulsions are abortive efforts to shake off a curse that cleaves to it as part of its very nature, seems to labour to unburden itself in his pages. Strange, sad wailings, from a soul so gifted! They are by far the strongest and the saddest of creation's groans.

Yet with all this vagueness of complaint, and this still greater vagueness in pointing to a remedy, we gather from him such conclusions as the following:—

1. This world is thoroughly disordered. All things are out of course. The true cause he sees not. The *moral* evil, "the ineradicable taint of *sin*," he has no idea of; nor does he understand how it is that *this* should poison all its fountains and blight all its verdure. This darkness, this sorrow, this toil, this pain, this weariness, this misrule,—whence come they, save from *sin*? But this one root of bitterness is not in his philosophy.

2. All things in the world are *hollow*. They are but semblances, shews, falsehoods. Yes, most true, but in a deeper sense than he dreamt of. "Vanity of vanities, all is vanity." Each man "walketh in a vain shew." "The fashion of this world passeth away." Creation has truly "been made subject to vanity." But of this deep, sad hollowness, he does not speak. It is not easy to understand what he means by reality and what by unreality. In the Bible this hollowness is plainly enough declared. God himself is awaiting. *God himself*, we say,—no mere system of truth,—*that* fills no void; no mere heap of abstract attributes,—*that* fills no void; no mere speculation about "wisdom" or "nobleness," or the "Divine message" or the "eternal voices,"—*that* fills no void; no burning invective against "shams" and "simulacra," and "semblances,"—*that* fills no void; no waving of banners over the downfall of cheats and the "bankruptcy of imposture;" this, alas! is the mere shout of bemazed and bewildered men, who, dissatisfied with their present habitation, are exulting in the conflagration that is levelling it, while they have not the very slenderest idea of what is to come in its stead, or of what roof they may have to shelter them from shower or storm.

3. It is wisdom that this world needs. Men have been plunging into thicket after thicket, and the world has been a misruled and miserable outfield, because *wisdom* is wanting. The foolish have wielded the sword and sceptre; now the wise must seize them and save the world from self-annihilation! True,—yes, most true. It is *wisdom* that earth so sorely is feeling the want of. But where is it to be had? Science says, It is in me; let me ripen, and I will right the world. But do we believe it? Philosophy says, It is in me; let me dive a little deeper and bring up a few more profundities, and the world will find a sufficient ruler in me. But do we believe it? No. We believe not these nor any of their fellow-boasters. They have been tried in the balances and found wanting. Their wisdom will not do much for such a world as ours. We need something deeper and broader,—higher and holier than they can furnish. It is Divine wisdom that we need. Wisdom, it must be, that comes from God himself; not speculation, but truth; not an opinion, but a certainty; not expediency, but eternal principle. Without this “wisdom that cometh from above,” what is “earnestness,” of which so much is spoken? It is a feeling without an *object*. And what will such feeling do for a world composed of such materials as ours? Without this wisdom, what is the detection of “shams” and “cheats” but the discovery that all is wrong,—most thoroughly wrong. But will that set us right? Will the knowledge of my poverty bring riches in upon me like a flood?

4. We must ascertain the true law of the universe; and until this “new rock-basis” comes to light, all must be confusion worse confounded. What more true than this? Yet what this true law is, or where this rock-basis is to be found, Mr. Carlyle does not inform us. Evidently he knows not. Jehovah’s purpose,—that purpose which man is fighting against, but which is holding on its steadfast way in spite of man,—this is the law of the universe, and it shall stand. In so far as our purposes are co-ordinate with this,—in so far as we have been brought to be at one with God in reference to the movements and prospects of this world, to that extent we have discovered this true law,—this law of laws to which this world shall yet conform,—a law apparently turned aside for a season; nay, thwarted and defied, but which is moving on as steadily to its issues and developments as this system of ours, in the midst of apparent

crossings and recrossings, is moving round its great central sun! Jehovah’s purpose! The purpose of the God only wise! His purpose to bring good out of evil, holiness out of sin, honor out of dishonour; his purpose to make this sad earth comely and blessed, more than Canaan under Solomon, or Paradise under Adam; his purpose to glorify his Incarnate Son on this earth, where his blood had been shed, his grace rejected, his name cast out as evil, and his authority set at naught. This is the purpose round which all present events are clustering, however rugged they seem, towards which all movements are tending, and in which the history of man and his earth shall be consummated!*

5. We must have kings and priests to rule. But who are they? According to Mr. Carlyle, philosophers such as himself; according to Scripture, the “redeemed from among men.” According to Mr. C., the true kings are the men of intellect and genius; according to God, they are men who have become fools for Christ’s sake, who have identified themselves with his despised Son, and are content to wait for their thrones till the day of his return. According to Mr. C., the true priesthood are the men who have entered the sacred groves and temples of science or philosophy, or song,—conversing with nature, uttering mysterious oracles, and so “fulfilling their mission.” According to God, they are men who have taken their stand beside the altar of the Divine burnt-offering, who have washed their robes and made them white in the blood of the Lamb.† It is worth our while to notice that the philosophers of our day seem to have got some glimpse of the idea of a royal priesthood,—a conjunction between the offices of priest and king. Of God’s purpose in this respect they know nothing. Yet king and priest seem to be united in their minds as the true conjunction by which the world is to be ruled. Somehow or other they have caught a passing gleam of this mighty truth, and some of the truest things they write are concerning this;—vaguely enough, imperfectly enough, yet still as if groping their way darkly to this great idea yet to be developed in the world’s

*God’s purpose is to set up a kingdom in Palestine under Christ, to whom and his brethren he will give the dominion over all nations with eternal life and glory.—*Editor Her.*

†By believing the things concerning the kingdom of God, and the name of Jesus Christ, and being immersed, both men and women—Acts viii. 12.—*Editor Her.*

coming history, when God brings in, not merely his royal priest, his Divine Melchizedek, but his royal priesthood, the glorious band of ransomed men, by means of whom he is to rule this world in righteousness and show the wondrous universe what true kingship is, what true priesthood is, and how the holy union of these two sacred offices is the perfection of all rule, the eternal* basis of a happy earth, the eternal link between himself and creation, between the things above and the things beneath, the things celestial and the things terrestrial. Now that union is impossible. It is fraught with unspeakable peril. Such offices cannot be trusted in the hands of imperfect men. The attempt to unite them has been the root of the earth's heaviest and most intolerable woes. But then the union shall be effected, when the true Melchizedek arrives to ascend the priestly-royal throne, and, under him, the perfection of all government shall be exhibited in the hands of holy men, of men who passed through humiliation like his own, knowing nothing here but obedience, patience, sorrow, weakness; and then shall it be truly seen how they only can rightly rule who have learned to suffer and obey.

In conclusion, let us say, that we have seldom heard such a cry of despair as comes from this strange pamphlet. It is one of the saddest and most affecting signals of distress hung out in these last days in behalf of a wrecked and sinking world. He who raises it has done and spoken the utmost that his philosophy can devise for the last twenty years. But it is all in vain. The world lies broken and helpless. Its men of might cannot find their hands. The crisis is approaching when, its utter ruin having been demonstrated and its utter powerlessness made visible, God shall interpose to renew it,—sweeping off the long curse,—brightening its sad skies,—binding its rebel prince, and introducing the glad age of righteousness under the sway of the Virgin's Son.—*Quart. Journ. Proph.*

*Millennial basis.—*Editor Her.*

BIRTHPLACE OF TRUTH.

“When were the boundaries of knowledge ever enlarged without patient and persevering effort, or without exciting the antagonistic influences of Ignorance and Scepticism? We must remember that, “*Every new truth is born in a manger.*” —S. H. W.

EXCURSION TO HALIFAX, NOVA SCOTIA.

ANY GOOD IN NOVA SCOTIA?—RICHMOND MENTALITY UNCONGENIAL TO THE TRUTH—OBLIGED TO SPEAK IN THE WOODS NEAR LITTLE PLYMOUTH AND DUNNSVILLE—THE PUBLIC'S FREE MEETING HOUSE COVERTLY SEIZED UPON BY THE CAMPBELLITE LEADERS—ARRIVE IN BALTIMORE—SPEAK AT COCHITUATE HALL IN BOSTON—OUR COMMISSION TO PREACH—ARRIVE AT ST. JOHN'S, NEW BRUNSWICK—SOON LEAVE FOR WINDSOR IN NOVA SCOTIA—ARRIVE IN HALIFAX—SPEAK AT THE NEW TEMPERANCE HALL—OUR OPERATIONS THERE—OUR DOCTRINE REGARDED AS SOMEWHAT TREASONABLE—WE EXPLAIN—NATURE OF OUR RECEPTION AT HALIFAX—RETURN TO BOSTON—ARRIVE IN NEW YORK—STRANGE VOICES THERE—LECTURE AT HOPE CHAPEL, BROADWAY—A WORD TO ADVENTURISTS—AN IMPORTANT QUERY—RETURN TO BALTIMORE—THENCE TO RICHMOND.

On Friday before the 4th Lord's day in September, we set out from Richmond on our journey to Halifax in Nova Scotia, to which place we had been invited by a friendly community, styling itself “*The Christian Association*”—a name signifying a company of professors claiming to be christians. This is the character assumed by the congregations of all sects, except the Jews; and is therefore not distinctive. But the congregation in Halifax styles itself “*the Christian Association*,” from which it may be inferred that whatever are the pretensions of other Haligonian assemblies, that meeting at the Harmonic Hall is the only genuine one in Halifax—its own members being judges. This is high ground, and the assumption should operate as a motive to superior excellence, which, if not yet attained, will, we hope, be the laudable ambition of every one there who has the interests of the truth at heart.

Having been invited, then, we departed as we have said, on an exploring expedition. “Oh! go to Nova Scotia with you,” is vernacularly about as kind a wish as “*Go to Jericho!*” We had no very exalted ideas of things going by the name of Nova Scotia. We had heard that the British steamers touched there on their way to Boston—a sort of “*touch and go*” once a week in summer; and that an eccentric sort of judge, one Sam Slick, of the Haliburton species, of the genus *homo*, and class *mammalia*, applied the law when thought expedient and safe among the fogs and fisheries of the inhospitable north:—but what mammoth steamers and literary judges, things pertaining to the civilized

world, could want in the modern Jericho, we could not pretend to say! We concluded, however, that we would go and explore the country, and see how the land lay, if there were any save when the tide were out.

But before we could get there we had to make our way over some thousand miles of river, land, and sea; and to pass through Baltimore, New York, Boston, Eastport, and St. John's; the last being in the province of New Brunswick, another outlying region of Yankee civilization. Richmond, then, was at one end of the expedition and Halifax at the other; but Richmond, though "a fine city," is no more to be compared to Halifax, than is the mentality of Constantinople with the quidnuncery of ancient Athens. Here the minds of the people are in a perfect lethargy. There is no spirit of inquiry among them. What they shall eat, what they shall drink, wherewithal they shall be clothed, and how they can make money, appear to be the loftiest flights of which their "immortal souls" are capable. Our experience of this place in connection with the word of truth is, that the truth is too grand for the comprehension, too self-denying for the carnality, too exalted and refined for the ignobleness of the people. We have had persons here, too numerous to mention, who have professed a zeal for it, that have done more to injure it, and those who advocate it, by their malpractices, than they could possibly have done by the most overt and fiercest hostility. The truth is not to blame for this. It is good seed, incorruptible, and calculated to bring forth good fruit; but, however good the seed, it will be choked and perish if the soil into which it is sown be foul with thorns, briars, weeds and pebbles. Educated in superstitions, strong fleshly propensities and the love of the world pre-occupy the soul, sear the conscience, and render it callous. This is the soil for the most part that has hitherto presented itself for tillage in this Bethsaida of the South. It has all, with but few exceptions, been broken up, or fallowed, by the husbandmen of the Bethanian Vineyard here. Instead of preparing the land well, breaking up the clods, fertilizing it, and sowing it with good seed, they just skimmed over the surface with the rudest implements, and sowed the ground with cheat. The consequences have been most calamitous. Most of those we have had the misfortune to do with seem to be pre-eminently incurable. The truth has no power over them. They have professed it so long as it has served

their turn; and when this hath been answered they have thrown off the mask, and turned aside to Satan. O Lord, thou God of truth and righteousness, how long ere thou wilt arise and vindicate thy way in all the earth? Shall thy truth for ever be the sport of fools, a mantle for hypocrisy, and reproached by evil-minded and wicked men? Thou hast for a long time kept silence and refrained thyself, as thou hast said; O that thou wouldst rend the heavens and come down, and utter thy voice out of Zion as on Sinai in the days of old: that the ungodly and the sinners may no more insult thy holy name!

We directed our course from this city to Tappahannock, in Essex county, where we took the steamer for Baltimore. On our way thither we addressed the people at Acquinton, and in King & Queen, and Essex counties. The interest created by our former visit to these sections of the State, had operated unfavourably upon the peoples' leaders, who in all ages have ever caused them to err. As they could show their displeasure in no other way, they determined to put their neighbors to all the inconvenience they could, and to compel them as much as possible to stay at home. In this policy they succeeded to a considerable extent; for having excluded them from the meeting houses, there was no alternative but to betake themselves to the woods, or remain at home. The majority, who wished to hear, absented themselves, fearing to sit in the forest for two hours in the sickly season. We drove twenty miles on Monday morning to a stopping-place about three miles below Little Plymouth, where we found a gathering of people in the woods, within a few hundred yards of two ample meeting houses belonging to the Baptists and Methodists. A stand had been prepared, but as it faced the wind, which was rather fresh, it was demolished, and another erected of cord wood, that happened to be on the ground, over-laid with the boards. Here we took up our position, and, with our hat upon our head, after the Jewish synagogue fashion, addressed an attentive audience about two hours. It may be a gratification to the Methodist and Baptist leaders of that circuit to know, that they inconvenienced us as well as their fellow-citizens greatly. Our health was much deranged by the Fall weather, having been seized with emesis at the moment of departure from Richmond, with loss of appetite and debility; so that a two hours' discourse in the open air, where the voice was unconfined, and the wind maintained an incessant rustling

of leaves and branches over-head, was a very disconcerting, annoying, and fatiguing condition of affairs. It was difficult to speak and difficult to be heard. Both, however, were accomplished; and none materially suffered from the incidents of the case, but the dog-in-the-manger party whose bigotry is condemned and despised by the more liberal of their own friends. We hope our friend down there, by whom we were induced to break ground in that locality, will get *Elpis Israel* or the *Herald*, or both, well circulated among his neighbours. The way to break up the clerical monopoly is to enlighten the people. This is better than building meeting houses. The loss of a day or so, occasionally, in getting subscribers, would not be felt. "No one," it is said, "can read these works attentively, and not become intelligent in the Word of God. If the people would only study *Elpis Israel*, and compare what is written there with the scripture references, a great revolution would be effected in their views of religious men and things." From this opinion we do not dissent; and whatever may be its demerits, of this we are certain, that the clergy cannot refute it. We should like to see them try!

On Wednesday we had to betake ourselves to the woods again, about a hundred yards, or thereabouts, from the Campbellite meeting house, as it is called, styled also "the Rappahannock." Oh, the lamentations that used to ascend, with upturned faces and uplifted hands, to the skies, about Baptist persecution and illiberality in shutting "Us," the pure-hearted, the meek, the much-abused, the prove-all-things, the courageous, yet peaceable, "reformers," out of their pulpits and conventicles! The public never heard the last of these Jeremiads until their own conduct convicted them of the same "unrighteousness." They now know experimentally how the Baptists *felt* respecting them. They are now the illiberal and unrighteous persecutors, to use the style of the late I. M. H., our zealous adversary, and apostle of their faith. The public was dinned with their tales of suffering for conscience sake until its sympathy was excited, and it responded to their appeal to build a meeting house which should be free to all who would preach with the privilege of reply to what they said. Could any thing be more liberal and just? Surely that public deserves commendation that stood between the persecutors and their victims, saying, "O ye Sects, ye shall not prevent the people from hearing both sides of all religious questions. If ye

shut your doors, we will open others. We will have a *house of our own* in which truth and error may be canvassed freely; and as we are not selfish, and have no pecuniary interests at stake which the truth can jeopard, we invite you, and all who differ from you, to address us under our roof, that we may see the light if any shines among you." Generous and enlightened public, worthy art thou of praise! All gratitude to thee for securing to the truth an open door, which timid errorists can never shut. Thou hast provided poor wandering, homeless truth a shelter, and none henceforth can turn her out of doors, exposed to sit upon the ground, scorched with the noonday sun, or chilled by the shivering blast. Ah! reader, the children of error are wiser in their generation than the friends of light. The public that built "the Rappahannock" has been duped, cheated, mocked! The Campbellite leaders, no better principled than other sectarian leaders, having induced the public to build "a free house," have secured it to themselves, and had it recorded as their own in the clerk's office at Tappahannock, where Mr. A. B. Magruder, a lawyer, and our co-worker and fellow-traveller, ascertained the fact by examining the record on the following Friday. The gospel of the Kingdom and name of Jesus, which is the truth, and no man can refute it, is shelterless in sight of the public's free house. It is denied admittance by those who used to boast of their earnest desire to "prove all things," and their readiness to hear even Satan himself, so confident were they that "the ancient gospel," or the truth, was with them! But O how the times are changed, and the reformers with them! They, who used to be always talking about their religion, now talk of nothing less. They have shut themselves up in their houses, and turned the truth as a houseless beggar from their doors!

Mr. M. and ourself having addressed the people under our hats in the woods, gave notice that we would meet them next day at Tappahannock. This appointment we fulfilled at the old Episcopal church there, he in the morning and we in the evening of Thursday. Next day at noon we embarked on the steamer for Baltimore, where we arrived next morning, and proceeded forthwith to quarters under the hospitable roof of our friend, Mr. William Lemmon, who is not only a believer of the word, but also a doer of its work.* He has "looked into the perfect law of liberty," and now rejoices in

*James 1. 22—25.

being "free indeed."* He made us as comfortable as it was possible; we only had to regret that our impaired health unfitted us for the full enjoyment of his goodness. Expecting us a day earlier, the public had been invited to meet us on the previous evening; but as we did not appear, our host had to entertain the people with viands from his own larder, where there is always something for them who hunger and thirst after the righteousness of God—more, we suspect, than he has hitherto found a demand for; for, if Baltimore be any thing like Richmond, there will be no commodity there less sought after than "the bread which comes down from heaven." But this is characteristic of the times, and a sure indication that "the fulness of the Gentiles" hath almost, if not quite, "come in."†

Having fulfilled our appointments in Baltimore, we parted company with our fellow-traveller, and embarked on board the steamer for Philadelphia. Next morning we left this city for New York via Camden and Ansbay railway, and arrived there in the afternoon. Our stay here was brief; for we left on Saturday morning for Boston, where we arrived about 5 P. M. On Sunday morning we were waited on at our hotel by two friends, Mr. P. Dickenson, of that city, and Mr. Joseph Pierce, of Rochester, who proposed our accompanying them to Cochrutuate Hall, where their brethren met for worship. We agreed with pleasure. We were invited to address the meeting; but before we took the stand to do so, a Mr. Needham, well known among the Advent friends, not aware of the proposal just made to us, entered and took the chair. He spoke morning and afternoon on the Throne of David, and God is love; and at night we addressed them on the "so great salvation." After the congregation was dismissed, a person remarked to us, before several, that we had spoken with so much assurance of the truth of what we had said, that he wanted to know if we had a call to preach the gospel? We replied that we had, and would read him our commission; upon which we read these words—"Let him that heareth (understandeth) say Come!"—We believe we understand the matter, therefore we speak assuredly; and say, "Let him that is athirst, come. And whosoever will, let him take the water of life freely."‡

On Monday, Oct. 13th, at noon, we embarked on board the Admiral for East-

port, in Maine. We passed the night at sea, which was rather rough, but not enough to make us sick, though some of our company were not so fortunate. As we neared the land, we had an interesting view of the iron-bound coast, against whose rocks the impetuous billows burst, and in divers places rushing up the precipices fell back into the sea in beautiful cascades of foaming waters. The weather being clear and pleasant, we enjoyed the scene much from the steamer's upper deck. This is a dangerous coast, with wind and water in shore. It would not be a mere stranding, but a crash to atoms instantly to the unfortunate vessel that should be wrecked there. Having steamed along the coast for some time, and passed Machias Bay, we came between the main land and Grand Menan island, belonging to Britain. We continued on this course until we arrived off the light house, when we passed between two rocks and entered the beautiful land-locked harbour of Lubec, formed by the Maine shore and the British island of Campobello. From this we passed through a strait into the Eastport harbor. The scenery here is very fine. Both these harbors are in Passamaquoddy Bay, which heads up at the St. Croix river, dividing Maine from New Brunswick, and is studded with small islands in various directions. At Eastport we changed the Admiral for the Creole, which steams between this harbor and St. John's, N. B. After getting out of Passamaquoddy into the Bay of Fundy, there is nothing remarkably interesting in the route. We arrived at St. John's about 9 P. M. The tide rises here some forty or fifty feet, and in other parts of the Bay to sixty and seventy feet, and that with such rapidity that cattle feeding on the shore are often overtaken and drowned.

Our travelling-bag being chalked (for it was not examined) by the custom-house officer, we were permitted to leave the Creole. We were soon after in bed at the St. John's hotel at the head of King's street. The accommodation was respectable and the charge moderate. The table was well furnished with excellent viands, well prepared, attentively served, and eaten by the guests with a deliberation not usual in the States. All the talk we heard was about New Brunswick politics, for it was election time, and the question of the railway from Halifax to Quebec, through N. B., was to be acted on at the ensuing session of the provincial legislature. The *pro* and *con*, with respect to this, was therefore the test of fellowship between

*John viii. 31—36.

†1com. xi. 25.

‡Rev. xxii. 17.

the electors and the candidates who solicited their suffrages.

We had no acquaintances in this place, and were therefore anxious to get on. We heard that a steamer was to leave for Windsor in Nova Scotia on Wednesday at 11 P. M. It was quite dark when we descended some twenty feet from the wharf, to what we were told was the deck of the boat. About ten feet more down a narrow gang-way brought us to the lower deck; and about eight feet still lower, to the cabin floor. In this descent by lantern glimmer, we could discern that we had got into a vile place; but we had paid our four dollars and there was no help for it. All we can say is, that it is a disgrace to St. John's, or Saint Anybody's city, to allow such a crazy, filthy, unseaworthy boat to leave its wharf as a passenger craft. She had been used to convey cattle all the summer. She had been on the rocks once, on shore another time, and run into by a vessel a third. One of her paddles was broke, her bulwarks were stove in, and her engine exceedingly asthmatic. We were consoled, however, with the assurance that it was her last voyage, as she was condemned to be broken up! She had two passengers, and a chest of drawers for freight; quite a profitable trip when it is considered that it cost the owner £17 to coal her for the trip! We were seventeen hours creeping along from St. John's to Windsor, with the tide in our favor from 10 A. M. to 4 P. M., about 150 miles, a little over eight miles an hour. The scenery and weather were fine enough. We found the tide very strong against us between Holt's island and Cape Blow-me-down. It is said to run there about seven miles an hour. On rounding the cape, we entered the Basin of Menas, on both sides of which the country is highly improved. The region around Windsor is styled "the Garden of Nova Scotia." It is certainly deserving of the name. It is as pleasant and pretty a country in the summer as can be found in North America. Short seasons, however, are felt to be a serious hindrance to a satisfactory pursuit of agriculture.

Arrived at Windsor, the residence of the author of Sam Slick, we desired to push on to Halifax, about 45 miles distant. But this was impracticable. The stage did not leave till next morning at 10; so that we had to exercise patience, and make ourselves as contented as we could. Morning came, and with it the stage from Annapolis. This was the signal for us to prepare. This did not take long, and

we were soon on the road, drawn by six in hand, to the capital of the peninsula. At the end of the first stage, which was fifteen miles, as the weather was so pleasant we proposed to mount the roof that we might see the country through which we passed. The driver said there was no objection, if we did not mind sitting with Indians. As for that, we had as soon sit with them as with the pale-faced driver himself; so we took our place with the Micmacs, who were as well behaved as could be wished. The elder Indian said he was going to Halifax to get some advice from the doctor for palpitation of the heart. He did not look like a sick man. His palpitation, we suspect, was either brought on or kept up by drinking liquor, for which he seemed to have a considerable relish. This was observable when we halted at the "*Ten-Mile-House*," the last stage on the route. He went to the Bar and asked for some gin. The landlord, a rough sort of a man, at once a teetotaler and a vender of spirits, poured him out half a tumbler full, at the same time denouncing the use of liquor. The Indian, without regarding our suggestion that it would set him on fire, drank it down at a draught as if it were only water. Why, surely that is enough to make your heart palpitate! "Oh," said he, "I take him twice a day: the doctor tell me so, for the good of my stomach." A strange "medicine man" that same doctor! This "*Ten-Mile-House*" is at the inland extremity of Halifax harbor, by navigators said to be "the finest in the world." The road winds round the bay, affording a beautiful view of its shores. About three miles from the city we passed a dilapidated residence of royalty, a present type of what it will be itself in a few more years—royalty in ruins. Many years ago the Duke of Kent, father of the present Queen of England, resided here as commander of the forces in Nova Scotia. For the last fifteen or twenty miles we had found the country exuberantly prolific of rocks, abounding in building materials of this character as much as New England itself. The nearer we approached to Halifax, the more productive the hidden soil appeared; so that in clearing the land, the labor seems not to have been in hewing down the forest, but in picking off the rocks to find it! But, here we are at the terminus at last about 6 P. M.

Halifax is the capital of Nova Scotia, situated on a descent from the table-land to the margin of the sea. It is a strongly

fortified place, with a garrison, if we remember right, of about 3500 infantry. From the Common overlooking the Atlantic arises a hill on which the citadel is built, commanding both the land and sea. Being the seat of government and a garrison town, society is more aristocratically constituted than in other parts of the province, or in larger towns of the United States. If the troops and government were removed, Halifax would soon degenerate to an inconceivable fishing town. These, however, are its life, and will doubtless continue to be so, until its railway to Quebec comes into operation, when it will derive new vigor and enlargement from this great work. Its religious constitution differs little from other towns in America, except that the Church of England is by law established. From what we could learn, the people are not much devoted to their ecclesiastical organizations. They are not generally satisfied with their teachers. If they read the scriptures and think at all for themselves, how can they be satisfied! It is impossible.

We commenced operations at the Temperance Hall on Sunday, Oct. 19th. This is an ample place, newly erected, and able to contain about 1400 people, and well lighted with gas. Much of the time we remained in Halifax was very stormy; nevertheless, audiences very respectable both for numbers and social position condescended to listen to the things we had to speak. On Sunday evening there may have been a thousand present, and on week-nights from six to seven hundred of all classes, civil, military, and ecclesiastical.

We broke ground by showing that the subject matter of the gospel was *a Kingdom* and the things related to it, which God intended to manifest in Palestine. It was therefore styled "*the Gospel of the Kingdom*"—glad tidings to every one that believes them concerning the kingdom, through which blessedness comes upon all nations; and glory, honor, and eternal life to all who shall possess it. We spoke also of repentance and remission of sins through the name of Jesus, to all who lovingly believed this gospel and were baptized into the name of the Holy Ones. We unfolded the nature of the kingdom; where it was to be, who were its subjects, and rulers, and what its covenants and dominion. On week nights we called the attention of the public to Russia and the mission assigned it in the prophets; and to "England, its Future in relation to

Russia and the Jews." These lectures, the latter especially, brought out the men of war. Several of the officers of the garrison attended; and at the conclusion of that on England, two of them tendered us their thanks for "the interesting lectures by which they had been so much edified and instructed." The impression thus far seems to have been generally pretty good, if the following notice in one of the papers may be regarded as a criterion:

"LECTURES.—We beg to call the attention of the public to the Lectures of Doctor Thomas, at the Temperance Hall. The Doctor appears to be intimately acquainted with his subject, and both as an eloquent orator and a scholar will well repay those who feel inclined to attend. We recommend all who are interested in the Great Question, what is to be the destiny of the world, to avail themselves of hearing the Doctor, as his sojourn among us will be short."

On the following Lord's day we continued the subject of the former Sunday; and at night spoke of the approaching overthrow of all governments, which were essentially usurpations of the rights of God, and political embodiments of the evil and sin of the world wherever they existed. They were incorporations of the power of those who, as the scriptures say, "destroy the earth," that is, the people. That the purpose of God is to take possession of them, and to destroy the destroyers; and to assume the government of the world Himself, when the kingdoms will become His and the King's whom He shall appoint to rule the world in righteousness: for the first time it will have been so ruled since nations and kingdoms have existed upon the earth.

This discourse seems to have fallen with some effect upon the sensitiveness of a portion of our hearers, being particular friends of the Queen's government. On Monday, Oct. 27th, we received the following note from the Province Building, or Palace of the Provincial Majesty:—

"Dr. Thomas was understood by some of his hearers on Sunday evening to reflect on existing governments, including that of Great Britain, in terms unfavorable to the allegiance of the subject or the support of authority. From such an imputation the writer has, to the extent of his influence, defended Dr. T., although believing that his language might bear the construction mentioned.

"Perhaps Dr. T. will not object to re-

move, in a brief manner, on Tuesday evening, the impression which his words conveyed, as it is presumed, unintentionally."

The above was without signature; but from the messenger who brought it, it was ascertained whence it came. On Tuesday evening, which was our last lecture, we gave the explanation sought. We readily admitted that we did reflect upon every government extant, imperial, regal, and republican; and should rejoice in succeeding to detach many people from allegiance to them. By this, however, we did not mean to say, that we would advise them to rebel against authority, or, if in a state of rebellion, that we would promote it. We inculcate the duty of all we succeed in detaching from their allegiance, being peaceable and quiet subjects of whatever government they may happen to live under; for the apostle saith, "Let every soul be subject to the higher powers." We seek to transfer the allegiance of their hearts from the god of the world, his governments, and their honors and glory, to the God of the future state, to his King, and to his kingdom and glory. We do reflect upon the world's governments. They are all absolutely evil, and only relatively to one another good, better, and best. They are usurpations of the rights of God, who, being the creator and benefactor of men, has alone the right to rule them for his own glory and honor, which is impossible so long as the dominion of the world is in the hands of its present rulers. He gave men "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and upon every creeping thing that creepeth upon the earth;"* but He reserved to himself the sovereignty over man whom he had "created in his own image after his own likeness. But they rebelled against Him, and the result thus far is the history of the past. We reflect on all governments because, furthermore, they rule for the aggrandizement of their own selfishness, and not for the promotion of truth, righteousness, and the good of the people. Still, evil and wicked as they are, we do not wish to see them dethroned by the people, who would probably do no better; yet if they did rebel, we would do nothing against them, neutrality in respect of all belligerents being the duty of a christian until the Lord come. We desire the establishment of a holy, righteous, and just government over all the earth—a univer-

*Gen. i. 28.

sal dominion that shall comprehend all nations, and make them sing for joy and gladness of heart, because of the blessedness they experience under its reign. But this is at present impossible; for neither have the world's rulers nor the people, intelligence, wisdom, virtue, or power enough to accomplish it. We, therefore, and all we can induce to swear allegiance to Jehovah's King, are passive and calm observers of events. We take part neither with the people nor their oppressors, but protest against the wickedness of both. In Rome, Vienna, St. Petersburg, or Constantinople, though we abhor all their tyrannies with profound disgust, we "render to them all their dues," if their demands do not necessitate the violation of the divine law, for "it is better to obey God than men," come what may. We bide our time. We wait with patience the coming crisis—the time of action for the saints. The people and the governments will have fought out their battle when the Day of the Lord shall come. Down-trodden, crushed, destroyed, the ruled will be hopeless of redemption by the hand of man. The triumph of evil and its wickedness will be great;* but the power of Him who shall bind and punish it† will be greater. A glorious day will that be to them whom he shall honor "to execute the judgment written."‡ The period of inactivity will have passed away; and the power of the enemy shall no longer "prevail against" the Saints of God. The sword of the avenger will then be committed to them, and "they shall take away his dominion to consume and destroy it unto the end."§

After this manner we removed briefly, or, perhaps, deepened! the impression which our words conveyed on Sunday eve. We know not which, but in conclusion, we added, that the note in hand was quite an interesting and somewhat gratifying incident. It proved to us that we must be preaching a doctrine identical, or at least very much like that taught by Paul in days of yore. Thus, he went to Thessaonica to preach Christ unto them, and in doing so they raised a clamour against him, declaring that he "did contrary to the decrees of Cæsar, saying that there is another King, one Jesus."|| What would Cæsar or his friends have cared about Paul's announcing "another king," if they did not understand him to teach that the country of his dominion was that already ruled by Cæsar, and that conse-

*Joel iii. 13. †Rev. xx. 2. ‡Ps. cxlix.

§Dan. vii 26. ||Acts xvii. 7.

quently the contemporary existence of Cæsar's power and Christ's was impossible? Paul did preach "another king" for the nations than the Cæsar, or the Czar, who shall be found oppressing them at his appearing; and he went on first to Berea, and then to Athens, proclaiming the commandment of the God of Israel that they should repent, or turn to Him, because He was going to rule the world in righteousness by another king whom He had prepared for the purpose. If the clergy were to preach the true gospel, they would not be so popular with the Cæsars as they are. In fact they would not be tolerated by the latter; for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors, that they ceased to be persecuted by the imperial power. Let them preach the gospel of the kingdom, (but how can they preach that of which they are ignorant,) and they will soon find that Absolutism would pass decrees against them; and Democracy bribe lewd fellows of the baser sort to accuse them before the rulers: for persecution in some shape or other has ever been the fate of that proclamation which neither glorifies the great, nor flatters the people, but announces the purposes of God without respect to either.

Our reception at Halifax was a very cordial one, and was not confined to a particular party. We found as warm friends among the Baptists as we would wish to meet any where. There are several of that sect deeply interested in the Gospel of the Kingdom, and consequently exceedingly dissatisfied with the utter absence of gospel from the ministrations of their doctors or teachers. Could we devote ourselves to one place, we doubt not a very respectable society might be formed there that would do credit to the truth. This was the opinion of many who would have had us pitch our tent among them forthwith. They were sure they could raise more than a thousand dollars per annum for our support. But this, of course, could be no temptation to a man to leave the Union who rejoices in such a princely co-operation there as that indicated in our Statement-Balance of December last! We neither said we would nor that we would not; for we make no vows lest we should be unable to perform. We are waiting the further verification of our interpretations of the prophetic word as exhibited in our writings and addresses, with which the British public to some extent is familiar. We

desire to be at liberty that we may revisit Britain, and by convincing them of our accuracy, urge this as the earnest of our correctness in defining the Gospel and stating the conditions upon which alone believers can be saved. Our welcome at Halifax was in striking contrast with the lethargy and indifference of people here in regard to the great things in the Word of God. Why should it be so—is it climate, flesh, institutions, or what? Who can tell? We hope that the friends there will testir themselves in behalf of "Elpis Israel," and the Herald. If our next visit there is to be effective, they must prepare the minds of their fellow-citizens by our writings. They will then be better able to understand us, and to appreciate what we say as the true interpretation of the Word.

We bid adieu to Halifax on Saturday, Nov. 1st. On that day at noon we sailed thence for Boston in hope of arriving at that city in three days, but our voyage was extended to five. It was far from being an agreeable one. The brigantine was too much crowded, and we entered our name too late to secure a berth. There was no help for it. First come, first served; and as there was nothing to serve us with, we had to serve ourselves. The fare was good and substantial for a marine appetite; but our comfort being marred by nausea, we picked at it with considerable caution and daintiness. As there was no berth, we slept in our clothes, wrapped in our rug upon a mattress extended on a pile of trunks. But, though it was hard times, we did not complain, seeing that there were others worse off than ourselves, and that we insisted on going even if we were conveyed as freight. We were glad when we saw Cape Cod, but more so when we stepped upon the Fort Hill wharf, Boston. A good breakfast at the United States Hotel on *terra firma*, placed us in happy forgetfulness of the miseries of the past.

At 5 P. M. that evening we left Boston by rail for New York, via Providence, Rhode Island, and Stonington. At this place we embarked on board a steamer for "the City." It was a powerful and truly "splendid" boat. The upper deck saloon, the cabin, the births, the service, and the eating, were all excellent and princely. Nothing seemed wanting that luxury or convenience could demand; and probably we enjoyed it more, having so recently emerged from the discomfort of the brigantine.

We were once more in New York after

nearly a month's absence, enjoying the hospitality of our friends there. But this is not the end of our locomotion. We visit a city to see if any thing can be done for the Gospel of the Kingdom. While every form of error has multitudes to preach it, scarcely a voice is to be heard in behalf of this. The phrase is in the mouths of more persons than is the understanding of the thing. There are a few in this great city who, when they speak of the gospel of the kingdom, are prepared to give a scriptural explanation of what they mean: there are, however, none that we know of who are able to devote their time to its interests so as to raise up a company of believers who will obey it and labor for its support. It is not fashionable to labor for the gospel, but for ourselves and families; nevertheless, we do occasionally hear a believer say, "Can you not come and take up your abode in this wilderness and try what can be done; I will work for the gospel, if you will write for it and preach it." We do occasionally hear such strange voices as this; and they are so strange that we can scarcely believe our ears when we hear them. We heard an utterance of this kind when we were in New York, and another similar to it: "If you will come here," said another—a poor man, and a member of the Campbellite church there too, which makes it the more remarkable—"I will subscribe fifty dollars a year to the enterprize, and pay the first year in advance." So that it appears that there are some souls in New York that have some appreciation of the gospel of the kingdom which we preach. Alas, what would have become of this gospel if it had not been embraced and sustained by the poor! It would have long since been dead without the hope of resurrection.

Brother G. B. Stacy was very desirous that the people should hear about the Kingdom the God of heaven purposes to set up; and about the great reward which they shall obtain who are accounted worthy of possessing it; and also about the fate of those kingly and republican governments which now occupy the territory on which the dominion of its king is to be established as "a Great Mountain."^{*} He thought he could get a goodly number together to hear about these interesting matters; so to work he went. He engaged the lecture-room of Hope Chapel in Broadway at ten dollars a meeting; and then advertised the intended discourses in four of the city papers: and

besides this, they were notified at the Crosby Hall, and the Campbellite, places of worship; at the latter place, by our friend Dr. S. Shepard's good will, for though he does not believe in the gospel of the kingdom as we demonstrate it from the word, he is neither a persecutor nor a bigot; but liberal and courteous in his disposition, which is more than we can say of the leaders of his sect with whom we have had to do.

The result of the means employed shows either that the New Yorkers care but little about the prophets, or that newspaper advertising is not the thing by which to get the people together. We do not think that more than 150 attended each lecture; but even those few would have been a good beginning, if the friends had possessed a place where meetings could have been continued regularly with some one capable of instructing and interesting them. On Lord's day evening we spoke at the College Hall in Crosby street on the question, "*What is the Gospel?*" This is the most important inquiry that can be mooted in these times; and one which it is absolutely necessary our Advent friends should take into their most serious consideration. If a man be right on all other scripture subjects, but wrong in this, he cannot be saved; for it is "he that believes (the gospel) and is baptized shall be saved;"^{*} because it is "the gospel which is the power of God for the salvation of every one that believes."[†] If then a man believe something called gospel which on examination turns out not to be the gospel, he finds that he has been deceived, and is no heir of salvation, however "good" he may have "felt." A professor can know nothing as he ought to know it if he be mistaken concerning the gospel. Our friends we fear have taken this question too much for granted; and instead of being planted in this, that they may be rooted and grounded in it, have grafted their wild olive branch upon a withered stem. Let our friends who believe in the personal return of King Jesus from afar, and in the existence of his kingdom in Palestine in all the Age to Come, (and with whom we have a sincere and abiding sympathy,)—look into this matter. The definitions of the gospel published by Methodism, Presbyterianism, Episcopalianism, Baptistism, Campbellism, Universalism, Romanism, Mormonism, Millerism, and other isms, immersed and unimmersed, too numerous to mention, are none of them the true definition of the gospel, as we are prepared at any

^{*} Dan. ii. 35.

^{*} Mark xvi. 15, 16.

[†] Rom. i. 16.

time to demonstrate from the Word of God. What an array of isms is this! And all of them claiming to be Christian and orthodox exhibitions of the gospel of Christ! Not so, however. They are but the stem, the withered stem, of the olive by nature wild. If a man would inherit the kingdom he must purge himself of these. The belief of their crude dogmas, however sincerely professed, can never be counted to a man for righteousness before, in, or after the formality of immersion into the name. Abraham's faith was not "the substance and evidence of things" such as make up these isms. It embraced the promises of God recorded in his history by Moses; and our faith must embrace the same things if we would be saved by faith as he. Abraham's children by faith will all believe the same things as their father, to wit, *the things of the Kingdom of God and the Name of the Christ*. Since the Day of Pentecost they will not believe less, but their faith will be more ample than his. They will believe all he believed, and with this addition, that *Jesus is that Christ*—the promised Seed, in and through whom "all the nations of the earth shall be blessed."

In dismissing this subject for the present, we would propound the following question to our friends—□ If "the kingdom to be restored again to Israel"* is to be set up by the God of heaven in their land,† and it be the subject matter of the gospel, as it unquestionably can be proved to be;‡ and if the Twelve Tribes of the natural Israel are to be its *subjects*,§ and the spiritual brethren of Jesus its *rulers*, as is also demonstrable||—how can a man who, before and long after his immersion, believed that the gospel-kingdom is beyond the skies; that the Twelve Tribes were not its subjects and would never be restored; that the nations would all be destroyed at the coming of the Lord; and that there was no Age to Come of a thousand years duration, during which nations in the flesh will live under their own vines and fig-trees blessed in Abraham's Seed—how can such a man, we earnestly and respectfully inquire, have believed and obeyed the Gospel of the Kingdom? We submit this question to the calm and deliberate examination of our friends, especially of the editor of the Advent Harbinger, who is the most liberal and candid conductor of a paper we know. If he do

not himself respond forthwith, will he be kind enough to republish the question for the examination of his readers? By so doing, it is thought he will subserve the cause of truth which he loves.

Having finished our affairs in New York, we departed, and arrived among our friends again in Baltimore on Friday the 14th of November. On Saturday we had the pleasure of attending our believing host to the water, and of assisting him in yielding a spontaneous obedience to the gospel of the kingdom. We are not sure but this is the first immersion of the kind in this Romish city of the Gentiles. We trust there may yet be many; and that the Kingdom will yet reckon among its inhabitants sufficient heirs at least to administer its affairs there in the Age to Come. On Lord's Day we spoke thrice—in the morning on "He that believes (the gospel) and is baptized shall be saved;" in the afternoon, on "Repentance and Remission of sins in the name of Jesus;" and at night, on "Except a man be born of water and the spirit, he cannot enter the kingdom of God" On Tuesday evening we reluctantly bid our beloved friends adieu; and in the morning left in the Washington cars for Richmond, where we arrived without accident, with health improved, and gratitude to God for all his mercies, at 5 P. M., having been absent seven weeks, and very well satisfied that banishment to Nova Scotia would be far more agreeable than "going to Jericho!"

PLAGIARISM DETECTED:

OR,

EPISCOPALIAN EVANGELICISM IMMERSUED AND POPULARIZED.

"We are amazed that our ancestors should so long have been deluded by absurdities; and we are very little aware how much some future age will pity and blame us, for follies, of which we imagine ourselves perfectly clear."—MILNER.

In the seventh and last of a series of self-complacent interrogations contained in dissertation "No. 1," on the Acts of Apostles, published in the Millennial Harbinger of Feb. 1853, Mr. Campbell thus delivers himself: "I will receive it as a favor from any person, to be informed of any people or preacher, on this Continent or in the European world, that clearly or definitely stated or announced, in unequi-

* Acts i. 6; Mat. xix. 28; Luke xxii. 29, 30

† Jer. xxxiii. 15, 17; Mic. iv. 8.

‡ Mat xxiv. 14. § Exod. xix. 5, 6; Isai. li. 4.

|| Rev. ii. 26, 27; iii. 21; xx. 4; xxi. 24, 26.

vocal affirmation, that *the Christian Church did not commence*, and consequently, was never organized, *till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ; that, THEN placed upon the Throne of David, AND upon the Throne of God, he commenced his reign PERSONALLY in heaven and spiritually upon earth, by the mission of the Holy Spirit to his Apostles, and through them to his church, which is now his earthly body—the fullness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present.*"

We have italicized and capitalized all the words in Mr. C's. question, except "personally" and "spiritually," which he has printed in italics. The self-complacency of the above is found in the implication that Mr. C. was himself the first to state or announce in clear, distinct, and unequivocal terms, that the Christian Church did not commence till the Pentecost he indicates. As we are ever ready to do our amiable friend a favor, (with thanks or without them matters not,) we beg leave, as we feel called upon by him in his appeal to "*any person,*" to inform him, that there was a learned Episcopalian historian and divine in the European world who has preceded him in all the points in which he pretends to originality.

The Rev. Joseph Milner, A. M., wrote a work which he styled "*The History of the Church of Christ,*" and which after his decease was published at the expense of the University of Cambridge in England. He was what is styled there an "*Evangelical Clergyman,*" of the Established Church, in contradistinction to the "High Church" ecclesiastics of that communion. The object of his investigations was to "search out the real church from age to age;" and having found it, he purposed to write a work, in which he says in his preface to the second volume, "I mean to exhibit historically what real christianity is." This is just what is demanded in the premises before us.

Mr. Joseph Milner's History, edited in 1810, by his brother Dr. Isaac Milner, the Dean of Carlisle, and President of Queen's College, Cambridge, is a standard work with the Evangelicals; because it exhibits historically the things belonging to "persons whose disposition and lives have been formed by the rules of the New Testament; men who have been real, not merely nominal christians: who be-

lieved the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly "the loss of all things, that they might win Chr.st, and be found in him."* "It is the history of these men," says Mr. Joseph Milner, "that I write." "Nothing, but what appears to me to belong to Christ's kingdom, shall be admitted: genuine piety is the only thing which I intend to celebrate."

We apprehend then that Mr. Campbell can have no objection to our author. He was as evangelically orthodox as can be wished, only that he was not an *immersed* divine; which, according to Mr. C's. theory, is no bar to remission of sins, and translation of the soul to a sky-kingdom after death; but only to the present *conscious enjoyment* of remission, actually possessed, but not certainly known. Though believing that immersion was the baptismal action in primitive times, he had not been immersed; with this exception, Mr. Campbell's system *reflects* the episcopalian *original* of the First Chapter of Mr. Milner's History. This is not to be wondered at, when the premises are considered. Milner's exhibition of real christianity, not original with him, indeed, but ably set forth by him historically, is the basis of the lectures delivered on Ecclesiastical, or Sacred, History at Evangelical schools of Divinity. Mr. Campbell was a student at one of these in Scotland; where, if he had not read Milner, he imbibed through a Presbyterian stratum the same theory. Intoxicated by it in youth, he may have forgotten all about the origin of his present ideas; and in happy forgetfulness of all antecedents, really imagined that he is the discoverer of things currently believed and taught before! This hallucinated state of mind is not unfrequent in those who have drank deeply of that "Old Tom," which is dispensed "above proof" to all the cherished sons of college matrons in all lauds. The Maine liquor law has not yet become the rule of Universities and Academic Groves, of whatever name; so that, as our facetious friend, Mr. Campbell, used jocosely to remark, it is very difficult to purify a man from the smell of the old cask. This is a great mystery, nevertheless true, as is singularly exemplified in his own case; for, though upwards of forty years have elapsed since he quaffed potations deep at "the old cask" in the land of hobgoblins, ghosts, and witches; and during that long period has been battling against the system of his old mother and her sisters, yet, strange to

*Phil. iii. 8, 9.

say, he still sees sights in "outer darkness," and with desperate leap "beyond the skies" seeks refuge in immensity!

But to return to Mr. Joseph Milner. He believed in the sky-kingdom speculation in all the fulness of spiritualism, or more properly *mysticism*. Speaking of the apostles, who for three years and a half had been instructed by Jesus in "the mysteries of the kingdom," who also conversed with them for forty days after his resurrection on "the things pertaining to the kingdom of God," causing them to put the question to the Lord, saying, "Wilt thou not at this time restore again the kingdom to Israel?"—though thus divinely instructed for so long a time, he regards them in effect as still more untaught and unteachable than a student of his University, or Mr. Campbell would a *Magister Artium* of his own college; to whom he would grant a degree in divinity, or a license, or introduction, to preach "Evangelical," or "Ancient-gospel" doctrine; for of them he says, "What the Holy Spirit was to do for them, they seemed little to understand; if one may conjecture from their last question to their master. It is natural to apprehend, that they were feasting their imaginations with the delightful prospect of a splendid kingdom attended with all the circumstances of external pomp and grandeur. Principalities and lordships were, in their fancy, soon to be assumed in the room of fishermen's nets and boats, and they pleased themselves with the notion of their Master's external dominion in the world. Not that they were without a genuine taste for something infinitely better, &c." This is the doctrine Mr. Campbell teaches. But the apostles were right in their expectation, and Mr. Milner and his disciple wrong. The error of the apostles was not in regard to the *nature* of the kingdom; they only erred in supposing that the *time* for the God of heaven to set it up had come. In speaking of Peter and John's visit to the temple, he says, "Peter exhorted them to repentance and conversion, and lays open to their view the prospect, not of a temporal, but of a spiritual kingdom; in the hope of which they were to rejoice, and patiently to bear the afflictions of this present life." "Such was the effect of the effusion of the Spirit. We hear no more of their dreams concerning a temporal kingdom." The hope of a spiritual kingdom in the life after this, according to Mr. Milner, is the hope of real christianity—the hope of the Christian! This hope realized after death by the christian's ghost beyond the skies,

is also Mr. Campbell's endorsation of Mr. Milner's exhibition of the gospel hope! These gentlemen of course are wide awake, it was the divinely instructed apostles only who were dreaming when they inquired of the King of the Jews, "Wilt thou not at this time restore again the kingdom to Israel?" But why does Mr. Milner suppress the word "again?" He knew that *apokathisteemi* signifies, not only to restore, but to restore any thing to its former state or place, as Amos says, "as in the days of old." "Again" is well inserted by James' translators as emphatic. The apostles knew that the kingdom of Israel had once existed unitedly of the Twelve Tribes; that Jesus had promised that they should rule the twelve with Him: now, said they, wilt thou not "restore it again"—not simply restore the tribes, the Ten Tribes; but restore the kingdom to the whole twelve as it was under David and Solomon? But Mr. Milner is dead; perhaps Mr. Campbell, as his representative, can answer for him.

These two divines being one in hope, a hope that repudiates the Hope of Israel, continue to breathe the same spiritual atmosphere of pious errorism. Now, Mr. Campbell, hear the answer to your seventh interrogatory in the words of your more pious predecessor and brother in faith and hope: "That 'repentance and remission of sins' should be preached in the name of Jesus Christ, beginning at Jerusalem," is a passage of Scripture, which at once points out *what the Christian Religion is*, and where we may look for *its beginning* and for its character". This is orthodox doctrine, is it not, which you and your co-laborers have immersed as "Reformation Doctrine?" But hear him again. He devotes two octavo pages to the sermon of Peter on Pentecost, and in conclusion says, "The design of the whole sermon was evidently to produce conviction of sin in the hearers; and it pleased God to crown it with success. Multitudes were pricked in their hearts: they found themselves guilty of murdering the Christ of God; and so powerfully were they struck with a sense of their extreme unworthiness, that they found themselves also destitute of all resources in themselves. They cry to Peter and the rest, 'Men and brethren, what shall we do?' Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'" Thus the doctrine of repentance and the remission of sins in the name of Jesus, began at Jerusalem; and

thus did St. Peter convince his hearers of sin, and instruct them in the way of salvation. They, whose hearts God had smitten with a sense of guilt, were consoled by the grace of forgiveness; and "with many other words did he testify and exhort, saying, Save yourselves, &c. Then they that gladly received his word, were baptized: and the same day there were added to them about three thousand souls." This great multitude appear to have been fully converted to christianity; For "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." *Here we see the regular appearance of the first Christian Church.* These men were not christians in name only; they *understood* and believed the apostolical doctrine concerning "repentance and remission of sins in the name of Jesus Christ." Speaking of the personal ministry of Jesus, he says, "No regular churches were yet formed."

Thus we have conferred on Mr. Campbell the favor sought of "any person." Mr. Joseph Milner "clearly or definitely stated or announced, in unequivocal affirmation," that there were no regular churches before Pentecost, that repentance and remission of sins in the name of Jesus is the Christian Religion, that it was first announced on Pentecost, and that the first Christian Church, regular or organized, was commenced on that day. He adds, the members of that church "*understood the apostolic doctrine,*" which, we regret to say, neither Mr. Campbell nor his co-workers have yet begun to do, or can even hope to do, until they have come to comprehend "the gospel of the kingdom of God." EDITOR.

—o—

A REVIEWER REVIEWED:

OR THE

PALM AWARDED TO THE RIGHT.

Palmas qui meruit ferat.

Our enlightened friend, the Professor of "Sacred History," that is, of DIVINITY *sub rosa*, in a certain institution in western Virginia, announces his hope of "still enlarging the empire of truth by a more rapid consumption of the Man of Sin and Son of perdition," through "a few essays on the Acts of the Apostles." The hope is certainly a courageous one when the feebleness of the means is compared with the magnitude of the work to be accomplished. It is truly hoping against hope; still, as we earnestly desire the consumption of the Old Man of Western Rome,

we should rejoice if our chivalrous friend's few essays shall only so palsy his vitality as to evolve but one new symptom by which his approaching speedy dissolution may be more clearly prognosticated.

When we seated ourselves to pen a former article, which we styled "Plagiarism Detected," we proposed only to notice a certain interrogation as introductory to another subject. But upon reflection, we concluded that the nature of the times demanded a different course. Our candid friend, who proposes to enlarge the empire of truth by a few essays, says, "I have again begun to read theology;" and by way of help to the understanding of what he reads, we will suppose, he very humbly inquires, treading as he does on very tender ground, "May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, &c.?" Certainly, dear friend, ask any questions you please; for as you are going to consume the Man of Sin, it is highly important that you should increase your power (and knowledge is power) by all the information you can collect from all the enemies of the Old Man. You will give no offence to us; especially as we are now ancient acquaintances, and as it is in accordance with our habit; for we have been sending you instruction for years past, for which, however, you have been rather negligent in tending your grateful acknowledgements. This though shall be no bar to additional favors of the same sort. You occupy a very important position. Thousands are looking up to you as a great and living oracle, having more faith in your expositions of the apostles than in the prophetic word. It is highly important therefore to put you right if possible, that they also may be rectified by you; for they will hear you, when they will not even permit Daniel and John to be read and expounded in their midst.*

Our reading friend says, he has "again began to read theology"—yea, even "modern theology;" which is "the science of God and divine things." In other words, "God and divine things," which are amply treated of in the Law and the Testimony, are subjected to a process of distillation in certain earthen alembics from which a spirituous essence of an exceedingly inebriant and soporific quality is produced; and which is dispensed professorially and clerically to the intemperate, labelled "philosophy and science."

*This actually occurred in the Campbellite church at Washington, D. C. Our informant was a member of the body there.

Paul styles it, "philosophy and vain deceit;" also "science falsely so called, which some professing have erred from the faith." We are sorry to hear that our good natured friend hath turned again to the reading of this. His constitution has been already so dreadfully shattered by frequently repeated overdoses of the narcotic, that we are mightily afraid his return to old practices will confirm them, and place him beyond the reach of cure. We are much troubled at the risk he incurs. Will he not pause; and, though gratuitous, accept our humble advice? It is, throw modern theology, like Shakspeare's physic, to the dogs: do as painters with old sign-boards—take the pumice of obliteration, and make a *tabula rasa* of the cerebrum in relation to the past; then with the docility of a little child, read, mark, learn, and inwardly digest, Moses and the Prophets, and our word for it, as a practitioner in desperate extremities, our truth's-empire-enlarging friend will not only be "more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity;" but will also acquire a competency to "lay open the Acts of the Apostles," as he will have never been able to exhibit it before.

In the absence, then, of our advice, which has not yet reached him, and which, carried into practice, would enable him to excite great interest in the Acts; it is not surprising that he should ask permission to put seven questions, for the purpose of interesting and engrossing the attention of his readers in the study of that book, which, under the disturbing influence of *ELPIS ISRAEL*, (which he has been reading lately,) he feels himself incapable of effecting without. The essay before us is "No. 1," and consists of five pages. Its conclusion brings him to the end of the first chapter of the Acts. Of the five pages only one and a half has to do with the chapter. One page is occupied with the seven interrogations; and about two-thirds of a page in smaller type, with a note on David's throne and *Elpis Israel*, without which, of course, the Acts of the Apostles cannot be interpreted!

Our original friend's design in Man-of-Sin-consuming essay "No. 1," is very manifest. It is not so much to interpret the first chapter of Acts, as it is to show his humble, but exclusive, title to all the honor and glory redounding from the theological discoveries of thirty years ago, and known currently as "this reformation;" and to give his readers to understand, how highly he appreciates *Elpis*

Israel, and how great is his esteem, admiration, and affection for its useful and worthy author!! As the compliments bestowed upon us are so overpowering we shall defer any particular notice of them for the present, that our natural lowliness and sensitiveness of mind may not be subjected to too severe a trial. We shall therefore endeavour to forget for a time our exaltation, and briefly respond to the few questions timidly propounded by our remarkable friend. He inquires:

"1. In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian Era were not identical?"

Editor Her.—Mr. Joseph Milner, as we have shown in "Plagiarism Detected," has indicated it in his "History of the Church of Christ," wherein he dates its commencement with that of the Christian Religion at Pentecost, and not at the birth of Jesus. This is a matter of importance with him, and the National Evangelicals of South Britain.

"2. In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian Dispensation?"

Editor Her.—It is taught in Milner, the second edition of whose History was published by the University of Cambridge. It commences with the "first effusion of the Spirit;" and makes no mention of John or his baptism. So that he did not regard them as belonging to the Christian Dispensation, which he dates from Pentecost.

"3. In what system, or school of theology in Protestantdom, was it taught that the Christian Church did not begin to be, while Jesus Christ lived on this earth, nor even when he rose from the dead?"

Editor Her.—In commenting on Acts ii., Milner says, "Here we see the regular appearance of the First Christian Church," that is, on Pentecost.

"4. In what treatise was it written that the Kingdom of Heaven could not come, and consequently, did not come, till Jesus Christ was judged and acquitted by God, of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?"

Editor Her.—Milner believed, that the Church and the kingdom of heaven are the same. "The kingdom of heaven means, that kingdom established in the soul, even righteousness, and peace, and joy in the Holy Ghost." Mr. Campbell says, "Such is the Kingdom of Heaven. Hence what Milner

says about the beginning of the Christian church applies equally to the kingdom of heaven. The answer to No. 3. is reply to this also.

"5. What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the Universe—by his own Father, in the presence chamber of the Heaven of heavens, amidst all the grandees and hierarchies in heaven, was essentially necessary to precede the Gift of the Holy Spirit and the commencement of the kingdom or reign of heaven in the church of Jesus Christ in this world?"

Editor Her.—Stripped of its grandiloquence the simple inquiry is, "What system taught that the Gift of the Holy Spirit, &c., did not occur till after the ascension?" That of the University of Cambridge. Speaking of Pentecost, Milner says, "And now was the critical moment, when it pleased God to erect the first Christian Church at Jerusalem. This was the first of those effusions of the Spirit of God, which from age to age have visited the earth, since the coming of Christ, and prevented it from being quite over-run with ignorance and sin. * * *

If we carefully attend to *this first instance*, it will serve as a specimen by which to try other religious phenomena. Let us then observe the circumstances in which this effusion of the Holy Spirit was vouchsafed. As repentance and remission of sins were leading doctrines of Christ's religion, the most ample room had been made for them by the completion of his redemption. By the order of their Divine Master the Apostles remained at Jerusalem, waiting for the promised Holy Spirit, "which they had heard of him."

"6. What system of theology then taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit in the Patriarchal or Jewish sense?"

Editor Her.—Milner's, evidently, as seen in the reply to the former question. The seventh interrogation has been replied to in "Plagiarism Detected."

These seven questions of our inquisitive friend, doubtless exhibit all the salient points of the theological system he rejoices in as "the Reformation for which he pleads." The weekly breaking of bread, plurality of elders, and lay exhortation, were Scotch Baptist peculiarities before his time. The most remarkable thing with which he has had to do, and which is the characteristic of his reformation, and

without which it would have attracted no notice in the world, our cautious friend has made no allusion to in his programmatical interrogatories. This is the Walter Scott-element of *immersion for remission of sins to those who believe in Jesus Christ*. It was the making of this the burden of a proclamation which caused the other things, which were mere incidents in the account, to be received as a matter of course. The Scot-idea of making a proclamation of "baptism for remission of sins," as the ancient gospel, was the spirit, or soul, or both, of the old elements of "evangelical piety" new revived; and surnamed "Reformation" as the party's understanding of "repentance unto life;" and which, after some little opposition on his part, as Mr. Scott informed us, our discerning friend had tact enough to fall in with; and at length to subdue all things to himself, except the author of *Elpis Israel*, of whom he thinks so much, and speaks so superlatively.

Abating then Mr. Scott's idea of the gospel, and theory of the Spirit, the reader will perceive that there is not an original conception in this whole affair that has made such noise in western America. Our friend the professor of "Sacred History," and some others, who have had tact enough to play the part of train-bearers to his highness, have made a good thing of the speculation for themselves: while our old friend, Mr. Scott, the Founder and Patriarch of the scheme, declared to us in 1844, that "he had not been able to support his family by his labor among the brethren, though his time had been wholly devoted to the work." And so it is to the end of the chapter, "One soweth, and another reapeth." The amiable Walter shines no more, being eclipsed in the effulgence of a star of more dazzling scintillations. Thus he may say to his competitors with no little truth, "I have labored, and ye are entered into my labours—Farewell!"

EDITOR.

"AN EARTHQUAKE."

"What event in the natural world more fit than an *earthquake* agitating the surface of vast regions, and dashing down the fabrics of art, can be found to symbolize a *great political revolution* in which the whole structure of society is shaken with passion, all ordinary law suspended, ancient institutions overthrown, and an aspect of violence and disorder impressed on every scene."—*Lord's Exp. Apoc.*

APOSTOLIC FOOLISHNESS BETTER THAN COLLEGE WISDOM:

OR THE

RESTORATION OF THE KINGDOM AGAIN TO ISRAEL A REALITY.

“Lord, wilt thou not at this time restore the kingdom again to Israel.”—THE APOSTLES.

Mr. Joseph Milner, and after him our imitative friend of Bethany, have quite a mean opinion—an opinion bordering on contempt—of the intelligence of the apostles before they were imbued with the Holy Spirit on the Day of Pentecost! We have quoted Mr. Milner’s opinion in our article styled “Plagiarism Detected,” and therefore need only to repeat here that he speaks of them as “feasting their imaginations with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur.” And then again, so intimately acquainted was he with what was passing in their minds at that time, that he adds, “principalities and lordships were, in their fancy, soon to be assumed in the room of fishermen’s nets and boats!” But when the Spirit was effused upon them, then, says he, “we hear no more of their dreams concerning a temporal kingdom.”

But Mr. Milner, as we have hinted, hath a faithful imitator of his discourteous and slightful notice of the apostles in our more discerning friend, who in the first of his few essays on the Acts, says, “That they had not yet discerned the spirit, genius, and character of Christ’s kingdom or government, is manifested in the question they propounded concerning the Jewish desire, long cherished—that Israel might become the lords of the earth. Jesus condescendingly rebukes this error, and consoles them that they would ere long receive *new lights* and a new power from on high.”

It may be as well to reproduce “the question,” which our exegetical friend has not deemed it expedient to sound too often in his readers’ ears; lest perchance they should come at length to fancy that there was more in it of a certain character than would be convenient to admit. The question the well instructed and intelligent Disciples put to their Teacher, under whom they had studied the kingdom for three years and a half, was “LORD, WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO IS-

RAEL?” The reader will observe that Messrs. Milner and Campbell admit that when the apostles put this question to Jesus they had a Jewish Kingdom before their minds; and that they expected when this should be established Israel would be paramount over the earth. This is true. The apostles had no other kingdom in view. They were neither feasting their imaginations, indulging in fancies, nor dreaming, when they wished to know if the then present were not the time for the restoration of Israel’s power and dominion. Is it not tantamount to a charge of incompetency against Jesus as an instructor of men, willing and desirous to learn, to say that after he had taught them daily for so long, the apostles were still ignorant of “the genius, spirit, and character of his kingdom or government?” That, after hearing his confession before Pilate that he was the King of the Jews, hearing him scoffed at on the cross as the claimant of Israel’s throne, they were but day-dreamers, and fancy-sketchers! This is the teaching of our historian, and of his disciple, our hermeneutic friend the Professor of Sacred History! Is it possible, O reader, that our Anglo-Saxon youth—mere wild colts of the opening wilderness—which frequent the schools and colleges of the Gentiles, and there lounge away their hours under the droppings of uninspired and very fallible essayists—is it credible, we ask, that these in a brief session or two shall be brought to “discern the genius, spirit, and character of Christ’s kingdom;” while the apostles, men of mature and strong minds, though “taught of God” for three years and a half, were then after all only errorists, and dreamers, and unable to discern aright the subject of the kingdom! Reader, can you give in to such a self-glorifying conceit as this? Is it not more reasonable to conclude that the apostles were wide awake when they put the question, and that it is our logical friend who is fast asleep talking in his dreams? That it was not they, but he who discerns not the genius, spirit, and character of Christ’s kingdom?

The apostolic expectation of the restitution of all things to Israel he terms an error. He says that Jesus condescendingly rebuked it. We ask our somnolent friend when and where? He gives us to understand that he did so in his reply. To the testimony then. What saith the Lord? “It is not for you to know times or periods which the Father reserved for his own prerogative: but ye shall receive power, when the Holy Spirit com-

ing upon you, and ye shall be my witnesses, &c.”—“Times or periods,” *chronous et kaairous*—time how long, and points of time. *Exousia* prerogative; and *dunamin* power. Now let any man whose mind is not spoiled by sky-kingdomism look narrowly into Christ’s reply, and see if the fanciful construction of our reverend and learned professors and divines can be extracted from it. Torture the passage as you will, and you can not make it speak the language attributed to it by the rhapsodists. Jesus rebukes no error, he offers no consolation, and promises no new lights. He tells them simply, that “it was not for them to know *times or periods*,” that is, the how long, or at what particular, or definite time, the Kingdom should be restored to Israel. He said, it was the Father’s prerogative, or exclusive privilege, to know the times of restitution. He had not even revealed them to the Son, or angels in heaven;* it was impossible therefore that their question about the time of the restoration of Israel’s kingdom could then be answered. He had told them that they should preach the gospel of that kingdom to the nations. This, however, they could not do effectively until they were equipped for the work. He had opened their “understandings that they might understand the scriptures”† of the prophets; and had empowered them by virtue of the authority he had received, to remit sins; nevertheless they could not preach the word to any purpose until they had the power or ability conferred upon them to speak all languages, and to work miracles. Therefore he told them, they should receive power, the Holy Spirit coming upon them, to enable them as his witnesses, to perform the work. Their word must be confirmed of God, or men would not yield credence to their proclamation. This was the necessity; and hence the promise of “power,” not as consolation, and for comprehension, but for *ability to do* what must needs be done before the kingdom could be restored again to Israel; namely, to take out from among the nations a people to inherit it with Christ, and to administer its affairs in righteousness when the time should come to set up the kingdom and throne of David in Israel’s land. The conclusion, then, to which testimony and reason bring us, is to the direct opposite of our imaginative friend’s, to wit, “that the apostles *had fully* discerned the genius, spirit, and character of Christ’s kingdom or government, is manifested in

the question they propounded concerning the long cherished Hope of Israel—that their kingdom might be restored again to them.”

But to be a little more particular, whence comes it that seven days before Pentecost, while yet unendowed with power from on high, the apostles had so admirable an insight into the genius, spirit, and character of Christ’s kingdom; and whence comes it likewise, that with the New Testament added to the Old, which the apostles had not at the time, historians of Christ’s church, professors of Sacred History, college students, and those that patronize them, deny even the possible existence of that kingdom to which the apostles referred; and not only so, but lampoon and despise with bitter words, those who believe that the apostles were enlightened, and perfectly rational, and that David’s kingdom and throne will be assuredly restored to Israel as in the days of old?

The answer to the former point of this question is:

First—That the restoration of the kingdom again to Israel by the Messiah, and to exist gloriously under him, was, and continues to be until this day, a long cherished Hope created in the nations’ heart by the Spirit of God speaking to them in the prophets, which were read in its synagogues every Sabbath day.

Second—It comes, because Jesus not only instructed them in the things of the kingdom in common with the people at large; but explained to them privately its mysteries, which were concealed from the generality.

Third—It comes, because they had been preachers of the gospel of the kingdom with Jesus many months before he suffered, and it is not admissible that they preached about a kingdom, the genius, spirit, and character of which they did not understand.

Fourth—It comes, because they saw that Jesus was put to death for claiming to be King of Israel.

Fifth—It comes, because they were told by him, after his resurrection, that *all* things written concerning the Christ, in Moses, the Prophets, and the Psalms, must be fulfilled.

Sixth—It comes, because before they put the question about the restoration of the kingdom again to Israel, Jesus had opened their understandings that they might understand Moses and the Prophets.

Seventh—It comes, that Jesus had

ing the kingdom previous to their putting the question.

Eighth—It comes, because Jesus promised to eat the Passover with them again in the Kingdom of God; and they were well aware that, that Jewish ordinance could only be eaten in Jerusalem, and not in heaven above.

Ninth—It comes, because he had promised them as their reward for forsaking all and following him, that they should sit on twelve thrones, ruling the Twelve Tribes of Israel, which could only be in the Holy Land when the tribes should be actually there.

Other reasons might be added to account for the superior intelligence of the apostles over the moderns, at the time of putting the question; but these nine will suffice for the present. We will therefore dismiss this part of the subject with the inquiry—If the apostles did not discern the things of the kingdom aright till they were baptized with the Holy Spirit pentecostially, notwithstanding all their previous advantages; what possible hope is there for historians, professors, students, and patrons, who know nothing of the prophets, and receive not of the Holy Spirit at all? We pause for a reply!

The response to the latter part of the question before us will be found in another article. We are unwilling to add any more immediately, lest we should inflict upon our theological friend syncope or apoplexy unto death. We perceive a faintness coming over him from the overwhelming character of the truth presented, which at his age might prove fatal, if respite be not accorded him to recruit. We cannot spare him from the scene of action just now. He is the flint provided to strike the steel that the sparks of truth may be caused to fly, and to ignite the tinder prepared of God. We may make him useful in this way, though we fail in converting him to the apostolic faith of the kingdom. We will therefore give him pause that he may recover breath, and perhaps yet live long to pour blessings instead of curses upon our head, that we have been so patient in enduring his naughtiness, and have at length brought him to see the error of his way, and to believe the gospel of the kingdom which is to be restored again to Israel.

EDITOR.

He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkeley.*

THE BOOK UNSEALED.

The highest commendation bestowable upon any man's writings is that they enable the reader to understand the scriptures. We value such testimony, from the humblest individual, more than the most flattering and complimentary review that could be penned by the most learned and astute of reverend divines. The following extract from a letter of an episcopal lady, the wife of a physician in the west, is encouraging. Elpis Israel and the Herald are designed to open the eyes, that the light of the truth may shine from the sacred page into the understanding of the readers. That they are fulfilling this intention, we are gratified, from time to time, in receiving frequent assurance. Our correspondent proceeds to say:—

“RESPECTED SIR:

I have delayed to acknowledge the receipt of your “Herald of the Kingdom and Age to Come,” forwarded to me by mail some months since, in order that I might give that, with your “Elpis Israel,” (which valuable production is now before me,) the attention they merit. I can truly say that never before have the scriptures appeared to me in the same light. Yes, I may say *light*, for they are to me, from your interpretation, becoming an *unsealed book*. I cannot feel, however, that they who run may read, and understand the sacred volume. It seems to require the deepest research, with an uncommon intellect, aided by the Spirit of God, to comprehend and explain its meaning; as far as I have read, it comes with conviction and truth to the understanding. What can be more rational than the belief, that the obdurate unbelieving rejecter of God's Holy Word should sink back to his native dust, there to remain as a punishment for sin that he loved here and would not abandon. What differences of opinion, and how much has been written and talked of a future state of being, prepared for the righteous and the wicked. There seems to be something tangible, and at once pleasant and agreeable to the mind, that this beautiful earth shall become the kingdom and dominion of Christ and his saints.

“I wish I could see and talk with you. I want to ask so many questions, and say

so much, that I cannot write it. Wisdom flows from your pen and lips, but 'tis the gift of God, and you are no doubt humble and grateful for it. If He has given you ten talents, it is a favor conferred, and you are commanded to improve them. If I have but one, that must be improved and an account rendered. All cannot be alike in the heavenly kingdom any more than we are here in our present earthly state; for we are taught that as one star differeth from another in brightness, so it will be hereafter with the blessed who surround the throne of that pure and perfect being, who made all things by his power, and will impart perfect justice to the workmanship of his hands.

"Well, here I am writing on, though a perfect child in these things, hardly knowing my own ignorance, to one that is skillful in the Word, and may scrutinize my remarks as the teacher does the infant's attempt at composition. I will thank you to do so, and be grateful for a few lines if you have time to spare. But I must conclude, subscribing myself,

"Your friend, and almost a disciple,

* * *"

Iowa, Jan. 1852.

EXTRACTS FROM CORRESPONDENCE.

AN INTERPRETATION QUESTIONED.

England, Aug. 8th, 1851.

"I am scarcely satisfied with the exposition of the parable of Dives and Lazarus in Herald No. 6. A mutual friend explained it similarly to me once before. I do not say that it could be better expounded in harmony with other scriptures, and yet the interpretation appears strained. Whilst all the other parables, if I mistake not, exhibit truth under a relation of incidents so simple and natural that they might have occurred again and again in real life, and probably have done, this alone does so under a narration of occurrences which are impossible in the past, and improbable in the future. Do not think that I mistake the nature of a parable. I know that it is not a history of events which have actually transpired, but still such are detailed as *might be* real. It is difficult to conceive the circumstances of this as actually happening; for though Dives in the Gehenna fires may entreat the resurrected Abraham to seek the conversion of his disobedient brethren in the flesh, yet Abraham would not show their repentance dependant on an obedient faith

in "Moses and the Prophets," when he "whom they had pierced" is risen from the dead, compelling their faith in, and submission to, him, and the New Code is promulgated, in the room of that which has already "vanished away."

"E. M. D."

THE INTERPRETATION DEFENDED.

This objection is well and clearly stated; but though forcible we do not regard it as an insurmountable difficulty. The parable is part of a discourse delivered by Jesus against *covetousness* in the hearing of the clergy "who were covetous," as at this day. Now, in illustrating this discourse, the question was: How might the pharisaic clergy be rebuked, warned, and turned to God? By representing to them their present position in the sight of God, their position in the invisible future if they persisted in their covetousness and adulteries, and by directing them to the study of Moses and the Prophets. This was done by the scenic representation of the parable of the Rich Man and Lazarus, in which the former represented the covetous contemporaries of the Lord. These, in a parable illustrative of their position in the invisible future, could only be exhorted to repentance in terms appropriate to their then present position. It is not supposable that the words of the resurrected Abraham could apply to the resurrection state; for in that there is no repentance offered to the resurrected covetous among Jews or Gentiles. If Abraham were introduced into the parable at all, it could only be as provisionally or finally resurrected, for till then he is *non-existent*; and if as living then he is to exhort our Lord's audience, and to "testify" lest they come into Gehenna, and thereafter final resurrection-condemnation, he could only, and very appropriately, affirm the words put into his mouth in the parable. So much for the mechanism of this interesting illustration of the invisible future that awaits the covetous, and the hopelessness of their salvation if they turn a deaf ear to Moses and the Prophets.

EDITOR.

TRUE.

"If any really imagine that Christianity hath no dependence on Judaism, they deserve our tenderest compassion, as being plainly ignorant of the religion they profess.—*Warb. Div. Leg.*

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.

RICHMOND, VA., May, 1852.

VOL. II.—No. 5.

THE RELIGION AND MORALS OF THE NINETEENTH CENTURY.

We reproduce the following well written and truthful sentiments, from an article which appeared in No. 8, Vol. xvii, of the "*Southern Literary Messenger*," intitled "The Nineteenth Century." The writer seems well convinced of the fact, in regard to popular religion and morals, that "all is not gold that glitters." He sees many dark spots on the disc of "the glorious Nineteenth Century." He has not been struck by the sun of "gospel light now shining;" therefore he retains his senses, and can see things very much as they are—a mere travesty of the truth. We do not remember that we wish to alter a sentence; but would earnestly commend it to the attentive perusal of the reader, that seeing "the corruption that is in the world through lust," he may repent and turn to God, and obtain forgiveness, and eternal life and glory in his kingdom, which is destined to rule over all. The following is the extract:

"Estimated by their immediate and material results, the arts and sciences were probably never in a more flourishing or brilliant condition than they are at present. They subserve all the purposes of Aladdin's lamp and have proved the magic instruments of the wonderful development of our material resources. The

augmentation of wealth by their aid, and its rapid diffusion through all the viaducts of national production, have been such as might have amazed even the wildest credulity. We may well speak in terms of high laudation of the present intellectual condition of the world, and deem that a boundless heritage of good is before us, if we are content to judge of intellectual achievements by the beggarly and false canon of a monetary scale, and to estimate science with the spirit of Mammon. If a man was designed to be a mere money-making machine, then great is Diana of the Ephesians, and greatest of all her worshippers is Demetrius, the silversmith. But if human destiny points to other aims, the Nineteenth Century must be judged by other standards. All may be gilding and glitter without, but when we look more closely, and with less sordid vision, at the condition of the world, what is the fruit of the aggregate operation of all our arts and sciences, and systems, and intellectual schemes? What is the harvest which we have reaped from our alleged intellectual greatness in Religion and in Morals, in Politics, in Society, and in Private Life?

"Growing discords and dissensions in Religion:—the abandonment of old doctrines and the substitution of new ones in accordance with the dictates of a vague, unreasoning fantasy:—a fretful restlessness and a feverish lust of change: understanding subordinated to inconsiderate zeal, and the meek performance of duty exchanged for an ignorant and vertose faith—a general indifference to every thing but the lifeless shell of the various creeds—the soulless formulæ which do not so much serve to embody truth, as they suffice for a mystic incantation, by

which to recognize the initiated;*—the severance of religious prescription from any controlling influence over our ordinary avocations:—the impotence of such Christianity as is current in the world to check the lust of gold, or to direct to ends sincerely, not ostentatiously, charitable the employment of our means;—its utter isolation from all practical authority over our relations to our neighbours in life;—and its almost meaningless restriction to ascetic, splenetic, individual, dreams and fancies. We greedily grasp at the rewards which religion offers in the promise of heaven, and we enter into the service of God with the same spirit with which we seek the mines of California. We avail ourselves eagerly of the threatened condemnations of the wicked, in order to assign them to our adversaries, and thus pour, in no scriptural sense, coals of fire on the heads of our enemies. We liken the Courts of heaven to a Bankrupt Court on earth, and recur to both with scarcely dissimilar hopes, when our own efforts or follies have threatened us with temporal ruin. These things, and things like these, comprise nearly the whole extent of the power of Christianity over the mass of our modern societies, and with the blind recognition of some inherited or accidentally acquired ritual, constitute the body and soul of our religion. Whither have fled those strong bonds of sympathy, charity, and mutual attraction, by which it was to unite all the sheep of one shepherd into one fold? *What weight do we attach to its denunciations against avarice?* or what significance do we practically recognize in the solemn declaration that we cannot serve two masters—God and Mammon?

“When the ordinary apprehensions of men, religious in their professions and self-estimation, attach so little real importance to religion, it is not to be wondered at that the spirit of the age should be marked by wide-spreading infidelity; nor that the arrogance of Science and Philosophy should endeavour to reconcile the popular practice with the conclusions of reason, by explaining away the divine nature and supernatural significance of Christianity, as has been done by Strauss and the German Rationalists; or by over-

*“*Formula*ria,” says Leibnitz, “*sunt quedam umbræ veritatis, ac plus minusve ad puram mentis lucem accedunt.*” ** *Sed pluries contingunt ut devotio ritibus suffocetur, lumenque divinum humanis obscuratur opinionibus.*” *Præf. Theod. Leibnitzi Opera.* Ed. Dutcher. Tom. i., p. 36.

whelming, after the fashion of Hippo and Epicurus, all divine agency under the play of phenomena, and the functions of secondary laws, as has been attempted by Comte. The human mind yearns for obedience to the supremacy of a law: the heart of man pines for submission to the authority of a God:—these are necessities of our nature:—and the law will be recognized and the God adored, although, through our blindness, we fancy the dream of a fevered imagination to be the one, and discover the other in the calf made with our own hands.” But, when the aspect of religion in the world is such as has been represented;—oscillating as it is through all the shades and degrees of infidelity, indifference, mysticism, ignorant zeal, adhesive credulity, and ascetic formalism;—assuredly it is as bad as the blind boasting of their sight, when we lend our voices to swell the noisy chorus of those who laud and magnify the intellectual glories of the present time.

“Does the world fare better in point of Morals than it does in respect of Religion? Is the age of implicitly believed Illuminism entitled to all its own praises on the score of its sublimated morality? When our Religion is so impotent and inoperative in regulating and determining the procedure of our daily actions, it could hardly be anticipated that men would yield a permanent obedience to the feebler dictates of the unsanctified conscience. It is true that the distinction has been widely drawn even by christian philosophers between Religion and Moral Prudence, and between religious practice and moral propriety of conduct. It is a distinction which we are reluctant to admit; for we think that, if permitted to be drawn, it concedes the argument to all the infidel casuists, and that it has tended more than any thing else to ostracize Religion from the ordinary avocations of life. It is reverting in principle, if not in terms, to the difference conceived by Sulpicius and Varro between the religion appropriate to the philosophers and that which is requisite for the vulgar. Moreover, even in the hands of those who have established the distinction, it has left morals a purely negative virtue, comprising little more than abstinence from those open vices and flagrant crimes which are punished by the secular laws. But, conceding the distinction, what is the moral condition of this enlightened and purified generation? We may be referred to Penitentiary Reports and Statistical returns, which furnish only the anatomy of crime, in-

asmuch as it may be a violation of the municipal law:—yet even they bear but feeble testimony to the supposed excellence of the age. But when we look more carefully into the phenomena of the civilized world around us, do we find that any obligation is habitually regarded as sacred in private practice; or is any duty habitually enforced by the strong coercion of public sentiment, or the stronger influence of the conscientious observance of the right? There is none. The ideas of obligation and duty have given place to considerations of gain and expediency: immutable right and unchangeable wrong are measured and tested by the surplus or deficit of their aggregate money returns. Our lives are guided over the vast ocean of existence, without compass and without rudder, at the mercy of the shifting gales of interest, passion and caprice: impulse has usurped the functions of principle, and calculation is substituted for conscience. Rare indeed are those who are actually governed by the noble maxim: *Fais ce que dois, advienne que pourra.* Not merely our systems of Moral Science, but still more our ordinary practices, are desecrated by beggarly notions of Benthamite expediency. Both are controlled by the wretched fallacy of the greatest happiness-principle, which transferred from the Benthamite Cabala into what Touchstone calls “the vulgar,” means not the truest happiness of the greatest number, but the immediate gratification of the most important number—Number One. Thus all action is introverted, and turned from the contemplation of duty and of God to the isolating, debasing, corrupting consideration of self. The bounds of society are thus rotted and broken asunder; communities are no longer held together by the latent, because deep-seated ties of dutiful correlation among its members: they exist by the mere force of outward pressure, by temporary interest, or by the pure apathy to every thing but money, which prevents their internal disorganization from producing actual severance. Of those great principles of duty, which are the foundations of all domestic, individual and public morals—family rights and obligations—which one has not been publicly scorned and is not habitually disregarded? The reverential obedience of children to parents is a dim recollection of a less enlightened age:—the sanctity of the marriage tie is obliterated in the advocacy of the freedom of divorce, and the

assertion of the chimerical rights of women. Respect for age, and veneration for the dead, promise no returns for our outlays, and are therefore cashiered as sentiments unworthy of our intellectual advancement. These cankers of our domestic tranquility have eaten their way into the very heart of society, which is thus left without the regulating influence of the vital principle within:—without the moral restraint of unquestioned obligations:—and is wholly given up to the fluctuating and factitious guidance of transient expediencies. How the hollowness and corruption of the age are illustrated by the demoralization of the vicious eras which have preceded it! The pages of Aristophanes and Thucydides, of Machiavelli and Guicciardini, portray the rottenness of our present social system as clearly and not less truthfully than the philosophic expositions of Comte, or the wild declamations of Carlyle.

“When private morals are so loose and unstable, whence should we expect any fertilizing dews to descend upon public virtues? All our political organization is effete and corrupt: Cabinets held together by the private interests or the speculation of their members:—governments sustaining themselves by plunder and systematized bribery:—parties united by the greed of appropriating the spoils of office, and warring with each other for their possession:—catchwords usurping the place of principles of statesmanlike policy:—public men staking the interests of their country, often even of humanity, with their consciences and votes, on the hazard of a die, which is more important as settling their own temporal prospects, or as deciding the loss or gain of a bet, than as determining the procedure of great nations, or as affecting the welfare or misery of a large portion of mankind. Such are the phenomena of politics here and in Europe: and to this depravity of the leaders is united the uncertainty of nearly every rule of law, and of every maxim of political wisdom. Everywhere the highest and most permanent interests of the human species are shuffled about and ultimately sacrificed to the diabolical rivalries of personal avarice. As if any thing were wanting to complete the confusion of this moral chaos, a specious but deceptive Philanthropy steps in, with sanctimonious unction, glorifies its own silly and ineffectual labours, and proclaims the wreck to be the glory of advancing civilization achieved by the mighty intellect of the Nineteenth Century.”

«Mde. De Stael. De l'Allemagne. Pte. iii., chap. xiii.

DIFFICULTIES PRESENTED.

DEAR SIR :

I have read the book you have published by the title of *Elpis Israel*, and am much pleased with it, especially that portion treating of the promises made to the fathers, the Kingdom, &c. But I find in reading the New Testament, some portions of scripture that do not appear to agree with your exposition. In Matt. xvi. it is written, "that there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Matthew xxiv. 30, it is written, "they shall see the Son of Man coming in the clouds of Heaven, with power and great glory." Matthew xiii. 26, testifies to the same thing. See Luke ix. 27. It is true that the power of God was in the Roman army at the destruction of Jerusalem; but in what sense did Christ come in his kingdom then; and if this be his second coming, where is the promise of the third? In relation to the dead sleeping in the dust of the earth till the resurrection, it is written in John iii. 13, that "no man hath ascended up to heaven, but he that came down from heaven," &c; but then I find it recorded in 2 Kings, ii. 11, that Elijah was taken up into heaven by a whirlwind. There is the case of Enoch also; and of Moses and Elijah on the mount, at the transfiguration. I should like very much to hear your views on the above named passages. By so doing you will confer a great favor on one that wishes to know the truth as it is in Jesus Christ,

Very respectfully,

Your friend and well wisher,

J. T. NORMENT.

Henderson, Ky., April 14, 1852.

DIFFICULTIES CONSIDERED.

CHRIST COMING IN HIS KINGDOM—RETURN OF JEHOVAH'S GLORY TO JERUSALEM—CHRIST'S PERSONAL APPEARANCE AT HIS COMING—THREE COMINGS, BUT ONLY TWO APPEARINGS—ELIJAH NOT WITH JESUS—CHRIST NOT YET AN ENTHRONED CONQUEROR.

DEAR SIR :

In the preceding communication you propose the inquiry—*In what sense did Christ come in his kingdom*, (at the destruction of Jerusalem,) and if this be his *Second Coming*, where is the promise of the *third*?—in reply to which I would say that if you have understood me to teach

that Christ, that is, the Anointed One, came as king in his kingdom, in the sense of that kingdom being set up, at that epoch, you have mistaken my words. You will see by Matt. x. 23, that the Son of Man was to come in some certain sense before the apostles had preached "the Gospel of the Kingdom" in all the cities of Israel's land. The sense in which he did come in those days is indicated in Matt. xxii. 7.—He came in sending forth his armies of Romans, and by them destroying his murderers, and burning up their city Jerusalem. This was coming according to the legal maxim, which is a scriptural one also, that what is done by one's agent is done by one's self. That Gentile and Pagan armies may be God's armies is testified in Joel, where the Chaldeans who destroyed Zion are styled "his army;"* and in Isaiah, where the Medes under Cyrus are termed Jehovah's sanctified and mighty ones for his anger.†

If you turn to the Herald of the Kingdom, Vol. 1, No. 10, p. 217, you will find how variously the word "kingdom" is used in the common version of the Bible. When the Son of Man sent his armies to destroy Jerusalem he came to his kingdom, in the sense in which Louis Phillippe (to compare great things with small) would have gone to his kingdom had he sent an army into France to overthrow the Republic there. If the Son of Man were present at the siege of the city he was not visible to the combatants. Visible or invisible, it matters not which, so that he was there, he had both come to his kingdom, and was in his kingdom, in the sense of being in the royal territory or land of Israel, which is a basilial, and not a ducal, or republican, domain—a territory, where kings have, and "a King will reign and prosper, and execute judgment and justice."‡

But the passages you have quoted do not refer to the coming of the Son of Man to destroy his murderers and their city. They refer to his coming in power and great glory as King *de facto* as well as *de jure*—in manifestation as well as of right; an appearing which Jesus says shall occur when he shall reward every man according to his works;§ and which no one, I suppose, will pretend to say happened at the destruction of the city. This context of the scripture, cited by you, likewise indicates the coming of the Son of Man in his kingdom at the time of his appearing in the glory of his Father with

*Joel ii. 11.

†Isa. xiii. 17, 19, 3.

‡Jer. xxiii. 5; xxxiii. 15. §Matt. xvi. 27.

his angels; "and then," saith the word, "he shall reward every man;" for "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him."**

By taking the twenty-seventh verse of Matthew sixteenth, with the twenty-eighth, you will perceive that the coming of the Son of Man in his appearing in his Father's glory, as well as in his own glory, and that of the holy angels,†—even that glory which is to be given to him when he is brought before the Ancient of Days to receive the "dominion, glory, and kingdom," as revealed in Daniel, "that all people, nations, and languages should serve him."‡ So obvious is this that in some original manuscript copies of Matthew the phrase *en tee basileia hautou*, rendered in the common version *in his kingdom*, is represented by *en tee doxee hau'ou* "in his glory." Both phrases convey the same data to him who reads the New Testament in harmony with the Old; because, for the Son of Man to come in his kingdom with the angels, is for him to appear in the glory which he receives of his Father; and to appear in his glory, or *majesty*, is to come in his kingdom—this coming and appearing are concomitant and inseparable events. They are the manifestation of what Ezekiel saw in vision when standing, as it were, at the gate of that temple hereafter to be erected in Jerusalem by "the man whose name is The Branch;"§ even by that man whom he describes as of a bright and glowing, amber-like appearance, sitting upon a sapphire throne.|| From this similitude of Jesus in his glory a voice proceeded, revealing to him the things of the invisible future pertaining to the kingdom. In vision he was brought to "the gate that looketh toward the east," that is, towards the mount of Olives; "And, behold," says he, "the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters:¶ and the earth shined with his glory."** This Glory-Bearer of Jehovah in Israel having in vision entered the Millennial Temple, thus addressed Ezekiel from within concerning the place in which he was speaking—"The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy Name shall

the children of Israel no more defile, neither they nor their kings * * *. Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever."* By consulting the scriptures referred to below it will be clearly seen, that Ezekiel, Daniel, Zechariah and John, all write of one and the same personage, that is, Christ, and therefore of Jesus whom we believe to be the Messiah of Israel. Jehovah reveals to us through them that Christ is his terrestrial glory-bearer, even the chief of the Cherubim of glory, through whom he will shine forth in the Age to Come. That he will come from the way of the east, and alight upon mount Olivet, where Jehovah's glory stood when about to ascend from Israel's land in the reign of Zedekiah‡ to return no more until it shall be borne by Christ (who also ascended from the same spot) when he shall appear in power. He reveals also that when Christ shall shine forth from the east as the Sun of the New Heavens, he shall rise upon Jerusalem and them that love her "with healing in his beams;" and upon his sapphire-throne therein established reign in the midst of Israel as king of the whole earth for ever. This is the New Testament appearing of the Son of Man in his glory and kingdom, unto which we are invited as joint-inheritors with him in the gospel of the great salvation.†

But do you inquire, How will he appear to human eyes when he is thus manifested in the glorious majesty of his kingdom? Read the narrative of the transfiguration, and your inquiry will find the best answer that can be given. Here were three witnesses who tasted not of death till they saw "his majesty," or the glory with which he will be invested when he sits as King of Israel on the throne of his father David's kingdom, which is also "his kingdom," and "the kingdom of God." These eyewitnesses in mortal flesh saw him as he will appear "at his appearing and at his kingdom"—kata with accusatives at in the sense of in. His personal appearance will be earth-illuminating wherever he goes, and shining as the sun—the Spirit of the Father as from electro-magnetic poles glowing through an incorruptible body. He will "shine as the brightness of the firmament, and as the stars, for ever and ever." Hence he is styled "the Bright and Morning Star,"§ having "a countenance

*Isai. xl. 10; lxii. 11; Rev. xxii. 12.

†Luke ix. 26. ‡Dan. vii. 13, 14, 27.

§Zech. vi. 12, 13. ||Ezek. ii. 26—28; xl. 3.

¶Rev. i. 13—15. **Rev. xviii. 1; Ezek.

xl. 12.

*Ezek. xliii. 7—9.

†Ezek. xi. 23.

‡1 Thess. ii. 12.

§Rev. xxii. 16.

as the sun shining in his strength*—the Day-Star of the morning that dawned at eventide.† Moses' face shone with glory—the Spirit glowing through mortality as the changed exterior of Jesus; how much more enduringly brilliant the Spirit's glow through incorruption! “The moon shall” then indeed “be confounded, and the sun ashamed, when (Jesus) the Lord of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients gloriously.” †

Now this transfiguration scene is styled by one of the eyewitnesses “the coming of the Lord Jesus Christ,” “his majesty,” “the receiving from God the Father honor and glory.” † Peter had made known to the elect sojourners of the dispersion “the power” of Jesus, and reminds them in this place that he had made known to them also “the coming” as illustrated in the representation on the mount. He says, that what he told them was “no cunningly devised fable,” but a reality which will assuredly come to pass. He saw it, and John and James also saw it; yet he saith, “We have a more sure word of prophecy to which ye do well to take heed, as unto a light that shineth in a dark place.” In this saying Peter magnified the testimony of the prophets above his own. Consult the prophets, and remember their words; they will remove a multitude of difficulties imagined by those who consult only the brief narratives and epistles of six of the apostles and two of their companions; and among these obscurities that of the coming of the kingdom, and Jesus in it, in the last days of Israel's commonwealth under the Mosaic law.

The phrase “second coming” is not scriptural. “Christ will appear a second time,” says Paul, “to them that look for him * * * unto salvation.” There are three comings, but only two appearances. John the Baptist preached Christ's coming,** which was the first; Jesus declared of himself that he would come before the apostles should have preached in all the cities of Israel, which coming was the second; and lastly, the apostles preached his coming to subdue all things to himself, to raise the dead, and to reign over the nations, which is the third. Christ's first coming was an appearing in humiliation; the third coming will be a second appearing, not however in humility and suffering, but in exaltation with power and great glory. At the second coming there was no appearing at all.

In regard to your difficulty concerning Elijah, I would remark, in view of the words of Jesus you refer to, that Elijah, though in heaven, is not in the heaven indicated by him. Jesus really said, “No one hath ascended into the heaven, except he from the heaven having descended, the Son of Man he being in the heaven.” When he spoke these words he had not ascended;* but when John wrote them he was in the heaven where he hath remained ever since. “Being in the heaven” he will yet descend from it at his second appearing; and being descended he will then be the only one on earth who hath ascended to the heaven, and descended from it. But you will perhaps inquire, where is this particular heaven? I reply, where the Father is *en tois ouranois tois hypseeleois* in the highest heavens—the region of light “which no man can approach unto.” † It is there the Uncreated Majesty of the Universe resides sitting upon his throne. Neither Enoch, Moses, Elijah, nor any other terrestrial, hath gone there. Jesus, of all terrestrials, is nearest to that throne, but not upon it. He is “at the right hand” of the Paternal Majesty. ‡ There may be others at that right hand from other systems of the Universe; but there is none other than Jesus there from ours. Even he is at the Eternal Father's right hand in the highest heavens for a time only; that is, until the time comes to re-establish Jehovah's terrestrial throne in Zion, when he will be seen by mortal eyes at the right hand of power in our terrene abode. § “I sit down (*ekathisa*) with my Father on his throne,” saith the Lord Jesus. When? We ask the question, because *ekathisa* is in the indefinite tense. It is not now certainly, because it is testified that he is at present “at the right hand of the throne of God,” and therefore not upon it. When does he sit down upon the Father's throne? When Jehovah's throne, upon which David and Solomon sat, shall be restored. This restoration will be the result of Christ's foes being subjected to him by omnipotence; therefore saith the Father, “Sit thou at my right hand until I make thy foes thy footstool. I will send the sceptre of thy power out of Zion: rule thou in the midst of thine enemies.” † Jesus doth not grant to sit down in his throne hereafter, because he hath overcome and is now set down on the throne of the Universe; but because he overcomes and sits down upon Jehovah's throne, restor-

* Rev. i. 16 † 2 Pet. i. 19. ‡ Zech. xiv. 6, 7.
 § Rev. xix. 11, 14. †† Isai. xxiv. 23.
 ‡ 2 Pet. i. 16—18. * * Acts xiii. 24.

* Jno. xx. 17. † 1 Tim. vi. 16.
 ‡ Heb. i. 3; viii. 1; xii. 2.
 § Mat. xxvi. 64. †† Ps. cx. 1, 2.

ed in Zion at his appearing in his kingdom. *Euikeesa* and *ekathisa* in the twenty-first verse of the third of Revelation are both *corists*, leaving the time of the conquest and enthronement unfixed; the nineteenth chapter, however, shows that they will both be subsequently to the overthrow of the kings of the earth and their armies, which is contemporary with the utter destruction of the Beast and False Prophet. It can no more be said of Jesus that he *has* overcome or conquered, than it can that he is enthroned, while "the powers that be" exist and do according to their will, and tread his land, city and people, under foot. When he shall have overcome, and shall have been enthroned in David's kingdom, he will then be able to reward his joint-heirs by giving them "power over the nations," and a share with him in his throne. But not before.

I know not in what part of the heavens Enoch, Moses, and Elijah are. All the information given us upon the subject is that they are in heaven; that is, not on the earth. It is certain that they are not "at the right hand of God." That is the place of honor for Jesus only; he alone being "the Man of Jehovah's right hand, whom he hath made strong for himself;"* that he may "strike through kings in the day of his wrath."† Thither hath no man ascended save the Son of Man. He has been there many centuries, but the time of his departure from that far country is near at hand, when he will come suddenly and stealthily, and spoil Satan of all his ill-gotten goods, chattels, and effects.

May we not only "watch," but all put on the wedding garment, and keep it unspotted from the world, that when he appears we may not walk naked, and be put to shame.

In earnest hope of Israel's consolation, I remain,

Yours faithfully,

THE EDITOR.

April, 28th, 1852.

*Ps. lxxx. 17. †Ps. cx. 5.

—o—

INFANT-RHANTISM INSTEAD OF CIRCUMCISION UNTENABLE.

DEAR BROTHER:

The Pædo-baptists in their controversies with us believe that they have in the substitute relation of christian baptism to circumcision, a stronghold of defence for

the practice of infant sprinkling: deducing from this proposition the conclusion that, as infants were of old the divinely appointed recipients of the primal token of the first ordained "Covenant of Promise," the new one conveyed in baptism, which has superseded it, may, by a parity of reasoning, be legitimately communicated to them now. Their inference would be plausible, perhaps, if sprinkling were baptism, which it is not; and the immersion of an infant the "one baptism" of the Messiah's institution, which it is not either. But if the propriety of calling the name of the Lord in immersion of an infant were a correct deduction, it is obvious, that the doing so in sprinkling might not be such at all. To those, however, who view the subject in the light irradiated by the doctrine of Christ, the fallacy of their conclusion in itself, as well as their erroneous application of it, is fully apparent; and their stronghold is seen to be a very insecure entrenchment. Permit me to exhibit this in a few remarks on the Covenant tokens of circumcision, and the name of the Lord.

As I have intimated I believe their premises to be true and scriptural, and therefore reconcileable and consistent with the scripture truth, that an enlightened, faithful, adult is the only fit recipient of the three-fold name of God.

Of the import of circumcision there can be no dispute. Concerning it God said to Abraham, "It shall be a *token of the covenant* betwixt me and you;" and Paul declares, "Abraham received the *sign* of circumcision, a *seal* of the righteousness of his faith." It was at once a seal and a token; a seal in submitting to whose impress he received a ratification of the "exceeding great and precious promises," which God had given to him; and a token, a memorial of them, and witness to him of their certain fulfilment hereafter. To his descendants also in the line of Isaac and Jacob, circumcision was an *individual* ratification of the covenant made with their federal head; certifying to each of them their joint participation with him, so long as they walked in the footsteps of his faith. And found without it, they had no part with Abraham; for Jehovah had said of the uncircumcised "That soul shall be cut off from his people." Thus circumcision, as an indispensable seal of conveyance, invested each obedient Israelite with a title to inherit the blessings of the covenant when the time should come for its promises to be present realities; these being an everlasting and coetaneous occupancy with the Christ,

whom Abraham "saw afar off," of the land of Canaan; and of the incalculable increase of Israel, with their future dominion over, and ministry of blessing to, the nations. I am aware that it is urged against this view of the significancy of circumcision, that that institution was connected with the law rather than the gospel; in proof of which, Paul declares its recipients under an obligation to keep the law; resulting simply and solely from their being circumcised. It is true that he does this, but circumcision is nevertheless, as to its design, "not of Moses, but of the fathers." It was instituted antecedently to the law, though it bore afterwards an important relation to it. This arose from its character as a mark distinguishing Israel from the gentile world around. It exhibited their separation from the nations, as a people consecrated to their God and King; to whom beneath Sinai's mount, they had vowed fealty and subjection. By affixing on each one a badge of his relationship to Abraham and Abraham's God, is asserted Jehovah's right to his loyal obedience; showed him a subject of Israel's Divine Monarch; and *therefore* "a debtor to do the whole law" promulgated by his sovereign. But this was not the primary import of the "token;" its bearing on the law was accidental and irrespective of its *design*. We see this illustrated in the fact, that its observance was discontinued, and even in apostolic teaching, prohibited; whilst the disciples remained subject to the Mosaic code in many things. Though they did not look for justification from it, they were nevertheless obedient to its civil requisitions; and did not scruple on some occasions, to conform to its religious ceremonial, as in the case of Paul, who, to convince the Jews that he walked orderly and *kept* the law, fulfilled with four others the vow of a Nazarite; to complete which, he must offer by the priest two lambs and a ram for a burnt offering, six offerings, and peace offering.

But, to return. This covenant still remains the charter of the rich recompense of our reward. Its seal of circumcision is set aside; it has no longer significancy. But the covenant, being in force, must have, judging by the analogy of the past, now, as formerly, some initiative and memorializing "token." That the name of Jesus communicated in baptism, the only institution of our Lord's, except the commemorative supper, is the substitute of circumcision, may fairly be inferred from its supplying its place as an inductive and indispensable ordinance, bringing its sub-

jects into a new position towards God and towards his people, essential to the realization of covenant blessings in the future. "The *uncircumcised* shall be *cut off* from his people;" and the parallel is, "except a man be *born of water* and of the spirit he *cannot enter* into the kingdom of God." "Baptism doth now *save* us." Admitting its substitute relation to circumcision, the substitution itself—the *change* of the ordinance may be accounted for as resulting from events which transpired in relation to the Christ, viz: his manifestation, death, burial, and resurrection; or rather from Jewish incredulity of his Messiah-character of whom they were witnessed.—These facts formed as it were a codicil to Jehovah's will, bringing in the death of his representative testator, and affirming that Jesus of Nazareth was he. These supplementary articles being of equal force and verity with the testament itself, their rejection necessarily invalidated faith, which had respect only to the covenant as severed from them; for it is not a part of the truth, but the whole—the things of the kingdom *and* the name—which constitutes the one essential faith. Had Israel as a nation received these truths, it does not appear that an alteration of the covenant token would have been requisite; for though it might have been expedient for Gentile introduction into the church, yet we cannot say that these would ever have been "grafted in," but for Israel's unbelief. Had they nationally acknowledged Jesus of Nazareth for their king, the new ordinance might have been superfluous. But as they rejected the superadded codicil there was hence a necessity for an institution, in which the minority who received it might express their faith therein; might be identified, and distinguished from the rest.—This was supplied in the command, "Go and teach all nations, *baptising* them *into the name* of the Father, the Son, and the Holy Spirit." The ambassadors of Israel's King went forth accordingly; and, as we read, "baptised into the name of the Lord Jesus." Thenceforth circumcision became a rite of the past, and was put away as a thing effete; for it was a "token" only to those who believed promises, independently of the then present commencement of their fulfilment. To the mark in the flesh was substituted the name of Jesus, called upon the believer in Him in an immersion of divine ordinance. This is christian baptism—a *taking of the name of Jesus* indicative of a recognition of his *Messiah character* in the bath of "pure water" of his appointment. In view of this, how signifi-

cant is this name? How pregnant with meaning our invocation of it! The name—it is for us the badge of saintly citizenship as circumcision was of old; the title to every faithful one who bears it to an everlasting possession of Palestine in resurrection glory. And one reception of it—it is our witness to Jesus that he is very Christ; our testimony before God, and angels and men, that he is Jehovah's Son, and Israel's Prophet, Priest and King.

Now it will be evident that a recognition of the Messiahship of Jesus having become indispensable to participation in "the blessing of Abraham" an individual interest in this could no longer be ratified to an infant of days, because it must of necessity be incapable of acknowledging the Son of Mary. It is therefore that we see the voluntary subjection of an intelligent adult required to the new token instead of the passive reception of infancy. Baptism is predicated on a confession of Jesus as the Christ, and this no babe is capable of; therefore to baptise, to say nothing of to rhanitise, an infant, either Jewish or Gentile, is a palpable absurdity.

But apart from this consideration, the Gentile is ineligible to receive the token of a covenant made with Israel only. Abrahamic sonship is the divinely appointed qualification for admittance to heirship with Abraham, Jehovah said to him "I will establish my covenant between me and thee and *thy seed*." Every Israelite being of his seed by natural birth, was, in virtue of this, entitled to receive the token until it, and, by necessary consequence, its subjects were changed. But the Gentile was excluded by the very terms of the covenant. The Pædo rhanitists lose sight of this. Because the infants of Israel were eligible to the primal token they suppose the offspring of Gentiles are so now in relation to its substitute, which is certainly a not very logical deduction. They do not consider that the Gentile is *born an alien* from Israel's commonwealth, and consequently cannot enjoy the citizen's privileges. He can stand naturally in no relation to it save that of a stranger. His name is not found in the provisions of the will, hence to confer on him the token of inheritance is an empty and deluding mockery. It is true that God has provided for this natural disqualification in "the mystery of the gospel," making the Gentiles conditionally fellow-heirs with his people by adoption. But it is only conditionally; on a principal of faith and obedience that they can be grafted into Israel's olive. "They which be of faith are bless-

ed with faithful Abraham." "Ye are all the children of God by faith in Christ Jesus; for as many of you (who believe) as have been baptized into Christ have put on Christ." And the principle of his adoption operates towards the Gentile precisely as the substitution of the name for circumcision did in regard to the Jew. It makes him, whilst an infant, ineligible to it; it disqualifies him for partaking of it then.— Faith is essential; but an infant cannot believe; therefore it cannot be constituted a son of Abraham. The sonship of the Jew is natural; that of the Gentile is by adoption, spiritual only, and contingent on character. Since the day of Peter's vision on the tanner's roof, God has admitted all who possess a believing apprehension of "the things of the kingdom of God, and of the name of Jesus Christ," on their baptism to the degree of faithful Israelites; but never in apostolic records do we read of the induction of a characterless babe into saintly fellowship. To profess to engraft such into Christ's Body by any immersion, pouring, or sprinkling; by any formula scriptural or unscriptural, accompanied with prayers, however humbly or fervently expressed, is simply to exhibit the wilfulness of the flesh, in an attempted usurpation of the office of him who alone can change the "child of wrath into a child of grace." This is God's work. "No man can come unto me except the Father who hath sent me, draw him." He does this *through providential actings* suited to individual circumstances, *by his Word* as the instrument of transformation, producing voluntary obedience as the consummation. He graciously makes us co-workers with himself, but then it is our part to *follow his guiding*, not to *lead him*. To attempt to direct or anticipate the actings of the Lord our God, in his union of members to his Body, is a mere fleshly assumption, and utter presumption. His name may be called on the passive, unconscious being, and it may be said to be "born again," but it is a birth of the will of the flesh, of the will of man; not of God.

In conclusion, I would remark that a Gentile, in whom the word of truth has developed the family likeness of the sons and daughters of the Lord Almighty is, prior to taking hold of God's covenant by the name of Jesus, in the position of the Israelitish babe, before the eighth day.— Baptism into Christ is to him what circumcision was to it—the boundary-line that must be passed, if he would inherit with Abraham the kingdom of God. Let him cross it, and he needs then but to endure

faithful to the end, and all is well, eternally well with him, who has come to trust under the sheltering wings of the God of Israel. But we must take his name if we would be one with Jesus our Lord. "I have espoused you as a chaste virgin to Christ," says Paul. This is the ceremony of the Bride's espousals; it is the grafting of the branch into the vine; it is the cementing of the stone to the temple whose foundation is Christ Jesus. Of old in God's "holy and beautiful house" he put his name, and now he records it on every stone of his spiritual temple. Yea, verily, "the name of the Lord is a strong tower; the righteous runneth into it and is safe."

PRISCILLA DERBE.

OUR VISIT TO BRITAIN.

INVITED TO EDINBURGH—RETURN FROM ISLAY TO PAISLEY—VISIT KERR'S SHAWL-FAC- TORY—ARRIVE IN EDINBURGH—TWO PARTIES OF "REFORMERS" THERE—INVITED TO VISIT BOTH—ATTEND A SOIREE—INTRODUCED TO THE COMPANY—MADE A ROCK OF OFFENCE TO BIGOTRY—SATAN FLOORED—"MODERN ATHENS AND ITS "SOCIETY"—A QUIET TEA PARTY SUDDENLY TRANSFORMED INTO A SEMI-PUBLIC CONVERSATION—INVITED TO PRESENT AN OUTLINE OF VIEWS--PROPHECY PRONOUNCED UNINTELLIGIBLE BY A DIVINE--PROPHECY DEFENDED—ABSQUATULATION OF THE DIVINE INTO OUTER DARKNESS—STULTIFICATION—CROSS-FIRING--FORLORN-HOPE.

The Glasgow Convocation brought together delegates from various parts of Scotland as well as from England. Among these were friends from Edinburgh, now settled in Wisconsin. They witnessed the violent and unprincipled proceedings of the Wallis faction in that scene of confusion with disapprobation and disgust. These delegates were not sympathizers with us. They had heard of us, indeed, through the British and American Millennial Harbingers; but to hear of us in these periodicals was to hear of us only that which was evil. The "infidel" "factious," and "wicked madman," they saw for the first time defending the Lincoln church from expulsion and excommunication, because it had requested him to represent it in a convention assembled to consider how the gospel might be best disseminated throughout Britain. Their faith was Campbellistic; his was altogether the reverse. It cannot be said, therefore, that there was any factious sympathy between us. They came to the Convention on the side of the

enemy, but departed from it, if not as friends, at least more favorably disposed than before.

When they arrived in Edinburgh, they reported to their brethren what they had seen and heard. The rumors which had reached them concerning us had made an unfavorable impression; still they felt a curiosity to hear what we had to say, for they had heard that great interest had been created in Glasgow in our discourses there. It was determined, therefore, to invite us to visit Edinburgh at our earliest convenience. We received the invitation before we left Glasgow for Islay, and were assured of a respectful, if not a cordial, reception in Auld Reekie. We accepted, of course, being thankful under any circumstances that a door of utterance to speak the gospel of the kingdom was opened in so important a city as the Athens of Caledonia.

In returning from the Hebrides, then, to London, our tour was to take in the city of Edinburgh. We had intended, when we arrived at East Tarbert, to proceed to Glasgow by way of Inverary and Loch Goilhead; but the delay occasioned in getting the cattle on board at Port Askaig, made us too late for the steamer, which had passed on to Inverary before we arrived. This was disagreeable, as it detained us in Tarbert till next morning, and compelled us to return the way we came. But there was no help for it; so it became us, as we endeavor to do in all cases of disappointment, to mingle contentment with a patient waiting for deliverance. Morning came, and with it the steamer, which, having taken in a cargo of Highland cattle, pigs, fish, &c., left the pier at 10 A. M., for Glasgow. Our destination was Paisley where we were to speak the next day; and as we wished to vary the route, we concluded to leave the steamer at Greenock, and take the rail thence to Paisley, where we arrived at 4 1-2 o'clock P. M. We spoke twice at this place the next day, which was Lord's day, Oct. 23, 1848. About this time twelve persons were immersed by authority into the church; but upon what premises in each case we are not prepared to say.

Before leaving this town we visited a shawl factory, said to be the largest in Europe, owned by Mr. Robert Kerr. The dying, weaving, shearing, washing, drying, and mangling of shawls and vest patterns, were all processes carried on in the establishment by hand and machinery on a large scale. The dying department, in which a hundred men can work, had only

one man and two boys employed, so dull was trade at the time. The highest price (wholesale of course) for shawls fabricated at those works, was ten guineas.—They were very handsome looking goods, and a considerable stock of them appeared to be on hand in the warehouse, which was, fortunately, not attached to the factory, which, in about ten days after our visit, was totally consumed by fire. It was considered quite a privilege to view the place which was not accessible to all; for some Russians, not long before, had been refused admittance by the proprietor.

We arrived in Edinburgh on the 27th October. We were met at the station by two friends, who conducted us to a Mrs. Petries, 21 Lothian Street, near the University. As nobody in Edinburgh had any confidence in us, we were kept at such a distance as was compatible with civility. This was the reason of our being taken to private lodgings, and not permitted to share in the hospitality of the domestic hearth. We did not know that this was the feeling towards us at the time. But we had no reason to expect otherwise.—All strangers together, and our proscribed self in bad odor; certainly not in the "odor of sanctity" with our dear friend Campbell's coreligionists. Of these, there were two parties, which had formerly been one church, of which one was much more Campbellistic than the other. The Oak Hall, and the South Bridge Hall, are the styles by which their churches are known. The former was said to be of the real covenant spirit, which did not partake much of the "milk of human kindness." Law and authority unincumbered with the bowels of mercy and compassion, were supposed to hold their own in the Hall of Oak. The demerits of the case between the two halls we are unable to give. It is no affair of ours. All we knew was, that there was no union or communion between them; and that we were in questionable relationship to them both. Our invitation to Edinburgh came from the South Bridge friends, whom we found, with three or four exceptions, to be kind, just, and liberal. Their religious theory was Campbellistic; but their disposition was in advance of their theory. They were willing to hear, and to prove "all things;" and did not endorse the notion that all wisdom and knowledge was comprehended in the Bethanian theory of baptism for the remission of sins. There were three or four among them disposed to kick against the goads. They found, however,

at length, that in kicking they hurt no one but themselves. They therefore wisely concluded to kick no more; but though they ceased to kick, the disposition to lift up their heels against us continued hardly latent to the end.

Our quarters were very comfortable. It is true, we were alone; but then we are "never less alone than when alone, nor less idle than when idle." With the Bible and materials for writing, we can neither be idle nor alone. Studying this great book, and writing upon its contents, have become a habit which rather impatiently endures interruption. The luxury of silence and solitude, after much speaking and conversing, none can duly appreciate who have not enjoyed it. But in our three tours we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of "strange things" to the people's ears, and were, therefore, expected to be at the service of every one; and which we endeavoured to be with as much affability as we could command.

We were waited on at separate times by individuals from both the Halls. The Oaks wished us to be at their meeting on the following Lord's day, but we declined; intending to be at neither their's, nor at the South Bridge, but to attend to our own appointments elsewhere in the afternoon and evening. Certain of the South Bridgians having heard our version of American troubles, in which a more remarkable effort has been made than history furnishes for many a year, to extinguish a humble individual for daring to think and speak his convictions independently of religious factions and their self important inflations,—they insisted on our attending their meeting, and worshipping with them. We demurred to this for several reasons. We had not come to Britain to put individuals or churches to the test of fellowship. We came to announce to them the gospel of the kingdom, and to call their attention to the signs of the times as indicative of the Lord's approach. We asked fellowship of none, but a patient hearing from all. They insisted. We objected; especially as we understood that the Campbellite spirit was rampant in a few of them. We had so often been tilted at by drones of no personal weight or consideration, just to lift themselves into notice by an affected zeal against heresy in us, who are regarded as fair game for any unprincipled fowler, that we declined being made an occasion of unprofitable controversy in the church. They urged that they wished to test the question, whether

one or two were to dictate to all, what they should hear and whom. We declined being made the test, but agreed to attend their meeting as an observer of their doings, when in church assembled.

On the evening of our arrival in the city, we attended, by invitation, a soiree given by the friends at South Bridge Hall. We found a very respectable company assembled to partake of the good things provided for the inner and outer man. It was here we became acquainted with some whom we hope to call our friends "till the Lord comes;" when, we trust, as the result of their obedience to the faith originally delivered to the saints by the Spirit of God, and of a patient continuance in well-doing, we shall rejoice together in his presence. The evening, or *soiree*, was harmonious and interesting. *Pieccs*, called "sacred," were well sung; and speeches, humorous and instructive, delivered with agreeable effect upon the hearers. Mr. Alexander Melville Bell, Professor of Elocution, and a very successful practitioner in the art of teaching the tongue of the stammerer to speak with ease, convulsed us all with mirth, by his imitative illustration of the pseudo-sublime and real-ridiculous exhibited by speakers, who, fuller of themselves than their subject, repeat the speeches they have conned by rote. From this, it will be seen, that the evening was not devoted to the subject of religion exclusively. The topics were various, and the company, likewise, persons of other sects, and of no sect partaking in the proceedings as well as those of the South Bridge congregation, who got up the meeting.—Mr. Bell, whom we have the pleasure of calling our friend, (for he proved himself such both in word and deed,) belongs to the Baptist church in Edinburgh, presided over by the Rev. Mr. Watson; and our humble self, to no human ecclesiastical organization whatever. We were unexpectedly invited to address the audience, which we could not very well avoid to do. What we said, or what was our text even, we do not now remember. Suffice it to say, it was our opening speech in Edinburgh, and advanced us a "wie bit" in the good graces of them that heard us.

The Lord's day following was Oct. 30th. We were guided to the place of meeting by the friend who insisted upon our going thither. Very reluctantly we consented to accompany him, with the assurance that no difficulty would be provoked. But it availed not. When the congregation was gathered, he arose and observed that he understood that there would be opposition,

by some, to Dr. Thomas' breaking bread with them, he therefore wished to know, before the meeting was opened, what was the decision of the church in the case. He was opposed to proscription for opinion's sake, and with American difficulties they had nothing to do. He and another brother were acquainted with both sides of the question between Dr. Thomas and Mr. Campbell; and without assuming to judge between them, they were satisfied that there was not just and sufficient grounds for them to refuse Dr. Thomas the bread and wine, if he pleased to partake of them. The opposition, whoever they were, seemed taken aback by this initiative. Whatever they felt, its expression was feeble. Some dissent was expressed, but their premises were vague, and easily overturned; and their conclusions, consequently, without effect. The *pros* and *cons* having subsided into silence for want of more to say, we interjected a few remarks before sentence was pronounced. We observed that we had come there as a spectator, at the request of the friend who had introduced the subject before them. We came not to test their fellowship, or to raise any question of the kind in their midst. We came to Edinburgh at their instance, indeed, but for a very different purpose—it was to lay before them the Gospel of the Kingdom, and to define the Signs of the Times as evincing its near approach. We asked none for their fellowship, but simply to hear with candor what we had to say, and then to search the scriptures and see if what we said were not the truth of God. Fellowship was an after-consideration.—We eat bread, not as an act of fellowship, but as an act of remembrance, discerning no test there, but only the Lord's body. If they said we might eat of the bread they had provided, it was well; if not, it was also well. They would of course do as they pleased. Either way we were content. Whatever was the opinion of these remarks, nothing more was said on either side, and it was agreed, on the responsibility of Messrs. Muir and Gray, who had testified in our favor, that the bread and wine should not be withheld.

We were quite pleased at the order of the meeting. The scripture readings were from the Old and New Testament, in regular course; the prayers were not random outpourings, but the thoughtful petitions of the thankful and necessitous; the singing was scientific, melodious, and appropriate to the words chosen from "the Songs of Zion," which used to be sung in Israel's praise: of Jehovah and his goodness for-

evermore; and the exhortations were words of truth and soberness. Still there was a something wanting. They were courteous, but there was not that sunniness of aspect indicative of unanimity and oneness of soul. It requires a hearty belief of the gospel of the kingdom to bring a church to this—a faith which, at our advent to Edinburgh, we did not find at all occupying the minds of the ungodly or devout. As a society, the South Bridgians were liberal and independent; and though believing in the Bethanian philosophy, they refused to recognize its president-Professor as their master; or his Nottingham representative, and the Five-Kingdom committee, as the gaolers of their conscience, and directors of affairs. Had they submitted to their dictation, which they had successfully resisted before our arrival, we should not have been invited, nor received. But Providence had ordered all things well. The bigotry which encountered us at the Glasgow Convention of delegates, was defeated by their co-religionists in Edinburgh, who, though they believed not, were willing to hear in a Berean Spirit, and to open to us a door of utterance, that they might know the things that had excited so much attention and interest among the people.

We sojourned in Edinburgh two weeks, during which we spoke to audiences amounting sometimes to more than a thousand people. This was very well for so Presbyterian a city, whose inhabitants, though mainly addicted to free-churchism, are but little disposed to make excursions beyond the pale of "orthodoxy," and conventional "respectability." Edinburgh is a beautiful city, favoured of nature and adorned by art. Royalty, Covenanter-Calvinism, physic, literature, and arms, are enthroned there, attracting, consequently, crowds of retainers, and expectants of the good things ordinarily dispensed to those upon whom "fortune" smiles. These constitute "society" in "Modern Athens," in ministering to whose wants they, who are not "society," obtain their daily bread. This is the substratum of the upper soil underlying which are things villainous and without estimation in the purlieux of the Cowgate and Grassmarket of the lower town. This is the base upon which society rests, as base as it is low in the scale of being; the swinish multitude, whose habitations filthy in the extreme, are a malarious and piggyish exposition of its brutality and desolation. Though sent to the poor and humble, for "dogs" and

"swine" the kingdom's gospel was not proclaimed.* The advertisements, therefore, of our meetings, where the holy things and pearls of God's truth would be exhibited for the admiration and acceptance of the public, found no response among the "baser sort." Neither were they responded to, to any remarkable extent by Athenian "Society;" which is so pious, so highly refined, in such favor with Heaven, and on such complacent terms with itself, knowing and believing all that is "essential to salvation," that it cares not to trouble itself with the "strange things" and "new doctrine" brought to its doors by the "setters forth of strange gods," as it regards Jesus and the resurrection *prophetically* exhibited at this day. Our audiences were drawn neither from the high nor low, but from the odds and ends of Edinburgh, who in every city are the most independent and Berean of the population. We addressed them some ten or a dozen times, mostly at the Waterloo Assembly Room, in Princes street, a spacious and elegant apartment, and capable of seating some thousand to fifteen hundred people. The impression made upon them was strong, and, for the time, caused many to rejoice that Providence had ever directed our steps to Edinburgh. Our expositions of the sure word of prophecy interested them greatly, causing our company to be sought for at the domestic hearth incessantly, to hear us talk of the things of the kingdom and name of Jesus, and to solve whatever doubts and difficulties previous indoctrination might originate in regard to the things we teach.

Our new friends had but little mercy upon us in their demands upon our time. They seemed to think that premeditation was unnecessary; and that we had nothing to do but to open our mouth, and out would fly a speech! Of our two hundred and fifty addresses in Britain, all were extemporized as delivered. There was no help for it, seeing we had to go oftener than otherwise from parlor conversation to the work before us in the lecture-room.—Indeed, our nervous system was so wearied by unrest that we could not have studied a discourse. Present necessity was indispensable to set our brain to work. Certain subjects were advertised, and had to be expounded. We knew, therefore, what was to be treated of; and, happily, understanding "the Word of the Kingdom," we had but to tell the people what

* Matt. vii. 6.

it taught, and to sustain it by reason and testimony. In this way we got along independently of stationary and sermon-studying, which would have broke us down completely, and would have absorbed more time than our friends allowed us. "Come," said one, "and take a quiet cup of tea with us on Saturday evening?" We hesitated, being desirous to have the last night in the week to ourselves, at least. "There'll only be two or three whom you have met before. You can just take it as easy as you please—talk or not, as it suits yourself." This seemed very fair, so we agreed to go. We found some two or three additions to our friends domestic circle, as he had said; and among them one of the pastors of the church to which he belonged. The tea-table conversation was without point; that is, nothing was touched upon concerning which the pastor and we would find ourselves in opposition; for he is respectably orthodox according to Athenian concession, while, as for us, it is well known that we have no pretensions that way. Wherever "a divine" is present, there is generally formality and stiffness in the circle, all "feast of reason and flow of soul" being quenched by the mystic affiliation of his presence. His "people" look up to him as their theological syntax—the rule by which they are expected to order their words in speech. Hence their sentences are measured, and their tone subdued into harmony with his supposed approval. This is irksome to a free spirit who knows what is in the clergy, and, therefore, hath no admiration for them, yet wishes to give no cause of offence to friends who hold them in esteem. This irksomeness was fatiguing, and predisposed us to accept, with a good grace, any event that might turn up to dissolve the spell that bound us.

Nor was a change of affairs far off. It was even at the doors. The tea service was not removed ere the bell at 13 Hope street, Charlotte Square, announced frequent arrivals from divers parts of the city. The ladies and gentlemen were ushered into an adjoining room, where our friend is wont to teach clergymen and others to read their sermons and to speak with fluency and propriety. Our little quiet tea party was invited to adjourn to this arena, when, to our surprise, we found there in fashionable costume a company of from twenty to thirty individuals. This was too bad. "O," said our friend, "I thought you would'nt mind it!" The assembly was pleasant to the eye, but how

it would prove to the ear was another question. Its materials were not homogeneous. We cannot define them. Some were deacons, others members of Mr. Watson's church, some officers of the United Service, lawyers, sons of Abraham in flesh and spirit, &c.—all honorable persons, courteous, and well esteemed. Having been introduced to them, our friend remarked that, "not wishing to monopolize the good things to himself, in which he knew they were interested as well as he, he had taken the liberty, without consulting the doctor, of inviting them to meet him on the present occasion, to hear conversationally more about them. He hoped, therefore, by way of introduction to an interchange of ideas, he would favor them with a brief outline of the subject matter brought to their ears in the interesting lectures they had attended." In doing this, we called their attention to what the prophets had spoken concerning "the powers that be," the nations, Israel, and the saints—that "the powers" were to be abolished; the nations to be subsequently universally blessed; Israel to be organized into the kingdom of God; and, that to the Saints and their Chief, immortalized and made equal in nature to the angels, are to be given eternal glory, honor, and dominion over all the inhabitants of the earth. That these were the things of the invisible future revealed in the Scriptures of truth as gospel, or glad tidings of great joy to all people. The prophets had given us the signs by which we might know the times when those things were about to be. These signs were political events, whose character was discernible by the light of their testimony shed upon the present and the past. That we had more particularly to do with the present in which predicted events were speaking to us trumpet-tongued, of the speedy coming of the Kingdom of God. We had come from the sun-setting to call the attention of the people in Britain, to the prophetic significance of the notable events affecting the French, Austrian, Papal and Turkish dominions, for their practical, individual, and everlasting weal. If they inquired, how they were to be benefitted by comprehending the import of these things?—we replied, that seeing the day approaching when the King of the Jews was about to appear in his kingdom and glory, they might separate themselves from "the error of the wicked," and "be found of him in peace, without spot, and blameless." To do this they must believe the Gospel of the King-

dom—the glad tidings of that Kingdom which the God of Heaven had promised in a multitude of places to set up in Israel's land, given to the fathers Abraham, Isaac, Jacob, and their seed in Christ, for an everlasting possession in the Age to Come—not the Gospel of kingdoms beyond the skies. This gospel, which indeed is no gospel, is “the error of the wicked,” from which a man must cleanse himself if he would find salvation in the Kingdom of God. The world is full of gospels. Every sect has its gospel, and the world is full of sects. These are very well in their way. They give order to society, and give the wicked pause; but can give no man an introduction to the Kingdom of God. There is but one gospel can do this; that gospel, namely, preached by Moses, promised and amplified in the holy prophets, and preached also by John the Baptist, Jesus, and his Apostles before and after Pentecost: this gospel it is that is the power of God for the salvation of those who believe.*—God's power to save is in no other gospel than the Gospel of the Kingdom we advocate. It is that concerning which the wholesome words of the Lord Jesus aver that, “he that believeth and is baptised shall be saved, *he that believeth not shall be condemned.*”†

To this effect we spoke as nearly as we can recollect at this time. Having resumed our seat, our host observed, that “the subject was now before them, and he doubted not it would afford Dr. Thomas pleasure to consider any difficulties his outline might have suggested to the minds of his hearers;” and then turning towards his pastor, sitting on a sofa near the door, he inquired if he would not favor the company with his views upon these important themes? To this he replied, that “he agreed with several of the particulars expressed by Dr. T., but that as to prophecy we could not know much about it before it was fulfilled, and was of opinion that time might be more profitably engaged in attending to what could be understood.” Thus he delivered himself substantially, and then relapsed into silence, from which it is to be inferred, that, though a professional interpreter of the Bible, the greater part of which is composed of history and prophecy, he had no views upon these important themes! Being convened for friendly social interchange of thought, we did not wish to disturb the harmony of the evening, by seeming to enter the list against our ecclesiastical friend. Having

put himself in our power, we might have made him contemptible before the eyes of all. We might have demonstrated his utter incompetency for “the work of the ministry” in which he claimed to be engaged; and have convicted him of extreme presumption in assuming to speak to men in the name of the Lord, while confessedly and profoundly ignorant of what the Lord had spoken by the mouth of his holy prophets. But, out of respect to our worthy host, and that we might not be accused by any of acting offensively, we lost sight of the pastor, and imposed silence upon ourselves, for a time at least, that others might offer their ideas if so disposed.

The silence being unbroken, as we thought, sufficiently long, we observed that we would briefly hold their attention to what the scripture testified for our instruction in Peter's second epistle.* We then read the words following—“We have also the prophetic word more sure *to which ye do well to take heed* as unto a light that shineth in a dark place, until its day dawn, and a light-bearer arise in your hearts.” These, we observed, are “wholesome words,” and the literal rendering of the original. The prophetic word is sure, and the things Peter, James and John had witnessed on the Mount of Transfiguration confirmed it, or made it surer. Thus made doubly sure, it became a *shining light*, not a feeble invisible light, such as pure hydrogen burning in day-brightness; but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Jehovah who gave it is light, the Light of the Universe, “in whom is no darkness at all.” It is “a light that shineth in a dark place.” The heart of man is this dark place. The word *auchmicos* signifies not only *dark*, but “squalid and filthy.” This is a man's mental and moral condition, squalid, filthy, and dark, by nature—a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, “*the light of the glorious gospel of Christ, shine into him.*”† Consider the savage, the semi-barbarian, and the “civilized” man. Not to go beyond “Christendom” for examples, contemplate the man of letters, philosophy, politics, and “religion,” not to mention the thoughtless multitude, whose minds embrace no other topics than

* 2 Pet. i. 19--21; iii. 17.

† 2 Cor. iv. 4.

* Rom. i. 16.

† Mark xvi. 15--16.

such as arise spontaneously from their "fleshly lusts that war against the soul." Converse with these several classes of mankind upon "Moses and the Prophets," the apostolic testimony, the mission of Messiah, the future of nations, the destiny of the earth and of man upon it, &c., and you will find that "darkness covers the earth, and gross darkness the people;" and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil, and that continually.

Now to this sure prophetic word, or glorious gospel light, (for the gospel is still almost wholly a matter of prophecy,) the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not, and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our minds; but can this addition be accomplished unless we apply our minds to the word, or give heed to it? And what would be the use of studying it if it were essentially enigmatical, and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "until its day dawn." The common version has it "until the day dawn;" but this is not the translation of *heos hou hemera diaugasc*. *Hou* is the relative to its antecedent *luckno* which is synonymous with "the word"—*hon hemera whose day*; that is, the light's day, or the word's day—the Day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead, for that very purpose.* This is the day spoken of by Moses and the Prophets—"the acceptable year of the Lord," the year-day, or Age to Come, of a thousand years duration, (which with the Lord are but as one day, says Peter,)[†] "the rest which remains for the people of God"—the day when His king shall come

in his kingdom and glory—this is *the day* which succeeds "*To day*," coeval with the Gentile governments; the Gospel-day, when Christ shall sit upon his father's throne in Zion, and "govern the nations upon earth."[‡] This day has not yet dawned. We are in "the evening time of to-day," when it shall be light.‡ We are of "to-day," which is "a cloudy and dark day"—a day of ignorance, superstition, and foolishness; but when *to morrow* comes, the day after "to-day," these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day"[§] must have daylight, or they would become sickly, and pine away, and die. They responded to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a *light-bearer* may spring up in their hearts making their path "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble.¶

We remarked, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up their city, (his second coming, not his second appearing at his third coming,) in which he discoursed also of the passing away of the heavens and the earth constituted by the old Mosaic covenant then in existence, but since vanished away—he concludes by saying to them, "*seeing ye know these things before, beware, &c.*" They knew what was coming upon Jerusalem and the State; for they were observant of the Signs of the Times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's com-

* Ezek. xxxix. 8.

† Ps. lxxvii. 4; xxii. 27, 28.

‡ Hob. iii. 13; iv. 7; Luke xxiii. 43; Zech. xiv. 7.

§ 1 Thess. v. 5.

¶ Prov. iv. 18, 19.

* Acts xvii. 31. † 2 Pet. iii. 8.

ing to punish his enemies. It enabled them to be steadfast; and at length to escape "the judgment and fiery indignation, which devoured the adversaries." To deny that we can know before hand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it know before hand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of a divine kingdom in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in Heaven; with many more great and glorious things too numerous to mention at the present time.

When we sat down a dead silence ensued. Whatever was thought, no one offered, or seemed disposed to offer, a word of comment on what had been spoken. The pastor had sighed deeply while we were speaking, thinking, perhaps, that he had fallen upon evil times in consenting to be one of our quiet tea party. But this is only supposition with us. He may have been vastly pleased at our vindication of the prophetic word; for there are some minds so nobly constituted that they rejoice in the triumph of truth, even when the result of their own defeat. We fear, however, that he did not rejoice greatly; if he did, it was with joy unspeakable, for he said nothing; but rising and bending sufficiently forward to clear the sofa, he moved noiselessly toward the door, with his body at an angle of forty-five degrees with his understandings, and slid off into outer darkness, leaving us all in blank amazement at his sudden and not very dignified retreat! No remark was made, but the silence was expressive. The truth proved unanswerable, and was yielded to with prudence as the "better part of valor." The fugitive's vanishment from the light must have been mortifying to his friends; his retreat, however, was agreeably covered by a concerto performed on the piano and flute, which restored the balance of the evening, and prepared us for a new beginning, without reference to what had gone before.

15

A natural son of Abraham being present, a continental Jew who professed conversion to Gentile Christianity, our kind host invited him to deliver himself upon the subject of Messiah's coming. It was soon evident, however, that upon whatever topics he might be profound, he was far from being at home upon this. He had been a candidate for admission into Mr. W's church, if we remember rightly, but grounds existed for suspicion that his motives were not loyal and true, so that he still remained a candidate. He was aware, doubtless, that the company was divided into believers of Christ's personal reign on earth, and those who rejected it. He spoke so as to please both if possible; at any rate, as far as he was concerned, so as to leave them both in the right, rather inclining to the idea that it might be personal. We could not permit such stuff to pass without a word of comment. We expressed our surprise that a Jew could hesitate distinctly to affirm the personal appearing and reign of Messiah in Israel's land as the only reign taught in the Bible concerning him. The figurative coming and reign of Christ was a mere Gentile tradition, a fiction of the apostacy, which no Jew instructed by the prophets could possibly entertain. We hoped he would make himself sure on this matter, and abandon the illogical supposition, that a proposition could be at once true and not true according to the opinion of an audience.

The repetition of music, and the introduction of refreshments, relieved our Jewish acquaintance from his entanglement, and, together, imparted a gift of tongues to the company at large. A cross-firing soon after commenced from all sides of the house. One question led to another, until a lawyer and a deacon, pious members of the fugitive pastor's flock, led on a forlorn hope against our gospel-position, the account of which, for want of room, must be deferred to a future opportunity, which will not be unnecessarily delayed.

—o—

"Time is painted with a lock before, and bald behind, signifying thereby that we must take time (as we say) by the forelock, for when it is once passed there is no recalling it."—*Swift*.

"Many have been ruined by their fortunes; many have escaped ruin by the want of fortune. To obtain it, the great have become little, and the little great."—*Zimmerman*.

ESCORTING TO GLORY—ERRORS OF THE
WISE—THEIR ORIGENISM.

"He taketh the wise in their own craftiness."

We have inquired in a previous article, Whence it comes, that historians, professors, college students, and their patrons (a classification which comprehends nearly all Antichristendom) with the Old and New Testaments, or *Books of the Covenant*, in their hands, have sunk into such visible darkness, and fallen so far behind the apostles in a scriptural understanding of the genius, spirit, and character of the kingdom of Christ? That they have done so is proved from the writings of the Cambridge historian of Christ's church, and of our luminous friend, the professor of Sacred History, in the sun-setting. Here are two great and shining lights in theology, one a wise man of the east, the other, as wise a man perhaps of the west, very fit and proper representatives of "the wisdom of the world,"* gravely and complacently imputing error, false ambition, and ignorance to the apostles, concerning that kingdom, the gospel of which they had been proclaiming throughout Judea! The reader will remember our quotations from the historian and the professor which need not be repeated; we shall, however, favor him with a passage from our millennial friend exegetical of the real sort of a thing he thinks the apostles ought to have looked for, and which he, more discerning than they, looks for, instead of the restoration of the kingdom again to Israel under the Messiah. He is commenting upon the words, "*This same Jesus, who is taken from you into the heaven, shall so come in like manner as ye have seen him go into the heaven.*" Referring to this returning, the Spirit saith by Zechariah, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east"—*that day* characterized in the preceding verses as the day when "all nations shall be gathered against Jerusalem to battle, and the Lord shall go forth and fight against them."† But why is the Lord Jesus to return to Mount Olivet and fight with all nations? Hear the unvisionary averment of our imaginative friend—"Two angelic personages, of celestial mien and grandeur—probably a portion of Messiah's celestial train—returned to Olivet, and gave a rich and exhilarating promise, on which the faith of the whole church repose with unshaken confidence, and

*1 Cor. iii. 19.

†Zech. xiv. 1—4.

around which its brightest hopes cluster with joy unspeakable and full of triumph. It is that the identical Jesus, who thus visibly and gloriously entered the heavens, shall as visibly and sensibly descend to earth again, to *escort all his friends from this sin-polluted earth to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!*" But can the reader divine what necessity there can possibly be for this return to escort, and especially to Mount Olivet, seeing that upon the hypothesis of college theology men's souls, at death, go direct to Jesus, where he now is, sitting upon David's throne, reigning personally over Israel, having gained kingdoms as indicated by the many crowns upon his head, beyond the range of the solar system in the Milky Way? If the souls of Abraham, Isaac, and Jacob, of Moses and the Prophets, of John the baptist and the apostles, and of the disciples of all ages since, be now with him reigning on David's throne in the Galaxy, and it was not necessary for Jesus personally to escort them thither, upon what principle is it necessary that he should return to escort the remainder who may happen to be alive at the epoch of return? Besides, to *escort*, is to attend and guard by land; would not to *convoy* them be a better word? But why escort or convoy at all? They both imply danger on the route; or if not, are appointed as guards of honor. It is not Jesus who is an escort or convoy, but the honorable personage who is himself to be escorted. Let our critical friend be a little more choice in his composition. It is better occasionally to forego a verbal flourish than to be magniloquently small, and grandiloquently less. In dismissing for the present the "celestial mien and grandeur," "Messiah's celestial train," the "rich and exhilarating promise," the "church's brightest hopes clustering with joy unspeakable and full of triumph," around this wholesale emigration from our "sin-polluted earth," would humbly inquire of our extraordinary friend, "Where, in Moses and the Prophets, and in all the New Testament construed in harmony with them, is it taught that Messiah is to empty the earth of all the righteous it contains? Is not this *taking away* the righteousness, instead of the sin, of the world? Is it not a practical abandonment of the controversy between God and Satan upon the earth? Does not the escort theory indicate that Satan has gained undisputed possession of the battle-field; and that God is obliged to send assistance to enable

his friends to make good a retreat to some undiscovered country, where their conqueror cannot pursue them, and whence none shall e'er more return?"

The wisdom of theological historians and professors, and the foolishness of the apostles! Which does the reader prefer? Jesus to return to Mount Olivet to become an escort in a flight; or the Lord Jesus to return to the earth, and at the head of the Saints, and of Israel as their king, to contend here in battle with Satan's hosts, to subdue them on every side, and having thus removed all obstruction, set up the throne of David, restore the kingdom again to Israel, and then bestow it and the dominion of the subject nations, upon the apostles and the believers of the gospel of the kingdom for ever? Which is the only scriptural hope, besides which all other theories are only superstitious rhapsodies, the airy flights of imaginations perverted and bewitched? That, we believe, is the only true hope which finds the consummation of the divine purpose upon the earth; and, with the apostles, looks for the realization of its expectations in the restoration of the kingdom again to Israel as in the days of old.

"I have again began to read modern theology," writes our professor of Sacred History. We beseech him to let "theology" alone. He has read too much of it already, intoxicating and bewildering as it is. We would humbly advise our sublime friend to read the Acts of the Apostles with all accuracy and reflection before he proceeds further in his essays, if he would "enlarge the empire of truth by a more rapid consumption of the Man of Sin." If our consuming friend would compass this, he must be accurate. To explain what we mean. Speaking of "the first Acts of the Apostles" after their return to Jerusalem, Mr. Campbell says, "During the ensuing forty days, Peter, the first of the Twelve, the Elder Brother of the apostolic family, arose, and after a short speech, moved the election of an apostle for the chair vacated by the fall of Judas." We make no note of the expressions "apostolic school," "first convention," "chair vacated," scattered over the page before us. It is natural for our academic friend, himself the proprietor of a college, and occupant of a chair, and patron of conventions, to see schools, conventions, and chairs, in things apostolic and pre-pentecostal, and to speak according to what he thinks he sees; but we cannot pass over the palpable error in the above extract without a word or two concerning it.

We beg leave humbly to remark to our learned friend, that forty days did not ensue from the return of the apostles to Jerusalem on Ascension-day, to Pentecost. He is altogether out of his reckoning here. Let him answer this question: How could forty days remain between the ascension and Pentecost, when it is stated that Jesus was seen alive by the apostles forty days after his release from death, during which time he conversed with them concerning the things pertaining to the kingdom of God? This long period of discourse about the kingdom—discourses which prompted the question about the restoration of the kingdom at that time to Israel—would leave only seven days to Pentecost. Our discerning friend, we presume, is aware that there were only fifty days, not eighty-three, from the crucifixion to Pentecost! We will take it for granted that he is really aware of this. Now, if he will put on his Brazilian pebbles, he will perhaps discover the following division of the fifty days:

From the Crucifixion to the Resurrection, say	3 days.
From the Resurrection discoursing about the KINGDOM	40 "
From the Ascension to Pentecost	7 "
—	
Total from Crucifixion to Pentecost	50 days.

Our computative friend has been misled by not understanding the saying of Jesus to Mary, "Touch me not, for I am not yet ascended to my Father." This was a private ascent, which doubtless occurred; as he afterwards permitted his apostles to handle him freely. Our discriminating friend has unfortunately confounded the two ascensions, which may have been the cause of his extraordinary calculation of forty days between the return from Olivet and the Day of Pentecost!

Our rhetorizing friend errs, we think, in styling Peter "the first of the Twelve, the Elder Brother of the Apostolic family." This sounds very popish; and as there are a vast number of unenlightened and weak-minded people who look up to him as a living oracle; and, supposing that he knows every thing, receive his quotations and rhetorical flourishes, as if the words of scripture itself, it behoves that he should convey in what he writes that only which is in strict accordance with the ideas of God, and the spirit of his religion. Great errors in past times have

originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God." These oracles no where exhibit Peter or any other as "the first," or as "the Elder Brother." Christ's teaching was, he that would be greatest, or first, let him be the servant of the least. He himself set the example, by washing the feet of Judas. Just as though our towering friend should wash the feet of the man with the "big head," who is so utterly worthless, as he says! Christ and Judas; Mr. Campbell and the untaught and unteachable dogmatist, what a confounding antithesis! But not to lose sight of Peter. To style him "the Elder Brother of the Apostolic family," is to place him just where the ignorant and superstitious papists put him, that is, in the place of Jesus Christ! They make Peter the elder brother, and hence the transition was easy to ascribe the same position to his pretended successors, who at length boldly averred the principle in the assumption of vicegerency for Christ. We would suggest to our unambitious friend, that the apostles were all brethren and elders, having no one first or last among them. "James, Peter, and John seemed to be pillars," says Paul; but of these he places James first. As for Peter, he says of himself that he was "*an elder*," not *the elder*. The preaching of the gospel of the kingdom in the name of Jesus was indeed committed to Peter, as the enunciator thereof to the circumcised, for the sake of order—to avoid confusion by many speaking at once—not for primacy; and even this prominence he was appointed to as the apostle having least ground of all to assume ascendancy over the rest. We offer these remarks to our child-like and teachable friend to guard him against indiscreet aspirations on his own part, and ascriptions of dignity to men not warranted by the scriptures of truth. Knowing how conscientious he is, and how singularly devoid of all desire of fame and worldly honor, we would strengthen him in these virtues, and fortify him against the allurements which environ theological professors, supervisors, and presidents, as with a thick cloud. We wish to keep primacy out of his head, and to establish ultimacy and minimacy in his heart, fearing lest, if he come under its influence, "this reformation" might be transformed into a basket of loaves and fishes, and himself into the chief baker and elder brother of the craft. Let our unostentatious friend remember then, that "One is your Master," that is, the first

and the elder brother, "even Christ, and all ye are brethren."

But to return, in conclusion, to the historians, professors, collegiates, and their patrons. These are a generation of unfortunates. They are the children of a system originated by erring men in a period of extreme darkness, which had been superinduced by the Origenizing of the sacred writings; that is, by imposing upon them endless allegorical interpretations, and torturing their doctrine into platonic notions concerning the soul of the world, the transmigration of spirits, and the pre-existence of souls. "Origen's numberless comments on scripture," says Milner, "constitute a system of fanciful allegory, which pervades the whole of the sacred oracles: the just and plain sense is much neglected; and the whole is covered with thick clouds of mysticism and chimerical philosophy." "He threw all things into inextricable ambiguity." He flourished in the third century, and is the great father of the age, to whom may be likened our philosophical friend of the nineteenth. If our ingenious friend's theory of spirit-possession be entertained, we might suppose, that the soul of the learned and pious Origen had left the realms above at our friend's nativity, and having entered into him then, or wrapped him up as in a spirit-halo, had mantled him until this present, and had kindly presided over him as his guardian angel, directing his lucubrations into all their eloquent and sublime rhapsodies, in which our friend, still soaring in his flights, disappears from mortal ken in the "grandeur" of "exhilarating" and "celestial" obscurity! "Origen's quickness of parts, and his superior ingenuity," says Milner, "served only to entangle him more effectually, and to enable him to move in the chaos of his own formation with an ease and rapidity that rendered him unconscious of the difficulties in which he had involved himself."

The sacred scriptures disappeared at length from the generation of unfortunates in the shadow of Origenism, in which they were totally eclipsed for over a thousand years. In the fifteenth century they reappeared under certain men called "Reformers," who had been thoroughly indoctrinated into the Mystery of Iniquity which was their Alma Mater. The Bible made terrible havoc with the orthodoxy of their age, but failed to enlighten them in the good news of glory, honor, and immortality through Jesus in the kingdom of God restored again to Israel. They saw that justification of life was by

faith, but they could not define the subject matter of the faith which justifies. And the generation which glories in them is like unto them in this particular, without their courage and independence. They founded Protestantism, or schisms, in the Roman church, which protested against the Pope's jurisdiction over them, instead of which they at length set up popes of their own, living or dead, the dead ones ruling them by the systems of divinity, or religious opinions which survived them. These systems preside over all modern schools and colleges, Bethany among the number; for our orthodox friend says, "it is being well known to all Protestant parties here, that we are just as sound, in all the so-called "essential doctrines of christianity," which they call *orthodoxy*, as any who have, by concession, obtained that name and character." Protestantism, or reformed Romanism, is Origenism restored and divested of the grosser superstition of a thousand years. It is philosophical religion, which in the hands of our ideal friend assumes a transcendental form, transporting him amid the remotest conceivable nebulae of the Galaxy, on the principle that the spirituality of a hope is in the ratio of the squares of the reality's distance from the sin-polluted earth on which he dwells. The generation of unfortunates of the nineteenth century is trained and schooled in this double distilled, *above-proof*, spirituality, of which the apostles, and those who received their word and abode in it, were as ignorant as babes unborn. When it began to appear it was as the tares which the enemy had sown. They vaped not at all about kingdoms beyond the solar system, a David's throne there, and escorts from thence to abrept from the earth all the righteous it may then contain. These are the day-dreams of the Origenists—the clouds that obfuscate their intellects, the mirage that tantalizes and bewilders their brains. Under its influence they call evil good, and good evil, themselves wise and the apostles foolish. Be it so. Give us the apostles' foolishness, and be it ours with them earnestly to desire, and incessantly to look for, the restoration of the kingdom again to Israel, when Jesus shall "sit upon the throne of his father David, and rule over the house of Jacob for ever."

EDITOR.

"The New Man is renewed by exact knowledge, (*eis epignosin*), after the image of his Creator."—PAUL.

"THE CHRISTIAN MAGAZINE."

OR THE LITTLE VALIANTS OF TENNESSEE
EXTINGUISHED.

"*The Christian Publication Society of Tennessee*," is an association of persons in that State which affixes its seal to the traditions of our friends Scott and Campbell, attesting that they are the very truth itself. This association styles itself "Christian," and professes to be devoted to "the spread of the Gospel." *Christian* and *gospel* are fashionable terms of general application, and inscribed in the nomenclature of every form and variety of superstition in Anti-christendom. These words, in the theological use of them, no longer represent the ideas attached to them in apostolic times. Were we not therefore in possession of some of the publications of this society, we should be at a loss to know what sort of christianity it professed, or what kind of gospel it labored to disseminate. We know what the word *christian* represents in the Bible, and we know, too, *what gospel* is exhibited there; so that when we contemplate this society in its publications, we are prompted to exclaim, "Jesus we know, and Paul we know; but who are ye?" We see the seven sons of Sceva associated to adjure men by Jesus whom Paul preached; but we find neither the doctrine nor the gospel which they proclaimed for the obedience of faith. "Who are ye," ye exorcists of Tennessee? Ye, who undertake to extract the mote from the eye of others, and behold not the beam in your own! "Christian," you say, and *spreaders of the gospel*—What gospel? The *gospel* of the extatic revelry of dead men's ghosts in the Milky Way! The *gospel* oracularized from "the chair of Sacred History"—mere college divinity bewitched!

As this society, then, spreads a peculiar gospel, which gives character to its christianity, it should be styled, not "Christian," but "*The Bethanian Sky-Kingdom Publication Society of Tennessee*." By this designation its nature and mission would be defined, and no mistake. The public would know its real character and position, and be no more imposed upon by its substitution of a tinsel imitation for the pure, untarnished, gold of truth.

The organ of this society of Bethanists is a monthly periodical, published at Nashville, styled "*The Christian Magazine*." It is well printed, and, if trimmed by the binder, would be decidedly neat. It con-

tains about *two pages and a half* more typography, upon *eight pages* more paper, than the Herald; and is enclosed in a bright yellow cover. These artistic qualities are all we can see in it attractive. It comes to us periodically, which reminds us that it exists. We look at the captions of the articles, and if we perceive any thing "taking," we cut asunder the leaves and try to read. We find it, however, impossible, for the most part, to wade over much surface. To a student of the prophets and apostles "*The Christian Magazine*" is perfectly unreadable. There is an attempt at "fine writing" in a pious strain; but from whatever point the writers set out the print is sure to merge into Bethany traditions; which, having become as stale and insipid as "old wives' fables," are perfectly intolerable to the "taught of God." Being thoroughly acquainted with them in the original, we cannot afford the time, and do not possess the patience, nor have we the ability to imbibe them anew, in the watery hash cooked up for the public by "The Bethanian Sky-Kingdom Publication Society of Tennessee," and served out to them in its Magazine.

For the first time, for a long period, we discovered something amusing, if not edifying, in a recent number, which has induced us to bestow this passing notice upon the Society and its Magazine. It is known to our readers and to those of the *Bethany Millennial Harbinger*, a pretty numerous company in the United States, that our valiant friend, the President, after possessing a copy of "*Elpis Israel*" about two years, plucked up courage to draw his wooden sword to see how it would handle against it! Being "old field pine," a wood all sap, he found his weapon very dull, light, and fragile; nevertheless, being a right valiant fencer, he thought the weight and power of his arm, and the terror of his mighty name, would compensate the inferiority of his weapon, and be the death of his adversary from very fright! Our friend is a perfect Goliath of Gath, boldly defiant of *Israel's* armies, and willing to extinguish their *Hope* in the twinkling of an eye! It did the Philistines good to see the champion flourish his wooden claymore with stalwart prowess at *Elpis*; and before it was discovered that the rapid gyrations played off in bringing it from the "*draw*" to "*cut one*" had shivered it to splinters, they set up a shout, as though the battle had been fought and the victory won! Animated by this illusion, every uncircumcised Philistine became a Goliath!

Even they had only to grin at *Israel's Hope* and it would be no more! Among these little valiants was one of the "conductors of the *Christian Magazine*," rejoicing in the initials "J. B. F." Seeing the big Goliath at fence, he must try his hand too! He had not discerned the splinters of the giant's weapon sporting in the wind, or he might have become prudent as the better part of valor; but bent on his own pantomime, he swelled into a bigger Goliath than his original, and forthwith flourished his lath to the terror of every suckling in Gath and her sister Askelon!

In the March number of the Magazine this redoubtable Philistine has two pages and a half of foolishness under the caption of "*Religious Phases Extraordinary*," which he introduces with a flourish of quotations, singularly applicable to himself and company, who have, indeed, departed from *the faith*, giving heed to deceiving spirits, and to doctrines of disembodied ghosts (daimonion).^{*} After moralizing upon ambition and merit, he snaps his mimic sword against the Herald of the Kingdom and Age to Come. Following in the wake of Goliath, he runs a tilt against "the literal throne of David with our Messiah upon it." He does this in presenting his readers with a perverted and burlesque summary of the subjects treated of in this paper, taking care not to omit the "non-resurrection of infants, idiots, and pagans; and the final annihilation of all the wicked." This is done for effect. Being destitute of testimony and reason, he slipperily addresses himself to the blind propensities of the weak-minded, with whom the feelings of the flesh are the supreme law in morals, politics, and religion. There is nothing in the notice to grapple with, for it is impossible to deal with an interjection, a laugh, or a sneer. He has no proposition to be examined, nor does he attempt to show that any thing we have affirmed is untenable, or contrary to "the word of the kingdom." He says, we seem to rank as a prince among the saints of the Lord. We humbly trust it may not only seem so, but prove to be a reality when the Lord comes. He terms the name of this periodical "*the wonderful title*." It is doubtless. It announces a wonderful truth—that in the *Age to Come the God of heaven intends to set up a Kingdom by Jesus Christ, which shall supersede all others*. This wonderful truth, destined to become an accomplished fact by His agency, whose name is "the Wonderful,"

^{*}1 Tim. iv. 1.

is the sling-stone to carry dismay into the souls of the Philistines, uncircumcised of heart and ears. Against this holy and glorious truth of God, this *christian* conductor of the Magazine has nothing to offer but an infidel exclamation and a sneer. He admits we have "read the prophets often and anxiously;" but hints that it has only been for sinister purposes; and plainly avers his belief, that we are "under the influence of an ambition that earth cannot gratify." This is a strange avowal after admitting that our hopes are bounded by Messiah's reign on earth. If he had said, "an ambition that the present constitution of earth cannot gratify," he would have said truly. He must be "earthly, sensual, and devilish," that can be satisfied with it; for nothing but "the wisdom from beneath" experiences civility and respect at present. Our ambition, he says, "has led to the adoption of the crudest fables of Jewish dotage and fancies of modern scepticism." Thus, after the example of our friend his master, this unbeliever speaks of the restoration of the Kingdom again to Israel, the re-establishment of the throne of David on Mount Zion, the annunciation of Gabriel concerning Jesus, and immortality the gift of God to those only who believe and obey the truth. With him, these are but "the crude fables of Jewish dotage, and fancies of modern scepticism!" Are we not justified in saying that such men as he are ignorant of "what be the first principles of the oracles of God?" They know nothing of religion, and never will know any thing of it, till they become as little children, and humble themselves to be taught of God through the writings of his holy prophets. Marvellous spreaders of the gospel, indeed!—blasphemers of the very things it proclaims as good news to Israel and the Nations. Surely, if Jehovah laughed at the vain efforts of Herod and Pontius Pilate, heaven's conclave must echo with shouts of derision, when the angels hear earth's reputed wise ones aver, that David's throne is in the nebulous centre of boundless space, and his son Jesus now sitting upon it and reigning over the house of Jacob forever! Do they not apostrophize such folly, and exclaim, "O fools, and slow of heart to believe all that the prophets have spoken?"

In Paul's day there were "christians" who "preached another Jesus" as well as "another gospel."* It is so even now.—The Jesus of the Tennessee Publication Society is not the Jesus whom Paul

preached. Paul preached a Jesus to whom as yet all things are not subject, though even now crowned with glory and honor—he preached a Jesus who shall be revealed from heaven with the angel's of his power to destroy the Apostasy and its Chief †—he preached Jesus prophesied of by Isaiah who shall reign over the nations, when they and Israel shall rejoice together. ‡ Read Isaiah eleventh; also the ninth, tenth and eleventh verses of the fortieth chapter; the first seven verses of the forty second; the first twelve verses of the forty ninth; the sixty first and sixty second chapters, and the first six verses of the sixty third. This is the Jesus whom Paul preached—one who came in weakness and humility, but is again to come in power as Jehovah's servant to perform an appointed work—to smite the nations with the sword of Israel, to build up David's throne, to restore his Kingdom, to give laws to the world, to enlighten mankind, to establish peace, and with his resurrected brethren to "govern the nations upon earth" as the kings and priests of God. § This is not the Jesus preached by Bethanists and other sectaries. They preach a Jesus who was crucified and rose again, whose mission was so to do, to save ghosts from fire and brimstone who, before their disembodiment, believed that he died for sin and rose again for their justification; and then to depart to a mystic throne of a mystic David, to return no more to earth till the time came to destroy it by fire and so exterminate it from the universe of God! Here are two characters with two distinct and opposite missions proclaimed under the same name—the one character answering to the description of the prophets and apostles, and preached by Paul; the other, answering to the portraiture of neither, and imposed upon the public as Jesus Christ by "J. B. F." and other blind guides of the apostacy, whom he and the rest who burn incense to the people's idols, delight to honor. We cannot know Jesus personally till he comes again; if we know him at all, then, it must be as a character described. Which description doth the reader confess—Isaiah and Paul's, or that of the college-evangelicals? The latter are profoundly ignorant of the prophets, and consequently do not understand the apos-

* Heb. ii. 8, 9.

† 1 Thess. i. 10; iii. 13; iv. 16; 2 Ep. i. 7; ii. 3, 8.

‡ Rom. xv. 10–12.

§ Ps. xxii. 27, 28; lxxvii. 4; Rev. v. 10; ii. 26, 27; xi. 15; xx. 4.

* 2 Cor. xi. 4.

bles. Hence the character they describe is an unscriptural one, and therefore to be rejected. If you believe in the Jesus of the "sacred desks" you do not believe in the Jesus of the Bible, for they are diverse. "J. B. F." is therefore at fault in saying that we teach the establishment of the literal throne of David with one he styles "our Messiah" upon it. We don't believe in his Messiah, nor in the Tennessee Society's Messiah, nor in any collegiate Messiah. We believe in the Messiah of Moses and the prophets whom Paul preached—in that Jesus Christ who is to come and raise the dead, build up the tabernacle of David and set up its ruins "as in the days of old." We teach that this is the Messiah who is to sit upon his father's David's throne in Mount Zion. We do not teach that the sectarian or Gentile Jesus is to sit there. If their Jesus were to appear, and declare that he intended to reign in "old Jerusalem," the preachers would not permit it, if they could hinder it. For they don't believe in such a reign, which they ridicule as monstrous and absurd. They would be for sending him back beyond the skies with all haste, for to remain on earth would be to convict them of being fools and blind.

After characterizing the things we sustain by *testimony and reason*, as "the crude fables of Jewish dotage and fancies of modern scepticism," he continues in the next sentence to remark, "we have never read his Elpis Israel, however," that is, as implied by the adverb, "we undertake to affirm what he teaches in Elpis Israel, notwithstanding we have never read it." So much for prejudice. This is quite in keeping with his master, our intuitive friend the President! He thought he knew what was in Elpis Israel before he read it, but to his mortification he has found himself deceived. Men who give judgment concerning things before they have acquainted themselves with them are neither honest nor well-informed. Why do not our calumniators meet us like honorable men, and convince us of error, or the public of our errors, in fair and open controversy? Let them cease their dastardly appeals to prejudice, and come forward with their strong reasons, and irrefutable prophetic and apostolic testimony, and overwhelm us with argument and truth. There are Elpis Israels and Herald's in Nashville and Bethany, let the enemy then quote them honestly, if possible, and contravene their positions if they can. Dare they do this, and admit us to try the temper of the spirit's two-edged

blade upon the weapons they may flourish in the fight? O infatuate their courage, Lord, and bring them to the contest, that through their defeat thy truth may be caused to shine brighter and brighter to the perfect day!

EDITOR.

BLOODS.

"The Earth shall disclose her Bloods."

"From the necessities of the case, in order to their representation to the senses of the prophet (John,) the disembodied martyrs appear in their own persons; and to guard the student of the vision against interpreting them like other symbols, as representatives by analogy, they are expressly declared to be *the spirits* of those who had been slain for the word of God and for the testimony which they hold, and exhibited as uttering sentiments, and receiving an answer, appropriate to that relation to God," *Lord*. They are "expressly declared to be" *the souls* (as psuchas) not "the spirits" of the slain—"the bloods" of the witnesses crying, like Abel's from the ground, for blood-avengment upon the shedders thereof. This is the idea represented in the fifth seal. In the resurrection, they from whom "the bloods" were poured out will receive "white robes"—they will be covered with robes of righteousness, and garments of salvation. There is no allusion to "disembodied spirits" in the Apocalypse, which is a revelation of things past, present, and future upon earth in its past, present and future states.

NO SYMBOL FOR "SEPARATE SPIRITS."

"There is obviously nothing in the whole circle of the social or material world, that can properly symbolize *the spirits* of the martyrs."—*Lord's Expos. Apoc.* The reason of this is that there are no such existences as the living spirits of dead men.—On the author's favorite principle of analogy there can be no symbol of "disembodied ghosts;" for as there is nothing of the kind there can be no resemblances to symbolize. Where there is *no thing* there can be *no sign*. God does not employ symbols where there is nothing to represent.

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.

RICHMOND, VA., June, 1852.

VOL. II.—No. 6.

“THE GREAT CITY.”

The *Great City* is an appellation which occurs in the Apocalypse in eight several places. In the eleventh chapter and eighth verse it is found in connexion with these words, “And the dead bodies of the Witnesses shall lie in the Broad Way (*platea*) of THE GREAT CITY, which spiritually (i. e. figuratively) is called SODOM and EGYPT, where also our Lord was crucified.” In chapter fourteen and eighth verse it occurs in the saying, “BABYLON is fallen, is fallen, that *Great City*, because she made all nations drink of the wine of the wrath of her fornication.”—Again in chapter sixteen and verse nineteen, “THE GREAT CITY was divided into *Three Parts* * * * and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” In chapter seventeen we find these allusions to the said city—“Come hither; I will show unto thee the judgment of the *Great Harlot* that sitteth upon many waters. And I saw a Woman sit upon a scarlet colored beast arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery, BABYLON THE GREAT, the Mother of Harlots and abominations of the earth*. And I saw her drunk with the blood of the Saints; and with the blood of the martyrs of Jesus.” “And the Woman I saw is that *Great City*, which reigneth over the kings of the earth.” In the eighteenth chapter which is continuous with the eighth verse of the fourteenth, the kings of the earth are re-

presented as viewing her overthrow, and saying, “Alas, alas that *Great City Babylon*, that mighty city! For in one hour is thy judgment come. That *Great City*, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.” And others cry when they behold the smoke of her burning, saying, “What city is like unto this *Great City*! Alas, alas that *Great City*, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate.” Her final desolation is illustrated by a mighty angel casting a great mill-stone into the sea, and saying, “Thus with violence shall that *Great City Babylon* be thrown down, and shall be found NO MORE AT ALL.”

The phrase “the great city” occurs also in the twenty-first chapter, but with reference to an entirely different subject. It applies not to Babylon nor its dominion, but to the community of the resurrected and glorified saints with Jesus in their midst—the community, or government, in the light of which the nations who survive the judgments of God, called “the nations of them which are saved,” shall walk for a thousand years, saying, “We will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem”—this *Great City*, greater than that which preceded it and is found no more, is styled “The Bride, the Lamb’s Wife, the Holy City, New Jerusalem,” whose seat of government is the Widowed Jerusalem, restored to more than her former glory. But, our remarks in this article will be confined to “the Great City” of which such terrible things are spoken.

It is evident from the testimonies ad-

duced, that "the Great City" is used in two senses—first, for a BODY POLITIC; and, secondly, for THE MOTHER CITY, or metropolis, of the political organization.—It is used in the sense of a Body Politic in chapter eleventh, where the dead bodies of the witnesses are said to lie unburied in the Broad Way of the Great City, which is its² principal street. The Witnesses were killed in the Western Roman empire; but the great city is said to be "where also our Lord was crucified." Now Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the Eastern Roman empire, and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one, and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death it was pagan, and when it slew the witnesses it was papal, and equally savage, nay more so. The aspects of the power, though varied, do not affect its identity any more than the frequent change of dress destroys the individuality of an actor. The Body Politic, whose executive slew Jesus and his Witnesses is represented by Daniel's Fourth Beast, the Greco-Roman Dragon. This symbol is representative of the "they of the people and kindreds, and tongues and nations," who saw the dead bodies of the witnesses three days and a half, but would not suffer them to be buried. The "they," that is, the rulers, or government of the population, would not suffer it. We may remark here, that the Beast "that ascended out of the bottomless pit;" the other Beast that "cometh up out of the earth;" the Image of the Beast; and the Dragon, are all comprehended in Daniel's Fourth Beast.—They are all symbols of the Roman Body Politic in its present constitution. When the Roman Body is viewed as a great city, the symbolic horns answer to its several streets or ways. Being ten horns, therefore, there will be ten streets, each street answering to a power connected in some way with the Roman Head. The dead bodies of the witnesses lay in one of the streets called the wide street of the Great City. And there they rose again to political life; and when this came to pass "the tenth of the City fell," that is, one of the ten streets, horns, or Kingdoms of the Roman Body Politic.

But though "the Great City" had only

ten streets, it has some waste, and open places. The most remarkable of these is the land "where our Lord was crucified." This is included in the great city only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote it was a part of the Roman City or empire, and will be again when the Iron and the Clay shall be temporarily combined into one dominion under the Czar. In this we have hinted that the Roman City and empire are co-extensive, and the terms therefore synonymous.—This is unquestionable. When Rome was founded its dominion was bounded by its walls; but in the reign of Caracalla an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the empire was decreed to be the Great City, and its inhabitants, without exception, citizens of Rome. The following is Gibbon's testimony to this important fact.

"The sentiments, and indeed the situation of Caracalla, were very different from those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the gradual extension of the ROMAN CITY. The new citizens, though charged on equal terms, with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honors and fortune that was thrown open to their ambition.—But the favor which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman Citizens."^a—Thus the freedom of the city was given to all the provincials, for the purposes of taxation, and the Roman City extended to its utmost limit.

Our Lord and his Two Witnesses, then, were all slain in the great Roman City, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villainy. They

* Isai. ii. 3.

are blasphemers, murderers, adulterers, thieves, drunkards and idolators. Their wickedness is greater than can be defined. Their Great City is, therefore, "*spiritually called SODOM AND EGYPT*;" and the "scarlet colored beast," that symbolizes their polity, said to be "full of the names of blasphemy." Sodom was a city, and Egypt a country—the former proverbial for its bestiality and licentiousness; the latter, for its superstition and idolatry.—The cities and countries that acknowledge the spiritual supremacy of Rome are all of them so many Sodoms and Egypts; but as they all constitute one many-horned political system, one Sodom and Egypt fitly represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; and of justice and mercy, righteousness and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them.—As a millstone cast into the sea so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. As Sodom fell to rise no more so shall she, and the cities of the nations that look up to her. "There was a great earthquake," says John, "and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of this wrath." Whether the falling of the cities is a political or scismal overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down;* and literally, because an earthquake that will shake Rome into the abyss, and cleave the Mount of Olives to its foundations, † prostrate the towers, ‡ and cause every wall to fall to the ground, § must of necessity cause vast destruction among "the cities of the nations." The plagues of Egypt are but a miniature edition of the fierceness of God's wrath which, like the sword of Damocles is suspended over the countries of "the Great City." The inhabitants of this city are the worshippers of the Beast and his Image, and have received the mark in their foreheads, and right hands. Of these spiritual Egyptians it is said, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and they shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth to the ages of the ages: and they have no rest day nor night who do homage to the Beast and his Image, and whosoever receiveth the mark of his name."* The judgments of God consummated in the destruction of Pharaoh's host, crippled the power of Egypt; but "the seven last plagues" which fill up the wrath of God" upon the Great City will so completely wreck old Egypt's antitype, that not a Beast, Image, head, or horn, will survive to destroy the earth again. †

The other sense in which the phrase "the Great City" is used, is that of the *government of Rome*. These are styled, "THE GREAT HARLOT that sitteth upon many waters;" a saying which is explained by the words, "the Great City which reigneth over the kings, and their peoples, multitudes, nations, and tongues," termed in the aggregate "*the earth*." ‡—This Harlot Government sits as a Queen-power upon many waters, which in their political organization are symbolized by a scarlet coloured Beast, whose Horns or Kings are the vile paramours of the Harlot. The Queen-power and "the Eternal City" are inseparable, and both go to perdition together. They are unitedly termed Babylon upon the same principle that the empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the Saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah's Anointed, came and delivered them. So the Roman Babylon, which is "drunk with the blood of the saints and martyrs of Jesus," by the co-operation of her paramours has prevailed against them, and will prevail until Cyrus' superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her, for he is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity. § God's people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their soul

* Dan. vii. 9.

† Zech. xiv. 4, 5.

‡ Gen. xxx. 25.

§ Ezek. xxxviii. 20.

* Rev. xiv. 10, 11.

† Rev. xi. 18.

‡ Rev. xvii. 15—18.

§ Rev. xvii. 20.

from the fierce anger of the Lord.*—Should he be mindful of them in the days of Belshazzar, and forget them now? No. On the contrary, there will be an unmistakable invitation from high authority calling upon them to "Come out of Rome, and to reward her even as she has rewarded them, and to double unto her double according to her works." Emptied of God's people there will be no longer delay. Her end will overtake her with rapid strides; for "her plagues shall come upon her in one day or year, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Even so; may it quickly come,

EDITOR.

—o—
CHRONOLOGY.

"I have been looking over your chain of chronology appended to *ELPIS ISRAEL*, and examining its links. I find them strong, consisting of irrefragable testimony till we come to the end of the "sojourn in the Wilderness." Arrived there, I do not see it *proved* that the interval between this epoch and the commencement of the "times of the Judges" was 30 years. It may have been, but where is it demonstrated?—Then Paul says, "God gave Israel judges something like 450 years, until Samuel the prophet." How long had his rule continued when Saul's reign commenced? The latter, with the reigns of David, and Solomon, occupied 120 years, when Rehoboam's reign commenced, from which period, it appears to me, the Apostacy of Israel must be dated, and not 4 years subsequently. You place this in the 4th of Rehoboam; but as he reigned only 17 years, and died in the 18th of Jeroboam† this cannot be. Again, you make the 490 years of Daniel's prophecy terminate with the Crucifixion; but he affirms that "in the midst of the week," namely, the last of the Seventy, Messiah shall cause the sacrifice and oblation to cease; that is, virtually cease to be of practical force, I suppose. If it will not give you much trouble I should be glad to have some explanation on the points I have indicated."

E. M. A.

England, Jan. 1852.

"THE INTERVAL."

We may remark by the way, that our attention was called to the Chronology of

the Bible more particularly than is usual by a table published some years ago by the celebrated William Miller, in the Boston "*Midnight Cry*," (it was a cry in the darkness of *midnight* truly,) wherein the editor states, on his behalf, that "in 1840, Mr. Miller felt that it was an argument against his view of the prophetic periods," if it could be proved that the world was only 5,846 years old, and that all things must continue in their present state for 6000 years from the Creation. Now, in 1843, we were so thoroughly convinced that Mr. Miller, then in the full tide of his popularity, had mistaken the whole matter; that we were glad to find he had narrowed down the defence of his theory to a question of chronology; so that if proved incorrect in that, he was convicted, according to his own admission, of error in his prophetic computations, and that, consequently, the Lord would not come and burn up the world in March, 1843-4.

There was, therefore, no occasion to take up his points *seriatim*, but simply to address ourselves to the examination of his "*Bible Chronology from Adam to Christ*;" and to see if his statement were correct, that from the Creation to Christ were 4,157 years, and that the world was 6000 years old in 1843. This was his conclusion after three days spent in tracing the times of the Old Testament. But it was not ours. We found that it was only 4,086 years and 9 months, at the birth of Christ, varying 7 years and 9 months only from the computation of the Chinese Jews, who make it 4,079; 4,122 at the Crucifixion; and no more than 5,933 years and 5 months old in 1843, at Christmas time, leaving then 66 years 7 months to complete the 6000. In 1844, a few months after the article was written, we published our conclusions, with the arguments and proofs, in the first volume of the *Herald of the Future Age*, not now in print. We invited examination, and refutation if possible. But our Millerite friends took no notice, but continued to hold on to Mr. Miller's errors with a tenacity truly remarkable. Mr. Hines, the editor of "*The Cry*," is still just where he was, though overwhelmed with confusion by the lapse of time; and there he is likely to remain, unprogressive as he is, until the Lord come and render to him according to his deeds.

But Mr. Miller was not the only Bible Chronological at fault in his computations. Archbishop Usher, the standard authority, and all others we have seen, are more or less out of the way. We only refer to

* Jer. li. 6—45.

† 2 Chron. xiii. 1.

Mr. M., not as to an authority, for he was none, but as the most recent, and as the one by whose dilemma our attention was arrested to the subject.

As to the interval referred to by our correspondent, we find proof of it in the celebrated text, 1 Kings vi. 1, which reads thus: "And it was in eighty years and four hundred years, with respect to the coming out of the children of Israel from the land of Egypt; in the fourth year, in the month of Zif, which is the second month, with respect to the reign of Solomon over Israel, he began to build the house to Jehovah." In this passage the chronographer indicates three periods: first, the period of the coming out of Egypt, which occupied 40 years; second, the period of 480 years; and third, the period to the 4th of Solomon's reign. The last period was 82 years, making altogether, from the night when the transit from Egypt to Canaan commenced to the foundation of the Temple, 602 years.

Now, as the 480 years contain "the Interval," the question is, how are they to be distributed so as to leave 30 years from the invasion of Canaan to the death of Joshua? In solving this problem we must call in Paul to give his testimony to the point. We ask him then this question, "When the army of Israel crossed the Jordan under Joshua, what occurred?" "God destroyed seven nations in the land of Canaan, and divided their land to Israel by lot." True; and what then? "After that he gave them Judges." How long did this judiciary order of rulers continue? "About the space of 450 years." How soon after the division of the land by lot was it before these 450 years began? The apostle declines to answer this question; therefore we must put it in another form, and inquire, *When did they end?* They continued "until Samuel the prophet."* It is then from the acknowledgment of Samuel by Israel, as the prophet of God to their nation,† that the 450 years are to be reckoned upward. How shall we get at this? It is essential to the ascertaining of the interval; for the 450 years and the interval make up the 480 of Kings.

We must call the apostle into court again. As he is before us, we will now ask him this question—How long was it from Samuel's recognition to the removal of Saul? "By the space of 40 years." What occurred then? "God raised up unto them David to be their king." One more question—How soon after Samuel's recognition was it that Israel desired a

king? We can get no answer from Paul to this interrogation, let us therefore bring up the writer of those books which go by Samuel's name. We put the same question to him. Now mark his reply—"After* the capture of the Ark at the battle of Ebenezer, when Hophni and Phinehas were slain, and Eli broke his neck."† This is correct enough. It could not have been before; for that would be to make Saul king while Eli was judge. Who removed the Ark from Kirjath-jearim, or Baale of Judah, where it was deposited seven months after its capture? "David, after the death of Ishbosheth, two years after Saul fell on mount Gilboa."‡ How long was it from the capture of the Ark to its removal by David? "A long time, even twenty years and seven months."§ Ah, this is not so long a time as it ought to be according to Usher, Miller, and the rest, who give 40 years for Saul's reign! It is clear that Saul's reign must be compressed within the limits of these twenty years; and that "by the space of forty years," does not signify that Saul reigned so long, but that it was the duration of the interval between Samuel's recognition and the end of Saul's dynasty.¶ Saul reigned considerably less than twenty years; for after Eli's death "Samuel judged Israel all the days of his life" until he was an old man, when he appointed his sons to assist him. It was the misconduct of these that caused the people to ask Samuel to make them a king.‡ Saul's age is not stated, neither how old he was at the beginning nor end of his reign, nor how long he reigned. He is styled "a choice young man,"** when he first came on the stage of action; probably, however, not less than 50, for after reigning two years†† we find his son Jonathan at the head of a thousand men, smiting the Philistine garrison in Geba; and at his death his son Ishbosheth was 40 years of age. Of this, however, we are certain that his reign ended two years before the removal of the Ark from Kirjath-jearim, or 18 years and 7 months after the battle of Eben-ezer. The probability is he did not reign more than eight or ten years at most; and was about 60 years when he died.

Now, as Eli died 20 years and 7 months before the removal of the Ark to Obed-edon's, which terminates the "space of forty years" when Saul's dynasty fell, it follows that the epoch "until Samuel the

*1 Sam. viii. 5; † iv. 11. 18.

‡2 Sam. vi. 2. ¶1 Sam. vii. 2; vi. 1.

§2 Sam. ii. 10; iii. 10. ¶1 Sam. vii. 15; vii. 1—5. **1 Sam. ix. 2. ††1 Sam. xiii. 1.

* Acts xiii. 19, 20.

†1 Sam. iii. 20.

prophet," which terminates the 450 years of the Judges, was 19 years and 5 months before the death of Eli; and that consequently the whole 40 years of his judgeship is not to be included in the 450 years, but only 20 years and 7 months thereof. Eli was high priest and 98 years old at his death. He had long been a feeble man, and of little authority in affairs of state, for his sons Hophni and Phineas did wickedly without regard to his expositu-

lations. Samuel was therefore raised up to take the lead, and to be in readiness for the anointing of a king, which Jehovah foresaw would be demanded. Samuel then entered upon his official duties with the consent of all Israel; and 450 years after the death of Joshua, during which time his successors, the Judges had the occasional gubernation of the Commonwealth of Israel.

Of these 450 years, tracing them up from Samuel's recognition, the following is
THE DISTRIBUTION.

	YEARS.	
"Samuel established a prophet" ^a	00	a 1 Sam. iii. 20.
1. Eli 7 months and	20	
2. Sampson ^b	20	b Judg. xvi. 31.
3. Subjection to the Philistines ^c	40	c Judg. xiii. 1; xiv. 4; xv. 11.
4. Abdon ^d	8	d Judg. xii. 14.
5. Elon ^e	10	e Judg. xii. 11.
6. Ibzan ^f	7	f Judg. xii. 9.
7. Jephthah ^g	6	g Judg. xii. 7.
8. Subjection to the Philistines ^h	18	h Judg. x. 8.
9. Jairi	22	i Judg. x. 3.
10. Tola ^k	23	k Judg. x. 2.
11. Abimelech ^l	3	l Judg. ix. 22.
12. Gideon ^m	40	m Judg. viii. 28.
13. Subjection to the Midianites ⁿ	7	n Judg. vi. 1.
14. Barak ^o	40	o Judg. v. 31.
15. Subjection to Jabin ^p	20	p Judg. iv. 3.
16. Ehud and Shamgar ^q	80	q Judg. iii. 30.
17. Eglon ^r	18	r Judg. iii. 14.
18. Othniel, Caleb's younger brother ^s	40	s Judg. iii. 11.
19. Subjection to Chushan-rishathaim ^t	8	t Judg. iii. 8.
20. After the Elders, who over- lived Joshua, there was no king or judge in Israel ^u till Othniel delivered them from Chushan: Phinehas grandson of Aaron was high priest; ^v but every one did what was right in his own eyes. } 5 months	19	u Judg. xvii. 6. v Judg. xx. 28; Josh. xxii. 32.
21. Before the anarchy Israel serve Jehovah all the days of the Elders who over- lived Joshua ^w }		w Judg. ii. 7, 10.
Times of the Judges	450	
Remainder of the years to the invasion of Canaan making up "The Interval" }	30	
Whole number of years from Samuel's recognition to the coming out of "the Wilderness of the land of Egypt" ^x }	480	x Ezek. xx. 36; 1 Kings vi. 1.

The duration of the period of the Judges, or kings, periodically raised up to deliver Israel,^a for 460 years, is an established fact. This will admit of no dispute in view of Paul's testimony. It

is true, he says "about (hoos) 450 years;" but we see from the table in what sense he uses the word "about." The judges did not rule without intermission, so that as soon as one died another was appointed. This was not the case. They

^a Judg ii. 16.

were men raised up for particular emergencies—emergencies that were created by the grinding oppression the nation endured from its enemies, which was brought upon them by Jehovah as a punishment for their anarchy and rebellion against His law. The Judges were military chieftains, commanders in chief of the forces, or temporary kings, whose ruling had principally to do with the foreign affairs of the people. The high priest and his associates were the ordinary constituted authorities of the nation who attended to its affairs as Jehovah's ministers. "The space of forty years," between Samuel's recognition and the end of Saul's dynasty, was a *transition period* in which the nation was passing from the occasional and elective, to the permanent and hereditary, monarchical constitution of things. The civil constitution of the government was amplified, and the new provisions thereof, called "the manner of the kingdom," were written in a book by Samuel, who "laid it up before the Lord." ^a The hereditary principle was doubtless established in this book; for when Saul fell his son Ishbosheth, born two years before Samuel's recognition, succeeded him; so also from the ascent of David to Jehovah's throne over all Israel the hereditary principle prevailed, and the military judgeship of the nation descended from father to son till the kingdom of Judah was broken up by the Chaldeans.

In tracing the times from Samuel's recognition to Chushan's rule over Israel, we find the number of the years clearly stated. Their sum is 430 years and 7 months. But between the death of Joshua and the beginning of Chushan's rule, there are no numbers recorded; so that specifications cannot be made of the subdivisions of the 19 years and 5 months of the 450 years which remain to be appropriated; that is to say, we cannot determine how many years should be assigned to the 20th item in the table, or

how many to the 21st; but we may fairly state that the times of both items were comprehended in 19 years and 5 months, which could only be ascertained by working backwards from Samuel's recognition to the death of Joshua.

The reader will also perceive from the foregoing table, why we regard the last five chapters of Judges as a continued and illustrative narrative of the things affirmed in Judges ii. 19, and referrible to the times before Chushan's rule and the death of "the Elders who overlived Joshua." The writer of the narrative tells us that the almost entire extermination of the tribe of Benjamin as a punishment for the abuse of Micah's priest's concubine, happened when Phinehas, Aaron's grandson, stood before the Ark in Shiloh. The anarchy, when there was no king or judge in Israel, is not therefore to be reckoned after Sampson's death, but under the high priesthood of Phinehas, who was also some time contemporary with Joshua.

That the passage of the Red Sea was only the beginning of "the coming out from the land of Egypt," and not the end of it, will appear from the fact, that the Wilderness is regarded in scripture as belonging to Egypt. Hence, alluding to the exodus, Jehovah says in Ezekiel, "I will plead with you, O Israel, face to face, like as I pleaded with your fathers in the Wilderness of the land of Egypt." When in this wilderness Moses did not consider Israel in the brought out state until they were brought into the promised land. He urged Jehovah not to slay them as one man for their ten-fold rebellions against him, lest the nations should say he was not able to *bring them into the land*. They were in a *transition state*, passing out of Egypt into Canaan, a painful but necessary process, which consumed a whole generation and 40 years. We shall conclude these remarks, evoked by the question of the *interval*, by presenting the reader with the following

^a 1 Sam. x. 25.

TABULAR SUMMARY.

	YEARS.
1. The coming out of Egypt into Canaan	40
2. From the passage of the Jordan to the death of Joshua	30
3. From the death of Joshua to the establishment of Samuel as prophet	450
4. From the recognition of Samuel to the fall of Saul's dynasty "by the space of forty years"	40
5. David's reign over all Israel from the death of Saul's son Ish-bosheth	38
6. From the death of David to the foundation of the Temple in the 4th of Solomon	4

Whole number of years from the passage of the Red Sea to the Foundation of the Temple } 602

THE APOSTACY OF ISRAEL.

Our correspondent thinks that the Apostacy of Israel must be dated from the commencement of Rehoboam's reign, and not from the 4th year thereof; because, we suppose, the Ten Tribes revolted from the House of David at that time, even in the first year of Jeroboam, son of Nebat, who caused Israel to sin. But though Israel rebelled then, and Jeroboam adopted a policy adverse to the fidelity of the tribes to Jehovah, they did not apostatize from him till the 4th of Rehoboam. The facts in the case are these.

Israel renounced the House of David, but not the Lord. Jeroboam was aware of this; therefore said he, "Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up unto Jerusalem: behold, thy Gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan."*

This policy of Jeroboam was the result of what he observed. He perceived that though he had acquired sovereignty over ten twelfths of the nation, his subjects still looked to Jerusalem, the metropolis of Rehoboam's kingdom, as the holy city of their faith and worship. In carrying out his policy Jeroboam had himself deepened this regard: so that "the priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And besides them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, *three years*: for three years they walked in the way of David and Solomon."[†]

But how was it with Rehoboam and Israel after these three years had passed

away? Years in which he had arranged and established his affairs? Did he and Israel continue faithful to Jehovah? Let us hear the testimony. "And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, *he forsook the law of the Lord and all Israel with him.*"* This was in the 4th year of his reign. In the 5th year, Jehovah sent Shishak, king of Egypt, against Jerusalem; and commanded Sheinaiah, the prophet, to tell Rehoboam, that it was because he and Israel had apostatized from him, that this evil had overtaken them. It is manifest then that as all things went well in the eyes of the Lord in the first three years, and that as he punished them in the fifth, it was because of their forsaking Him in the 4th of Rehoboam's reign.

Now this *fourth year* became a memorable epoch in Israel's affairs. Exactly 40 years had elapsed from the Foundation of the Temple, which was itself another national epocha. The event shows, that the Lord had predetermined the existence of this temple for the same length of time as had elapsed from the Confirmation of the Covenant of the Kingdom to the night of the returning from Egypt,† that is, for 430 years. This period was an era of transgressions, which attained its fulness in the 19th of Nebuchadnezzar, when the Temple was burned to the ground by the Chaldeans. The 4th year of Rehoboam divides these 430 years into two unequal parts—the first consisting of 40 years already indicated; and the last of 390 years. What is there significant in this? Let us hear the scripture in the case.

About seven years before the burning of the temple, Ezekiel was commanded to present himself to the Israelites in Chaldea, styled the Captivity, as a sign to represent to them by significative actions the siege and fall of Jerusalem. "Lie thou upon thy left side," said the Lord, "and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee *the years of their iniquity*, according to the number of the days, 390 days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah *forty days*: I have appointed thee *each day for a year.*"‡ By this the Captivity were taught, that the siege and fall of Jerusalem would be

* 2 Chron. xii. 1--5.

† Exod. xii. 41;

* 1 Kings xii. 26.

† 2 Chron. xi. 13--17.

‡ Gal. iii. 17.

‡ Ezck. iv. 4.

at the end of 430 years, the whole number of the years of the national transgression. We cannot say whether they knew the beginning of the 430 years, but they were plainly taught that it was to be the limit of God's forbearance. We learn from the subdivisions specified by Ezekiel that they were representative of the iniquity of the two houses of Israel. The 40 day-years are assigned to Judah, because the ecclesiastical government of the Twelve Tribes, from the foundation of the Temple to the apostacy, was in connexion with its sovereignty for 40 years; but when they all forsook the Lord, the 390 day-years symbolize the iniquity of the whole house of Israel for 390 years, from the 4th of Rehoboam to the destruction of the Temple.

But the main reason why this composite 430 is introduced, is to show that as Ezekiel had borne the iniquity of the two houses with affliction for 430 days, so they should be punished for their 430 years of past transgression with 430 years affliction among the Gentiles; as it is written, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." And so it came to pass. They consumed away for their iniquity; were an oppressed people; and subject to the Gentiles, first to the Chaldeans, then to the Medo-Persians, afterwards to the Macedonians until 430 years from the burning of the Temple had expired, when they effected their independence under the Maccabees.

TERMINATION OF DANIEL'S SEVENTY WEEKS.

Our correspondent seems to object to our making the 70 weeks of Daniel terminate at the Crucifixion, on the ground that the prophecy teaches the cessation of the sacrifice, and the oblation, in the midst of the last or seventieth week; from which it is to be concluded that the crucifixion was at the end of 486 and a half years, and not at the end of 490, for they were virtually caused to cease by the cutting off of Messiah the Prince.

But, we would inquire, if they end not at the crucifixion, in what notable event do they terminate? And if they ended three years and a half later, in what decree did they commence? The causing of the sacrifice and oblation to cease, must have been virtual or a matter of fact. If virtual, it must have been equivalent to "making reconciliation for iniquity, and the bringing in of everlasting righteousness," which were effected by the

death and resurrection of the Christ; but if a matter of fact, then sacrifices and oblations must have been actually suppressed, which did not occur till the time of desolation by the Romans. The virtual cessation came to pass in the seventieth week; but the actual, not till 40 years after the crucifixion.

Tracing the 490 years backward from the desolation, there is no decree for their commencement; for they were to begin "from the going forth of the commandment to restore and build Jerusalem;" besides that, the year of the desolation no one knew, no, not even the Son, but the Father only, which would not have been the fact if the 490 ended at that hour. But tracing them back from the virtual cessation of the sacrifice and oblation in the cutting off of Messiah, the 490 years do find a beginning in a commandment to restore the Jerusalem Commonwealth, issued to Nehemiah by Artaxerxes, "king of Babylon, in the month Nisan of the 20th of his reign.*"

But the difficulty with our correspondent seems to lie in the phrase "in the midst of the week," arguing that if the crucifixion be the terminating point, that was at the end of the last week, instead of the midst thereof. But this objection is set aside by the fact that the original word does not mean the middle year of the last seven of years. The phrase rendered "in the midst of the week," is *va-chatzi ha-shavua*, signifying a part of the week. "And he shall confirm a covenant for many one week; and a part of the week he shall cause to cease a sacrifice and oblation;" that is, from the many for whom the covenant is confirmed. The "covenant for many" is that of which Jesus said, "This cup" represents "the New Covenant in my blood,† which is shed for many.‡" The covenant attested was that *berith* Jehovah had promised Israel, saying to his Servant, "I will hold thine hand, and will keep thee, and give thee for a Covenant (or Purifier *berith*) of the people, and for a Light of the Gentiles.¶" This purifier of the people was witnessed to, or attested, of Jehovah for seven years; that is, from the beginning|| of John's proclamation of glad tidings concerning him until the end of his own mission to the Jews. The ministry of John and Jesus divided the seven years into parts or *chatzim*. John's *chatz* was the first part; that of Jesus, the last. The prophecy saith in the accusative of

*Neh. ii. 1, 5, 8; v. 14. †Luko xxii. 20.

‡Mar. xiv. 24. †Isai. xlii. 6; Mal. iii. 3.

||Mar. i. 1.

time, that in a part of the week sacrifice and oblation should cease to be offered by the many. This is the paraphrase of the text. The twenty-seventh verse of the ninth of Daniel doth not say in so many words which part, or in which of the seven years, the cessation should occur; yet it is clear, the Purifier or Covenant must continue the whole seven years, as He is the subject of Jehovah's confirming power to the end thereof. After seven weeks, and "after" the three-score and two weeks, that is, after sixty-nine weeks from the going forth of the commandment "shall Messiah be cut off, but not for himself." How long after? When the confirmation of the covenant is finished, a process which continues seven years, and therefore in the last part of the week when the whole 490 years shall have come to an end.

In dismissing this subject for the present, we would remark, that it is not Messiah who confirms the Covenant for many, but Jehovah. There are some literary curiosities extant upon this subject illustrative of the total blindness of the learned; but we cannot undertake to notice them now. We may just say that Moses Stuart makes Antiochus Epiphanes, a pagan king, the maker and confirmer of the covenant, and Jewish apostates from the Law, the many with whom he agreed!!!

EDITOR.

TRIPARTITE DIVISION OF THE GREAT CITY.

"The Great City was divided into Three Parts."

SUMMARY.

"THE AIR"—APOCALYPTIC EARTHQUAKES PRINCIPALLY POPULAR COMMOTIONS ON A GRAND SCALE—THEY ORIGINATE MILITARY DESPOTISMS—THE FOUR APOCALYPTIC EARTHQUAKES—GOD THE AUTHOR OF REVOLUTIONS—THE NEW NAPOLEONIC DESPOTISM A NECESSITY, YET ONLY PROVISIONAL—FORMER THREEFOLD DIVISIONS OF THE GREAT CITY—A PERMANENT TRIPARTITION IMPOSSIBLE—TWO OF THE THREE PARTS DEFINED—THE TAIL OF THE DRAGON—THE BEAST OF THE EARTH INDICATED—THE THIRD OF THE THREE PARTS POINTED OUT—THE MARITIME PROTECTORATE OF THE HOLY LAND, AND THE JEWS—THE THIRD PART OF THE THREE REDUCED—THE END OF THE BRITISH LION AND AMERICAN EAGLE CONTEMPORANEOUS.

The division of the City of the Seven Hills into three wards—a city which con-

tained, in 1847, about 175,000 Gentiles and 8,000 Jews, would be a subject unworthy of note in a prophecy concerning the overthrow of the European Sisterhood of nations, numbering a population of 262,000,060 of souls. The division in the text is affirmed, not of the town called Rome, but of "the Great City" which elsewhere we have shown is co-existent with the Roman Empire itself.

The subject before us appears in the sixteenth chapter of the Apocalypse, and the nineteenth verse. The tripartite, or threefold division of the Great Roman City, is represented as one of the events resulting from the pouring out of the Seventh Vial upon "the Air," which symbolizes the constitution of the Roman City or empire. If the electrical forces of the natural world were to operate with extraordinary power, the clearest sky would become obscured with dark and portentous clouds, vivid lightnings would dart their forked fires and flash their sheets of flame, the rattling thunder, though but a murmuring voice at first, would roar and boom through the heavens, and the solid earth itself would shake. These would be the effects of the electric fluid poured out largely upon the Air. The sun would be darkened, and the stars and constellations would be obscured, and the earth would tremble, and hail would pour down like grape from the cannon's mouth.

These phenomena are used in the prophecy of the Seventh Vial to illustrate the effects of the pouring out of the fierce wrath of God upon the Political System of the Roman City as at present constituted. The electrical effects of his indignation, under this Vial, are recorded in the history of Europe during the last 23 years. The dethronement of Charles X, the division of the kingdom of the Netherlands, the fall of Poland, the civil wars of Spain and Portugal, the dethronement of Louis Philippe, the Italian and Hungarian wars, the siege of Rome, and the usurpation of Napoleon—are "the voices, thunders and lightnings"—the earnest of that terrible popular convulsion, or "earthquake," whose first tremblings shook the world in 1848—which have rendered portentous the heavens of the Great City.

"The whole earth was of one language." That is, all its people. In the Apocalypse, "the earth" is often put for the people in contradistinction to their rulers; as, "the Earth helped the Woman" when she was persecuted by the Dragon, or constituted authorities of the Great

City, or "powers of the heaven:—" the Earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth after the Woman to sweep her away;" that is, the people defeated the Imperial army sent to destroy the disciples of Jesus in a certain country.

When the people of the Great Roman City become excited, and in their rage proceed to deeds of violence, to the extent of shaking "the powers that be," their commotion is apocalyptically styled "*an earthquake.*" There have been several earthquakes of the kind, and great ones too. There was a great popular commotion resulting in a military despotism under Constantine, in the fourth century, by which the constitution of "the Great City" was entirely changed.* There was another, but not so great, headed by Julian, in the same century.† There was a third, and greater one, in the eighteenth century, that overthrew the French monarchy, and gave rise to the military despotism of Napoleon.‡ And lastly, there is a fourth, the effects of which have only been partially and slightly developed as yet; that namely, which began in 1848, and has given birth to the military despotism of Louis Napoleon.§ This popular commotion, in its full manifestation, is described as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." It is therefore to exceed the Constantinian, Julian, and French revolutions, which were all made by the populace of the Great City. The fourth apocalyptic earthquake is described by Daniel as "a time of trouble, such as never was since there was a nation even to that same time."|| It is clear then that the world has not seen the worst of it; for the last four years, with all their horrors, have not been so troubled as in the time of the Reign of Terror and the military despotism of Napoleon I. The worst is certainly to come, and will make the ears of every one tingle that only hears the report of it.

It is a remarkable, and by no means accidental, circumstance that the Four Earthquakes have all resulted in the establishment of as many military despots, to wit, those of Constantine, Julian, Napoleon and Louis Bonaparte. The populace, without an army and a chief, are inefficient to any great work. They can set the ball in motion, but they cannot give it direction. Revolutions come from God.

* Rev. vi. 12--17.

† Rev. viii. 5.

‡ Rev. xi. 13.

§ Rev. xvi. 18.

|| Dan. xii. 1.

"He changes the times and the seasons: He removeth kings, and setteth up kings:"—"He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."* The populace is a mere element in the situation—a pawn moved by the hand of God on the political chess-board of the Great City. They can accomplish nothing that they will to do, because their will is not the will of God. Hence, in all revolutions, the people are disappointed. If they acquire power they cannot retain it; reaction overtakes them, and makes their condition worse than before. This has been pre-eminently the case in the French revolutions. They have preached liberty, and established despotism. The liberty is their will; the despotism, God's. A military despotism was necessary for the removal of "*him who letteth*;"‡ therefore he raised up Constantine to do the work. The history of this conqueror shows what the work was, and how he performed it. Again, a military despotism was needed to punish Constantine's successor and his abandoned court; therefore he sent Julian from Paris to execute his will. For three years paganism governed the Great City, and ejected the Catholics, calling themselves "christians" but unworthy of the name, from all places of honor, profit, and power. A reign of terror, established in Chalcedon, rewarded all court profligates according to their deeds. Julian was a pagan, and therefore the more fit for the work to be performed. His mission was to punish men who, though professing christianity, crucified its founder afresh, and put him to open shame. A devout Catholic would not have answered the purpose. The sword was therefore placed in Julian's hand, and thus one great sinner punished many, and then met his own merited perdition on the battle-field.

The French planted Trees of Liberty, covered their heads with her cap, and burned incense to her praise; but God placed a sword in her hand, and bade her do the work of death upon the enemy of himself and people. Napoleon turned liberty into a despot, and in her name chained her worshippers, and *slew the Beast of the sea*. This was his mission, and right valiantly he performed it, for God was with him.

But there is more work to do—more than in the nature of things the first Napoleon could accomplish. If he had completed the work, "the mystery of God, as he hath declared it to his servants the

* Dan. ii. 21; iv. 17.

† 2 Thess. ii. 7.

prophets," would have been finished before the 1335 day-years had expired. This could not be permitted, because it would have falsified the arithmetic of prophecy, which is as much God's truth as the gospel itself. The deadly wound given to the Beast by the Napoleonic sword of the Lord hath been healed to some extent. But its destiny is to be killed outright, and his dying carcass, found in the Beast of the earth, given to "the burning flame," by being "cast alive into the" apocalyptic "lake of fire and brimstone." The sword hath therefore more work to do upon "the Powers that be," which energize the Queen-Power of the Seven Hills. The work is necessary in order that an occasion may be created for the King of the North to possess himself of the fourth or Iron Monarchy, and as the potter of the situation, to fabricate the Feet of Nebuchadnezzar's Image out of the Iron and his own Clay. To create this occasion, or opportunity, a *Military Despotism is needed as the sword of the Lord*. The earthquake of 1848, which is now in progress, was for the manifestation of this necessary tyranny. We know not whether the individual now at the head thereof is to carry into effect the purposes of God in its establishment. This is not revealed, nor is it a matter of any consequence. The prophecy is not of persons, but of powers. Whatever tyrant commands the situation of things will be the proper person for the time being, or God would very soon put him out of the way, and set up a more efficient actor in the closing scenes of Gentile affairs.

The Despotism recently established in the Broadway of the Great City is a *military democratic power*. It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished, *it will fall*. It cannot possibly continue, because France is one of the Toe-kingsdoms, and must be attached to the Feet of the Image as a constituent of the Ferro-aluminous dominion of the Czar. But before this military democracy is superseded by the restoration of the Bourbons imperially subject to the Autocrat, *it will subdivide the Great City into Three Parts*, that is to say, the countries included within the limits of the Roman empire will be partitioned between *three great powers*. This will not be the first, but it will be the last, time the Roman dominion has been thus divided. In 311,

it suffered a threefold division under Constantine, Licinius, and Maximin. In 324, it was reunited under Constantine; but in 337, it was divided into three parts again, and according to the divisions ruled by his sons Constantine, Constans, and Constantius. The former two dying, Constantius became the sole ruler of the Great City in 350. Since that time there has been no threefold division of the empire until Napoleon I. In 1806, the Roman territory acknowledged *three emperors*, to wit, the Sultan, Francis of Austria, and Napoleon. In 1815, this division was abolished by the overthrow of Napoleon, since which time the Great City has existed pretty much as it is with the exception of certain modifications in relation to Egypt, Greece, Belgium, and France.

The prophecy before us, however, announces that it is to be divided into three parts again, as a result of the mighty earthquake in which the Great City is to be entirely destroyed. When we contemplate its present constitution there can be no doubt as to the means of this tripartite division. The threefold division of the imperial territory, and the maintenance of those divisions, is only possible by war. There are only two Legs to the Image, not three; therefore the three divisions, when established, must be again reduced to two—and *it is the fighting arising from the efforts to effect this reduction that brings the armies of all the nations of the Great City to battle against Jerusalem*, where they meet their final overthrow as the forces of one bishorned imperial confederacy. The French empire, if revived, will constitute one of the three divisions. This, however, is a purely meteoric affair, flitting across the political heavens to disappear forever before even the end come. We say, not a permanent empire; because France is one of the *ten*, and can only be a Toe, not a Leg, of the Image. French imperialists are ambitious of a phantom that will be the ruin of their state. Their ambition, however, is useful. They will cause the tripartite division of the city, but be compelled to take up the humble position of a dependant constituent of one of the two surviving thirds.

One of the three parts is the Ten-Horned Dragon; another third part is the Two Horned Beast and his prophet; but the difficulty of the problem is, *What constitutes the third?*—The hostile third, whose expulsion from the Great City, combines the forces of the other two-

thirds to effect it, and causes them to invade the Land of Israel?

The Seven-headed and Ten-horned Dragon symbolizes a power in the imperial territory, co-existent with the Second Appearing of Christ.* The description of this symbol, or "sign in the heaven," occurs in the twelfth chapter, where "his tail" is said to draw "the third part of the stars of the heaven, and to cast them to the earth." This power is the great antagonist of God's people, who are styled symbolically, "*The Woman*;" first, of his spiritual Israel, as in the days of Diocletian and Galerius, in the end of the third and beginning of the fourth centuries;† and secondly, of his natural Israel at the future crisis of the Advent. The Tail of the Dragon is synchronous with the Feet of the Image. Its power in the Latter Days resides in its Tail, as the power of the Image resides in its Feet. With its tail it casts down a third part of the stars of the political heaven to the earth; that is, the Dragonic power becomes paramount over a third part of the Great City. The Stars are the Ten-horns which appear on his head without crowns, being *no longer independent kingdoms*, but subject to the seven crowned majesty of the Dragon. Their previous existence as Crowned Horns is represented in the Ten-horned Beast of the bottomless pit, or sea,‡ whose existence, as an independent confederacy, it is the mission of the recent usurpation finally to destroy. By this we mean to say, that the doings of the French Despotism will result in the transfer of the sovereignty of the Ten Kingdoms to the power that shall possess the Dragonic Third of the Great City. When this is effected the Beast of the Sea, having fulfilled his 42 months, appears no more upon the prophetic page. The Horn-Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away; and instead of many tyrants over several distinct kingdoms, they will be subjected to the will of one man, the Autocrat of the Dragon. Thus the Dragon resumes the power over the territory he had ceded when the Ten Horns established themselves in the Great City in the fifth and sixth centuries.§

*Rev. xx. 2. †Rev. xii. 4, 13, 17.

†Rev. xi. 7; xiii. 1; xvii. 3.

‡Rev. xiii. 2, 4.

The Beast and the False Prophet are also found contemporary with the Second Appearing of Christ as well as the Dragon. This appears from these words of John: "I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone;"* where their adherents are "tormented in the presence of the Holy Angels, and in the presence of the Lamb."† This Beast is the Beast of the earth, having Two Horns—the one, the Eyes and Mouth of Daniel's Little Horn; the other, the Little Horn itself. The two horns of the Beast of the Earth are "*like a Lamb*," but it speaks like a dragon. This represents the character of the power. It assumes to be christian, but is imperial, and has all the malignity and venom of the old serpent. One of the lamblike horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself "*His Holiness*;" the other horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum and Italy, whose chief also designates himself by the lamblike predicate of "*His Apostolic Majesty*." The spiritual and temporal dominion, then, of His Holiness, and His Apostolic Majesty, is represented by the Beast of the earth, with Two Horns, to show that it is supervised by Two Dynasties distinct the one from the other, yet in a certain sense united at the base. If you would speak of "His Holiness" in the millennium of his glory, which has passed away, you would style him "the Image of the (sixth head of the) beast which had the wound by a sword (the Gothic) and did live:" but if you would speak of him now, and henceforth, till he is cast alive into the apocalyptic lake of fire and brimstone, you would style him "*the False Prophet*." His Austrian Majesty's dominion, then, which is the Beast of the earth, and the Pope, the prophet of the dominion, will continue alive, that is, in official existence and power, until His appearing who is called "FAITHFUL AND TRUE." Their continuance will be guaranteed by the power of the Dragon, who

*Rev. xix. 19, 20.

†Rev. xiv. 10.

will co-operate with them, and strengthen them, and with his *potter's clay* unite the Beast-Leg and the Dragon-Leg, and the Ten Toes into the one Ferro-aluminous sovereignty of the Great City of the Latter Days. But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken first. He is broken in the battle of Armageddon, after which the Dragon-horns confederate* with the Two-horned Beast, and "make war with the Lamb, who overcomes them,"† and seizes upon their kingdoms for himself and people.‡

Here, then, are two third parts of the Great City—the Dragon-third, and the Terrene-Beast third; let us now see if we can discover the third third part.

In the list of peoples constituting the company to be assembled unto Gog, Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine, are not mentioned. Gog is the chief of the Dragon power, and is by Daniel styled the King of the North. Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued;§ but till invaded it belongs to a hostile power. He also invades Palestine,|| which must therefore likewise belong to an enemy—an enemy too strong to be entirely vanquished, inasmuch as he fails to subjugate the province of the Roman Arabia.¶

The antagonists of the Dragon and the Beast, who are confederates, is a power in the north and east,** styled by Ezekiel, "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof."†† This is the Anglo-Indian power "beyond the rivers of Khushistan;"‡‡ that is, east from Jerusalem and beyond the Euphrates and Tigris. The British possess Aden and Sheba, but not Dedan as yet. Their East India Company of merchants are the Merchants of Tarshish who govern India under the auspices of the British Lion. This northern and eastern power, "which sends its ambassadors by the sea," is "the land shadowing" Israel "with its wings," and consequently the enemy of the Dragon who invades their country in the Latter Days. It takes possession of Edom, and Moab, and Ammon, Seba, &c., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulph. This is the reason

why "Edom and Moab, and the chief of the children of Ammon," escape out of the hand of the Dragon king of the north. They are occupied by Britain, which thus becomes the Moab, &c., of the Latter Days, and the subject of the prophecies therefore concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, then colonized to some extent in Palestine, and who seek refuge from the invasion, God saith to the Maritime Protectorate, "Hide the Outcasts; bewray not him that wandereth. Let mine Outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler." While thus protected, the Dragon-Feet are smitten by The Stone which brings the invader to an end; therefore continues the prophet, "the extortioner is at an end, the Spoiler ceaseth, the oppressors are consumed out of the land." Then mark what comes next, "And in mercy shall the Throne be established; and He shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and *hasting* righteousness;"* that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more that might be said upon the subject, we conclude that events in progress will bring about the subdivision of the Great City into three parts, which will be possessed by Russia, and Austria, and France, sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish. When the Czar becomes head of the Dragon he will have acquired Constantinople and much of Turkey, provisionally, for his third. The Beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the church, for his part, besides his possessions beyond the limits of the Great City: while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria and Palestine, Egypt, and the Roman Africa and Arabia, as its third part; the sovereignty over Belgium, Spain, Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The three parts will be reduced continentally to two. Britain will lose her imperial ally with all his conquests of the third part, with perhaps a small exception besides the Roman Arabia. France and the rest of the ten kingdoms

* Rev. xvii. 13; +v. 14. † Rev. xi. 15; xx. 4. ‡ Dan. xi. 42. § Ezek. xxxviii. 8; Dan. xi. 41, 45. ¶ Dan. xi. 41. ** Dan. xi. 44. †† Ezek. xxxviii. 13 ‡‡ Isa. xviii. 1.

* Isa. xvi. 3-5.

become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Libya and Ethiopia, which are to be at the steps of the king of the north. The ambition of Russia and Austria will be to possess themselves of the "sacred localities" of Israel's land, and to overthrow Britain. Their fury will be great,* but though they will take possession of Jerusalem they will find it "a burdensome stone," and "a cup of trembling."† Their hosts will be discomfited and cut to pieces, so that only "one sixth part" shall escape from the land to tell the news of their irreparable defeat.‡ Their hatred of Israel and the Tarshish power will be their ruin. Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel's land.§

Politicals in this country imagine that Britain will be overthrown by the Continental League of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as this Confederacy. Britain cannot fall until her mission is accomplished. Energized of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories, and experience many defeats; still she will carry on the war until Christ appears to conquer for God, and for himself and people. We rather think that the policy of the Union will change. Kosshuth will convert the people who are fond of "glory," and they will choose an intervention policy which their "servants" must carry out. It is quite possible, therefore, that an alliance will be formed, as much desired by America as Britain. Be this as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favor to his people Israel. EDITOR.

January 15th, 1852.

*Dan. xi. 44.

†Zech. xii. 2, 3.

‡Ezek. xxxix. 2.

§Ezek. xxxix. 4; Dan. ii. 45; xi. 45; viii. 25.

THE THREE DESTINIES.

BY THE EDITOR.

There are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall each be supremely glorified. These three hostile powers are ABSOLUTISM, Democracy, and OMNIPOTENCE. The destiny which Absolutism proposes to carve out for the human race, is, entire and unreasoning submission, in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever. Under this condition of affairs that "order" would reign throughout the earth, which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is diabolism,—God-dishonoring, soul-destroying, men-corrupting and debasing, superstition,—would be established; civil and religious freedom, the voice of truth and righteousness, the Bible and the Press, would be all suppressed; the human mind, by being reduced to inaction, would be prostrated—enfeebled, idiotized; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters. This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and St. Petersburg, where its effects are conspicuous in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth fully realize the idea of HELL? Yea, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, would be tormented and made to burn therein, and not the wicked! Yes, it would be "Hell;" and whenever in whole, or in part, such a consummation should obtain, there would be manifested "the Dragon, the old Serpent, surnamed the Devil and Satan." Unfortunately for the Germanic, Slavonic, and Romanian nations of continental Europe and Asia, their destiny is to be subjected to this power. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to

Religion is the best armour in the world,
but the worst cloak.

idiotize their minds. There is hope of deliverance, but that deliverance cometh not from man.

ABSOLUTISM is the enemy of God and man; while DEMOCRACY, which is not obedient to God, *wishes well to itself*. It is the prophet of what it conceives to be the interests of humanity; and is, therefore, the natural antagonist to Absolutism, which seeks only the gratification and glorification of its own satanic selfishness.

DEMOCRACY predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of Absolutism in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican; and that consequently all popes, emperors, kings, priests, and aristocracies will be suppressed: that every man will be his own priest and prophet, and worship God, or not, as he pleases, and according to his own forms: that "the largest liberty" short of absolute anarchy will prevail; that the press will be untrammelled; the earth, a perfect network of railways, telegraph lines, and steamboat routes; and its lands equitably apportioned among its inhabitants, so that every man may have a vine and fig-tree of his own: that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philosophy, will be perfect and unboundedly prosperous: and that the nations, having then accomplished the work of their own redemption and regeneration by the sword, by education, and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feelings of enlightened men, they would without hesitation reply, "In the Destiny which Democracy predicts." But if their hearts be hardened, and their feelings perverted and blunted by sin, they will prefer the destiny which Absolutism is preparing for the world—a power that delights in evil, and rejoices in human woe.

It will be remembered that Democracy confides in its own prowess for the introduction of its millennium upon earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while Absolutism threatens to suppress the Democracy itself in toto by the same means.

Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark what we say—the Bible reveals that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism and Democracy, and relieve the world of the presence of them both.

OMNIPOTENCE hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ, and the honor due to God. The rights of the Lord Christ are based upon the underived, inherent, sovereignty of the Creator of all things, who has the indefeasible right to dispose of mankind and their affairs according to his own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to Him—peaceably, if they will; by force and arms, if they refuse: under any circumstances they must be His. OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, his well beloved Son, whom he authorizes to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Every one a king and a priest to God, the Saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honor, power, glory, and riches of his dominion. By such is the world to be ruled in the future state—by a Hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good will obtain among all classes of society; the poor and needy will be cared for;

ignorance and superstition* will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice, suppressed; evil, restrained; good triumphant; all nations of one enlightened faith; and the will of God performed on earth as it is in heaven. Such is the blessedness Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail such a destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary, and that although it have crushed Democratic liberty, God has something better in reversion for mankind. The honor of "breaking to pieces the Oppressor" he has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel, and the Saints, are the regenerating army under his vicegerency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his Seed.†

*By superstition is meant Paganism, Mohammedanism, Catholicism, and Protestantism by whatever name professed. All religion is superstition which is not appointed by divine authority.

†Gal. iii. 3.

SCARCITY OF GOLD IN TURKEY AND THE RESTORATION OF THE JEWS.

However abundant gold may be in other parts of the world, it appears to be remarkably scarce in Turkey. Accounts to June state that the premium on gold is rising alarmingly at Constantinople; new coins of 100 piasters being current at 115. The king of Egypt, however, has proved a friend in need to the Sultan, having voluntarily contributed £275,000 towards his financial relief.

This scarcity of gold in the Turkish

treasury may be the predisposing cause of the proposed solution of the question concerning "the Holy Places" referred to in the following extract, taken from the *Ladies own Journal*. The *Suisse*, published at Berne, dated April 18th, says, "A correspondent writes from Constantinople, on April 1st, that the Divan had hit upon a very original plan for settling the question of the Holy Places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's temple."

Whether this bargain and sale will be consummated remains to be seen. It may; although it is written in the prophet, "Ye have sold yourselves for nought; and ye shall be redeemed without money."* This, however, relates to the Twelve Tribes, and to their redemption. The buying up the claims of Russia, France, and England, to the Holy Places in Jerusalem, is not purchasing the redemption of the tribes. There is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and he is "the Man at Jehovah's right hand, whom he hath made strong"† for that very purpose.‡ The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a *lifting up of an ensign* upon the mountains of the Holy Land. I say a *lifting up*; for it is not the *lifting up* referred to in the text following—"All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye."§ The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and His Rest shall be glorious."|| This ensign is Jehovah's servant, whose mission is to restore the peoples or tribes, of Israel. But Israel, reduced to a feeble few, is also styled "an ensign;" thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of

*Isai. lii. 3

†Isai. xlix. 5, 6.

‡Is. lxxx. 15, 17.

§Isai. xviii. 3.

||Isai. xi. 10, 12.

a mountain, and as *an ensign on a hill*.* In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty.†

It is probable that this financial scheme of the Turkish government may be the initiative of the pre-advventual colonization of the Holy Land. After paying off the claims of the three powers the Sultan will be gainer of £16,000,000, to say nothing of the advantage to the revenue to be derived from an industrious people in a province so well situated for agriculture and commerce. If the proposal become an accomplished fact, that fact will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill;" for to snatch that ensign out of the hand of Gog is the *proximate* cause of the Lord God's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judah's plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in Jehovah's vineyard.‡ When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic empire (a meteor of the air,) will have been fully prepared for the performance of the mission assigned to it—the division of the Great City into three parts will be complete; and the Crisis of the End at the very doors. The sickles will then come into play, and the sprigs and branches will be reaped.

It matters not what title M. Rothschild may assume. If he proclaim himself "King of the Jews" his glory will be but transient, and his royalty brief. There is one at God's right hand to whom that title exclusively belongs. Still we should like to see him adorn his brows with the diadem of Judah's kings. It would be

to the believer an earnest, that the crown of David, now profaned in the dust,* would ere long illustrate the majesty of his son and lord, bearing Jehovah's glory upon his throne.

The idea, however, of king Rothschild rebuilding Solomon's temple is quite out of the record. A temple, more magnificent than Solomon's, is certainly to be built; but the honor of building it is to devolve upon the "Greater than Solomon"—"THE BRANCH shall build the temple of Jehovah; even He shall build the temple; and He shall bear the glory; and shall sit and rule upon his throne, as a priest upon his throne."† This can be Rothschild by no possibility. It can only be Jesus, the Lord and Christ. Rothschild can't build this temple; he does not know the plan. It is to be differently arranged to Solomon's, because the service is to be different—a difference necessitated by the dedication of the New Covenant, and the introduction of a *new order* of priesthood under it. Rothschild is ignorant of this matter. Besides he does not know on what spot to place it, whether on Moriah or to the north of the city. If he begin a temple after the model of Solomon's, it will either never be finished, or demolished in the siege when Jerusalem shall be beleaguered just prior to the battle of Armageddon. But if the Sultan's proposal become a fact, he will doubtless do all that is possible for vast wealth to accomplish. Should it come to this, the design of Providence in conferring upon the Jews great riches will be manifested. It is very significant to the believer of the prophets; as also is the present marvellous discovery of gold in California, Australia, and even in England. The prediction of an overflowing abundance of the metals in the Holy Land, contemporary with Israel's future prosperity, could not have been verified out of the amount of bullion existing before that discovery. But the current accumulation demonstrates the approach of the time, when "For brass, the Lord of Israel, will bring gold, and for iron silver, and for wood brass, and for stone iron: and will also make their officers peace, and their exactors righteousness: so that violence shall no more be heard in their land, wasting nor destruction within their frontiers."‡ The value of gold, depending upon its scarcity, will doubtless be greatly diminished in Israel's land. Its abundance will correct, to some extent, that love of money which is the root of

*Isai. xxx. 17. †Ezek. xxxix. 9, 11, 12.

‡Isai. xviii. 4; v. 7.

*Ps. lxxxix. 39, 44. †Zech. vi. 12, 13.

‡Isai. lx. 17.

all evil. The power of the millionaire will enfeeble as the dust of his idolatry settles upon his contemporaries placing them in easy circumstances, and making them proportionably independent of his possession; for it is truth and righteousness, not gold, the bowless, oppressive, and accursed thing, that will command the worship and admiration of mankind in the Age to Come. But for the present we forbear.

June 1st., 1852.

EDITOR.

— o —
EPISTOLARIA.

LETTER FROM ENGLAND.

"DEAR BRO :

"The third number of the Herald has come to hand. I am truly indignant at A. Campbell. To assert that you are worthless to your friends, worse than worthless to the world!! 'Twill be well for him, if he ever turns half as many to righteousness as you have done, should he yet learn the way thereof himself, of which, however, there seems little chance. Instead of demonstrating the "hallucination" on which he affirms "Elpis Israel" to be "based," he assails you in a strain of vituperation as low and coarse as it is unchristian. His vulgarism of the "big head" must disgust every person of ordinary refinement. I wonder he could descend so low. But it shows how a man may be carried away by rancorous feeling. Nevertheless, abuse is no argument, and his proves nothing but his inveterate hatred of the truth, and of you its proclaimer. His virulence shows that he finds in "Elpis Israel" no contemptible opponent of his go-to-heaven theory. It must have hit him hard, or he would not be so very wroth. His olla podrida of "worthlessness" is comprehensive and indefinite enough; and most insulting to the many worthy and amiable individuals who esteem you very highly in love. If you are "worthless," they, as the admirers of such a character, must be "worthless" also—an aggregate of "pestilent fellows," such as the sect of the Nazarenes were of old composed of. Really, 'tis a pity there is no one philanthropic enough to rid the world of you all. Your "amiable friend's" lance is a wooden "weapon" indeed, very "wooden." I admire your demolition of it. You have shivered it entirely, and in merry mood too."

England, May, 1852. "X. Y. Z."

LETTER FROM SCOTLAND.

"DEAR BROTHER :

"How melancholy it is to read the attacks of A. Campbell upon you and your writings. It is nearly two years now since I saw that he was in his dotage; but he appears now to be somewhat crazy, and just making himself a laughing-stock. How the half-and-halves are chuckling over his lampooning you, if he could. He is just making himself a notorious —, poor old man! Dear brother, if you are able to go on with the Herald, I have no doubt but it will do a glorious work, and must and will overturn the Campbellite system. I am more than astonished that we have not heard more of a breaking up amongst them; but like all other sects they seem joined to their idols: let us hope, however, that a change may come over them for the better soon. The articles in the Herald continue very edifying and interesting. You have evidently the truth on your side, and that must finally prevail."

"E. A. L."

Scotland, May, 1852.

A WORD IN PASSING.

When error takes hold of the human mind it is very difficult to eradicate it, especially from the hearts of those who know nothing, and care nothing about the sure prophetic word. The original vitality of Campbellism is extinct; and the sect here is only kept together by the schemes and speculations of its spiritual merchants. A Jerusalem mission, a new version of the scriptures, "union," college endowments, organization, support of the "Reverends," with Sunday schools, and periodicals without life, independence, or instruction—are the existing substitutes for exposition of the word, and contention for the truth. Their pulpits and journals are closed against every thing but Bethany divinity, and the equally shallow speculations of sectarian scribes and orators. This, however, is good policy, on the principle of *shut out the light, and darkness may rule in peace*. Whether the people of the sect will consent to be hoodwinked in this way perpetually, I cannot say. At present they are in a lethargy, and seem quite content to be led by the blind, provided they are not disturbed in the enjoyment and pursuit of earthly things. If they will neither hear nor read beyond the circle of their own little

sphere, there is but a sorry prospect of their eyes being opened to the strong delusion under which they lie. We trust, however, that "a change may come over them for the better;" and that in the providence of God the truth may get at the good and honest hearts among them, and awake them to righteousness ere the Lord appear and shut the door. To promote this desirable consummation we endure the wrathful outpourings of their scribes with undisturbed and cheerful equanimity, being assured that the time is not distant when He that comes will come, and put to silence the ignorance and malevolence of foolish men; and reward those who believe and defend his truth through evil as well as through good report.

EDITOR.

LETTER FROM LOUISIANA.

"DEAR SIR:

"Though not a member of any church, I am, nevertheless, very desirous of the continuance of the Herald. I am not blessed with a superabundance of money, yet I am willing to make a yearly subscription of twenty dollars for its support. The Elpis Israels have arrived, and I am glad to have such a religious "curiosity" to read. I would not take twenty dollars for the rebuke given to Mr. Alex. Campbell in the March number of the Herald. I could not believe that he wrote such a note until I borrowed the Mill Harbinger and read it. Why the man is pope or dictator to the believers of such assertions as that note contains without reading the book. I knew one Methodist to read all of Mr. Rice's arguments and none of Mr. Campbell's, and the "Reformers" laughed at him for a bigot. Now I believe the like of them who believe that note without reading Elpis Israel. I think, the man who can believe that Christ is on the throne of the Universe, and on David's throne at the same time, can easily be made to believe in Anthropomorphism. He must be as credulous as John Pye Smith, D. D.,* of whom Mr. Campbell complains so bitterly for "discourteous usage." How can a man, so sensitive of blame or abuse, be so lavish of it on others unless he considers himself a sort of pope? He is exceedingly deferential

*Mr. Campbell is not aware that this gentleman has been under ground long enough to go down to the sides of the pit. His grievance will have to remain unredressed till they meet "in the place of departed spirits," when their ghosts can settle the difficulty.—Editor.

to his "beloved brethren" when he wants money; and equally dictatorial in matters of faith and practice.

He claims great credit for having discovered that Jesus was crowned "Head of the Universe" previous to his spiritual reign in his church "in this world;" and that this "identical Jesus * * shall as visibly and sensibly descend to earth again to escort his friends * * to a new paradise of God!" I think he deserves a patent for this discovery! But does it agree with the notion of some who declare that, as soon as saints die He sends a convoy of angels after their immortal spirits? I wish you would inquire of him (if he believes the immortal soul, or spirit, is capable of enjoying as much out of the body as in the body)—why will Jesus reunite it to the dead body in order to judge and carry it away to "a new paradise?" If Jesus Christ will return, and will send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity—why transport them to "a new paradise of God?"

Mr. C. would do me a great favor if he will explain, why it is that those who will be approved on the day of judgment will seem to be entirely unconscious of the fact of their acceptance until sentence is pronounced? It seems to me that if an immortal soul had been reunited to one after living in heaven awhile, he, at least, would not answer, "When did I see thee in prison, &c.?" Will Mr. Campbell tell me, if the immortal soul loses all knowledge of its entity in heaven when it is reunited to the body?

You may suppose that these things are of no importance to me; but, Sir, I like to know the truth on any subject; and as I was not a subscriber to your paper in time to know your views fully, I wish to get Mr. C's. I addressed him once on the subject of spiritual influence; and was referred, by some reformers, to the Mill Harbinger, where I found as many contradictions as there are heresies extant. Light on this subject is needed; because many persons who ought to be teachers, are babes.

I believe that many of my neighbours are as tired of Campbellism *proper* as they are of any other *ism*. Campbellites themselves are less dogmatic, and are willing to throw away even two dollars and fifty cents for "a treatise based upon a hallucination, &c.?" From my heart I thank you for your rebuke of Mr. Campbell, and your satire. As I know your objection to milking the goats for preaching,

I give you the ten dollars and fifty cents to my credit, for that single chapter.

Respectfully your friend,

P. T.

Louisiana, May, 1852.

A WORD BY THE WAY.

Our humble friend at Bethany has long since announced his call to the papistical office, in declaring that God had called him to take the supervision of "this Reformation." He declared this in this city in 1838 to witnesses still living; so that the present year of grace may be regarded as the fourteenth of his pontificate. His Bethanian Holiness certainly does the honors of his papacy with characteristic elegance and taste. He keeps the press of his apostolate under very good caution. I have not heard of the editors depositing caution-money at Bethany, as they do at Paris, as security for their good behavior, but from what I see of their periodicals, they evidently write with the fear of their superior before their eyes. If they believe they have any souls, they are manifestly afraid to say they are their own. The reason is obvious from the experience of the past; for if they were to write things not presently comprehended in the understood-creed of the "brotherhood," that is, as taught by our infallible friend the Professor of Sacred History; and especially if they were to reproduce his anathemas against schools and colleges, missionary societies and the "one man system," and urge the practice of his precepts in all modern instances,—there would be such music from about the throne as they have not heard since Sinai's trumpets sounded terror into the heart of Israel. If they persisted to question our terrific friend's infallibility (and, presumptuous mortals, what right have they to raise questions upon so delicate a subject; are they not themselves as nothing—and are they not glorified by the halo of his greatness in which they shine—aye! question our unerring friend's infallibility—let them try the experiment!) they would soon find their subscription lists a beggarly report of empty post offices! As, however, there have been some unmanageables among the scribes, and may possibly be again, I would submit to my lordly friend, whether it would not be expedient to decree that none of "the brotherhood" shall set up a press for the publishing of Campbellism without a license from the Chair of Sacred History; a deposit of five hundred dollars in "the

Bank of Heaven;" and taking the oath of unquestioning allegiance to the infallibility and throne of our imperial and pontifical friend. We suggest this as a matter for his wisdom and sagacity to determine. The suggestion is entirely in harmony with the character and spirit of the times; and he may find it, if he think well to adopt it, as convenient and peace-promoting in his diocese, as the like policy is in those of his Romish and Parisian contemporaries.

EDITOR.

LETTER FROM BALTIMORE.

"MATERIAL AID."

DEAR BROTHER THOMAS:

I have noted with concern the apprehension expressed of the discontinuance of the "Herald." This ought not so to be, and yet it is very much to be feared it will so eventuate, unless the believers in "the Kingdom of God and the things concerning the Lord Jesus Christ" do their duty. It is the only periodical that contends for this glorious theme, and we are as much bound to contribute to its support as you are. It is obviously no money-making matter with you, but a free-will offering of your talents and time to the Lord, and it is manifestly our duty that you should be kept free from any pecuniary embarrassment in carrying on this work. The cause is not your's but that of our glorious Lord: who is it then that believes in his appearing that will not be anxious to share in this labor of love? and prove his readiness to abound in the work of the Lord?

In order, therefore, to ascertain what can be done, I propose that the brethren will declare to what extent they will contribute, annually, to the support of the "Herald," *apart from previous subscriptions*, and commencing with the present year 1852; the remittances to be made within the year. If you approve of this plan you may put me down for *one hundred dollars*.

Yours affectionately,

WM. P. LEMMON.

Baltimore, June 8th, 1852.

"WE PAUSE FOR A REPLY."

Brother Lemmon says truly, that the cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single-hand combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made

the target of Satan's bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult, so very agreeable as to be encountered for their own sake?—to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as *utterly worthless*, is God's eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing, then, that we are advocating the truth, I feel no misgiving as to the issue of the fight. With a few wholesouled brethren, like Mr. Lemmon, we fear neither Dragon, Beast, nor False Prophet. We have but one fear, and that is, lest *they who profess to believe* should fail to hold up our hands in the war with Amalek.* They ought to feel as much anxiety as we do for the upholding of the rod over the enemy; for they are not a whit less responsible in the case than we; and seeing that some of them have plenty of money, and no literary ability to serve the truth, the obligation lays more bindingly upon them to contribute liberally of their funds to enable those to work who can. Who among them has soul enough to imitate brother Lemmon's example? You profess to believe that the world will be yours† when the Lord appears, have you not largeness of heart enough to contribute a hundred dollars to the carrying on of "the good fight" whose victory is to enrich you for ever? Will you allow the editor to excel you who has neither property nor income? and who, without fee or present reward, bears the burden and heat of the day? Do you really wish to be saved—to inherit the kingdom of God? Then you must do sacrifice, work, and suffer for its sake.

It will take a thousand dollars a year to carry on the Herald. Who will respond to bro. Lemmon's suggestion? Surely in this age of gold there can be no difficulty in raising the deficit of so inconsiderable a sum! A club of young men in Albany presented as much to Kossuth, the other day, for purposes of insurrection in Hungary, in whose fate they have no personal concern; will believers do nothing effective to aid in combatting against ignorance and superstition, the powers of

darkness, which oppress and trample in the dust the struggling and suffering cause to whose fortunes they profess to be united? "We pause for a reply."

EDITOR.

LETTER FROM LONDON.

MY DEAR FRIEND:

In the leading article of a popular weekly journal, now before me, I find remarked, "that an uneasy calm, dreary, dark and desolate, is oppressing the minds of men generally with an undefined dread of some impending evil, hidden in the future." Doubtless this is the outline of some of those ominous tokens, foretold by our Lord, that would immediately precede the fearful judgments introductory to His glorious Advent. "Upon the earth, distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth."*

O, Zion, that brings glad tidings of peace,
Now raise thy loud voice, thine afflictions shall cease.
Thy foes soon shall perish—then banish thy fear,
Tell the nations afar—Redemption is near—
That each race, tho' distant, shall hasten to bring
Their glory and riches, to welcome thy King.
Lo, He comes, cry aloud, His power confess,
His afflicted and chosen to succor and bless.
He comes to establish His long promised Throne,
When His name to the ends of the earth shall be known.

It is true, that you stand foremost in the ranks of those who are "persecuted for the Kingdom of God's sake," but at the same time you must not fail to remember that such a post is accounted, by the Captain of our salvation, one of no ordinary distinction; and although "men of the world" may brand you with "hallucination," for faithfully proclaiming that the Throne of David is the long promised Throne of the Kingdom of God, such a stigma is none so foul as when they imputed satanic agency to the rightful Heir of that Throne, in exercising His divine power and mercy amongst them. And, as some encouragement under your onerous labors, permit me to assure you that I am in frequent correspondence with persons who allege that you have been instrumental in awakening them to seek an interest in that glorious kingdom, thus testifying the fruitfulness of your works; and, doubtless, you will in "due season" reap an abundant reward, if you faint not. Allow me also to observe, that the minister of the "Gospel of the Kingdom of God," should not only shew forth the truths of the gospel, but condemn and pro-

*Exod. xvii. 11, 12. †2 Cor. iii. 21, 22.

*Luke xxi. 25, 26.

test against the erroneous opinions and "traditions of men;" he should not only proclaim its effulgence, but be enabled to scatter the obstructing clouds which obscure its lustre—amongst the most dense of which is the popular dogma of the happiness, &c., of "souls" in a disembodied state, being none other than the sordid figment of the Mass Priest, and wholly opposed to the truth that fallen man is unsafe in unbuckled armour, and incapable of entering glory until old Mortality shall be exchanged for the rich robes of Immortality. Flesh and blood, or man in his present corruptible state, cannot enter the kingdom of God, because that inheritance requires a state of undecaying being. "Corruption cannot inherit incorruption;" therefore, as our present mortal life is in the blood,—“the blood is the *life* of the flesh,”—it follows that *life* of an essentially different nature must be granted to man, ere he can inherit the kingdom of God; even that *life* which is “now hid in Christ,” and when given, we shall become like Him, and this precious gift is designated “Eternal Life;” hence, as the scriptures recognize no happiness in a future state unconnected with the “redemption of the body,” it is evident that the doctrine of happiness of “souls,” in a disembodied state, proceeds from the vain traditions and opinions of men. Heavenly happiness cannot be enjoyed in any other than an immortal state of being, in the likeness of Christ at his triumphant resurrection from the power of the grave, not as a disembodied spirit, but with “flesh and bones,”* capable of divine powers.†

The main feature of the doctrine of the scripture, is to exhibit the very beneficent intentions of God towards this degenerate world, both as regards the restoration of man, and the “whole creation,” to more than primeval excellence, through our Lord Jesus Christ; when it will be manifested that “This Land, that was desolate, is become like the Garden of Eden,”‡ or “the Garden of the Lord,”§ that “Paradise” promised to the malefactor on the cross; it is, however, declared “I will yet for this be enquired of by the House of Israel, to do it for them;” and Christ, himself, has framed for us the language of that enquiry—“Thy kingdom come, thy will be done on earth as it is in heaven.” But Satan has devised the most subtle means to arrest the progress of such desire, and, alas! men have too readily been deceived to wrest that

plain language, as also the other scriptures—“unto their own destruction”—nevertheless, he will ere long be defeated by Christ taking to himself his great power, and reigning, “King of kings and Lord of lords,” until the whole earth shall “be filled with the knowledge of his glory;” then will his chosen Israel become “one People,” “one Family,” “one Flock,” “one Building,” “one Body,” “one in Image and Likeness,” and “one in their Inheritance,” and “God be all in all.”

That you may be “preserved blameless unto the coming of our Lord Jesus Christ,” having continued diligent and faithful in the great work set before you, “looking for that blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ,” is the fervent prayer of

Your faithful friend,
and fellow-servant in the Lord,
R. ROBERTSON.

89 Grange Road, Bermondsey, }
Surry, England, April 1852. }

PETER A MAN OF PROGRESS.

The Council of Toulouse, in 1229, decreed that “The laity should not be allowed to have the books of the Old and New Testament, except perhaps a Psalter or Breviary for public worship, or the Hours of the blessed Mary; and we most strictly forbid their having those permitted books translated into the vulgar tongue.”—*Labbei* Concil. tom. xxiii. p. 197. Terribly afraid of the people understanding what they read!

In reply to the churches of Bohemia Pope Gregory VII. said, “Your nobility has requested that we should allow the public service to be celebrated in the Slavonian language. You should know that we can by no means favor your petition. It is clear to those who consider it, that it has pleased the Almighty that the scriptures should be obscure in some places, lest if they were plain to all, they should be despised, or lead to error if misunderstood by the common people. We, therefore, by the authority of the blessed Peter, prohibit what you have unwisely asked, and commend you to resist that presumption with all your power to the honor of the Omnipotent.”—*Gregorii Epist. ii. lib. vii. Labbei tom. xx. p. 296.*

In theory Protestants condemn the papal policy of keeping the people in ignorance of the Scriptures; practically, how-

* Luke xxiv. 39.

† Jno. xx. 19.

‡ Ezek. xxxvi. 35.

§ Isai. li. 3.

however, their policy is the same, only finding expression in a different way. For instance, if a man go to the rulers of a Bethanian Synagogue, and say to them, "I have been studying the Word of the Kingdom of God diligently for many years past, and have discovered that your people are lying under a great mistake concerning the gospel, will you allow me to lay before them, in your place of meeting, what I am able to prove the scriptures teach upon the subject?"—they would refuse, and do the best they could to prevent all from hearing over whom they had influence. This is not a supposition, but a notorious fact which has often been repeated in this boasted land of liberty, intelligence, and free inquiry; and that, too, among a people whose motto used to be "*prove all things, and hold fast what is good,*" but who now refuse to examine any thing that calls in question the traditions of their scribes, elders, and supervisor! What is true of the Campbellite sect in this country, is equally so of all others. They will only read the scriptures (if at all) in the sense put upon it by the interpretations of their own system. If wrong, they prefer to be so if being set right would put them in opposition to the authority of their church and its guides. These will permit no lay interpretations which do not harmonize with theirs; nor would they permit the Gospel of the Kingdom, or Israel's Hope, to be examined, or exhibited in their "Sacred Desks." All this is rank popery—the spirit and policy of their old mother; and in whatever sect her spirit is found there is one of her meretricious brood. A policy that discourages a free and untrammelled examination of the Bible, and an open avowal of the conclusions to which such an investigation leads, and sustains itself by pains and penalties of whatever kind, whether expressed or implied, is in principle as devilish and Satanic as that which lies in the name of Peter, and boldly forbids the light to shine into the human mind at all.

Gregory VII., called "the Great," we would suppose, because of his superlative ignorance, falsehood, and impiety, prohibited the reading of the scriptures in a language intelligible to the hearers. He says he made this prohibition "*by the authority of the blessed Peter!*" Now we do not say that this is untrue. This is too milk-and-water, or sky-blue, a term to express the enormity of the falsehood. When one man tells another *he lies*, he expects, if the other has any ferocity in

his nature, to be knocked down for so plain and unvarnished an avowal of his conviction of his mendacity. Now, although there is not a more ferocious creature than a pope, or one in whom his spirit dwells, we will not for fear of consequences hesitate to aver, that it is a *lie*, and that he who utters it, or endorses it in word or deed, is a child of his, of whom the Lord Jesus said "He is a liar from the beginning." Peter never authorized the keeping of mankind in ignorance. On the contrary, his whole apostolic life was a career of self-denial and sacrifice in enlightening the public—in turning men from darkness to light, and from the power of Satan unto God. It is utterly false to say that he prohibited, or authorized any one to prohibit, the worship of God, or the reading of the scriptures in the language of the common people. He taught them that believed, that they were begotten of incorruptible seed, by the word of God evangelized to them; and exhorted them to desire the unadulterated milk of the word that they might grow thereby. He commands all popes, patriarchs, cardinals, bishops, priests, and people to speak as the scriptures teach men to speak, or to hold their peace; for he says, "*If any man speak, let him speak as the oracles of God.*" If "the authority of the blessed Peter" were respected in this matter, it would put to silence the perverters of the people from St. Peter's Chair to "*the Chair of Sacred History*" in the setting of the sun. "Add to your faith goodness, and to goodness *knowledge,*" is the exhortation of "the first pope," as he is absurdly and ignorantly styled. After enumerating other qualities to be added to these, that they might "not be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ," he remarks, that "he that lacketh these things is blind, and cannot see afar off;" so that, if Peter be counted as the first Pope of Rome, he condemns all his "successors" for a set of blind fellows who cannot see beyond their nose; for their ignorance of "the knowledge of the Lord Jesus" is notorious to a proverb. The "blessed Peter" was a man of progress; but the High Priests of Jupiter's statue who "bless" him, forbid the people to advance. Their commands are "keep them in ignorance; exterminate them with fire and sword if they deny our infallibility; thrust them into the deepest, foulest, darkest dungeons, if they read that cursed book the Bible for themselves." But Peter saith, "Go on, my brethren: add to faith and goodness, knowledge. Ye have our testimony, and also a more sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private impulse. For prophecy came not in old time by the will of men: but holy men of God spake, being moved by the Holy Spirit." If then we must hear a man called a pope, let us hear the "blessed Peter" in his own words: and let all other popes, popelings, and craty ecclesiastics of all the "names and denominations," take up their *chairs and walk.*

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.

RICHMOND, VA., July, 1852.

VOL. II.—No. 7.

ODOLOGY;

OR, THEOLOGICAL MESMERISM WITCH-CRAFT REVIVED ANEW.

The following correspondence will serve to introduce the subject which we have styled *Odology*, the derivation of which we shall give hereafter, when we come to treat upon the suggestions it contains.

"DEAR SIR :

"I think you have done the "spirits" too much honor in explaining their "rappings" on philosophical principles. I believe they are a set of knaves, and their "rappings" and "tappings" mere tricks of legerdemain. I have seen the "Wizard of the North" perform many more surprising."

"E. Q. M."

England, May 1852.

"DEAR SIR :

"In the "Herald," for April, is a short notice of the remarkable phenomenon which is now attracting so much notice in the Northern States, under the name of "Spiritual Manifestations." Your correspondent selected a very poor specimen as the subject of his communication. There are hundreds of "mediums" in this region; and most of them are persons whose character for integrity has hitherto been unimpeachable. Their answers are often surprising to all who hear; and present the strongest argument for the existence of spirit separate from matter, that I have ever seen. For instance, two gentlemen called at one of these *Circles* in a city where they were entire strangers;

19

and where they stayed but a couple of hours. They went into the room where "the circle" was already "getting responses." One of them asked if he might put questions at once, as he was going out in the next train. Permission was given; and in answer to his questions, he got in a few minutes all his past history, many circumstances of which he thought were only known to himself; and others which had been carefully limited to a small circle of his intimate friends. The other gentleman was almost equally successful; but one or two mistakes were made in their answers to him. The first gentleman had all his questions answered correctly and promptly, though some of them were asked mentally, and others by writing on a card, (taking great care to conceal what was written from every person,) and then pointing to a written question, (keeping the card out of sight,) he was at once answered, and always correctly. I might tell you a multitude of such instances, where there could be no collusion, and no dishonesty.

"And now, brother, I will give you to understand why I take the liberty of troubling you with this statement. I do not believe that these are the works of "disembodied spirits;" for I believe in no such existences. But what are they? These things *are facts*. How are they to be accounted for? They seem to come into direct collision with views I have for years entertained, as you well know. But I must be able to explain them, *at least to myself*. I have exchanged farms with a man who was a "medium," and became crazy by it—"possessed of the Devil," he says; and he is a very honest man. There are *forty* of these mediums in the village of Battle Creek near here:

and there are some in this neighborhood. Do you read any of the papers that are devoted to this subject? I wish you could read the past volumes of "*The Spirit World*," published in Boston by Le Roy Sunderland. There are startling facts in it. Now, what I want to say is that this new delusion, is the most dangerous one you have ever been called upon to meet. The whole system promulgated in your writings goes down, if the claims put forth by these spirit-mongers are established. And it seems to me more important that you should attack and demolish this new opposition than that you should defend your position against any and all others. If you do not take up this subject and do it justice, you must not be surprised if your subscribers in these vicinities, where these things abound, fall away.

"And now I am upon this subject, let me propound a few questions, which have been put to me by believers in separate spirit existences :

1. How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual bodies of Moses and Elijah were seen there.
2. How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?
3. What did the young man with Elisha see? And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?
4. Where was Paul caught up to, when he says he was taken into the third heaven? Where is the heaven of angels; and could Paul's body be taken to it?
5. What does the Lord mean by his argument against the Sadducees? If Abraham, Isaac, and Jacob, are *already risen*, the argument seems to me merely a catch, and dishonest.

"I send you some numbers of a Swedenborgian paper which is sent to me; and call your attention to some passages by pencil marks. I remain, truly your brother, in the Hope of the

Kingdom and Age to Come,

"JOHN B. HOXIE."

Marshall, Calhoun, Michigan, }
May 19th, 1852. }

Professor Reichenbach, in his experiments on certain crystals, and persons,

through the *medium* of highly sensitive individuals, has ascertained that a fluid of a blue and yellow color, more subtle than electricity, is thrown off from the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an *aura* by the peculiar atomic organization of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of OD; I suppose for the same reason that Dr. Faraday styles the electrical poles *electrods* (electrodes) from *electron*, amber, (by the friction of which electricity was first artificially discerned) and *odos*, a way—the poles being regarded merely as the doors or ways by which electricity passes. The *od* is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the *ods* or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for the extremity from which it exhales.

I have styled this article *Odology* (from *logos* a discourse and *od*) or discourse upon Od. Not that I am going to discuss the subject of Od reichenbachically; but believing that the phenomena referred to in the foregoing communication are Odistic, if any thing, I have chosen to denominate what I have to say upon the subject by *Odology*, rather than by Pneumatology, Psychology, or any other word which concedes the unproved and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly.

The electro-magnetic od is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for every thing has its halo according to the following testimony. "It is well known," says Mrs. Griffiths, "that around and adhering to all surfaces there is a *halo of demi-transparent light*, seen only, however, when the object for experiment is in a certain position with regard to the eye and the light which falls on it. This halo is not dependent on any peculiarity of color or material, for it encompasses every object in nature, whether

it belong to the animal, vegetable, or mineral kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid.* The halo of our bodies, it is probable, consists of Reichenbach's odic fluid the color of which is visible to those who are highly odic, or in a state in which the *od* is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger-tips of a male subject it exhales of a blue color about an inch long; but from those of a female the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

From grave yards this odic exhalation is abundant. It has been seen to cover a necropolis to a depth of four feet, as a lambent blue haze. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom-ships at sea, produced by refraction of the light reflected on the firmament from real ships, *phantom appearances* are sometimes seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the *forms* corrupting in the dust thereof. These phantoms (in Greek styled *phantasma*†) are called "*separate*," or "*disembodied spirits*," by the ignorant and superstitious, under the supposition that they are the real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom-ships; and as awfully mysterious to the unphilosophical and scripturally-unenlightened, as they are to the untutored barbarians of the fore-castle. But real as the phantom-ship spectres are, who would be so crazy as to maintain that they are the souls or spirits of the ships which gave them motion over the dark blue sea! Or that they are the disembodied ghosts of the vessels caught up to the third heavens! Yet this would be just as rational, as the psychological theosophisms of the schools, pulpits, and "circles," about souls, ghosts, and spirit-worlds.

There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that "*all bodies radiate light even in complete darkness.*" Again, he

*Silliman's *Jou nai*, Jan. 1st, 1830.

†Mat. xiv. 26; according to Griesbach, Luke xxiv. 37, 39, should read *phantasma*, not *pneuma*.

says, "the rays of this light act as ordinary light;" and that "two bodies constantly impress their images on each other even in complete darkness." Thermographic experiments prove these principles, and lead him to the conclusion that there is *latent light* in certain vapors as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, &c. But there is a more exalted or refined perception of these things which the animal organization of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the *latent imponderables*, latent light, latent heat, latent electricity or *od*, latent sounds, &c., may be rendered more acute than ordinary; but it can never rise to the highest penetration which is possible, without the superaddition of something which the animal nature possesses only to a very limited degree. This something is the *spirit of God without measure*." All living animals have it in some degree; for "in God" they "live, and move, and have their being;" and if He were to "gather unto himself *his spirit and his breath*, all flesh shall perish together, and man shall turn again unto dust."† This minimum possession of God's spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call "*this life*;" but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called "the world to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence "the darkness and the light are both alike to him." If a man was imprisoned in darkness a thousand feet below the earth's surface, God would see him as distinctly, as we see each other above ground in the light of noonday. Men *profess* to believe this; but upon what principle is it that God sees thus in darkness? Because His nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and de-

*Job iii. 34.

†Job xxxiii. 14, 15.

veloping life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence He is called "light," and "a consuming fire." The rays from his presence, called spirit, diluted with the grosser menstria of the earth's products, place him in inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes into the receptacle whence it came. Thus, for instance, the most subtle principle of the earth's halo is spirit, which is called by different names, such as, electricity, magnetism, &c. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies; and having enabled our organization to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by *Od* (latent light radiating in darkness) exhaling into the outer fluid.

Now this outer reservoir of fluid may be regarded as a highly polished and extremely sensitive mirror, in which can be excited latent *odic spectres*, which become visible sometimes to those whose brains are subjected to *odic exaltation*. The spectral impressions may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties, the third.

We may adduce here a philosophical experiment, illustrative of what we mean by latent spectral impressions. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin, or any other such object, breathe upon the surface; allow the breath entirely to disappear; then toss the object off the surface and examine it minutely; *no trace of any thing is visible*, yet a spectral impression exists on that surface, which may be evoked by breathing upon it. A form resembling the object at once appears, and, what is very remarkable, it may be called forth many times in succession, and even at the end of months. Other instances of the kind have been subsequently described by M. Moser.*

M. Karsten placed a coin on a piece of
*Draper's Text Book of Chemistry, p. 97.

plate glass, which being supported by a plate of metal not insulated, and the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate. After one hundred turns of the machine, the coin was removed; *the glass plate appeared perfectly unaltered*, (the ghost was invisible,) but *when breathed upon*, a perfect impression of the coin in its most minute details became visible.

M. Karsten says, that the impression is not produced by traces of the electric fluid remaining adherent to the glass plate; because the impression still remains with great distinctness after all traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed nor even weakened by passing a stream of the opposite electricity over them.*

From these experiments we see, that a thing may exist, and yet be invisible. Furthermore, that by breathing upon the thing impressed, things hidden may be manifested; thirdly that this can be effected at the end of months; and fourthly, that unseen, but real impressions of words and figures, can be made on surfaces by electricity, and afterwards made visible by breathing. These principles are scientific demonstrations. And pray what is science? It is knowledge. Human knowledge or science, when it is really knowledge, consists of the little men have discovered—the few general facts they have found obtaining in the universe; and more especially in this terrestrial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what remains to be discovered or revealed. The most scientific of men are comparatively very ignorant. Their knowledge of general facts is exceedingly limited; and their reasonings upon them, and their deductions very often, more often than otherwise, remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools, in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the bible a cheat,

*Fisher's Photogenic Manipulation, Part ii. p. 39, 42—46.

if it teach not according to what they have predetermined it ought to teach. But after all, the multitude is not so much to blame for this as their guides. Like priests, like people. The theosophist reasons out from insufficient data a crude theory which pleases his fleshly mind, and then goes to the bible to cull sounding epithets to sanctify it; instead of allowing God's holy word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it; and in consequence, rush headlong to the adoption of theories which destroy the truth, and stultify themselves.

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds, or animal substances, be the subject of their power.

When God speaks to man he speaks electrically, that is, *by his spirit*; for electricity is the term *science* has bestowed upon what the Bible styles *spirit*. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak, or rends the rocks asunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain. In this case a man in his sleep *sees* objects and *hears* sounds that have no real existence; but are representative of realities past, present, or future. These are the dreams and visions of the prophets. Sometimes, he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we will look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments.

Things, ideas, or images may exist upon the brain's tablet, or sensorium, and yet be invisible; that is, not be recollected by the individual who received them; and consequently invisible to all other persons from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within.

They exist, however, in the state of *latent spectral impressions*, and in order to be evoked, or made visible, they need to be *breathed upon* by the same principle that impressed them upon the sensorium. Now the sensoria, or magnetic mirrors, or minds, of the apostles had been prepared,* or highly polished (to speak artistically) by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal, or glass, in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, *the medium* through which the Father operated in word and deed.† He spoke the words, laying them, so to speak, like coin upon the polished tablets of their hearts; while the Father, who performed the miracles, passed by their effect the electricity of his spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying machine. "I can of mine own self do nothing," said the Lord Jesus; "the Father is in me. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." This proves what we have said; that Jesus was the Father's-medium through whom, by his spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to *the end of months*, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass's colt as predicted by Zechariah. But one of them referring to it says, "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."‡ They knew what was written in the prophet, and they saw what the people did on the occasion referred to, but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? *The spirit was breathed upon them* after the illustration contained in Dr. Draper's experiment. But why

* Luke i. 17. † No. v. 30. ‡ No. xii. 16.

were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the spirit—"The Holy Spirit," says he, "was not yet given: because that Jesus was not yet glorified."* Speaking of his teachings, Jesus said to them, "These things have I told you, that *when the time shall come, ye may remember that I told you of them.* When the spirit of the truth is come, it will guide you into all the truth: It shall glorify me."† The glorification in this sense was the receiving things concerning Jesus, and showing them to the apostles—evoking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus; for receiving the spirit of the truth, it became in them as a fountain of living streams; thus, "whom he justified, them he also glorified."‡ The Lord Jesus was glorified in a certain sense, after his resurrection, before he was received up into glory; and therefore before he ascended he gave a measure of the spirit to his apostles—not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and pentecost, compared with those before the crucifixion. In bringing out these impressions he proceeded as in Karsten and Draper's experiments with the coins; for the apostle says, "*He breathed upon them and said, Labete pneuma hagion. Receive ye holy spirit;*" and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or, as David saith, *wat-khasseraihu meat maicelohim*, thou hast made him to fall short a little of the Elohim,§ or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation. The Elohim, gods, or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies of a nature capable of corporealizing a thunderbolt without deterioration or hazard of de-

struction. Hence they can walk in the glowing furnace unaffected, as can they also whom they choose to mantle in a halo of their spirit.* They can eat and drink, and do eat and drink material substances;† and have feet that can be handled and washed as the feet of men. "Let a little water, I pray you," said Abraham to three of them, "be fetched, and wash your feet, and rest yourselves under the tree. And they said, *So do*, as thou hast said." The popular notions about angels are mere superstition. Disembodied spirits with wings are spectral impressions made by *odid emanations* from innate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched, or crazed, by the "philosophy and vain deceit" of theosophical magicians, and prophets of "the Spirit-World"—a world of electro-magnetic spectralia. Such angels as the people's heads are filled with flourish there, and only there; and the darker the intellect the more vividly are they seen in all *their glory*. Hence fanatics, worshippers of dead men's ghosts (called by them "saints") and angels, see more phantoms of the kind than the less intensely foolish; others on their deathbeds, when sometimes their sensoria are more than ordinarily excited, and their latent spectral impressions become vivid, have visions of such angels and even hear, as men hear in dreams, celestial music, and invitations to depart and come to Jesus!! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

The angels of Jehovah do his commandments, hearkening to the voice of his word.‡ By his spirit, through them, He shapes the course of human affairs that they may arrive at an appointed end, when Jesus and the resurrected saints—*isangeloi*—"equal to the angels," no longer falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantom, spirits, cannot be evoked at the will and pleasure of railway travellers, and circles of backwoods sectarians, and consulters of the dead! How prostrate must be the human mind in this truly heathen land to succumb to such a conceit! Honest they may be as honesty goes; but O the inexpressible ignorance of the Divine Inestimably such pagan

*Jno. vii. 39.

†Jno. xvi. 4, 13, 14.

‡Rom viii. 30.

§Ps. viii. 5.

*Dan. iii. 25; 1s. xxxiii. 13, 15.

†Gen. xviii. 8.

‡Ps. ciii. 20

practices display! "Should not a people seek unto God? Should they seek to the dead in behalf of the living? To the Law and this Testimony if they speak not according to the word, it is because there is no light in them." This is the unerring rule. The consulters of the dead do not obtain answers according to this word; though they do according to the latent spectral impressions on the minds of their "mediums," and those who consult or seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand confirmation from the spectral impressions, visible or invisible, of "mediums," ignorant of the first principles of the oracles of God. Granting that all they say they see and hear in their "Spirit World" is really seen and heard, it militates not one iota against any thing proved by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Every thing they reproduce is the mere magnetic reflection of human action, or human thought, from the sensorium of the medium; or the magnetic mirror, lake, sea, or reservoir, in which we exist like fish in the teeming waters.

A prophet, one of the apostle John's brethren, (perhaps Enoch or Elijah) was sent as an angel to him in Patmos. He was sent to show him future things,* which then had no existence, and many of them at present also have none, *except in the mind of God*. There the undervived archetypes of them exist, and no one could see them there, unless he was placed *en rapport* with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the Divine Sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence, the Apocalypse is styled "the revelation which God gave to Jesus Christ," that he might communicate it to his servants on earth. In doing this, he sent an angel, called "His angel," who was qualified to *signify it* to John, that he might write a description of it to Christ's servants. Now, in signifying it to John, the angel had to present visible spectral impressions before the apostle.—to Daguerreotype his sensorium in the camera obscura of his brain with the objects transferred from the mind of the Father to the

Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, "shining into his heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ:" and all the angel had to do to accomplish this, was to place John *en rapport* with himself; so that the spirit passing from him to John would transfer the spectral impressions to him, and make him clairvoyant. The circle being complete the spiritual current circulated through the group; and John records the fact, saying, "I was in the spirit, and heard behind me a great trumpet voice"—"he that hath ears to understand let him hear what *the spirit* saith."

Now man being made in the likeness of the angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker "light within" can be made to shine with latent or *odic light* upon the sensorium of a prepared "medium." "If the *light within* you be darkness, how great is that darkness!" This is the character of the Quaker "light," which that sect teaches every man brings with him into the world! It is the electro-magnetic halo of the sensorium, stamped in after life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a "medium," called formerly a wizard or a witch, and the other a consulter of the dead through him, or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium—you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible of the most delicate touches. Now place the seeker to the dead *en rapport* with the medium and cause to pass from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the halos of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound, things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her it extends to all she knows, and through them to others, and reacting upon herself; and so through the seeker to all the ramifications of his acquaintanceship, both living and dead.

*Rev. xxii. 8, 9; i. 19.

He says, "Bring me up Samuel!" And Samuel vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman's description that it was Samuel. "What sawest thou?" said he to the woman. She told him; and "he perceived that it was Samuel," and made obeisance. The conversation between the spectral impression and Saul was carried on through the witch as through mediums at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witches mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburgh told me that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig, as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from my friend's shoulder; so when the excitation of the medium's sensory from another cause ceases, the disembodied spirits, and all the angels, vanish in a trice!

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit, a man's history would be evoked like the handwriting on Belshazzar's palace-wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility; so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan afar off, warned the king of Israel and saved him not once nor twice. The king of Syria suspected treason in his own camp; but he was told by one of his followers, that Elisha, the prophet in Israel,

told the king of Israel the words that were spoken in his own bed-chamber.* Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words, were breathed, or shined, upon by God, and evoked upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is the "*bird of the air*" that reveals even the inmost thoughts of men. Therefore, "curse not the king; no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings, shall tell the matter."† Let no man commit crime, and say, "No eye sees me, therefore the offence shall be hid." Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo may happen to be reproduced upon the sensorium of some sleeping or waking medium; or stare him in his own face when he shall rise from the dead, and behold his actions written, like Belshazzar's doom on the magnetic page, in words of living light—thus verifying the proverb, trite yet true, that "*murder will out.*"

Unless God think fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of their wizards beyond the range of their own sphere, the second-sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All the things they have seen are but the spectral impressions of human thoughts, words, or actions. *The doctrine they utter is always traceable to some sectarian theosophism*—some double-distilled theological toolery, always at variance with "the law and the testimony." If they stumble upon a truth, it is just that proportion of truth that happens to be blended with human foolishness; and being truth, serves as a decoy to lead them into the mazes of a labyrinth from which there is no possibility of extrication. From what I have read of "*Spirit Worldism*," I have no hesitation in saying that it is mere "lying divination." I have a volume at my side, Cahagnet's "*Celestial Telegraph, or Secrets of the Life to Come revealed through Magnetism*," a book of 240 large 12mo pages, which is full of this sort of thing. It is a French work, and on p. 220 the author inquires, "On earth is there aught that we can hide from the perception of a clairvoyant? It is not, therefore, ridiculous to admit that in the world of spirits none is any longer able to con-

*2 Kings vi. 8.

†Ecc. x. 20.

INQUIRY TOUCHING THE TEMPTER.

DR. THOMAS:

Dear Sir—In your otherwise surpassingly interesting work, styled "*Elpis Israel*," you speak of the agent in the original temptation as *only* an animal. You ascribe to him a high degree of mentality, without moral obliquity, and making the worthiest use, possible, of his faculties. On this idea and the general subject, I ask—

1. Does not this subject, of the temptation, as you present it, stand in utter contrariety to the testimony of our Lord; "*The Devil is a liar from the beginning*"?

2. Is not "*the beginning*," Gen. i. 1; Matt. xix. 8; John i. 1; and John viii. 44, substantially the same? Or do they not refer to the earliest record of the subjects spoken of in the Scriptures? If so, has not "*the Devil*" a place "*in the beginning*," as really as "*the Serpent*"?

3. Does not the New Testament teach that there is a Tempter, as really as a "*Christ*"—*The Tempted*? Matt. iv; Luke iv. He is distinct from, and out of, or away from our Lord. John xiv. 30.

4. If such be the representation by inspired teachers, and by the "*Faithful and True*" himself; how can we be safe in departing from it?—or can we do thus and not act on the same principle of all error?

5. As the term "*Dragon*" represented anciently the Egyptian Sovereignty or Sovereign (Ezek. xxix. 3.) as the term applied to their leading animal, the idolized crocodile—and as Egypt oppressed Israel and opposed God—does it not apply to Rome in Revelation as the oppressor of Israel and the church only on the same principle that "*Babylon*" does?

6. As Pharaoh, the actual agent in oppressing Israel, was as real as his Dragon-crocodile representative, why not allow "*the Serpent*;" and "*the Devil*" both the precise place they occupy in Scripture?

(On some ancient coins of Augustus, Egypt was represented by a crocodile. Bochart says that Pharaoh in Arabic signifies a crocodile. Isa. xxvii. 1; li. 9; Ezek. xxix. 3;—*McKnight, Ep. p. 705, Essay 8, Comp. Com.*)

An answer will be thankfully received. Your former is general and indefinite; an answer to this would be definite.

Yours in the truth,

J. B. COOK.

June 19th, 1852.

THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

NO. I.

"*Jesus partook of flesh and blood, that THROUGH DEATH he might destroy that having the power of death, that is, the devil.*"—PAUL.

The "*Inquiry touching the Tempter*," appeared in the Advent Harbinger of June 19th, of the current year. The worthy querist is of opinion, that what has been presented in *Elpis Israel*, on the subject of the Devil and Satan, "*is general and indefinite.*" That it is general, and does not go argumentatively into the support of the doctrine there exhibited, is indeed the case; nevertheless I think, that what I have set forth is sufficiently definite for the reader to perceive what I believe the scriptures to teach concerning the devil, in the several passages where it is alluded to. However, I do admit with my friend, that what I have said about the Devil and Satan is not as definite as I could have made it. I was not writing upon that topic particularly; nor did I care to say more than was necessary to the comprehension of the general matter of the book. In treating of Israel's Hope, or the Kingdom of God, I could not avoid saying something of evil, and "*that having the power of death*," which the full fruition of that hope is to eradicate from the earth, from society, and from the moral and physical constitution of flesh and blood. But I did not lay a heavy hand upon the subject, knowing how much "*the Devil*" is respected by some, worshipped by others, and venerated in some way by nearly all. Not that this abstractly considered would have deterred me from giving him his due; for I have no favor for him though he may approach me as a minister of righteousness, a professor of Sacred History, or an angel of light;* I see in him only *one causing men to fall*, and an *adversary* to the truth, that is, to the gospel of the kingdom in the name of Jesus. I wished to get this all important topic systematically before the British public, as I am now endeavoring to do before the American, in *Elpis Israel*; therefore, I did not wish to offend their prejudices by being too explicit touching their idol, lest they should close the book before they got at "*the things of the kingdom of God.*"

I have said little, or nothing that I re-

*2 Cor. xi 13--15.

collect, in any of my other writings concerning "His Sataic Majesty." The time had not come, and no one sought to bring me out upon the subject. I have in past years had so many devils of one sort or another to contend with, that I did not care to increase their host by denying their master's existence in the popular sense. But, "steadfast in the faith," I have successfully resisted the scripture devil, and he has fled from me.* The *antidikos diabolos*, or OPPONENT CAUSING (me) TO FALL, if he could, with all his satellites, are either *hors du combat*, or so used up, that they have left me free from the necessity of defending myself lest I should be devoured. They have done their worst; and no clamor that they can raise can do more than induce me to serve them up for the entertainment of my readers, by way of recreation in the severer study of the Law. The time is come, then, when the outcries of "the Devil's" clients may be disregarded. He is, doubtless, a very "potent, grave, and reverend signior" with the world, with whom it is a point of expediency not to offend him, if possible. Men, therefore, like to hear him spoken of with respect; and as the terror of him is very useful in keeping evil doers in awe, and compelling some of them to "seek religion," they do not like the fear of him diminished: and by way of recommending themselves, we presume, to his tender mercies, if he should happen to get everlasting possession of them, they make a great clamor, and persecute with hard speeches, those who can see no other devil in the Bible than *Sin incarnate in flesh and blood, and manifested in the personal, social, and political works of mankind*—and no other Satans, than *personal, and politically organized, adversaries* to the righteous and the truth. But I am not careful to avoid offending "the Devil" or his friends now; neither shall I regard their conclamation. My desire is to make men hate the devil, speak unrevilingly to Satan, and to fear none but God and his Christ; whom to know is to love and to obey unto eternal life.

During my residence in London I became acquainted with a physician, somewhat famous in the scientific world and a believer in the kingdom of God, who purchased a copy of *Elpis Israel*, and at the same time presented me with a pamphlet he had published, entitled "*An Inquiry into the existence of a personal Devil.*" It consists of twelve lectures and an appendix, making ninety-six octavo pages.

*James iv. 7; 1 Pet. v. 9.

It contains much good sense on the subject; and as far as I think its contents in accordance with the scriptures I shall reproduce them in these columns. In the first lecture are some very excellent remarks on the investigation of truth, which very appropriately precede the examination of the subject, and which I beg leave to introduce in this place in order to propitiate a candid consideration of what I have to say.

"Sound thinking," says he, "that is, cultivated and well-directed common sense, applied to the discovery of truth, either natural or revealed, has followed the rule, that *Nothing ought to be believed as true unless its truth can be demonstrated by an appeal to the facts recorded in the Book of Creation, or to the Book of Revelation.*"

"The Naturalist, that is, the student of the truths written in the book of creation, says, "To the book of creation: if any man speak not according to this book, it is because there is no light in him."*

"The Spiritualist, that is, the student of the truths written in the book of revelation, says, "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."†

"Rigid adherence of late years by the naturalists to the above rule in reference to the subject of natural, or creation-written, truths, has been the cause of immense progress in natural science: and is it not, without any improper presumption, to be inferred, that a similar rigid adherence to this rule in matters relating to the spiritual Bible-written truths, in other words, in matters relating to the moral and religious condition of man, will be attended with equal progress?"

"It is a lamentable fact that, in this matter of rigid adherence to this rule of truth-investigation and truth demonstration, "the children" who study the things of the natural world are far in advance of, "are wiser in their generation than are the children" who study the things of the spiritual world.

"It is from this cause that such diversities of opinion prevail among professing christians: an evil not to be remedied, as the Romanists would remedy it, by squeezing all men's minds into one universal square impudently called *the mind of the church*; or as Milton describes the

**Atomus, natura minister et interpretis, tantum facit et intelligit quantum de natura ordine re vel mentis observaverit; nec animus scit, aut potest.*—*Bacon.*

†*Iesai. viii. 20.*

patent uniforming process, "starching them into the stiffness of uniformity by tradition."* This is not the method; but the only method is to establish as binding upon all christian inquirers the rule already recorded, that *Nothing in spiritual matters ought to be believed as true unless its truth can be demonstrated by an appeal to the original scriptures, and this to the satisfaction of every well-constituted, truth-loving mind.*

"This rule once generally recognized and practically carried out, will make the candid and ingenuous all of one mind; will establish uniformity, the true uniformity of belief, one founded on the conviction, and not on the suspension of the understanding.

"Sincere men of science are of one mind in regard to chemical, mechanical, and mathematical facts; this oneness having been arrived at by rigidly adhering to the prescribed rule in studying the Book of Creation. What, then, is there in spiritual subjects to prevent men pursuing revelation-recorded truths, arriving at a similar oneness of mind in regard to those truths, recorded by the same Divine Mind, and guided by the same God of Order, as dictated the other book of instruction?

"Taking this rule as the guide, and holding the principles that, revelation being "information from God," being a truth discovery, its truths are therefore for discovery, and that these truths are to be discovered with a certainty as great as that connected with the creation-truths, it is proposed to consider

THE DEVIL.

"As a consequence of being guided by this rule it will be essential to throw behind us, and as far as possible to banish from our mental condition, all the various notions that have been instilled into our minds, in conjunction with the Devil, by means of, nurse-stories, pictures, and even by the pleasing religious-romance writer, Bunyan, and by that stupendous-minded poet, Milton. The descriptions, however beautiful, and the notions thence derived, however strong, must be to us as inquirers after truth, as though they were not.

"Knowing, however, how strong early impressions are, how constantly they obtrude themselves whenever the subjects with which they were originally introduced into the mind are brought before

*Milton's Prose Works; Speech for the Liberty of Unlicensed Printing.

the view, we require to be continually on the alert lest when we, in relation to the influence of mental associations, are asleep, they may enter in and divert our minds from the good old way—the Law and the Testimony.

"From the Book of Creation nothing can be learned of the existence of the Devil.

"Formerly, the miseries of the world led some to imagine and to believe in the existence of some powerful malignant spirit. The Magi taught the existence of a good and of an evil spirit, between which existed an irreconcilable enmity: an opinion constantly discernible in the Egyptian and Grecian mythologies; and, modified by circumstances, and consequently, in manifestation, traceable in the mythologies of almost all nations, the more uncivilized the nations the ideas associated being the more absurd."

Though, as the Doctor truly says, nothing can be learned of the existence of a personal Devil from the Book of Creation, yet the mythological dogma might be deduced from an observation of existing facts. *Natural evil*, such as earthquakes, floods, pestilence, famine, &c., human wickedness, and death, contrasted with *natural good*, was seen to prevail everywhere. Inquisitive brains speculating upon this would *naturally* attribute the one to an evil cause, and the other to a good one; and as these causes were manifestly superhuman, the carnal mind being unenlightened by revelation on the subject, rushed to the conclusion that the causes were two intelligent, powerful, and antagonistic Spirits, one of which, the author of good, they styled *Oromazd*, and the other, the author of evil, *Ahriman*. The latter became the Devil of the Gentile world; and as men stand more in awe of the terrific than of the good, they invented superstitions to propitiate the Devil rather than to do honor to the author of all the benefits they enjoy. This was the origin of the dogma of an omnipotent, omnipresent, and personal Devil in the East; whence the nations of the west imported it when their fathers migrated to the "isles of the Gentiles afar off." They represent him in their statuary and pictures as half goat and half-man, with horns and hoofs, and forked tail, and black as soot, with a three pronged pitch-fork in his hand! The three myths, the mythologies of the pagans, of the papists, and of the protestants, represent the object of their terr-

under the same form substantially;* and all of them assign to him a local habitation in what they call "hell."

The things affirmed of the mythic Devil have been commingled with scripture phrases, applicable only to the devil and satan of the Bible; and with tradition. Stripped of the former, the Devil of "Christendom" is essentially the Devil of the Mohammedan and Pagan worlds; the latter being the sire of the Devil of our contemporaries, against which we have more particularly to protest as an existence as fabulous as "the immortal souls," or "separate spirits" of ancient and modern mesmerism bewitched. These popular fancies are all of one and the same visionary origin—the *phronema tou sarkos*, THE THINKING OF THE FLESH, termed in the common version of the scriptures, "the carnal mind," which Paul avers is "enmity against God, and unsubject to his law."† Hence, its thoughts are not God's thoughts; and its conclusions, in every particular, at variance with his. Show me an opinion, a principle, or an article of faith, originated by the carnal mind, or agreeable to it, and I will prove it to be false by the law and testimony of God. Creation's book interpreted theologically by speculators, ignorant of the ideas revealed in "the oracles of God," the word of the prophets and apostles, is the source of all the foolish

*In Levit. xvii. 7, and 2 Chron. xi. 15, the word "devils" is *scirim*, rendered *daimonai* by the Seventy, and signifies *He-goats*, which were worshipped by the Hebrews in Egypt and Palestine, after the example of the Egyptians. They were adorned as the representatives of *satyrs*, or *wood-demons*, supposed to resemble them, and to live in deserts. In Isai. xlii. 21, speaking of Babylon the prophet says, "Satyrs (*scirim*) shall dance there," that is, He-goats shall do so. The Egyptian He-Goat worship was adopted by the Greeks and Romans, who adored him as the representative of Pan, the prince-demon of the woods, and principle of all things. Pan is described as a monster in appearance, having two small horns on his head, a ruddy complexion, and flat nose, with the lips, thighs, tail, and feet of a goat. "It is not improbable," says Parkhurst on the word *sahir*, "that the christians borrowed their goat-like picture of the Devil, with a tail, horns, and cloven feet, from the heathenish representations of Pan the terrible." Thus the Devil of the vulgar superstition was dug out of the grave of paganism by the early corrupters of Christianity, the charnal house of "all the abominations of the earth."

†Rom. viii. 7.

notions which have perverted the public mind in regard to religious subjects. We must purge ourselves from these upon all topics, that of the Devil among the rest, if we would bring our thoughts into harmony with the thoughts of God.

The mythic devil-dogma of the Gentiles, I have said, has been combined with tradition. Between Oromazd and Ahriman, that is, between God and the Devil, say the Orientals and their disciples of the west, "there is an irreconcilable enmity." This doctrine of "enmity" is a truth handed down from Noah, to go no further back, and misapplied. The irreconcilable enmity is that which God said he would put between the Serpent and the Woman; and between the Woman's Seed and the Serpent's Seed; that is, between the serpent-adherents of falsehood, and the righteous constituents of the Bride; and between the Chief of the political organization of the serpent-community, and the Great Captain and Husband of the Bride.* These are the two great parties into which mankind were to be divided; and between whom there was to be irreconcilable enmity, until one or the other of them should be exterminated from the earth. The two chiefs are the Heads of each contending party contemporary with each other upon the earth—contemporary at the bruising of the heel of the one; contemporary also at the bruising of the Head of the other: *two adverse powers incarnated* in two irreconcilably hostile organizations of mankind. The people of the east, though "become vain in their imaginations, and darkened in their foolish heart," still retained this tradition derived from their ancestors, when, with "a mind void of judgment," they fabricated their theory of Oromazd and his enemy Ahriman. They did not retain God's knowledge in its purity, but perverted it, and turned it into a mythology of the Devil.

The believers in the Devil of the Gentiles could do no more than they have done towards explaining the origin of the world's miseries. The thinking of the flesh attributed their origin to the God-hating malevolence of a personal devil existent before the formation of man; the Bible, on the contrary, refers them all to six as their cause, and to divinely appointed evil as the punishment of sin. The popular notion is a clumsy effort of the carnal mind to explain things too high for it; and the scripture testimony it adduces to sanctify its absurdity only ex-

*Gen. iii. 15.

poses it to contempt. It tells us that this pre-existent immortal Devil was "Lucifer, son of the morning," who "fell from heaven!"* Would any one that understands the prophets be so infatuated as to dream of proving the pre-Adamic existence of the Devil by such a passage as this? The record concerning Lucifer is part of a prophecy of the overthrow of Nebuchadnezzar's dynasty by the Medes and Persians, commencing with the beginning of the thirteenth of Isaiah, and ending at the twenty-seventh verse inclusive of the next chapter. Lucifer is Belshazzar, who was so named 181 years before his fall, because he was the *light-bearer*, or sun, of the Chaldean heaven. The prophet, in vision, seeing him prostrate as "a carcase trodden under feet," exclaims, "Is this *the man* that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" How dark must that mind be that can press a prophecy of the fall of a man from the throne of a pagan empire, into the service of demonstrating the existence of a personal Devil before the creation of man upon the earth! What absurdity is too great for the credulity of the carnal mind after this!

The Bible doctrine of the devil is its teaching concerning sin. This is certainly an important subject, and one which it is desirable every one should understand. The Gentiles do not understand the teaching of the scriptures concerning Sin; it is impossible, therefore, that they can know any thing about the devil and satan exhibited in the testimony of God. *Sin* is the synonym of *devil* in the text we placed at the head of this article; I do not mean it to be inferred, however, that I hold that the word *sin* is the meaning of the words *devil* and *satan* wherever they occur in the English version of the scriptures. The words, *devil* and *devils*, occur about *one hundred and twenty times* in the English Bible, but they are by no means invariably represented by the same word in the *original* scriptures. Two distinct words are used; and in *eighty-two* passages of the one hundred and twenty, the word employed is quite distinct from that which, in the remaining thirty-eight and the above text among the number, is the representative of the word *devil* in the common translation. In the

eighty-two texts the word is *daimon*, and its derivatives, which ought never to be translated *devil* either in the sense of a personal devil or of sin. Of these eighty-two only four belong to the writings called "The Old Testament," in which it is *devils* and not *devil*. In the thirty-eight passages the original word is *diabolos*. Now, if the word *devil* be the correct rendering of *diabolos*, it is certain that it cannot be the proper interpretation of *daimon*; and consequently to render *daimon* by *devil* must lead into error. I do not, therefore, affirm that *sin* is synonymous with *devil* and *devils* in those texts which have *daimon* for their representative in the Greek; but that where the original is *diabolos* the radical idea is *sin*. I conclude, then, that distinct Greek words being used in the eighty-two texts, and the thirty-eight texts, the ideas represented in the two classes are distinct, although rendered by the same word in English; and that consequently, all arguments in relation to the Devil, as derived from the eighty-two, would be deceptive and of no weight, because the Devil is not referred to therein at all.

The thirty-eight texts in which *diabolos* occurs are—*Matt.* iv. 1, 5, 8, 11; xiii. 39; xxv. 41: *Luke* iv. 2, 3, 5, 6, 13; viii. 12: *John* vi. 70; viii. 44; xiii. 2: *Acts* x. 38; xiii. 10: *Ephes.* iv. 27: vi. 11: 1 *Tim.* iii. 6, 7, 11: 2 *Tim.* ii. 26; iii. 3: *Tit.* ii. 3: *Heb.* ii. 14: *James* iv. 7: 1 *Pet.* v. 8: 1 *John* iii. 8, three times in this verse: *Jude* 9: *Rev.* ii. 10; xii. 9, 12; xx. 2, 10.

In our prefatory text the words are *ton to kratos echontu tou thanatou, toutesti, ton diabolou*—"the having the power of the death, that is, the devil." *Ton echontu* is masculine to agree with *diabolou*, not because the thing having the power of death is a male; but because the word by custom of the Greek tongue is in that gender. The thing having the power of death is *it* not *him*; unless by *prosopocia* the *it* is converted into a person, as in the text below.* This *diabolos*, or devil, whatever it may mean, the apostle says, *Jesus came to destroy*. It is therefore, not an immortal devil; but one which will sooner or later be annihilated by the power of Jesus, the Woman's Seed. To destroy the devil is to take away the devil from the world; that is, to take away the Sin of the World: hence, said John the Baptist concerning Jesus, "Behold the Lamb of God who taketh away

*Isai. xiv. 12. Alluding to the Devil a writer says, "the height of capacity in Lucifer only increased the fall of that Son of the morning."

*Rom. vii. 13, *kath' hyperbalan hamartolos*, pre-eminently a sinner.

the sin of the world." This is the mission of Jesus, to take away every curse from the earth;* and certainly when this is accomplished, Diabolos and all his works will be destroyed.†

Now, to accomplish this great work of destroying the devil and his works, Paul says, Jesus became flesh and blood, therefore subject to death like his brethren, that he might die. I can understand this if the devil mean sin; but on the hypothesis that *diabolos* means the Gentile Devil, I confess I can see no sense in it. Why should Jesus become flesh and blood to destroy such a devil as the world believes in? Why should he become mortal to conquer the immortal Devil!—The devil which men suppose is to torment their species in fire and brimstone in all eternity? Will any one of his friends make this mystery intelligible, if they can? If the devil to be destroyed be such an one as is supposed, Jesus ought to have appeared in the nature of angels, and not in the weakly nature of the seed of Abraham. He would then have been strong and invulnerable; and an overmatch for the foul fiend perhaps; though if mere strength were required, I see not why the angels could not have given him his quietus thousands of years ago.

But no. The angels, even all the hosts of them, could not, and cannot, destroy *diabolos*, or the Bible-devil, which torments our race, upon the principles laid down by eternal wisdom. This *diabolos* is the thing that has "the power of the death," which subjects all the living to corruption. It has this power now, even over the saints, though the King of Saints is no longer holden of it. It will retain this power till their resurrection, when they will be subject to its control no more. It will still, however, retain its hold upon humanity for a thousand years longer; but when that long period is accomplished, the rest of the dead, who are to inhabit the earth for ever with the Saints and their King, will be extricated from its deadly embrace; for "*the last enemy, DEATH, shall be destroyed.*" Ah! Death is the last enemy; yes, and the first enemy was Sin, who introduced it into our world; for "the wages of Sin is Death." Here we cause and effect face to face. Human tradition makes the popular Devil the first enemy and the last, the Alpha and the Omega of all their woes; but not so the Bible, *Sin* was the first, and *Death* will be the last; because *Sin* being taken away, *Death*, its penalty, will be abolished

as a matter of course. As far as possibility is concerned the matter might be reversed. If death were taken away and not sin, sin would then be immortal—*Diabolos* would live for ever—a result, however, that cannot be; because it was to prevent the immortality of sin on the earth that the flesh and blood called Adam and Eve, were expelled from Paradise.* *Sin* must be destroyed. This is a victory that must be obtained before God can with honor to himself abolish death. But the destruction of sin has a deeper meaning than simply putting down rebellion. *Death cannot be abolished so long as sin exists in the flesh*; for "the body is dead because of sin"†—it is the physical principle within us that makes us mortal. But enough for the present. In the next number I will resume the subject.

EDITOR.

*Ger. iii. 22, 23.

†Rom. viii. 10.

VISIT TO BRITAIN.

THE FORLORN-HOPE DEFINITION OF THE GOSPEL—THE DECLARATION OF THE GOSPEL FILED BY PAUL DEMOLISHES IT—PREJUDICE AGAINST US ON THE WANE IN EDINBURGH—A PUBLIC DEMONSTRATION OF RESPECT—VISIT TO HOLYROOD AND TO THE CROWN ROOM IN THE CASTLE—THE REGALIA AND CROWN-JEWELS OF SCOTLAND'S KINGDOM—A WEEK AT HARROWGATE—LETTER FROM EDINBURGH.

The forlorn hope led on by the lawyer and the deacon against our position, was based upon the following words of the apostle—"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again on the third day according to the scriptures." I had stated that the things concerning the kingdom to be restored again to Israel under the New Covenant, and concerning the name of the anointed Jesus, were the subject-matter of the Gospel to be believed for salvation; and that to omit the things of the kingdom was to mutilate the gospel, and to make it of none effect. This was a deep thrust

*REV. xiii. 3; xvi. 5.

†1 JER. li. 24.

*1 Cor. xv. 1-4.

into the consciences of those who were either ignorant of the things of the kingdom, or, if they knew them, did not believe them. The lawyer and the deacon, both baptists, I suspect were in this predicament, which is, indeed, a pretty universal dilemma. They felt themselves, therefore, bound to justify themselves, and to show, if they could, that the gospel was restricted to *three facts* and a *single truth* concerning Christ—the facts being the death, burial, and resurrection of Christ; and the doctrinal truth that “*he died for our sins* :” so that if a man believe these, he believed the gospel, and would be saved if he did not forget them. To prove this they adduced the passage above quoted as an obvious demonstration of their position, and an unanswerable, and triumphant refutation of mine. But “*he that is first in his own cause seemeth just : but his neighbour cometh and searcheth him*.” This happened to them and we searched them to the following effect.

They laid great stress, as is usual, on the phrase “*first of all*,” to prove that when Paul preached the gospel, the first thing he did was to deliver himself concerning the crucifixion and death of Jesus for our sins, which is called “*preaching him crucified*.” But to this I objected that Paul did not say “*first of all* ;” but *en protois*, “*among the first things*”—“*I delivered to you among the first things that which I received, how that Christ died for our sins, &c.*” It is not true that Paul delivered this in the Gentile sense of the phrase “*first of all*,” that is, that the *first thing* he preached was the crucifixion of Jesus for sins. When he went among those who had the scriptures of the prophets, and professed to believe them, the first thing he did was to lay before them *the things concerning the Christ* ; and when he thought he had sufficiently enlightened them upon these matters, he then submitted to them *the things concerning Jesus, and his name*. But when he went among idolators, who knew not the prophets, he first showed them the absurdity of idol-worship, endeavoring in so doing to turn them from dumb idols to the living and true God, whose messenger he announced himself to be ; he then proclaimed God’s future vicegerent reign over the nations by a **RIGHTeous MAN** whom he had prepared for the purpose, having raised him from the dead ; which resurrection was an assurance that said Divine Kingdom would certainly be established. Having thus introduced the subject of the King’s resurrection, he then preached to

them Jesus, that is, the things concerning him ; who confirmed the apostle’s testimony “*with signs, and wonders, and divers miracles, and distributions of the Holy Spirit, according to his will*.”

The foregoing statement is proved by Paul’s course at Thessalonica, Athens, and Corinth ; for thus it is written, “*And Paul, as his manner was, went into the synagogue of the Jews, and three Sabbath days (or Saturdays) reasoned with them out of the scriptures (of the prophets, the only scriptures then in being,) opening and alledging that it behoved the Christ to suffer, and to rise from among the dead (ek nekroon)*.” While he confined himself to this, the general question, he was listened to without tumult. The Jews had no objection to listen to the discussion of the question, “*Is the Anointed One to suffer death, and to rise from the dead, before he assumes the reins of government over Israel and the nations?*” This is clear from Paul’s adventures at Corinth as well as at Thessalonica. There he reasoned with the Jews for several Sabbaths, during which all was peace and quietness, and obviously, because he said nothing about Jesus. He spoke only of the Christ, without affirming whether he had appeared or not. But when Silas and Timothy joined him from Macedonia he was encouraged, and, being pressed in spirit, could no longer forbear to affirm that the Christ had appeared, and that the crucified and resurrected Jesus was He. This avowal threw the hitherto peaceable Jews into an uproar, as the announcement of the same truth had at Thessalonica. It is evident, therefore, from the effect produced at both places, that *Paul did not preach the things concerning Jesus first of all*. If he had, his first discourse would have resulted only in tumult. He would not have convinced a single Jew. He had first to *prepare the minds of the Jews* by convincing them from the prophets that, whoever the Christ might be, and whenever he should appear, he must prove himself worthy of exaltation to David’s throne by obedience unto death, from which God would deliver him by a resurrection to everlasting life. If he could get the Jews to believe this he would remove the great obstacle in the way of their confessing that Jesus was the Christ. This obstacle consisted in their belief that the Christ, whenever he came, would appear at once in power and great glory. If Jesus had appeared thus they would have received him gladly ; but because he appeared in humiliation, contrary

to their expectation, he became an obstacle, "a stone of stumbling and rock of offence." Knowing the state of their minds upon the subject, Paul proceeded cautiously and wisely; first opening to them the prophets, that is, expounding the scriptures that they might understand their teaching concerning the Christ. When they comprehended this, they perceived that the King expected by the nation was to appear as "a poor and needy man," despised and persecuted by his contemporaries to an ignominious death, and afterwards to rise from the dead; and that this crisis of his fate was to be made the foundation of a mystery, through which remission of sins, and a right to share with the Christ in his kingdom for ever, might be obtained. A mind so prepared would have no difficulty in assenting heartily to the proposition that the Jesus whom Paul preached was that Christ, when the declaration was confirmed of God by the miracles wrought in his name before them.

Now, the things first preached by Paul, namely, concerning the Christ, were the things of the kingdom; for *Christ* is equivalent to *king*, because kings are *anointed ones*. In preaching Christ to the Thessalonians, he taught them that there was another king than *Cæsar*,* who should come from heaven with the angels of his power, taking vengeance on those who obeyed not the gospel he preached.† He invited them to a participation in his kingdom and glory,‡ a resurrection from the dead if accounted worthy of it, and deliverance from the wrath to come.§ In preaching Jesus Christ, he taught them that Jesus was that king in whom would be fulfilled all the things written concerning him in the prophets. This doctrine of a king from heaven to rule the nations upon the earth, as Jehovah's vicegerent, sounded out from Jerusalem to every part of the Roman dominion until it reached the ears of the reigning emperor, whose jealousy it excited so much that he made decrees, forbidding any one to proclaim it. Now, I would like to know, if Paul had taught that Jesus was king of a dominion in the skies, or beyond them, would the Roman emperor have forbidden his subjects to affirm it? On the contrary, is it not clear, that Paul preached the establishment of a kingdom on the Roman territory, and that it was this that alarmed *Cæsar*? What would *Cæsar*, a pagan,

* Acts xvii. 7.
2 Epist. i. 7—10.

† 1 Thess. i. 10;

‡ 1 Thess. ii. 12.

§ 1 Thess. iv. 16; 2 Epist. i. 3; 1 Epist. i. 10.

have cared about the kingship of Jesus so long as he supposed it was to be confined to the heavens, and not to interfere with his jurisdiction? He would have regarded it with as little concern as *Victoria* does the preaching of the kingdom by the dissenters, who declare that the Lord's kingdom is not of this world, but purely spiritual and æthereal.

Paul had a special reason for reminding the Corinthians that he delivered to them the death, burial, and resurrection of Christ for sins, "among the first things." It was this. There were some of *Hymenæus* and *Philetus's* disciples among them, who affirmed that "the resurrection was past already,"* and that consequently, "there is no resurrection of the dead"† hereafter. They had embraced again that old clairvoyant fable of heathenism concerning souls, or "separate spirits." They affirmed that man had a soul in him which was capable of a disembodied existence, which it actually assumed at death. This was the current and universal opinion of the day, which made Paul's doctrine of the resurrection of the mortal body so absurd in the estimation of the people.‡ The holders of this fabulous tradition argued from their assumption to conclusions subversive of the truth. As souls are received by the pure ether, and joined to the company among the stars, a resurrection of the body to inherit a kingdom in the land of Israel, is unnecessary. Manifestly. They denied it, therefore; and so rejected both the resurrection and the kingdom. Now, it was to vindicate the truth concerning these, and to demolish their "philosophy and vain deceit," their "science falsely so called," to the conviction of every right-minded reader, that he wrote the fifteenth chapter of his

* 2 Tim. ii. 17, 18.

† 1 Cor. xv. 12.

‡ Titus, who was contemporary with Paul, in his speech to the Roman soldiers before the attack on the tower of Antonia at the siege of Jerusalem, thus addresses them: "For what man of virtue is there who does not know that those souls which are severed from their fleshy bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which is placed among the stars: that they become gods, demons, and propitious heroes, and show themselves as such to their posterity afterwards?"—*Wars of the Jews*, by *Josephus*, book vi., c. i., sec. 5. Good orthodox doctrine, is it not? Titus would have made quite a capital divine for our day, if he would just have interlarded his sermons with a few bible-phrases, and instead of speaking of Jupiter and the gods, called them Peter and the Saints!!

letter to the Church at Corinth. In the eleventh verse he reminds them that he preached a resurrected Christ, in whom they believed. He did not preach a Christ who died for sins, whose soul was received by the ether, and joined to a company among the stars. The Christ he preached was raised bodily from the dead, not from among the living in a world of spirits; but the same bodily person who was buried, and continued buried till the third day, after which he was seen by five hundred and twelve persons, and last of all by himself, as one born out of due time. "Now," says he, this being so—"if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Here is the reason for his reminding them that Christ's resurrection was preached to them "among the first things." It was to elicit from them self-condemnation for obviously stultifying themselves in, at one and the same time, admitting the resurrection of Christ the first-fruits, and denying the resurrection of the dead in him! He did not introduce the death, burial, and resurrection of Christ for sins, as a definition of the gospel; but as among some of the first things of which the gospel treats. The gospel stated in the fewest words is, "*In Abraham shall all nations be blessed;*"* but if there be no future resurrection, there can be no blessing of the nations in him and his seed; † for both he and they are sleeping in the dust of the earth, where they must forever remain if the dead are not raised.

Though I object to the third and fourth verses containing a definition of the gospel, I admit that the chapter at large contains a declaration of the gospel preached by Paul. It is evidently so, for he informs the reader in the first verse, that he is about to declare, or make known, the gospel which he had preached to them. It had become necessary to do so; for some of them were letting slip the things they had once believed. Now look at the items of the declaration, and behold the topics treated of by the apostle when he preached the gospel. Here they are—the death of the Christ for sins, his burial, and resurrection; the future resurrection of the dead by him at his coming; his subsequent reign till the end comes; his subjugation of all enemies during his reign, and the destruction of death at the end of it; the delivering up of the kingdom to the Father then, when the medi-

atorship shall be abolished, so that God may be all and in all; the *kind of body* the resurrected saints shall possess, and their *glory*, to fit them for the possession of the kingdom of God; the *transformation* of the faithful contemporary with the resurrection; and the church's victory over "the gates of hell" through Jesus Christ the Lord. These are the great gospel-truths contained in that *word* which Paul taught in Corinth for a year and six months; and which "many of the Corinthians hearing, believed, and were baptized."* There is not a syllable here about "separate spirits," and sky-kingdoms; but every thing to the contrary, adduced, too, to refute them. The major part of the Corinthians remained faithful to the things declared, as the apostle says in reference to them, "wherein ye stand;" and adds, "by which ye are saved if ye hold fast to a certain word I preached to you, unless ye have believed in vain." In the common version these italics read, "if ye keep in memory *what*." They are two words in the dative case in the Greek answering to "*what*," namely, *tini logo*, "to a certain word"—the word of God, that is, "the law and the testimony" bound up and sealed among the disciples, † from which, by the reasoning of the apostle, were brought out the things set forth in the declaration of the gospel of the kingdom, so interestingly filed in the fifteenth of Corinthians. "I worship the God of my fathers," said he. How did he worship him? "*Believing*," he adds, "*all things* which are written in the Law and in the Prophets:" ‡ and as he believed so he preached, "witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come."§ This was that "*certain word*" which he preached, and upon the holding fast to which the salvation of men is predicated.

The death, burial, and resurrection of Christ for sins, according to the prophets, is only an item of the declaration filed. The great multitude of professors believe this in our own day in a certain sense: that is, they assent that in some way remission of sins is connected and dependant on the death of Jesus; though of the prophetic and law-instruction in the case, they know nothing. But while this is credited, they ridicule the other items of Paul's declaration with Epicurean and Stoic mockery. If they assent to the re-

*Gal. iii. 8; Gen. xxii. 18.

†Dan. xii. 2; Gal. iii. 29.

*Acts xviii. 11, 8.

†Acts xxiv. 14.

†Isai. viii. 16.

§Acts xxvi. 22.

resurrection of Jesus, they nullify the resurrection of the dead at his appearing, and *a posteriori* his, by their animal-magnetism about "separate spirits" and "spirit-world," making it perfectly unnecessary and superfluous; which is in effect denying it—nay, numbers say boldly, that all the resurrection there is, is the awakening of the soul at its final separation from the body when the heart ceases to beat. The item of the declaration about the appearing again of Jesus in the world, is one against which they are particularly spiteful. They crack fool-jokes at the idea of his coming to this cursed, and sin-polluted, earth again; not having wit enough to perceive, that it is this very defilement of earthly things that makes his return absolutely necessary, that he may take away the sin which curses them. The kingdom meets with no more favor at their hands than the appearing of its king. This is an item of the declaration they have nullified as completely as the resurrection of the first fruits. Paul preached *one kingdom only*. He said nothing about a "kingdom of grace" distinct from a "kingdom of glory." Moses, the Prophets, John the baptizer, Jesus, and the Apostles, and the whole Israelitish nation, hoped for, and discoursed about but one kingdom, namely, "*the kingdom of God*." This, our contemporaries say was set up on Pentecost, and that men enter it when they are immersed! I would like to know if men are not in possession of the kingdom when they are in it? So the leaders of the people teach; for they say, the apostles ascended the thrones of the Twelve Tribes of Israel on Pentecost, when they entered and possessed it! According to this, flesh and blood can and do inherit the kingdom of God, which is contrary to the declaration filed by the apostle, which says, "they cannot;" in other words, that the putting on of incorruptibility and immortality are indispensably necessary to the inheriting of the kingdom. Then as to the nature and place of the kingdom, they resolve it into principles assented to, and locate it among the stars; while the apostles, being in the promised land, placed it at the coming of Christ to reign over his enemies, not at his going to; and exhibit it as a proper kingdom with the Twelve Tribes as its subjects, the nations for its empire, and Jesus and his brethren as Jehovah's kings and princes throughout all the earth. Look at the declaration, item for item, and analyse the reasoning which elicits them, and after comparing

the whole with the pulpit-gospels, then let any man of sense and candour conscientiously deny my position if he can, namely, that *the thing now preached for gospel, and assented to by the people, is not the gospel preached by the apostles at the command of Jesus, but "another gospel," which can give no one that trusts in it remission of sins and a right to eternal life in the kingdom of God.* If the apostle worshipped the God of his fathers, modern "christians" do not; for they not only do not believe all things written in the Law and the Prophets; but they are destitute even of respect for their authority, treating them as old, musty, unintelligible, records, which have long since answered their end, and consequently of no further account to the generations of an age so enlightened as the nineteenth century!

My exhibition of the declaration filed in this remarkable chapter had the effect anticipated. The forlorn hope was paralysed, and those who led it, if not convinced, had nothing more to say; and as midnight was fast approaching, a move was made that terminated the evening, leaving all in apparent harmony with themselves and one another.

I discoursed to the people in Edinburgh about ten times, and seemed to gain credit with them the longer I remained among them. This was better than being received with a great character, and leaving with none. They had received me hesitatingly, but relinquished me with regret; as will appear from the following epistle written by one, who, though an officer in the Queen's navy, rejoices in righteousness and the truth.

Edinburgh, Nov. 9th, 1848.

DEAR SIR AND BROTHER:

Myself and — are anxious to express to you the interest we feel in your welfare and progress. We had our share of the unfavorable impression produced by certain rumors, and we are thankful we were not suffered to listen to the voice of the "accuser of our brethren," who is at the bottom of all mischief. Having seen and heard for ourselves, we can now bid you "God speed;" and hope you will not be discouraged, either by the craft of designing men, or the mistakes and shortsight of ignorant ones; but pursue steadily the path you have marked out for yourself, "despising the shame," and "overcoming evil with good;" so that when your course is finished, you may say with Paul, "I have kept the faith."

We will esteem it a favor if you will accept a pencil case as a memorial of your visit here; and specially of our personal regard and esteem. I wish I had been so circumstanced that I could have exercised a greater degree of hospitality towards you: — joins with me in wishing you health, peace, and joy in the Holy Spirit; while for myself, I remain, your brother in the faith and hope of the gospel,

J. W. S.

The writer of this letter and his friend, both members of South Bridge Hall congregation, were not the only persons whom our discourses had dispossessed of the evil which had been created in them by the enemy of all righteousness. A desire was created in many to give a public testimony in our favor as an expounder of the prophets and apostles. They proposed to hold a *soiree*, or evening, at the Waterloo Assembly Room. Although I do not like to be the subject of public demonstrations I acquiesced, as it seemed to be much desired; and on the ground also that it would give no aid or comfort to the accuser and adversary in America and Britain, who was doing all he could to close the ear of the people against me as an utterly worthless fellow. A very considerable and respectable company of the odds and ends of Edinburgh society assembled on the occasion to express their gratitude and good will towards us for our work of faith and labor of love in their behalf; and to bid us "God speed" in our future enterprizes connected with the interpretation and defence of "the Testimony of God." The business of the evening was very well and orderly conducted under the auspices of Alexander Melville Bell, Esq., who presided as chairman of the *soiree*. Speeches were made appropriate to the occasion, and in the intervals the audience was charmed into the blandest disposition by the sweet strains of instrumental and vocal music furnished *con amore* for the evening. It was "a quiet tea party" on a large scale, at which music, refreshments, speeches, and the questioning of our humble self for the resolution of doubts and difficulties, were the entertainment of the friends. There was a little bit of display, however, which as far as my feelings were concerned, would have been more satisfactory in the breach than the observance. It was the unexpected presentation to me of a purse of six sovereigns, with a complimentary speech by the chairman. A man cannot travel in Britain without money,

and as I was "running to and fro" for the benefit of the public, and not of myself,* I had no hesitation in accepting it; but then, I had rather it had been given in a more private and business-like way. All who are acquainted with me know that I do not labor for gold and silver, or present reward. I can neither live nor get along without it any more than other people; not having discovered the art of paying printers, steam companies, and domestic necessities with air and ether, however pure and abundant the supply. But, though it is indispensable as a *means of operating*, a public presentation of gold to a laborer in the gospel has an unseemly appearance. It looks as though he had been laboring for that as his reward; a semblance, which, although it might not be observed by others, the practice being familiar, was perceived by myself, and made the acceptance of it, under the circumstances, more painful than agreeable. The intention was kind, though its expression was not the happiest; I therefore made the best acknowledgment I could, in hope that it would be the last time my friends, in being "*at charges with me*," would give it the appearance of a reward conferred, rather than a contribution to a common enterprize, in which the only persons advantaged were themselves.

About 11 P. M. the *soiree* was brought to a close by the chairman proposing a vote of thanks to me, for the instruction and edification they had received in the interesting lectures they had heard; and at the same time suggesting that a committee of gentlemen be formed, whose business it should be to get subscribers for the publication of the book I had promised to write at the request of many of the citizens of Glasgow, setting forth the great and important truths they had listened to with so much delight. The proposal for a committee was adopted, and fourteen of the audience were named, who agreed to serve. But before the vote of thanks was put, a very zealous philanthropist arose in the midst, and objected to the vote being taken until I defined my position in regard to American slavery; as though the favors conferred on the modern Athe-

*This is proved by the fact that my receipts did not cover my return voyage to America, &c., having not received more than four shillings over travelling expenses in the island. Much money was raised, but it was necessarily expended in printing, hiring assembly rooms, and paying board for me during my sojourn in divers cities: the surplus just accomplished what I have said.

nians were lessened or increased by the complexion of my opinions upon that exciting topic of the day. Zeal without discretion has but one idea, which it obtrudes under whatever circumstances, without regard to time, place, or fitness. This was the case with the objector, and the chairman perceived it. He therefore pronounced the objection irrelevant, and not to be entertained at that crisis. Dr. Thomas had laid the audience under obligation by his disinterested endeavors to enlighten them in the scriptures of truth. They appreciated his services, and did not at all conceive it necessary to ascertain what were his opinions upon all the debatable questions of the day, before they expressed their heartfelt thanks for what had been accomplished in their midst. He should therefore submit the motion, which had been seconded, to the company, which would doubtless respond to it unanimously. The motion was agreed to *nem. con.* save the philanthropist, who persisted in withholding his thanks, which, of course, left us a pray to the most poignant grief! Our friend then vacated his seat, and his able conduct in the chair being testified and approved in due form, the evening was closed, and the company retired to their respective abodes.

During my sojourn in Edinburgh I visited some of the lions of the place, such as Holyrood House, the Castle, the Regalia there, &c. I shall not occupy space with a description of these things, which is amply detailed in the popular guide-books of the day. Holyrood is a gloomy looking place, with the ruin of the old Abbey attached. To one acquainted with its history it is an object of disgust and abhorrence. It was the royal residence in past ages of ignorance, superstition, barbarism, and crime, incarnate in the kings, queens, and courts of Scotland. It was once a very splendid abode of royalty, when men's ideas of greatness and magnificence, could soar no higher than the barbaric pomp of a Faustin, or the rich vulgarity of a country town. It is an object of national veneration, which is considerably heightened in the popish mind of the country as being the occasional residence of that lady of easy virtue, Mary Queen of Scots. The blood-stain is still shown on the floor where Rizzio, her Italian favorite and musician, was murdered in her presence by Darnley and his associates, who afterwards buried him under the floor of the passage leading from the palace to the Abbey. Tourists look upon these relics of former ages with

a sort of superstitious worship; but to a mind accustomed to contemplate the glories of the Age to Come, they are but the mementos of human wretchedness and vanity, which the sooner they perish the better, with the recollection of all the vicissitudes they memorialize. We have said enough in a former notice about the Castle of Edinburgh, standing on

"The steep and iron-belted rock,
Where trust lies the monarchy's last gems—
The Sceptre, Sword, and Crown that graced the
brows.

Since father Fergus, of a hundred kings."

These precious, but useless, baubles are deposited in the Crown-Room of the Castle. They rest on a marble slab in a dark place, enclosed, beyond the reach of the longest arm, by a circular iron palisade extending from the floor to the ceiling, and illuminated by a lamp so placed as to bring them into view. Besides the sceptre, sword, and crown, are four ancient jewels, bequeathed to George IV. by the late Cardinal York, the last male descendant of James VII. of Scotland. These jewels are "the St. George," "the St. Andrew," a Sapphire Ring set round with diamonds, and a golden collar of the Order of the Garter. The St. George is a badge of the order of the Garter, of gold, richly enamelled and set with diamonds. On one side of the St. Andrew is the image of Scotland's patron Saint, or *mahoz*, finely cut on an onyx, set round with diamonds; on the other, a secret opening under which is placed a fine miniature of the Queen of Denmark. The Sapphire Ring is the coronation ring of Charles I.; and the Collar that presented to James VI. by Queen Elizabeth.

The Crown, supposed to have been made in the reign of Robert the Bruce, is of a remarkably elegant form. The lower part consists of two circles, the undermost much broader than that which rises over it, both are composed of the purest gold, and the uppermost is surmounted or relieved by a range of lily flowers, interchanged with flowered crosses, and with knobs or pinacles of gold, topped with large pearls, which produces a very rich effect. The under and broader circle is adorned with twenty-two precious stones, betwixt each of which is interposed an oriental pearl; the stones are topazes, amethysts, emeralds, rubies, and iacimhs, set plain in the ancient style of jeweller's work. The smaller circle, which surmounts this under one, is adorned with small diamonds and sapphires alternately, and its upper verge terminates in a range of the crosses, lilies,

and knobs topped with pearls. James V. surmounted these circles with two imperial arches crossing each other, and closing at the top in a mound of gold, which again is surmounted by a large cross *patée*, ornamented with pearls. The bonnet, or tiara, worn under the crown, is of crimson velvet, turned up with ermine. The tiara is adorned with four superb pearls set in gold, and fastened in the velvet, which appear between the arches. The crown measures about nine inches in diameter, twenty-seven in circumference, and about six inches and a half in height from the bottom of the lower circle to the top of the cross. The whole appearance of this ancient type of sovereignty does great credit to the skill and taste of the age in which it was formed.

The *Sceptre* is a slender and elegant rod of silver, about thirty-nine inches in length, the stalk being of hexagon form, divided by three ornamented rings, and surrounded by an antique capital of embossed leaves, supporting three small figures, representing the Virgin Mary, Saint Andrew, and Saint James. The ornamented niches, in which these *Mahuzzim* are placed, are again surmounted by a crystal globe of two inches and a quarter in diameter, and yet again by a small oval globe topped with an oriental pearl. When laws were passed in the Scottish Parliament, they were presented by the chancellor to the king, who ratified them by touching them with the Sceptre, in token of the royal assent.

These Honors of Scotland's kingdom have passed through many vicissitudes of an interesting kind. They were in the custody of George Ogilvy, lieutenant-governor of the castle of Dunnottar in 1652, when it was besieged and closely blockaded by the Cromwellians under General Dean. There was every prospect of their falling into the hands of the English republicans; and would have done so, but for the ingenuity of Mrs. Ogilvy and others. Christian Fletcher Granger, the wife of the minister of Kinneff, some five miles from the castle, obtained permission from the English general to visit the governor's lady in the fortress. The crown was given to her, and the sword and sceptre, concealed in bundles of lint, to her maid, to take home. She took the crown in her lap, and on arriving at the camp where she had left her horse, the English general himself assisted her to mount. Her maid followed her on foot, both clearing the army without any discovery being made. They buried them

in the kirk of Kinneff; where they remained undisturbed till the restoration. Such is the information in the Description of Scotland's Regalia, published in 1848.

I left Edinburgh Nov. 11th, 1848, and arrived at Harrowgate, a celebrated inland, fashionable, watering-place in England, about 8 P. M., where, at Prospect House, I enjoyed the hospitality, and intelligent society of the sisters Carter, for about a week. The waters here are very sulphurous and saline; and exceedingly nauseous to the taste. The "season" was over; so that the population was reduced to the ordinary residents of the place, whose admiration of the waters is in proportion to their power of attracting affluent invalids to their vicinity. The country around is well adapted to pedestrian rambles, and drives for the infirm. The roads and side-walks are good, and picturesque. I visited Knaresboro and its castle, some three miles distant, in company with my friends. The castle is in ruins. It is celebrated as the fortress where the slayers of Thomas-a-Becket took refuge. Not far off is the dropping well, which I also visited. The water of this well holds a great quantity of calcareous matter in solution; so that birds and small animals suspended under the dropping are petrified in a comparatively short time. Fort Montague is hard by. This is an abode hewn out of the rock by a laborer, where he is permitted by the proprietor to live rent free for his pains. From this spot is seen in the distance the place where Eugene Aram, the hero of a novel of that name, was hung in chains for a murder committed in the neighbourhood. These, with St. Robert's chapel, a hermit's abode in the rock, and other notabilia which have slipped my memory, are the curiosities of the vicinity, or the shrines to which the fashionable pilgrims of Harrowgate resort, in seeking the recovery of the health they have lost in the violation of the laws of their physical and moral being, which is the rule of their existence in "good society!"

I spoke once or twice to a private collection of a few friends. I found the scriptural intelligence, and astuteness, all on the side of the ladies in Harrowgate, whose interest in the things presented to them became lively and abiding, as the following note from one of them, who is now numbered among the dead, will sufficiently evince.

G. E. Marsh Memorial Library, Church of God

Harrowgate, Yorkshire, }
Nov. 25th, 1848. }

DEAR BROTHER :

Now that we have become acquainted, and seen you face to face, need I tell you, (or must our characters prove) that we are deeply interested in the Heavenly Truths you are so indefatigably engaged in promulgating, both orally and through the press. There are numerous rumors current in this place arising from your presence here, which seems to have excited considerable curiosity in various quarters. Some say you are "a Joannite," (I don't know whether the word is spelt correctly) others a Latter Day Saint! I wish we had more copies of the Lincoln lectures, or some tracts, to give the people; they would prepare the way for another visit.

We have read "*The Two Hopes*," and "*The Things Elaborated from the Word*." They are most welcome to my reason so far. They have drawn my attention more closely to the scriptures. We feel greatly obliged to you for leaving us so valuable a legacy. If it please the Lord we should meet again, we shall rejoice to elicit more information on the things of the kingdom. Till then I remain,

Yours faithfully,

M. E. C.

Before leaving Harrowgate, the following information of the effect of my lectures in Edinburgh came to hand from a South-Bridgian now in Wisconsin, U. S.

Edinburgh, Nov. 23rd, 1848.

DEAR BROTHER :

I am anxious to hear how you are getting on. Several persons have been inquiring for you since you left. The committee appointed at the Soiree meets on Monday night for the first time. I have seen no notice yet in the newspapers of the evening. They are all tied to party, and priest-ridden. There is not an independent paper published in Edinburgh. Since you left the clergy have commenced lecturing on prophecy. Some of them make but a poor hand of it. In the first lecture that was delivered only one reference was made to the scriptures during the whole discourse. If it is not too much trouble let me have a few lines from you respecting your future course. Trusting this will find you and our friends in Harrowgate all well, I remain,

Yours in the hope of life,

JAMES MAIR.

G. E. Marsh Memorial Library, Church of God

General Conference: McDonough, GA; <https://coggc.org/>

ISRAEL'S HOPE.

The following has been recently inserted as an advertisement in the "*British Colonist*," published in Halifax, Nova Scotia, by a friend to Elpis Israel. I insert it here because of the excellent digest it presents of the great truths they contend for who believe in the Hope of Israel.

"ELPIS ISRAEL is a book recently published by John Thomas, M. D., of surpassing merit, and most interesting and invaluable to every person, lay or clerical, who may desire to understand the Bible as a whole, and to be able from the sure prophetic word, "whereunto," Peter says, "ye do well to take heed, as unto a light that shineth in a dark place, until THE DAY (of Christ) dawn,"—to note and understand the signs of the times. "Behold I come as a thief. Blessed is he that watcheth,"—saith God's Anointed King—that man whom God hath ordained to judge the world in righteousness," for a thousand years. He that revealed to Daniel what should happen in the latter days, told him that "the words were closed up and sealed," that is, their meaning would not be understood, until "the time of the end:" when "the wise shall understand" them.

"Elpis Israel demonstrates that the time predicted by Daniel, is near, when "the God of Heaven shall set up a Kingdom which shall break in pieces and consume all other Kingdoms," when "Michael, the great prince, shall stand up for the children of Israel," and when "many that sleep in the dust of the earth shall awake." All the important prophecies referring to the awful and wonderful events which are to transpire on the earth, during the time of the end" of "the times of the Gentiles," preparatory to the bringing in of the Jews and the restoration of the Kingdom again to Israel, are rendered intelligible and harmonious, and deeply interesting to the present generation.

"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST," are fully and ably treated of. Messiah's reign personally on the earth when "the Lord God shall have given him the throne of his father David," when "he will return and build again the tabernacle of David which is fallen down, and will build again the ruins thereof, and will set it up, as in the days of old;" the rebuilding of Jerusalem, which will then be "the

city of the great King," and be called as prophesied by Jeremiah, "THE THRONE OF GOD;" the Ezekiel Temple, into which "the glory of the God of Israel is to come from the way of the east and enter at the east gate," and which will far transcend in splendor and magnificence, its great type, the Temple of Solomon; the restoration of the ten lost tribes of Israel, and their Second Exodus from Egypt and passage a second time through the Red Sea, as foretold by Isaiah; the fearful destruction of the nations which go up to spoil the Jews, referred to in Ezekiel, under the names Gog and Magog; the establishment of the dominion of Christ and "the people of the saints" over the whole earth for a thousand years; the utter destruction of the Satanic confederacy of the nations; styled also by John, Gog and Magog, who at the end of the thousand years, "compass the camp of the saints about, and the beloved city;" the second resurrection and final judgment: the delivering up of the Kingdom to the Father: and the "new earth" in which is to be "no sea," and which only those who have attained to immortality will dwell in; all these, with a vast amount of information, interesting and important, and which can be found in no other book, are clearly set forth and scripturally demonstrated.

"The unscriptural and consequent "foolishness" of many prevailing religious notions and opinions, is made evident; and the Bible as a whole being opened up to the minds of the uninitiated, becomes at once a book, the most interesting and absorbing that can possibly be imagined, and the study of it truly delightful. Every person who feels any interest in the things which concern his future state, by studying Elpis Israel with the Bible at his right hand, as the Author requests, can be assured of what he must believe and do, in order to inherit eternal life, be constituted a joint heir with Christ; "and at his appearing and his kingdom," share with him "the power and the glory" of his Kingdom, in "the Age to Come," and in the ages of the ages which follow. Truly "great and precious" are God's promises, "to him that overcometh!" What a glorious hope is the Christian's!"

THE PRELATES OF ENGLAND.

Having well described the wickedness of the Pope and his Bishops, Mr. Lord proceeds to speak of the king of England's bishops. Comparing them with the popish

spirituals, he says, "They arrogated a similar right to legislate over the prerogatives and laws of God, and a similar authority over the liberties and consciences of his worshippers, and acquiesced in their assumption by the civil rulers; they were animated by an equal ambition, and guilty of an equal violation of the rights and peace of those under their sway. The pride, intolerance, and tyranny with which for ages they pursued and crushed the dissentients from their creed and rites; the malignity with which they sometimes attempt to debase the ministers of their own communion, illustrious for learning, piety, and usefulness, and swerve them from their allegiance to the Almighty; and the cruelty with which they consigned their families to disgrace and beggary, and strove to hunt them from existence, have no parallel in the history of any other Protestant nation. Large as the number is of great and good men who have held the episcopal office in that church, vast as the myriads are who through divine grace have washed their robes under their ministry, and made them white in the blood of the Lamb, and gone up from the conflicts of this stormy scene to the rest of heaven, she is yet among the guiltiest of usurpers and tyrants. Her crown is sullied, her stole is purpled with the blood of multitudes of the witnesses of God whom she has wantonly slain, and thence, like her persecuting sisters, (Scotland's church of course among the number.—*Edit.*) she is ere long to be struck by avenging justice from her throne."

History attests the truth of the above concerning the bishops of the English national church; but we are at a loss to conceive where Mr. Lord obtained his information, that vast myriads of that church had washed their robes white in the blood of the Lamb under the ministry of its proud and lordly prelates, and are now in the rest of heaven. This is a piece of history we have never met with; nor have we discovered any where in scripture that those who are "defiled with women"* are saved in, by, or through the Harlot Churches to which they belong. This is a stretch of "charity" far beyond our limits, coming within the range neither of the faith nor hope that we enjoy.

EDITOR.

* Rev. xiv. 4.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, ED. RICHMOND, VA., August, 1852. VOL. II.—No. 8.

ODOLOGY;

OR, THEOLOGICAL MESMERISM WITCH-CRAFT REVIVED ANEW.

(Continued from page 153.)

So much for the strongest argument for the existence of spirits separate from material bodies—an argument which with all its strength is but general debility in the presence of God's testimony, and Messrs. Karsten and Draper's experiments of the coins. Separate spirits!—mere spectral impressions on magnetic haloes!—hidden, indeed, from light-stimulated optics; but disclosed to electro-magnetically excited brains! How are the "wise" with the ignorant entrapped in their own foolishness! And the "pious" too—the "great and good divines," with their adorers—how are they taken in the craftiness of their own pictism! O the worth of the immortal soul, who can calculate it!—of that soul evoked from the magnetic halo of a clairvoyant's senserium! Such is the phantom-soul, for whose salvation from Pluto's realm of fire and brimstone, the whole machinery of clerical superstition has been erected in ages past; and is now maintained at the expense of the liberty, intelligence, and wealth of the nations; and is sought to be imposed upon all semi-barbarians and savages as a means of introducing the long-looked for millennium upon earth! A mighty superstition—a great mountain filling the globe—a stupendous fabric of moonshine—a pious cheat for the salvation of a magnetic spectre! Still out of evil God educes good; for if he did not, where on earth would the good come from! Even this

vast imposition on human credulity he turns to a good account. The generations of mankind having yielded themselves to their propensities; or, as the scripture expresses it, "instruments of unrighteousness to serve sin"—their intellectual and moral sense has become so darkened and unfeeling, that they cannot comprehend or appreciate the goodness of God, so that order in the absence of the divine majesty might be maintained among them by its influence over them. There is, therefore, but one of two things remains—either the earth must be left a prey to anarchy, which would be "hell;" or, order must be established by acting upon the fears of the multitude. The existence of "hell" here would defeat the divine plans destined to eventuate in blessedness upon all nations. The world became hell before the flood. It was therefore destroyed to become heaven: therefore order was elaborated; and "the powers that be," as they appeared from time to time from amid the storm of human passion, were controlled and ordered of God. Without approving their words He permits them to exist as a terror to evil-doers until the appointed time arrives to punish them for their wickedness, and to set up his own kingdom in the earth which shall rule over all, administering his will in truth and righteousness over all nations. At present the popular superstitions are an important element in "the terror" by which evil-doers are restrained. The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares as administered by an ordained ministry, or "sacred order," on pain of the soul's exclusion from the joys of the one, and

eternal fiery torment in the other—are the staff of the spiritual police, which co-operating with the imperial sword, keeps the world in awe, and maintains order until the Lord comes. It is the fear of punishment, not the love of truth and hope of reward, that makes men behave with social decency and order. This is the general rule, to which doubtless there are exceptions; but they are such as to establish the rule.

Our worthy correspondent thinks that the answers obtained by the dead-seekers from the spectres before the medium's sensorium is "the strongest argument for the existence of spirits separate from matter." I grant it. It is doubtless the strongest, and but weak at that. It is the argument of a dream to prove a fact. But the argument cannot be received as valid; for the dream-answers are not always right, as he testifies in the case of the second gentleman. Answers from God are infallible. His spirit never makes mistakes; nor is it presumable that any intelligencies of a true spiritual nature, in harmony with his spirit, are ever guilty of untruthful utterances. The "spirits," therefore, whatever they be, are neither of God, nor of "the just made perfect." But, may they not be the spirits of the wicked or unjust; if they be, then, the disembodied existence of spirits is as much proved as though they were the spirits of the just? Granted. If by a spirit is to be understood no more than a spectral impression on a medium's sensorium, mesmerically evoked by the thinking of the dead-seeker, I grant that such spirits do exist separately from the persons they represent, as the spectral impression of the coin exists on the halo of the mirror separately from the coin itself. All the phenomena observed belong to spirits of this class, and prove only their existence under mesmeric excitation. Before their evocation before the medium's sensorium, they exist only as images before the seeker's mind when he thinks of them. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand with which he had just struck me over the head. This child, a little brother, has been dead over thirty years. I see his image, and if I were placed *en rapport* with a medium I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be? If the spectral impressions, or spirits, seen, were real persons, and had cogni-

zance of human affairs, they would make no mistakes in their responses; they would speak truth only, unless they were wicked persons. It is admitted that they err, and on theological subjects it is notorious that the mediums utter the most stupid nonsense; hence I conclude, that they are not of God, nor of his saints, whatever they be.

Now, it is not my business to prove that these *lying spectres* are not real persons. I do not undertake to prove negatives. I have shown that they may be philosophically accounted for. It is for the spirit-mongers to prove that the forms observed by their clairvoyants are realities, and therefore not appearances only; and that they were formerly embodied in human clay, and lived in the world as men, women, and children now exist therein. The kind of proof must be different to any thing they have produced yet however. The declaration of the spectres through the clairvoyants cannot be received; because in a multitude of instances they have proved themselves to be liars, and therefore unworthy of credit; besides that unsupported self-testimony is incredible. It may be true, and it may not. If, then, the spectres say they lived in human clay as its animating, thinking principle, let them give us proof from God that their assertion is true. Jesus Christ, the sinless man, did not require his unsupported testimony to be received; shall we then admit the self-testimony of the lying spectres of the wicked dead? Perish the thought! "If," saith the Lord, "I testify concerning myself my testimony is not credible."* We demand, therefore, confirmation of spectral assertions strong as Holy Writ; because assertion is no proof. They tell us, or rather mediums do, that they are the ghosts, or spirits, of dead men, and that they know a great many things, and much more than the living. But upon this point the word of God gives them the lie direct. It testifies, that "the dead know not any thing;†" and that "there is neither knowledge nor wisdom in Sheol,‡" whither we go. Now "divines" make this word *Sheol* equivalent to *Hades*, which they say is "the place of departed spirits." Well, let us accept their definition for the present; how then reads the latter text? Even thus—"There is neither knowledge nor wisdom in the place of departed spirits," which theological mesmerists term "the spirit-world! This is, with me, authority

*John v. 31.

†Ecc. ix. 3.

‡Ecc. ix. 10.

outweighing the testimony of all the spectres in creation, with all the opinions to boot of the 30,000 simpletons in the east, judges, lawyers, doctors, parsons, and less distinguished dupes, who vainly imagine they converse with living spirits from the vasty deep.

Our correspondent thinks, that "the whole system promulgated in our writings goes down, if the claims put forth by these spirit-mongers be established." By *established* he means *proved to be God's truth*; or else, established as true in the estimation of all men. If the latter be his meaning, the system we advocate only goes down in regard to mere human opinion. Its truth is not at all affected by mankind's opinion of it; because men who are ignorant of the true bible-doctrine, judge according to the thinking of the flesh, which knows not the things of the spirit, because they are spiritually discerned;* that is, they are discerned by the light shed upon them by the spirit in the prophetic and apostolic testimony, or writings. We advocate the system exhibited in this testimony, which went down in the estimation of their contemporaries, in whose judgment the spirit-mongers of the apostles' day established the notion, that the spectres seen by the clairvoyants in the idol temples were the disembodied immortal souls of the dead. As this notion went up, the apostolic doctrine of the immortality of the body at the resurrection went down, as at this day. It eat out the truth of immortality at resurrection only, as a gangrene;† and left in its place nothing but a fetid, ill-conditioned ulcer, which has reduced the patient to a gasping state. The gangrene is every thing; the apostolic doctrine scarcely to be found beyond the lids of the Bible. On the other hypothesis it is doubtless true, that if the spirit-mongers' claims be proved to be God's truth, the system we advocate will be exploded. No doubt of it. It ought to be; for if their claims be true, the system we exhibit must be false, utterly and entirely false. There is no agreement between spirit-worldism and the Bible; so that if mesmerized theology be God's truth, God is not the author of the Bible; and, as we advocate the things taught in this book, which are altogether at variance with the spectre-revelations of clairvoyants, we must go down with the Bible, and share with it the misfortune that peradventure might befall it. But such an hypothesis is monstrous. God can be the author of

no doctrine at variance with bible teaching. This he has plainly declared in the text below.* The Bible is not to be tested by the peepings and mutterings of familiar-spirit mediums, and the table-tappings of mesmeric circles; but their utterances on the contrary, by its word which is the truth. We stand or fall by this; and feel no apprehension of the result, though a thousand millions of spirits, a thousand times told, pronounce the reveries of the possessed, the infallible and eternal truth of God.

THE QUESTIONS ANSWERED.

In conclusion, I present the following replies in brief to the questions propounded through our correspondent:

1. To question No. 1, I respond, that I have nothing to do but to believe Matthew's testimony in regard to the Transfiguration and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms," or "souls," or "spiritual bodies," being seen there. He says, "there appeared unto Peter, James, and John, Moses and Elijah talking with Jesus." Luke testifies substantially the same thing, saying, "There talked with him *two men*, who were Moses and Elijah, *who appeared in glory*, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and *when they were awake*, they saw his glory, and the *two men that stood with him.*"† Now I ask any man, not crazed by spirit-worldism or "theology," when he is awake in the midst of a crowd on court days, what does he take those living things to be which he sees around him? Would he not reply, "men to be sure?" Suppose, I were to say to him, "No; they are spirit-forms, or souls, that once inhabited human bodies; they are not men, but the ghosts of men, which became "spiritual bodies" when the hearts of their old bodies ceased to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by

* Isai. viii. 19, 20.

† Matt. xvi. 3;

the right words, styling them "two men." Whatever quibble might be raised about Moses, because he died, cannot at all affect Elijah, who never died; and therefore never experienced a resolution into two parts. But we need add no more. Moses died, and must have been raised from the dead, or he could not have appeared as a man before three witnesses wide awake who called him such. There is no difficulty or mystery in the case, except with those whose minds are spoiled by "philosophy and vain deceit."

2. The sudden appearance and disappearance of the Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change upon Him, but of an effect produced by him upon the eyes of his disciples. "Their eyes were holden that they should not know him," until he thought proper to release their sight from the restraint. Mary saw Jesus but did not know him for the same reason.* The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him." Hence to hold the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible. I have performed an experiment similar to this upon the eyes of a person now in this city in the presence of many witnesses. I first mesmerized him by looking at him steadily in the eye. By this process the lids were closed so that he could not open them. I allowed him to remain in this state for some time, and then brought him out of it by a wave of the hand upwards and backwards. He could now see, and converse with any one. I told him to look at my finger which I held before him, and about six inches above the level of his eyes. While he was doing this I carried it obliquely upwards and forwards as far as I could conveniently reach, and then suddenly withdrew it from the line of vision. This left him staring with the eyes wide open upon vacancy, with a countenance as blank and inexpressive as a corpse. He was now in the state of *extasy*. His eyes "were holden" completely; for he could see nothing. In proof of this a lighted candle was passed almost near enough to singe the lashes, but without causing a wink. Every thing in the room vanished from his view with the jerk of my finger from the line of vision; and appeared again as suddenly as I waved my hand upwards before his eyes, which "opened them" to

the objects by which he was surrounded. The Lord Jesus, who understood man's physique better than all the living, operated upon the disciples more skilfully. He could close their sight upon some objects at once, while he left them capable of discerning others. In this way he made himself invisible to them, and entered with them unseen into their room, where he continued to hold their eyes until they shut the doors for fear of the Jews, when he opened them and was discovered standing in their midst to their no little amazement, as may be supposed. When he parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but as the margin of the text reads, "he ceased to be seen of them;" that is, he took his departure. Just men, made perfect at the resurrection, will doubtless have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them, it is testified, "they shall be like him." He was never seen so as to be recognized by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore, the eyes of all men were holden except "the witnesses chosen of God,"* and the Roman guard.

3. Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elijah ascended to heaven in. They descended to Elisha, and at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen; or because their natural sight is holden that they may not see.

4. Paul was not removed from earth when he saw Paradise. When he is writing about the Third Heaven and Paradise, he tells us he is treating of "*Visions and Revelations of the Lord*;" that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard, that he was altogether unconscious

* Luke xxiv. 16; Jno xx. 14; xxi. 4.

* Acts x. 40, 41.

of his present existence. He had a Vision of Paradise, or a Vision of the Third Heaven, in which he heard things not communicated for utterance. He did not see Paradise or the Third Heaven, but a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years shall have passed away. The "heaven of angels" is their abode in some of the stars. Hence they are styled "the Morning Stars;" but which of the heavenly bodies is not testified; therefore I cannot tell. Paul's body could have been taken any where God pleased; but, as I have said, it, that is, he never left the earth. He was wrapt in vision unconscious of where he was.

5. In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Moses' writings; and he did prove it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "that the dead are raised even Moses has shewn at the bush, when he called the Lord the God of Abraham, &c;" that is to say, "that there is to be a resurrection of the dead Moses teaches in calling Jehovah Abraham's God." How so? Because Jehovah is not a God of dead men. Abraham, Isaac, and Jacob are dead men; therefore, for Jehovah to become their God they must become living men; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, he is called the God of Abraham, Isaac, and Jacob, while they are actually dead, "because they all live to him" in the sense of *rising from the dead to live*; for "God who makes alive the dead, calls *tu me onto* things not existing *as though they were*." The Lord of glory dealt not in "catches" nor "dishonesty;" these are the weapons of spirit-mongers, and of those who have more respect for the foolishness of men, than the words of the living God.

EDITOR.

*Rom. iv. 17.

QUERY.

Jehovah, by the prophet Ezekiel, declares that the kingdom of Israel shall be an overturned kingdom until He (Christ) receives it whose right it is. It is evident, therefore, that the kingdom promised to

David's Son and Lord is a kingdom once existent, but afterwards in ruins. But the sky-kingdomers say, that Christ is now in possession of the promised kingdom. Will they be kind enough to inform us, if it was an overturned kingdom till the epoch of Christ's assumption? We wait for a reply, but "guess" we shall wait in vain!—*Editor*.

CRITICISM.

"LORD, WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL."

Edinburgh, Scotland, }
June 11th, 1852. }

DR. THOMAS:

Dear Sir—I have been requested to extract the following from Dunbar's Greek and English Lexicon, to be sent for your consideration. He says in his preface, "I need offer no apology for endeavoring to explain several passages in the Greek Testament. I have taken a different view of them from our translators, and all the commentators that I have had an opportunity of consulting. Some of them submitted to distinguished scholars have met with their approbation. I would particularly refer to the observations on Acts i. 6, and James ii. 1." His observations on the former passage are the following: "The verb *apokathistano* occurs in Acts i. 6, "*Kyrie, ei en to chrono touto apokathistanais teen basileian to Israel?*"—"Lord, wilt thou at this time restore again the Kingdom to Israel?" as if *apokathistanais* were the future of the verb. Dr. Bloomfield, in a note on the passage, says, "Some explain *ei* by *num*; others by *annon*. The former may be considered a more accurate version. The idea seems to have arisen from the blending the *oratio directa* with the *indirecta*. I have great doubts if *ei* in an interrogative sentence ever signifies either *num* or *annon*. The interrogative particle *ee* may be so rendered, but not *ei*. I apprehend the meaning of the passage is generally misunderstood. It is evident that the Apostles were still looking forward to a *temporal sovereignty* to be established by our Lord; and that they expected to receive from him offices of power and authority in it. This, I think, is evident from the answer returned by our Saviour: the first part of which has reference to the *time* when the Kingdom of Israel was to be restored, which,

he says, "the Father retained in his own power;" the other to the *kind of power* which they should receive. Their aspiring thoughts after *temporal power* had been formerly checked, and their views directed to a heavenly kingdom. These thoughts had again revived after his resurrection from the dead. Still, however, they were fearful of putting the question in a *direct* manner, but had recourse to a *supposition* evidently implying, in their own minds the *certainty of the event*, leaving it to be understood what was their real aim. There is, therefore, an *apostopesis* in the expression, which our Lord perfectly understood. Supposing this to be the case, the words may be thus translated, "Lord, if at this time thou art engaged in restoring the kingdom to Israel?" The object they had in view, but which they were afraid to name openly, may be thus expressed, *tina dynamin en autee lepsometha?* What power shall we have in it? Our Lord replied, "*alla lepsosthe dynamin epelthontos tou hagiou pneumatos eph' hymas.*" There is a similar *apostopesis* in a conditional statement with *ei* in Phil. i. 22. See Dr. Bloomfield's Note on the verse."

"Dunbar's definition of *apostopesis* is "a keeping silence; also a figure of rhetoric, by which the meaning is to be gathered from the context."

I remain, in haste, yours,
J. CAMERON, Junr.

SOMETHING ANNIHILATED BY NOTHING.

"God hath chosen things that are not, to bring to nought things that are: that no flesh should glory in his presence."—PAUL.

I am much obliged to Mr. Cameron for the above copy; and as the best acknowledgment I can make for the trouble he has taken, I will offer a few remarks upon its contents.

No doubt there is ample scope for views of passages in the Greek New Testament different from any yet presented by translators and commentators, the most highly esteemed in the theological world. But whether Mr. Dunbar has juster ideas than they of the true import of those passages, I am not prepared to admit, if Dr. Bloomfield's criticism on Acts i. 6, be endorsed by him as a specimen of his own. Dr. Bloomfield ranks as a distin-

guished scholar, profoundly skilled in Greek; but, deep though he be in human lore, his apostopesian critique proves him to be, like all other State-Bishops, a very shallow divine. If Mr. Dunbar approve the criticism, I can make no exception in his favor; but am strengthened in the conclusion to which I have been led by observation, that *no philologist, however skilled in Hebrew and Greek, is competent to render a critical and accurate version of the scriptures, who is ignorant of the true import of the sure word of prophecy.* This is illustrated by the case before us. Dr. Bloomfield is a spiritualist; and therefore infidel of what his class terms, the "temporal," which is the only kingdom of God promised to Jesus and his brethren. Spiritualists use the word *temporal* in contradistinction to *spiritual*. A temporal kingdom with them is a *veritable kingdom on earth, existing in time*, as Victoria's, or Otho's, exists; while by a *spiritual kingdom* they understand a *reign of evangelical principles in the hearts of men.* Hence, they style the existing church of Christ as defined by them, his spiritual kingdom, and the only one he will ever have on earth; his everlasting and glorious kingdom being the receptacle of disembodied spirits among the stars. The apostles, as Dr. Bloomfield admits, looked forward with certainty to the establishment of a veritable kingdom in the Holy Land, even the kingdom which had once been possessed by Israel. The Bishop *assumes* that the apostles were altogether mistaken. Mr. Dunbar also, by invoking the doctor's criticism, seems to participate with him in this assumption. But there is nothing in the text or context, nor in the Old or New Testaments, to justify it. They can adduce no testimony to convict the apostles of error; therefore, as the only resource, they rack their ingenuity in the treatment of Greek particles and tenses, to fetch out such "a supposition" as will give their spiritualism the benefit of a doubt in its assumption and implication against the "temporal sovereignty" in which the apostles so firmly believed. If the critics understood and believed the prophets, we should have heard nothing of their *apostopesis*; but being ignorant of "the gospel of the kingdom" testified by them, Messrs. Bloomfield and Dunbar have entertained us with an hypothesis upon *ei*; which, we were almost tempted to add, "is all my eye," and so forth.

Mr. Dunbar takes exception to the rendering of *apokathistancis* by the fut-

sign of the verb; as *thou wilt restore again*. It is true that *apokathistaneis* is of the present tense active; and should be, independently of position, *thou restorest*, or *dost restore again*. Suppressing the note of interrogation, and rejecting the *ei*, the question proposed affirmed the conviction of the apostles' minds; as "*Lord, in this time thou dost restore again the Kingdom to Israel*. From this it is clear, that they regarded the restoration as a future event; and that when it should come to pass, Jesus, the Lord, would be the Restorer. This, it is admitted by Dr. Bloomfield, was their certain conviction. Hence, though the verb is in the present, the facts of the case and the conviction of the inquirers, convert the present into the future, and fully justify the king's translators in rendering *apokathistaneis* by the words *thou wilt restore again*—thou dost restore again, and, thou wilt restore again, are evidently equivalent, especially under the circumstances of the case.

The representation of the present tense by the future is a notable occurrence in the Hebrew; and will excite no astonishment when it is understood, that Hebrew verbs have only past and future tenses. They have no present tense to their moods. *Thou restorest again*, though represented by the present of the Greek verb, is obviously a future action; and therefore, Hebraistically, in the future tense; so that, had the question been written in Hebrew, it would either have been expressed by the past, converted into the future by *wav conversive*, or by the future absolute. Mr. Dunbar, then, is welcome to all he can make out of the discovery, that *apokathistaneis* is of the present, and not the future, of the Greek verb. It does not strengthen the spiritualist assumption an iota.

Messrs. Bloomfield and Dunbar admit that *apokathistaneis* occurs interrogatively. I would ask then, what word in the sentence converts it into an interrogative? There is but one, and that is this same particle *ei*. And yet Dr. Bloomfield says, "I have great doubts if *ei* in an interrogative sentence, ever signifies either *num* or *annon*." For the English reader it may be remarked, that *num* is a Latin adverb, generally used in interrogations to which a negative answer is expected. If *ei* were rendered by *num*, the question would be, "Lord, what? Dost thou in this time restore again the Kingdom to Israel?" The inquiry put in this form would imply incredulous astonishment; as if the apos-

tes should have said, "Lord, is it possible that you are going to restore the kingdom to Israel now: surely not?" *Ei* cannot be taken in this sense, certainly; for the admitted mentality of the apostles forbids it. The idea of restoration did not astonish them; and believing that the time thereof was come, they sought confirmation of their conviction from the declaration of the Lord. But though *ei* may not signify *num* in the sense of an expected negation, it may still be regarded as an untranslatable interrogative particle; that is, a particle introduced into the sentence to transform it from an affirmative into a simple interrogative, just as it stands in the Common Version, untranslated except by the note of interrogation. I do not doubt that *ei* represented to the ear in speech, what "?" represents to the eye. In this sense, it is fairly expressed by *annon*, or *an*; as *abiit*, he is gone; *an abiit*, is he gone? So *apokathistaneis*, thou dost restore; *ei apokathistaneis*, dost thou restore? Dr. Bloomfield does not consider *ei* an interrogative particle at all; but merely a particle "in an interrogative sentence;" and therefore not representable by *num* and *annon*, which are interrogative particles; though in opposition to *ei*, he patronizes *ce*, which he says is interrogative. His words are, "the interrogative particle *ce* may be so rendered (by *num* or *annon*) but not *ei*." In the sentence before this, he says, he has "great doubts" about *ei*; and immediately after he has no doubts at all, asserting positively that *ei* may not be rendered interrogatively.

But the translators of the Common Version say, that *ei* is an interrogative particle, and is to be rendered as such; for they treat it after this view. If the question had been taken out of the verse where it exists, and, deprived of the note of interrogation, presented to them, they would have known it to be a question, because of the interrogative particle *ei*; but Dr. Bloomfield would not, not knowing the nature of it. He only knows the sentence to be interrogative from the words, "*they asked of him, saying, Lord, wilt thou, &c.*" His opinion about *ei* is therefore mere speculation. But for the context he would not know if *ei* were in an interrogative sentence, or not. But with all his doubts, he thinks *num* a more accurate version of *ei* than *annon*; because *num* is more favorable to the *apostopesis* he seeks to establish from a context of his own fabrication.

Having got rid of *ei* as an interrogative

particle to his own satisfaction, if not to ours, he then proceeds to lay the foundation of a theory which is intended to afford aid and comfort to spiritualism, by reducing the apostolic question to nonsense.

He begins the work by intimating that "the meaning of the passage is generally misunderstood." This general misunderstanding is, that the apostles meant what is obviously expressed in their question; an idea he attributes to "the blending of the *oratio directa* with the *indirecta*." The transition from what is styled the *oratio indirecta* to the *oratio directa* occurs in the fourth verse. Thus, the indirect discourse is supposed to refer to the Kingdom of God, about which Jesus had been conversing with his apostles for forty days after his resurrection; and the direct to the baptism of the Holy Spirit. But the reverse is the fact; for the fourth and fifth verses come in incidentally between the third and sixth. The *oratio directa* is, "Jesus being seen of them forty days, and speaking of the things pertaining to the kingdom of God; they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" But Jesus not prepared to satisfy them on the subject, turns their attention to the work they had soon to engage in when they should be duly qualified. In doing this, he finished his conferences with them about the kingdom with the *oratio indirecta* about the gift of the spirit, introduced by Luke in the place referred to. They do not seem to have expected that the Lord would be taken from them; but concluded that, as they were to be endued with power from on high, it was for the purpose of co-operating with him at that time in the restoration of the kingdom Israel had once possessed. Hence the reason why they put the question to him. Dr. Bloomfield admits that the apostles were looking for the establishment of this temporal sovereignty, under which they should be promoted to power and authority; but extracts from the Lord's reply, that the kingdom was a heavenly one, in the spiritualist sense; and the power to be received the gift of the Holy Spirit. But Jesus said nothing about "a heavenly kingdom." He declined to tell them the time when the kingdom should be restored to Israel; and made no allusion to "the kind of power" they should receive under its sovereignty; neither did they ask concerning it.

It is amusing to hear a State-Church Bishop speaking with pious flippancy about "the aspiring thoughts of the apos-

ties after temporal power," which the Lord had checked on a former occasion! If it be quite compatible with the fitness of things that "Christian Bishops" should be lords, live in palaces, make laws for nations, and shine in the courts of royalty; why not for the apostles, their alleged predecessors, to reign with "the King of the Jews" as "kings and priests" over Israel and the nations? Are Jesus and his apostles to be excluded from all power, authority, glory, and honor, among nations upon earth; in other words, maltreated and tormented here, and exiled by violence of men as pestilent fellows to "the spirit-world," as the only condition compatible with the spirituality of their doctrine: while their pretended "successors" may figure as the honorable of the earth, possessing power over the nations now, ruling them with an iron-rod; and, having waxed fat with all the good things of the present world, join the redeemed company among the stars, and rejoice in glory and honor for ever? Is this the nature, genius, and character of Christianity? Yea, verily; it is of the natural religion so styled of spiritualists: but not of the religion of Christ. Those who have power and authority under existing temporal sovereignties, will have no more of them under Christ's reign, than Jesus and the apostles have now. The Day of Christ and the Night of Antichrist are rival and hostile periods. Antichrist's time is now—a period in which Sin and Evil are triumphant; and during which Jesus and his brethren are excluded from their rights, and made the pious sport of learned fools. Antichrist's is the Duomillennial reign of Spiritualism—a sort of Fools' Paradise, in which "the thinking of the flesh" revels in all the delights of self-deception, and devotion to its own conceits. For Jesus and his apostles to be supposed to have been anything but spiritualists—to have had a looking forward to temporalities—excites all the contempt latent in those who now possess them. Like the old Pharisees, they have a misgiving that, if Jesus and his brethren lay hold of "temporal sovereignty," there will be no chance for them. Hence they hate the doctrine and charge the apostles with ignorance, and unjustifiable ambition, for entertaining so unheavenly an idea! But the times will soon be changed, and the order of things reversed. The Day of Christ, when the apostles' expectation expressed in their question will be realized, is at hand; a day of justice and intelligence, of peace and blessing, which will dawn upon the

world like the rising sun, shining into oblivion all word-corrupting "suppositions," and superstitious; and exhibiting to mankind the nakedness and shame of the "wise and prudent" who propound them.

Among these, it cannot be doubted, will be numbered the patentees of the Bloomfield apostopoesian supposition, so craftily and sophistically exhibited in the document in hand. One might imagine, from Dr. Bloomfield's representation, that the apostles in the presence of Jesus, were like so many parish beadles in the presence of the Pope, or the lordly Archbishop of Canterbury, trembling before these sons of pride. 'There is not the least evidence from the passage that there was any fearfulness about the apostles at all. Forty days familiarity with the Lord after his resurrection had fully reassured them. Their timidity had all vanished when they found he was no phantasm; but "the Lord the Spirit"—a substantial, flesh-and-bones, person like themselves, only incorruptible and deathless, whom they handled, ate, drank, and conversed with as their Elder Brother. Dr. Bloomfield's apostopoesian supposition is based upon their assumed timidity. "They were fearful," says he, "of putting the question in a *direct* manner, but had recourse to a *supposition* evidently implying, in their own minds, the *certainty of the event*, leaving it to be understood what was their real aim." This is mere fiction, as any one unspoiled by a spurious criticism, may see by reading the account. The timidity not existing, there is no scope for the conversion of *ei* into a suppositious "if;" as though they inclined their heads obliquely downwards, and leered archly at Jesus from the corners of their eyes, and in a subdued and timid tone, said, "Lord, if at this time thou art engaged in restoring the kingdom to Israel, would'nt it be nice!" Ridiculous! Why Dr. Bloomfield must think they were a set of craven-spirited bishops, fishing for court favors at the hands of royalty! Edging on the king, as it were, to an enterprise in which they would come in for a considerable share of the loaves and fishes. Removing the note of interrogation, and converting the bishop's rendering into an affirmative declaration, because of the present tense of the verb, it reads, "Lord, thou art at this time engaged in restoring the kingdom to Israel." This affirms an untruth. Throw in the *ei*, and the text is converted into the hortatory hypothesis, "Lord, suppose thou art at this time engaged in restoring the kingdom to Israel."

This was calling upon Jesus for an impossibility; for being perfectly sane and conscious, he could not suppose he was doing what he well knew he was not engaged in. But if *ei* be admitted to be interrogative as well as hypothetical (which interrogative quality Dr. B. greatly doubts, and then denies) the sentence becomes interrogatively suggestive, as, "Lord! Suppose at this time thou art engaged in restoring the kingdom to Israel?" Although the sentence is very much enfeebled by Dr. B's rendering of *apokathistaneis*, it is equivalent to, "Lord we expect the kingdom to be restored again to Israel, wilt thou not engage in the work at this time?" This is equivalent to the common reading. There is no figure of rhetoric in the passage. It is a plain, straightforward, common sense, question, growing out of the forty days' converse on the kingdom of God. The figures are all in the critics' brains, which are so full of a spurious rhetoric, that they can see nothing in its obvious and unsophistic reality. "Thou art engaged in restoring" is a very verbose rendering of *apokathistaneis*, which is correctly enough translated *thou restorest*, or *thou dost restore*; but the verbosity is created to make the timid indirection of the apostles more supposable.

Dr. Bloomfield says, that in putting this question as he has rendered it, "the object the apostles had in view, but which they were afraid to name openly, may be thus expressed—*tiua dynamin en autee leepsonetha*—What power shall we have in it?" He then represents Jesus as replying to this question in the words, "but ye shall receive power, the Holy Spirit coming upon you!" What a wonderful thing is an apostopesis! Surely it is a sort of philosopher's stone in its way, turning O into X, though in the nature of things having not the least resemblance to each other. "Lord, *restorest thou at this time the kingdom to Israel?*"—means, according to Dr. B., "Lord, *what power shall we have in the kingdom?*" Dr. B., as "a Right Reverend Bishop," and communicator of the Holy Spirit to college candidates for "Holy Orders," ought to know, that the apostles knew what power and authority they were to have in the kingdom; and therefore needed not to seek any information of the kind. They had inquired through Peter, what was to be their reward for forsaking all they possessed on earth, and following Him. Jesus told them without any apostopesis, that *they should have power and authority as immortal kings over Israel when the*

kingdom should be palingenized, or renewed; as it is written, "In the new-birth day (of the nation) when the Son of Man may have sat upon the throne of his glory, ye shall also sit upon twelve thrones, ruling the Twelve Tribes of Israel * * * and shall inherit eternal life."* Then again, "Fear not little flock, it is the Father's good pleasure to give you the kingdom." And when he was about to suffer he repeated the promise, saying, "Even I am covenanted for you, since my Father has himself covenanted a kingdom for me, that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the Twelve Tribes of Israel."† After these plain, unfigurative, declarations before the crucifixion, the apostles were at no loss to know "the kind of power" they were to exercise in the restored kingdom. It was this very knowledge that prompted them to inquire of Jesus, whether the time had now come to fulfil his promise to them, seeing that he was now risen from the dead, and all authority (*exousia*) was his. He did not evade their question, but replied directly to the point. He did not give the remotest hint that the restoration was not to occur. He knew it would, and that He, being the Christ, would have to do the work; as it is written in the prophets, "The many with thee shall build; the ancient ruins of past generations thou shalt raise up; and thou shalt be called, THE BUILDER of the breach, THE RESTORER of by-ways to rest in:"‡ and, "Jehovah hath formed Me from the womb to be his Servant to bring Jacob again to him * * * to raise up the Tribes of Jacob, and to restore the branches of Israel" * * * to be "for a Covenant of the people to restore the land, and cause to possess the desolate estates."§ Therefore, "In that day, I will restore (*ahkim*) David's dwelling place that is fallen; and I will wall up its breaches; and I will restore its ruins, and make it a city (*benithah*) as in the days of old: for the purpose of possessing the survivors of Edom, and all the nations where my name was proclaimed, saith Jehovah, who doeth this."|| Jesus and his apostles understood these things, and one another when they conversed upon them; which "right reverend" and "reverend" philologists do not. There

*Mat. xix. 28, 29. †Luko xxii. 29, 30.

‡Isai. lviii. 12.—*Nethivoth lah-shalveth*, by-ways for resting; that is, the country made so safe for travellers that they may, without danger, traverse the by-ways leading to resting places.

§Isai. xlix. 5, 6, 8.

||Amos ix. 11, 12.

was nothing reprehensible in the inquiry about the time, nor in their desiring to be put in possession of the honor and glory of the kingdom. The Lord was no doubt as gratified at the interest they took in the restoration, as he would be grieved, if now on earth, to see the apathy, indifference, and infidelity respecting it, manifested by "the pious," who profess to be his disciples. He sent out his apostles to infuse into mankind an aspiring disposition; a high ambition, which would be satisfied with nothing short of equality with the angels, and joint-heirship with God's own Son. He ordered them to invite men to his kingdom and glory. Aspiration after these is quite compatible with peacefulness and humility among themselves, benevolence to their enemies, and faithfulness and meekness before God.

The scriptures justify us in saying, that at the time the apostles put the question, the Lord was unable to fix the time of restoration. In his rejoinder, he tells them plainly that the Father was the sole depository of the secret. "The times and the seasons of the restitution," says he, "the Father hath retained in his own power." Before the restoration of the kingdom to Israel could take place, Daniel's prophecy of the destruction of the city and temple, and of the people of the Holy Ones, by the Lord's army of Romans,* had to be accomplished. This was the passing away of the heaven and earth constituted by the Mosaic law, in the generation contemporary with Jesus and the apostles; a dissolution and vanishment necessarily to precede the setting up of the "new heavens and earth in which dwells righteousness"—a constitution under which "Jerusalem shall be created a rejoicing, and her people a joy," in every land where formerly they had been put to shame.† Referring to this day of vengeance on Judah and Jerusalem, of which he spoke in his Olivetan prophecy, Jesus said, "Of that day and hour knoweth no man, no, not the angels who are in heaven; neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."‡ Jesus knew the order of events, but he did not then know the time of them. He knew that the coming of the Son of Man to destroy and take vengeance, was to precede his appearing as King in his glory to build up Zion§ and to redeem Israel; but the times and the seasons he did not know, as he avers; and therefore, he

*Dan. ix. 26; viii. 24.

†Isai. lxxv. 17, 18; Zeph. iii. 19.

‡Mark xiii. 32, 33.

‡2 Pet. iii. 13;

§Psal. cii. 16.

could only tell the apostles that they had asked him for information he could not impart.

He could inform them, however, so much as this, that whenever the restoration of the kingdom might happen they had a work to do before it could come to pass. The kingdom would require "a people" to administer its affairs *righteously*—a necessity, which makes it impossible, therefore, that the unrighteous can inherit it.* It would be their business, therefore, to collect this people together out of Judah and the nations† by the proclamation of the gospel of the kingdom in his name, witnessing to him, that He is the man ordained of God to rule the world with them in righteousness. He knew they were unable of their own ability to make this proclamation to the nations, being ignorant of their several languages; and moreover, had they been able to speak all tongues, their proclamation would not have been regarded, as they were devoid of power to prove that they were heralds sent of God, and that the word they preached was his message to the world. Till the Day of Pentecost, then, they were powerless to execute the work of announcing the good news to every creature. "Tarry ye therefore in the city of Jerusalem," said he, "until ye be endued with power from on high,"‡ by the Holy Spirit coming upon you.§ They obeyed; and from the history of that notable day, we find that they became fully equipped on the reception of the Spirit, for the work of faith and labor of love before them; a faithful performance of which is to be rewarded by exaltation to the thrones in Israel, when the kingdom is restored to them in *the palingenesia*, or "times of restoration (*apokatastaseos*, a word of the same family as *apokathistanets*) of all things"|| pertaining to the nation.

But, I need add only a few more words at present. A little scripture testimony, intelligently applied, is worth a library of spiritualism, with all its rhetoric, logic, and classic lore, to boot. These things, useful enough in their way, become in the hands of those who "grind divinity" for the multitude, the means of "darkening counsel by words without knowledge." Dr. Bloomfield ranks as the most accomplished Greek scholar of his age. But for his skill in Greek, it is probable, he would never have been heard of. His ability to translate a Greek MS. which had foiled some "learned divines," caused

his introduction to Earl Spencer, whose patronage eventually helped him to the Right Reverend Father-in-Godship of "London's famous town." But of what value is his Greek for scripture criticism while ignorant of the prophets? It is positively injurious. A single testimony from these upsets his whole hypothesis. A mere professor of heathen Greek undertake to define the apostoses of the New Testament, the idea is preposterous! There are many points there on which the apostles "keep silence;" but where the meaning *cannot* be gathered from the context. In this case it can only be collected from Moses and the Prophets. Let, then, a Gentile bishop or professor, with his pagan Greek, who is ignorant of the "sure word of prophecy," undertake to interpret the apostolic silence by suppositions, and criticisms on particles, does the reader imagine he would be enlightened by the effort? Nay, it would only make darkness visible, as in the case before us. Criticism on Greek particles is no sufficient substitute for the prophetic testimony. Nothing can supply the lack of this in the interpretation of the New Testament. It is the pagan criticism of the unlearned in the prophets, that is the parent of spiritualism; and that wrests the scriptures to the destruction of the critics, and of them who heed them. There is much written at the present time, in this country, about giving the people a faithful and thorough translation of the Bible! I would like to know the man of this generation, who, being ignorant of the prophets, could do it. If he could, then he must have received spiritual gifts, as the word of knowledge, the word of wisdom, and the gift of tongues. He would then be qualified to translate by inspiration; but in default of these gifts, and a correct understanding of the prophetic word, there exists on earth no man that can accurately transfer the mind of God from Hebrew and Greek into his mother tongue. All translations, therefore, are of necessity more or less imperfect, owing not so much to ignorance of the language (though of this there is no little in the best of scholars as their controversies prove) as to stolid imbecility in the teaching of the prophets. The agitation, therefore, about a new and thorough translation of the word, is much ado about nothing; for if accomplished in the spiritualist sense, it will only be a monument of complacent foolishness, demonstrative of the presumption of the carnal mind, whose ethereal speculations are subversive of the truth

*1 Cor. vi 9; Eph. v. 5. †Acts xv. 14.

‡Luke xxiv. 49. §Acts i. 8.

||Acts iii. 21, 25.

of God. Let us, then, eschew the Grecian critics and their spiritualism; and take heed to the prophetic light that shines from the vernacular lamp, imperfect as it is. The light is brilliant enough to show us the divine purpose, and our interest in it; and to show us how we may obtain inheritance in the kingdom of Christ and of God; when they shall have seized upon the temporal sovereignties of the world; ejected the spiritualists from place and power; and have bestowed the spoils of the enemy upon the apostles, and on them who believe on Jesus through their teaching. In hope of a speedy fruition of this expectation, we conclude this article with the kindest feelings and best wishes for all concerned.

EDITOR.

—o—

THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

NO. II.

That *diabolos*, rendered *devil* in the Common Version, is *SIN*, appears from the expressions of Paul in various parts of his writings. He says "that having the power of death is *diabolos*." The power of death is that which causes death. In a venomous serpent the *to kratos*, or power of death, is in its fang or sting. Remove this, and the most deadly reptile is perfectly innocuous. It has lost its power, not of locomotion, but of inflicting death. So if the power that makes death work strongly within us could be removed, we should never die. It is that power Paul styles *diabolos*. It is not death; but the death-producing power, which is in every man, young and old, saint and sinner; therefore *diabolos* is in every human being.

Having ascertained, then, that the power of death resides in *diabolos*, if we can ascertain what is the death-power, we at the same time learn who or what *diabolos* is. Let us then, ask Paul a few questions. Thus, "Venerable Brother, you have said that *diabolos* hath the power of death, will you kindly inform us, what that power is?"—Readily. It is death's sting; and that sting is *SIN*, which is strengthened in its workings by the law of God, which is contrary to it.*—"Why do you triumphantly inquire, "O death where is thy sting?"—Because, in speaking of the mortal and corruptible body common to all the saints, putting on in-

corruptibility and life, I saw that the sin in our flesh, which stings us to death, would be extracted, and the body consequently healed; and that, although we had been severely wounded in the heel, so to speak, we should recover and so cheat death of many victims. In other words, in the case of Christ's brethren, they would get the victory over him, and verify the saying, "Death is swallowed up in victory."—"You have said that *the body is mortal because of sin*,"* pray how does the body get quit of this deadly principle, so as to be pronounced victorious over death?"—In two ways according to the believers acted upon; *first*, by resolution into dust, and reorganization thereof into body incapable of decay; and made to live by the creative Spirit of God in the hands of the Lord Jesus. This is resurrection. And *secondly*, by an instantaneous change wrought in living flesh and blood by the energy of the Spirit which will destroy the Sin-power, or sting, which gives place to that which hath the power of life, that is, the Spirit. This is transformation.—"But if the Spirit have the power of life, how is it that Jesus styles himself *the life*?"—And so he is; "for as the Father hath life in himself, so he gives also to the Son to have life in himself."† The Spirit, which "imparts life because of righteousness," is placed at the Lord's disposal "that he should give eternal life to as many as God has given him."‡ The spirit-life, therefore, of the Saints is hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory.‡

"*Sin in the flesh*," then, and *the Spirit of God*, are the two antagonist principles to which human nature is amenable in the present and future states. The former hath the power of death, and is termed *diabolos*; the latter hath the power of life, and is styled "*the Lord the Spirit*."§

Human nature is styled "*sinful flesh*,"¶ that is flesh full of sin; and Paul speaking of himself as sharing therein, says, "In me, that is, in my flesh, dwelleth no good thing."** *Sin in the flesh*, then, is a very evil thing. It is that principle which works within us what is not good in thought and feeling; and these workings, the apostle styles "the motions of sins"—*ta patheemeta toon hamartioon*—the physical and mental emotions which when yielded to work transgressions of

*Rom viii. 10, 11.

†Jno. v. 26.

‡Jno. xvii. 2.

§Col. iii. 3, 4.

¶2 Cor. iii. 18; 1 Cor. xv. 45.

**Rom. viii. 3.

*†Rom. vii. 18.

*1 Cor. xv. 55, 56.

the law of God. So that when a man is tempted, he is not tempted of God, nor of such a monster as the gentle Devil; but as the apostle says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it will bring forth sin: and sin, when it is perfected, bringeth forth death."* This is the philosophy of temptation, so to speak. Man is made up of certain desires. He desires what he sees, hears, feels, tastes and smells; in other words, he desires the gratification of his senses. There is nothing *essentially* evil in this. The evil lies in their *inordinate* gratification. Now, between the ordinate or regular, and inordinate or excessive, God has placed his law. He has said, you may desire, but you may not inordinately desire; or if you do, you may not gratify that desire contrary to my law, under penalty of death. Abstractly, there was no harm in picking up sticks on Saturday; but when God said, "thou shalt do no manner of work on the seventh day," this absolute harmless thing, became a high crime against heaven; and brought forth death to him who perfected the desire to gather on that day. Thus the divine law defines what is irregular, and therefore not to be done by those who would enjoy the favor of God.

Now, if God had given no law to his people (and he has given law to none else) they would not have known what he deemed regular and what excessive, what right or what wrong. In truth, there would have been no such distinction. There would have been neither virtue nor vice; and the only course would have been for a man to follow his instincts. In this there would have been no sin; because "sin is the transgression of law;" and where there is no law there can be no transgression. Had the Lord God not forbidden to eat, there would have been no sin in Adam's eating of the fruit of the Tree of the Knowledge of good and evil. The pleasantness of the fruit in Eve's sight, the appreciation of its goodness for food, and a desire to be as wise as the gods or Elohim, were things in harmony with the nature God had given them and which he had pronounced "very good:" but when he said, "Ye shall not touch the tree under penalty of death," there was a law given that made the gratification of that nature sin. Hence, it was as true of them as of the apostle, who says, "I had not known sin, but by the law:

for I have not known lust (inordinate desire) except the law had said, Thou shalt not covet.' They coveted, being enticed by their own lust, which drew them away from the Eden-law. The desire to eat was conceived within them, *by the suggestion from without setting the flesh to think and reason without subjection to the given law.* The thinking and reasoning in harmony with their nature alone, was sophistry; and led them to conclusions in direct opposition to the divine law: had they allowed the commandment to guide their reasoning, they would have reasoned logically; and God's thoughts and ways would have been approved, and cheerfully acquiesced in. But the reverse of this was the fact; and sophistry led them in the way of death, as it has all their posterity ever since.

"By the law is the knowledge of sin;" therefore those who are ignorant of the law, do not know when they sin. This is the case of those "without law;" who are consequently under "times of ignorance." Nevertheless, they sin, though they know it not; and sin and ignorance work death, and "alienation from God's life;"* for "the wages of sin is death," and renewal unto life is by knowledge.† Thus, sin had the power of death in Adam's case, and in that of all his descendants. There was no sin in the terrestrial system till he eat. The serpent could not sin, because no law was given to it; and where there is no law there is no sin, and can be none. Sin entered the world *not by the Serpent*, but by Adam; as it is written, "Sin entered into the world *by one man*, and death by sin; and so death penetrated into all men, because in him all sinned."‡

Adam's nature was animal. Very good of its kind, as was the nature of all the other creatures. These did not sin, yet they returned to dust whence they came. So probably would Adam, if he had been left to the ordinary course of things as they were. But he would not have returned to dust if he had continued obedient. He would doubtless have been "changed in the twinkling of an eye" on eating of the Tree of Life. But, being disobedient, his sin determined his fate, and that of the creatures. It doomed them all to death according to law, and "nature" unchanged was permitted to take its course. This sin became the death-power; for had there been no sin there would have been no death. Though death *could* have ensued without sin, it

*James i. 14, 15.

*Eph. iv. 18. †Col. iii. 10. ‡Rom. v. 12.

would not have been permitted to do so; but desire being conceived for an unlawful object, this unlawful desire enticed to a forbidden action; the enticement was yielded to, and shame and fear, the evidences of guilt, resulted. Thus a new mode of thought, the sophistry of sin, took possession of human nature, and caused it to fall. Sin reigned, and Adam obeyed it in the lusts of his body, yielding his members instruments of unrighteousness to sin. The sophistical thinking of the flesh gained strength, and became in him and his posterity the rule or law of their nature. This is termed in scripture "the law of sin;" the presence of which, within him, every man may know by the passions, or "motions of sins," at work there to bring forth fruit unto death. Because of this, it is also styled "the law of sin and death," to which the flesh or humanity is subject. Cain was conceived under the activity of this law of nature; hence he is said to have been, *ek tou poncevou*, from the evil, that is, from sin. This was his origin. Had he been begotten before that tempest arose in his parent's nature which caused them to fall, he would not have been a murderer. But like produces like, and sin in activity produces pre-eminent sinners. The storm of passion had subsided, and a repentant mind had been established, ere Abel was conceived. When he was born, he was welcomed as "from the Lord," and though born of sinful flesh, he did not derive his origin under the impulses of transgression, but in parental reconciliation to the divine law. Thus, these two sons were the one from the evil, the other from the good; that is, of the devil, and of the Lord.

The word *sin* is used in two senses; first, to represent that combination of principles within us which in excitation is manifested in passion, evil affections of the mind, diseases, death and corruption. They are called sin, because their manifestation was permitted as the consequence of transgression. And this is the second sense of the word; as it is written, "sin is the transgression of law." Transgression was the effect of the *unbridled inworking of humanity*; and when the transgression was complete, or "finished," that inworking and its result were both styled *sin*.

This unbridled inworking yielded to is licentiousness, and excessively deteriorating to flesh and blood. It degenerates the human organization, and produces what is observed in the barbarous, and

savage races of mankind. Man left to himself can never improve; but must always get worse and worse, because his nature is subject to "the law of sin and death," which is degenerating in its operation. The only real antagonist to this law is *divine truth*—"the word of the truth of the gospel of the kingdom." If this can be made to take root in a man's heart, it becomes there a rule of thought and action, incessantly antagonizing "the law of sin." This rule is termed "the law of the Spirit of life." Between these two laws there is a deadly enmity; for "the law of the Spirit of life" is "the law of God;" and the other law, the law of sin, is rebellion against it. God's law is from without; sin's law is born in us. The law of God is implanted by *reasoning the mind into conviction of his testimony alleged*. It is the gospel transferred from the prophets and apostles to the believer's heart; and is contrary in every particular to "the thinking of the flesh," which is sin thinking within us. Now men the least fleshly can understand these things best. Hence Paul was well skilled in the matter. "I find," says he, "a law that when I would do good, evil is present with me. For I delight in the law of God according to the inward man"—the "new creature" formed within him by God's knowledge; "but I see another law in my members"—the law of sin "warring against the law of my mind"—the law of the Spirit—"and bringing me into captivity to the law of sin which is in my members." A man in whom the truth has no place cannot understand this; because he is subject to only one of these laws, namely, the law of sin and death. His experience, and that of the apostle does not agree. It is only the true believer can sympathize with the apostle—he in whom the truth is most active; he can discern the evil of his nature most acutely. It is such a man can exclaim with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?"—from this law of sin and death to which my body is subject? There is but one that can deliver, even Jesus Christ the Lord, who partook of flesh and blood that through death he might destroy this law of sin and death from the body, that is, *diabolos*. Paul fully aware of this, therefore, thanks God in prospect of it. And there he leaves it in the patience of hope, continuing "for his mind" (the mode of thinking erected within him by the truth as opposed to the unenlightened thinking

of the flesh) subject to the law of God; but for the flesh to the law of sin." This is the wretchedness of our case, that, however, approved of God for character, our flesh, because still subject to "the law of sin," or "law of nature," in the language of "philosophy," is still burdened by that innate power, or *diabolos*, which reduces us to death, corruption, and dust.

But, how does Jesus through his own death destroy the devil? I could not answer this question if by "devil" is to be understood the *Gentile Devil*. But the devil Paul refers to in Hebrews is "that having the power of death," which we have seen is Sin. The question therefore is *How does Jesus through his own death destroy Sin?* By making his life-blood an offering for sin, which offering is perfected by his resurrection; as it is written, "he was delivered for our offences, and raised again for our justification." Now this sacrifice of Jesus becomes sin-destroying in every one who believes the gospel of the kingdom preached in his name; and is sprinkled with his blood in being baptized into him. All the past sins of such a believer are cancelled, or forgiven; and there is engrafted in him a principle, even *the word believed*, called "the law of the Spirit of life," which in the remission has "made him free from the law of sin and death;" so that sin no longer reigns in his mortal body that he should obey it in the lusts thereof. He is "made free from sin" as the sovereign of his mind and actions; and has become the servant of God, whose will it is his study to learn and obey in all things; thus bringing forth fruit into holiness, the end of which is everlasting life, when he shall be planted in the likeness of the resurrection of Jesus Christ. Such a resurrected man is like Jesus, incorruptible and immortal. The power of death is no longer in him; but thoroughly eradicated from his nature, which is now "equal to the angels:" and as he is then, so will all the brethren of Jesus be, freed from *diabolos*, and therefore subject unto death no more.

But though at the resurrection of the just *diabolos* be destroyed to this extent, it is still strong and rampant in the rest of mankind; and consequently has then yet to be eradicated from among them: for it is Christ's mission to destroy *diabolos* and *the works thereof*, in other words, to take away the sin of the world. This is his honor as the result of his obedience unto death. The first part of the work is to *restrain sin*, apocalyptically styled *binding*

the Dragon, the old Serpent; who is designated also by the words *diabolos* and *satanas*; the former being rendered *devil*; and the latter left untranslated. The last part of the enterprize is *to destroy sin*; so that thenceforth there shall not exist upon the earth a single man having *diabolos*, or "that having the power of death," in his nature; that is, that all the inhabitants of our planet, without exception, shall be incorruptible and deathless. The restraining of sin or *diabolos*, is to be effected a thousand years before its destruction; the destroying process consummating the work of the Millennial Reign.

The sin-power in an individual man, uncontrolled by the law of God, is strong for evil and ferocious as a beast of prey. It converts a man, as the phrase is, "into a devil;" and permits him to stick at nothing. The works of such a man are "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" the doers of which, the apostle says, "shall not inherit the kingdom of God." The *Gentile Devil* cannot be fabled to do worse than this. Now, if instead of one such a reprobate, there are two hundred millions of the like associated together in one community, the power of the evil is increased so many million times. The increase of the power does not alter *the nature* of the evil—it is still sin in the flesh having the power of death, and therefore *diabolos*. Now, what things that community of sinners wills, contrives, and does, are *the works of Sin*, termed by John, *ta erga tou diabolou*, "the works of diabolos." These works are civil and ecclesiastical institutions, styled in the scriptures, "things in the heavens and things in the earth, visible and invisible, thrones, dominions, principalities, powers." They are political aggregations of the works of sin, or *diabolos*. In short, every thing that is not of the seed or truth of God is a work of sin; and destined finally to be destroyed. The institutions or polity of the two hundred millions are a fair and just representation of the character of the vast majority of them, and therefore of their nationality. The individuals being sinners, and for the most part desperate ones, the community they constitute is pre-eminently *diabolos*, or SIN POLITICALLY INCORPORATE. The excessive wickedness of such a Body Politic is illustrated by the Inquisition, and the popish priesthood—associations of adult-

erers, thieves, murderers, idolators, and blasphemers; hypocritical pretenders to piety, but as "earthly, sensual, and devilish," as their own "Devil" is supposed to be. Now, a community like this, with an Emperor, Pope, and Ten Kings, at the head of it, is represented apocalyptically by a Dragon with Ten Horns; and to show its sin-origin, *Sin's symbol* is associated with it, and it is styled "*the Dragon, the old Serpent*;" and to show furthermore, its antagonism to God and his people, it is termed "*diabolos and satan*." In the aggregate it is represented in Daniel by the *image of a man*, which Nebuchadnezzar saw in his dream. This man-Image is *diabolos and satan* in the climax of Sin's power, glory, and wickedness; and styled by Paul, *ho anomos, THE LAWLESS*, whose manifestation is the result of the energy of the adversary, which is not fully developed till the near future. When the premillennial autocratic empire foretold by Ezekiel shall be fully organized, the *SIN-MAN*, perdition's son, will stand God-defiant within the walls of Jerusalem. This Sin-Power, called the Devil and Satan in the English version, is "that having the power of death" manifested in full political and military array. And, who shall bind this strong one? There will be no power on earth equal to the enterprise. Britain, and the *United States* (notwithstanding their present professed adhesion to Washington's foreign policy, too antiquated for the terrible future) will, on the principle of self-preservation, contend against him. But, their efforts will be vain. The Binder of the Sin-Man must from heaven descend, as the apocalyptic angel, having "great power," symbolized by "a great chain," and "enlightening the earth with his glory." When He appears he will strike him such a blow on the feet as to send him maimed, halt, and crippled to the west. After this blow, which is the battle of Armageddon, by which Jerusalem and Israel's land are delivered, no more is heard in scripture of the Dragon; for, deprived of the dominion of the East, the Sin-Power can no longer be represented by "the Dragon." What remains is *diabolos and satan*, the Sin-Adversary, represented by "the Beast, the False Prophet and the Kings of the Earth, with their armies;" styled in Matthew, *diabolos kai hoi angeloi autou*, anglice, "*the Devil and his angels*," but properly the *Sin-power and its messengers*, or agents. These are the broken "*pieces*" of the Man-Image, which the Sin-Binder will have to

reduce to powder subsequently to the fracture of its feet.

We see from these hints that *diabolos*, or "that having the power of death," appears in divers parts of scripture in a sort of personal manifestation. The personality, however, is not that of a single individual; but *the personification of a power* in man, and in society antagonist to God and his people. Treating of sin in the flesh, the apostle speaks of it reigning, deceiving, and slaying its victims. While sin has the power of death, he says the strength of that power is the holy, just, and good law and commandment of God. That is, sin would have had no power to work death in a man for coveting, if the law had not said "Thou shalt not covet." It is manifestly good not to covet any thing that is your neighbour's; therefore the law that forbids it is a good law. But if there had been no such law given, to be covetous would not be punishable with death and exclusion from the kingdom. Hence the apostle says, "the good law was not made death unto me; but it made sin appear sin *working death in me*; that Sin through the commandment might become pre-eminently **A SINNER**." In the common version *kath' hyperbolean hamartoolos* is rendered "exceeding sinful." This is a version, but not a translation of the words. *Hamartoolos* is "one who deviates from the path of virtue, a vicious person, a sinner;" consequently "depraved, sinful, detestable." It is a substantive; not an adjective, as rendered in the English version; and therefore ought to be translated as above.

Now, this exceedingly great sinner, Sin, working death in man, the scripture styles *diabolos*: and it may be pertinently asked, *Why is it so called?* The following I conceive to be the reason. The attribute most characteristic of Sin's character is *deceitfulness*; as it is written, "Exhort one another daily lest any of you be hardened through the *deceitfulness* of sin;" "Sin taking occasion through the commandment *deceived me*;" "Eve being deceived was in transgression;" and "the Serpent beguiled her through his shrewdness." Eve being deceived, the Serpent's part in the transaction was finished. He held no conference with Adam, who, the apostle says, "was not deceived." Sin, the Seducer, approached him through Eve, whose eyes were open to evil. Sin incarnate in Eve was Adam's tempter. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him." She gave him of

the tree, and he did eat; and eating, fell. Thus *Sin* caused him to fall in casting him across the law-line; and therefore it is called *diabolos*. For *diabolos* is a noun derived from the verb *diaballo*, which is equivalent to the Latin *trajicio*, to throw or cast over, or across. *Diaballo* is from *dia* and *ballo*, to throw, cast; and in the perfect passive, to be thrown, or cast down. *Diabolos* is one who casts over the line; in a scriptural sense, by misrepresentation and subtilty, which is lying. Hence, *diabolos* stands for "slanderer, accuser, and whatever else may be affirmed of sin. This is the proper signification of the word and intelligible to every one; its improper meaning is *devil*, and understood by none. *Sin* is the *devil* of our planet; which few, perhaps, will believe, being so much in love with it, and delighting in its pleasures wherever they can be found. Gentile superstition is terribly afraid of its Devil; but it loves Sin dearly, and serves it in all its ungodly lusts. The scripture saith, however, "*he that committeth sin is of the devil*"—he is a child of sin; "for the devil sinneth from the beginning"—sin transgresseth ever. This is the unhappy lot of all the world, composed almost exclusively of the children of sin. Therefore, the apostle saith, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." But here we must pause till our next, when we shall resume the subject from some other point of view.

EDITOR.

o

EPISTOLARIA.

INTERESTING FROM SCOTLAND.

Glasgow, June 11th, 1852.

MY DEAR SIR:

I have long intended repeating my communications, but many things have occurred to prevent it. I have been, however, noticing how you yourself have been progressing. You really deserve great credit for your perseverance and energy. It is a pity you should apparently be so poorly reciprocated with; but it is only too common for christians to applaud and commend, and decline going further. Money is one of those things so suitable for all purposes, as to make men loth to part with it. One is reminded of one of our English comic writers' idea

of the land of Turveytop, a place to which he describes the inhabitants of the world as being sent after death, where they were put to school to be re-educated. It seems that one old gentleman, who, while here, had followed the profession of a banker, used to annoy the poor old dominie exceedingly by always spelling the word *good* in a very wrong way. It seems that he never could spell it otherwise than as *gold*. The scholar was so dull, or pervert, that he was incapable of spelling it in any other way. So the world has generally got wrong as to what is good, and among other things has taken to spelling it as *gold*!

We have not been lazy here. The meeting presided over by Mr. Gilmour has become a church, and assembles in the large hall of the Mechanics' Institution, North Hanover street, a place nearly as large as a fourth of the City Hall. We had a long series of lectures and conversation meetings; the latter very successful. Some of the subjects treated of in the lectures were such as follow:—"Jerusalem the future Metropolis of God's (terrestrial) Universal Empire;" also, "Who are to be the Royalty and Aristocracy of this Universal Empire of the Heavens and Earth." Lecture third is to be "The Battle of Armageddon."

The interest excited by these lectures has been quite unmistakable; and many by them, and more especially by the conversation-meetings, have been induced to profess publicly their acceptance of God's truth of the Hope of Israel—God's future universal Ruler and Empire of the Heavens and earth—by being baptized. It is, indeed, no wonder that such should be the case, seeing that the earth is languishing, and the world mourning, because of man's (alias the devil's) rule or rather misrule. Truly creation travaileth and groaneth to be delivered of its burden of sin and sorrow.

The Hope of Israel, God's own righteous ruler, is thus the hope of the world; and the wonder is that intelligent men, who profess to be Bible students, and zealous for God's glory, don't see it! They see clearly that man's rule during 6000 years nearly, has been an out and out failure; and yet persevere and cling to the vain hope of man still establishing the Millennium by Gospel preaching, Free Trade, Political Unions, Peace Societies, and all the numerous nostrums of the imagination apart from God.

My dear sir, we are now more than ever required to press upon men's minds

the near approach of God's times, and of the near finish of men's, or the Gentiles' times.

You will, doubtless, be interested to know how the churches here now stand ament the all important query, "What is truth?" The old church,* I mean the one presided over by Mr. Paton, has been split into three sections; to particularize which I will for convenience name their presidents—first, the party which removed under Mr. Paton; another under Mr. Linn; and the third, which I prefer distinguishing by the name of *Millennial Baptists*, with which Mr. Gilmour is connected. The first two have remained very few in number; the latter have been very successful both as to attracting numbers, in influence, and efforts. They have had evening meetings, always attended by hundreds; numerous baptisms into the Hope of Israel—into God's own king, the Seed of Abraham, David's Lord and David's everlasting Seed, the true royal and immortal ruler of God's future universal Israelitish empire of the heavens and the earth. They also published, during the greater part of last year, a monthly periodical named "*The Prophetic Student*;" which was only discontinued for want of time to carry it on. It sold very well, and treated exclusively on the glorious subjects of prophecy. The same little representative of the interests of the *sure word* is intended yet to be continued, and that very soon. This little church found it necessary in May last to remove to a larger hall, the Mechanics' Institution Hall, capable of holding several hundreds; and this hall, as I have already informed you, has been filled during the evening, ever since its opening. Not a seat to spare. Our speakers have also been (in accordance with invitations received from these places) visiting Hamilton, Stirling, Paisley, Airdree, &c., and delivering lectures on the Kingdom of God in connection with all its aspects of Territory, King, Aristocracy, subjects, laws, &c., &c., and are still continuing. One of them occupies by invitation of the Rev. Mr. Lichose of Paisley, his pulpit on Sunday next, morning and evening. It would cheer your weary, though unmistakably zealous spirit, to know the interesting, and in many cases romantic, incidents attending these exertions in both preaching and writing; so true is it, that truth gives a body, a substance, to religion, which overcomes the circumstances of

*Known in America as the Campbellite church.—*Edit. Her.*

birth, position, and every thing else, exciting in the heart grateful appreciation of God's grace in the glorious future of, not ethereal nothings, but of divine realities.

By-the-bye, I send you a Glasgow paper containing an intimation of the purchase of the land of Canaan by M. Rothschild. *If this be true*, we have indeed a very marked sign; for its purchase will undoubtedly be followed by events that will affect the world. There will be the withdrawal of Jews from all parts with their means, which may politically affect very much other countries; for the riches of the Jew being generally in gold and silver, may yet necessitate Jerusalem becoming the seat and deposite of the world's wealth—the great Bank of the World; and then the Holy City will become important both politically and commercially. And independently of these comparatively important things, there is its position in fulfilling of prophecy; for it is certain that the Jews will be in part as a nation, settled in an *unconverted* state in their own land at the appearing of the Lord, referred to among numerous other passages in the twelfth, thirteenth, and fourteenth chapters of Zechariah. * * * How soon, how very near, may not the appearing of the Lord be; and if so all its accompaniments; such as, the establishment of the Nebuchadnezzar-Image empire, on the Feet of which the destroying Stone-power is to fall;* the resurrection of the dead; the translation of the church;† and so forth. My earnest desire is, that you and I, and all who love God, and, if it were possible, all men, may be, as the apostle comforts the Thessalonians with being in reference to that time, even in rest with God.

I have heard that your intention is to be in Scotland soon; so soon as to be likely now upon the way. I shall be glad to know if this be your intention. If you do come, the success of your last visit would be far exceeded. Since your departure, an increasing inquiry into the glorious realities of prophecy has been widely progressing; and the signs of the times being ominous, have prepared men for at least hearing of these heavenly realities, with which their ethereal nothings are as dross to the pure gold. The principle introduced by the devil of spiritualizing, or explaining away, alias commentary upon God's plain sayings, is now as then the source of man's ruin. Man has now lost the power to enjoy

*Dan ii. 34, 35.

†1 Cor. xv. 23;

1 Thess. iv. 16.

God's truth, because he has denied his sayings by making them mean otherwise than what they obviously import, forgetting that God will be justified, not in the meanings men put upon his words, but in his sayings, that he may overcome when they are judged.*

Expecting to hear from you soon,
I remain yours, sincerely,
ROBERT LATTA.

REMARKS.

The above is indeed cheering. Intelligence in the Word with earnestness can do much in arresting the attention of the public. But besides this there must be something in the Scottish mind predisposing it to the consideration of the sure prophetic word. As far as my experience has gone, the scripture testimony has a far more ready access to the Scotch, than to the English, or, people of this country.—Wealth and the pride of life have corrupted the heart of England; while in America, a “devil-may-care” indifference to everything that does not tend to money-making, or self-glorification, has made the public mind callous, and irresponsive to the truth. Religion in Scotland is a passion, in England a fashion, and in the United States a profession. Perhaps the difference in these three things may explain the reason of the truth creating greater interest in Caledonia than in any other country in the world. May it continue to have free course, and be glorified.

I have no present intention of revisiting Britain. The conducting of the Herald depends upon my personal attention; and its continuance at this crisis seems to be necessary. It teaches the truth in places to which I cannot obtain access; and discourses to a far more extensive circle than that defined by its own list. Through its means the truth is establishing itself in the hearts of many who may in other places, as at Glasgow, bestir themselves in its behalf. *Scripta manent* written words remain; and though preaching is good, written instruction is better. The preaching of the prophets and apostles was highly useful to their generations, but it is their writings only remain to do us good. My conviction is that people and preachers require instruction in the word, which they cannot get at meetings, colleges, and schools, and which if they could, the latter have neither time nor means to procure. I believe that the Herald supplies

this instruction, which it is more important to furnish just now, than for me to be travelling about speaking to crowds who forget what is spoken almost as soon as uttered. I must, therefore, not neglect the Herald, though the difficulties to be contended with arising from the wordy, but unsubstantial, co-operation of its friends, often tempt me to leave them to instruct themselves as they best can. But for the sake of what I heartily believe to be the truth, I devote my time to the Herald as though my daily bread depended upon it. I know no one that will or can become my substitute in this matter. I cannot therefore absent myself in long tours, or journeys consuming much time. Consequently at present, or until providence raises me up a helper, I must decline the invitations I have received to Louisiana, Iowa, and so forth, and deny myself the laborious pleasure of touring it through Britain. Those in that country who care to see me again, or to know what I teach, may for the price of the Herald promote their own gratification.—The means are within their reach, and they can serve themselves. An interest in what is written, will be an earnest, of a sincere desire to see the writer, and hear his words again.

Our friends in Scotland have found that even a little original periodical requires time for its preparation; more than they could bestow. Much time, however, is not needed in conducting magazines of the common sort. A pair of scissors, plenty of exchanges, and pretty numerous communications from persons, who, though neither teachable nor competent to teach, are desirous of appearing in print; will enable an editor to *make up* a number in a very short time. But where the articles are mostly original, and God's mind is the subject of interpretation, time, and thought, and nervous energy, are consumed to a far greater amount than is perceived by the reader. The conducting of a periodical whose function is to subserve party purposes is a light affair; but to sustain one that is to *teach the Word*, not to gabble about it, but to make it intelligible to minds spoiled by philosophy and vain deceit, as most are, is an onerous work, a flesh-wearying, and time-consuming, labor; and places the labourer in a position in which he can attend to little else. This is my experience with the Herald. So that when its friends are inefficient, and having no time to attend to private interests, I am in a straight betwixt two. It seems a

*Rom. iii. 4.

pity that there is not some one in Britain who has the ability and information, and can devote his whole time and energy to the press. There is a fine field there for interpreting the word, and "putting to silence the ignorance of foolish men;" such as papists, puseyites, political theorists, spiritual milleniumists, and so forth. One that would enter into the strong man's house, and bind him hand and foot, or be bold enough to try, is the sort of truth-advocate demanded by the times. A milk and water scribe may suit the nervous old ladies of a party; but a warrior is needed to handle the Spirit's two-edged sword with a sword's effect. Such a person, not allowed to starve, and sustained by earnest fellow-soldiers, would produce a stirring effect in Britain; where, as far as I know, there is no unshackled, independent, and manly writer on things scriptural and ecclesiastical. But the Lord knows what is best; when the crisis needs the services of such, he will doubtless be produced.

Good news is always cheering to the believer. I trust, therefore, it will not be long ere brother Latta favors us with a like report.

EDITOR.

REVISIT TO BRITAIN.

The following is an extract from a letter, dated July 16, 1852, just received from England, which we publish by request of the writer and other friends—"I have been spending a short time in Nottingham lately, and met in fellowship with our friends there. Some among them were "wishing Dr. Thomas would come again;" and wondering "if he were likely to revisit Britain within a year or so." I remarked that, "new manifestations on the Continent might bring him." They "hoped so;" they "should rejoice to see and hear him again." A brother then observed that, "Dr. Thomas must incur considerable expense in revisiting them; that it could not be expected that he should sustain this unaided; that he ought not to do so; that if they wished his return they should assure him against pecuniary loss when he came at much personal sacrifice to minister to their instruction and edification." These remarks led another to suggest the raising of a fund to be gradually laid up, and appropriated on Dr. T's return to the disbursement of his travelling expenses, the hire of a lecture room, &c.;

the fund to consist of the surplus of the weekly contributions at communion, after the expenses of room rent, &c., were defrayed, and the wants of the poorer members supplied, and the extra voluntary donations of all who wished to see Dr. T., amongst them again, and were able to give. The proposition was approved by those present, and was afterwards formally made, submitted to the church, and carried unanimously.

"Thinking that the consideration and liberality of the Nottingham church might furnish an example worthy of imitation to other churches in this island, among whom you have labored, and will, I trust, labor again; I proposed that it should be made known to them through the medium of the "Herald," and offered to request you to permit us to do so. You will therefore oblige us by making this communication public. It may serve as an incentive to some of our friends in the truth, who desire to hear you once more proclaim "the Gospel of the Kingdom" among us; and will at least testify to the christian love and gratitude of the community of believers in Nottingham for and towards their beloved brother and instructor far away. I have only to add their affectionate remembrances to you."

E. M. D.

If it is desired that my visit to Britain should be repeated this is a move in the right direction. Our friends in Nottingham take a very sensible view of the matter. Though it is my duty to "contend earnestly for the faith" without regard to profit or reward, it is the privilege of those who believe it, and their duty likewise, to do the same; and if they wish any special benefit to themselves and those of their nation, to contribute according to their ability to enable those to confer it who they think are competent so to do.—I am glad to find our friends in Nottingham so considerate. Jesus had to work a miracle to pay the tax for Peter and himself; and I have but little more of this world's goods than they: it is evident, therefore, if my friends wish me to travel to the ends of the earth for their instruction and edification, and to try to open the eyes of their people, they must furnish me with the means to do it. I have the knowledge they approve; they the funds; I am willing to diffuse it among all classes to the end of the world; if, then, it remain with me, no one can justly impute the monopoly to my disposition to make merchandize of the truth.

If I were ever so rich it would be my duty to spend freely and be spent for the gospel's sake; but it would still be equally the duty of the poor of their poverty liberally to contribute towards the diffusion of it. The poor should never permit the rich to monopolize the support of the truth; nor should the rich refuse to allow the poor the honor of sharing with them in its expenses. The Kingdom is for the poor, and the glory of the vindication of its doctrine against all its enemies is their's. With these views, I have no hesitation in admitting my friends in Britain to a fellowship in the enterprize of a second visit to their country on the plan proposed; and of commending it to all who wish to see me there again.

EDITOR.

—○—
LETTER FROM TENNESSEE.

DEAR BROTHER :

You understood my communication aright, though it was not *humorous* but *playful*. Nor do I blame you for answering it more gravely; for you are engaged in a *grave* and heavy business! As certain *moderns* have said, you are "about a great work and cannot come down."

Now, I am not disposed to beat out my brains against any man's castle, so I shall not try to expose the flaws, either in your *platform* or that of your opponents! I am for a fair fight; and whether it is ultimately proven that Heaven is to be on earth, or in the Sun, (as some incline to think,) or away in some remote region beyond this visible diurnal sphere, I shall be content, so that it be a "goodly laud," and I am admitted there.

Your *Elpis Israel* is well written. I like its *didactic* style. You use no argument of the debating kind, but just lay down how the matter is, *ex cathedra*, as one having (if not authority) full knowledge of the subject; then very aptly add your proof, and then go on. This is to my mind. For I have ever thought that a *proposition* which, when *fully* stated, needs argument to support it, or a man's character where he is known. a law suit to sustain it, were at least very doubtful, and not worth the trouble; and, what is more, were seldom made any better by it.

My wife is much pleased with your book, and is cramming it into her neighbour's hands; but there I think it will stop. It will be hard work to put it into either their *hearts* or *heads*! I have told

several preachers, and (in this I am *very serious*) now tell you, that your *works* must make many adherents or deists. I am inclined to think many of both.

However, my wife has *teased* me into sending you \$5 00 more. She wants the worth of it, sent on in the *HOPE*, for distribution; or rather loaning first to one, then another. Where I sending on for myself, I should look for a great many copies, as I can buy *lots of theology* for that sum. But as she thinks so highly of the *work*, you have the game all in your own hands.

Wishing you health and success according to your merits,

I remain benevolently yours, &c.

ROBERT MACK.

Columbia, Tenn., June 8, 1852.

REMARKS.

"Adherents or deists, many of both"—that is, *believers in the Hope of Israel*, or *rejectors of Gentilism*, many of both. I believe, and trust, this will be the result of reading *Elpis Israel*. If a man understand its teaching and admit that it is sustained by the scripture, he can certainly no longer adhere sincerely to the popular superstition; and if he do not embrace what he admits to be proven, he occupies a deistical position; or that of a believer in the existence of God without professing any particular faith. Thus *Elpis Israelis* at once, constructive and destructive. It builds up the truth in the hearts of some; and destroys sectarianism in others. In both cases the subject is benefitted; for if we believe not the truth, it is bad; but if at the same time, we are burdened with falsehood, it is worse; because we have no liberty here; and none in the Age to Come.

I trust that our friend Mack's neighbours will prove more impressible of heart than he thinks. However, we cannot but approve of Mrs. M's resolution to see what can be done. Much greater effect might be produced on the public mind, I doubt not, if all *Elpis Israel's* male friends would beg, borrow, or perhaps steal would be no harm, a little of the energy and interest she displays. But I will leave them to settle this affair with her, returning her for myself many thanks for what she and they have already done.

EDITOR.

"BAPTISMAL REGENERATION."

"Although," says Mr. Campbell, "we never immersed any person in water into the name of the Father, &c., who does not confess his faith in the person, *mission*, death, resurrection, and ascension of Jesus Christ—or what is implied in "believing that Jesus is the Christ, the Son of God," they (the Episcopalians, &c.) have the reckless assurance to charge our Brotherhood with the belief of Baptismal Regeneration." *M. Harb.* Vol. ii. No. 7. p. 404. The italicism is ours for the sake of emphasis.

Mr. Campbell's "baptismal regeneration" is doubtless not of the same kind as that of his sectarian brethren. Their's is *the being born again of an eight day old* without even the form of a birth. The subject of their theological fiction is "a chip of the old block;" that is, a piece of "*sinful flesh*," called a babe, without sins, unthinking, consequently without faith, whose motions are instinctive like all newborn animals. The being born again of this faithless, repentanceless, ignorant, unthinking, instinctive subject, consists with them in the physical operation of Spirit upon it in some undefinable way, in, at, or during the sprinkling and signing of its face and forehead with church-font water in the name of the Father, &c.—The *design* of this God-dishonoring and ridiculous farce is the forgiveness of sins, and the ingrafting into the body of Christ. The action of the spirit or water, or of both combined, does not touch the "original sin," for it dies and corrupts nevertheless. Besides this, it has nothing in the form of sin to be forgiven. Forgiveness of sins, therefore, is out of the question.—Perhaps the riantism is for the forgiveness of sins committed when its "immortal soul" tenanted some other body in a previous state—that for instance exhibited by the man who was supposed to be born blind because of his sins!* I suppose a babe derives its "soul" from its parents as well as its body; perhaps, then, it is sprinkled for the remission of that proportion of sins still holding on to the compound soul-particle detached from the parents' souls into the babe's body. If this be not the "philosophy" of the affair, I am at a loss to explain how a babe without personal transgressions can be "baptized for remission of sins." Perhaps "His Holiness" of Rome, or his more enlightened protestant "Grace of Canterbury," or his father-in-godship of

*John ix. 2.

Exeter, can exhibit the scripturality of the thing. If they cannot, it is useless to seek for light even from the posthumous hierarchy of the spirit-world! We give it up.

The "brotherhood" of which Mr. Campbell claims to be the Supervisor, cannot certainly be charged with "the belief of" such "baptismal regeneration" as this. It would doubtless, as he says, be "reckless assurance to charge" any such thing upon them. Having been mixed up with them very intimately in former years, we can add our testimony to the truth of their innocency of so gross a stultification of the human intellect. But while people may be guiltless of perpetrating one particular absurdity, they may be justly chargeable with sins upon other points of law; so that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now Mr. C. and his brotherhood do not make a baptismal subject of a faithless babe; but, notwithstanding his plausible statement above, I know that they immerse men and women as ignorant of the *mission of Christ* as an eight-day old. Now I am prepared to prove from the apostles and prophets that a subject ignorant of this, though immersed a thousand times, is as unbegotten of the Spirit, and therefore unregenerate, as any riantized suckling. I do not deny that Mr. C. and "his brethren preach a view of the Christ's mission, which is implied in their version of Peter's declaration that Jesus is the Christ, the Son of God; but I do deny, unqualifiedly, that their view and version are "the faith" by which a subject can alone be justified.—According to them, the Christ was to be sent to accomplish in person here no more than what it is testified Jesus effected, save that at some indefinite and remote period he will come on an escorting expedition at the end of all things. This is the Christ they preach. They ask their proselytes, by implication, if Jesus is the Christ having such a mission as this?—This is what "is implied in" their notion of "believing that Jesus is the Christ, the Son of God." They immerse a subject confessing this belief, and pronounce him born of water and the spirit, and therefore, of course, "spirit," or regenerate.—The immersion of such a subject for remission of sins, I affirm, is practically "baptismal regeneration;" for when I analyze his "faith," as it is called, I find it an assent to a view of the Christ's mission which is nowhere revealed in the scriptures of truth. If then, he

be regarded as *born again*, he is first begotten of untruth, and then born of water, which is not the regeneration of Scripture; and therefore, *in effect*, as much *aqueous regeneration for remission* as baby-immersion: for adult-belief of untruth brings even a piously disposed subject no nearer to spiritual begetting than physical incompetence to believe at all. The adult and infant subjects, (from different causes indeed,) are both faithless of the truth, and therefore unbegotten of it; their immersions only remain—they are both born of water without faith in the Bible mission of the Christ; therefore their regenerations are both baptismal, and nothing more.

Mr. C., and his collaborators, do not know what the mission of the Christ is. This is a grave charge against men so wise in their own conceits. But we have a graver charge against them than this; that, if it be granted that they do know it, they not only do not believe it, but are opposed to it, and persecute those that preach it.—Let us put them to the test—*Do they believe that the Christ will restore the Twelve Tribes of Israel to the glorious land, and build again the dwelling place of David as in the days of old?* This is part of Messiah's mission, as we can prove abundantly. Believing that Jesus is the Christ, this also is his mission. They ridicule the idea, and "take up an evil report against" its advocates, "and reproach their principles and character, and neither give them a hearing, nor make the *amende honorable*;" they are, therefore, infidels and persecutors, and mere baptismal regenerationists notwithstanding the appearance of verity in the extract before us. "Do you believe in the mission of Christ?" What is easier than to say, "yes?" But change the form of the question and say—"What is the mission of the Christ as revealed in Moses and the prophets?" Mr. Campbell himself, though the ecclesiastical chief of 300,000 people pretending to apostolicity of faith and practice, cannot begin to answer the question; it is not likely, therefore, that the proselytes he immerses would be more knowing than himself. EDITOR.

August 10, 1852.

In his last speech at Boston, Kossuth inquires—"Does not Russia remind us of the golden image of Nebuchadnezzar, standing on feet of clay?" He has derived this idea from the matter we have furnished him with.—*Editor.*

DR. M'GUFFEY AND THE SOUL.

When we lectured some months since at the University of Virginia, we very emphatically denied that any such doctrine was taught in the Bible as that there existed in mortal man an essence capable of an independent and incorporeal existence after death, commonly styled "*the immortal soul.*" We affirmed, that though man consisted of "body, soul and spirit," yet that these were when uncombined without personal entity; but that when we declared this it was not to be supposed that we affirmed that there was no immortality for man, or that immortality was not taught in the Bible. What we maintained was this: that the scripture doctrine is *incorruptibility of the body refashioned from its original dust, and thus organized, endowed with endless life*—as it is written, "this corruptible shall put on incorruption, and this mortal shall put on immortality," or deathlessness: that this *incorruptible life of body* is a good thing, and an item of "the great recompence of the reward" *promised only to the righteous*; that it is to be sought after, and will be granted only to those who "*seek for it*" "by a patient continuance in well doing;" and that the righteous are those who believe the gospel of that Kingdom which the God of Heaven has promised to set up in the land covenanted to the fathers of the Twelve Tribes of Israel, and who obey it.

We were pleased to hear that not long after this doctrine was propounded to the students in full audience assembled.—"The Rev. W. H. McGuffey, D. D.," one of the professors of the University, delivered to them certain lectures on "the immortality of the soul." What he made of the subject we have no means of judging; it is probable, however, that he "handled it with marked ability;" though of this we are certain, that he must have proved himself markedly unable to demonstrate its truth from the word of God. It is not there, and the wisest advocates of the dogma admit that it is not a scripture revelation.

The Rev. Dr. McGuffey has recently visited this city, and delivered a lecture at the Athenæum on this subject. We would have heard him had we received intimation of time and place sufficiently early. It happened otherwise, however; therefore we must content ourselves with presenting the reader with the following notice of the lecture from "*The Times and Compiler.*" The reporter says:—

"The Rev. Mr. McGuffey delivered his lecture on the Immortality of the Soul, Thursday night, to a crowded auditory of ladies and gentlemen. As we took no notes, we will not do the speaker the injustice of attempting a synopsis of his remarks. It is scarcely necessary to say that the subject was handled with marked ability. But with due deference to the reverend and learned gentleman, we must be permitted to express our doubts whether the discussion of the Immortality of the Soul, on natural evidence, is likely to be productive of much good. The christian religion is the rock upon which this sublime doctrine stands, and there we think it should be permitted to rest. Why impose upon our weak and erring faculties, the task of demonstrating this dark and intricate problem, when a messenger from above has solved it for us? We cannot help regarding it as a species of grave trifling for a christian philosopher of the nineteenth century to abandon, in the discussion of this topic, the high and impregnable ground of divine revelation and to wander darkling through the metaphysical mazes which 2000 years ago perplexed the subtle disputants of the Portico and Academy."

From this it would appear that "the reverend and learned gentleman" rested his argument in favor of the tradition "on natural evidence," without appealing to divine revelation at all. In adopting this course the "crowded auditory of ladies and gentlemen" were enabled to mark well his ability as "a christian philosopher!" But after all the philosophy exhibited, the reporter cannot help saying that the whole affair was "a species of grave trifling." This was doubtless the case. Only look at it! A crowded auditory gravely, perhaps proudly, listening to a reverend and learned professor of an University, and an ordained interpreter of Moses and the prophets, of Christ and his apostles, wandering darkly through the heathen mazes of 2000 years ago, to prove the existence of a nonentity! But, the wisdom of the Egyptians to the contrary nevertheless, there is no natural evidence of the verity of immortal-soulism. "The flesh profiteth nothing"—"in the flesh dwelleth no good thing." The reverend and learned gentleman ought to know this; and to know also, that *the immortality of man* is a truth peculiar to the gospel of the kingdom, covenanted to Abraham and David, and to all who shall constitute their seed in Christ,—a truth, specially revealed and attested, unsustained by a particle of

natural evidence, but shining forth abundantly from Genesis to the Apocalypse, and visible to every one that is not blinded by a spurious "christian philosophy," college divinity, and the subtleties of the old heathens. The reporter seems not at all to like "the reverend and learned gentleman's" desertion of divine revelation for natural evidence in the case. But he should remember that learned divines know least of revelation than of any other subject. They are weak there, but think themselves strong in "philosophy,"* because this is their chief study. They are not workmen that need not to be ashamed, rightly dividing the word of truth. They feel conscious of this, and, therefore, deal more in philosophy, such as it is, than in scripture. Dealing in this wise is more taking with ladies and gentlemen who are too polite and well bred to be ravished with the homeliness of scripture truth.—"The reverend and learned gentleman" (we wonder, if we may be so vulgar, whether Paul was ever so styled by his contemporaries,) is too well instructed in the rules of decorum to seek any other evidence for immortal-soulism than the natural, in the presence of a fashionable auditory. It would have created a panic to have introduced an apostle saying, that "*life and incorruptibility were brought to light by Jesus Christ in the gospel!*"†—This would have upset all the natural evidence, and the Egyptian wisdom, and the Greek subtleties, and made the learned gentleman to look foolish, and all the ladies and gentlemen to faint when they found that immortality was an affair of gospel, and not a matter of flesh, and consequently that immortally they had "no pre-eminence over the beasts!"‡ The reporter thinks it a dark and intricate problem to demonstrate, although the messenger from above has solved it! Yes, he has brought it to light; so that it is no longer "dark and intricate." The true doctrine is easily demonstrated. It shines like the sun from the sacred page, but gives no light to him who knows not the gospel of the kingdom, and is indoctrinated with the Egyptian superstition of "the immortality of the soul."

EDITOR.

Feb. 21, 1852.

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

* Col. ii. 8. † 2 Tim. i. 10.

‡ Eccles. iii. 19.

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. RICHMOND, VA., September, 1852. VOL. II.—No. 9.

"PROVE ALL THINGS."

Our article on the "*Scarcity of Gold in Turkey, &c.*," published in our sixth number, has been reproduced in the *Advent Harbinger*, of Rochester, N. Y., with the following "Remarks" appended to it by our worthy friend the editor; and which we take the liberty of inserting here under the caption of

NO PRE-ADVENTUAL COLONIZATION OF JUDEA.

As we suppose the above article was written in view of what has been published in the *Harbinger* on this subject, and as the questions embraced are highly important and not well understood by some honest minds, we in the spirit of kindness, and for the sake of eliciting light, offer the following remarks on the several points noticed in the article before us.

1. Whatever may have been the 'original plan for settling the question of the *holy places*,' by selling the land to M. Rothschild, it is evident that *that* plan has proved a failure: for from subsequent authentic accounts which we have published in recent numbers of the *Harbinger*, according to the absolute wishes of the Emperor of Russia and the imperial decree of the Grand Turk, no change in the ownership of the Holy Places is permitted at present to take place. And besides, it has been credibly announced that Rothschild, at the last account of him, was 'dying at Frankfort on the Main.' And further, as we understand prophecy, the

land of promise cannot be purchased, nor possessed by a Jew or Jews, before the Lord shall come, for it is to be trodden down by Gentiles, until their times shall be fulfilled, and then Christ whose right it is, will come and possess it by right of inheritance. The Jews can never possess that land on any other principle than by right of inheritance. If they can, where in the sacred volume is that right guaranteed? Echo answers, Where?

2. If the 'twelve tribes shall be redeemed without money,' as the word of prophecy predicts, and as the *Herald* admits, it is reasonable to infer that their city and land must be purchased of their oppressors. Are there any such stipulations in the Gentile lease of two thousand five hundred and twenty years' continuance from a certain date, or of its repetition of two thousand and three hundred years, from another period, or in any reference to it in the Bible, which justifies them in asking a price for that land, when their lease expires, or their times end? We know of none. They are usurpers, and have held and trodden down the land by mere sufferance; hence no Jew is under any obligation to purchase it of them at any time, and more especially when the time has come when they are suffered to hold it no longer.

3. We fully endorse the expression of Bro. Thomas, that 'the restoration of Israel will not take place until after the appearing of Messiah in power.' But we cannot believe that there will be a restoration, or as he expresses it, 'A lifting up of an ensign,' or a 're-settlement of the land by the Jews to a limited extent before the battle of Armageddon,' or 'before Messiah returns,' as Bro. T. teaches. Certainly the text he has quoted, as we understand

them, do not prove such a position. We will look at them.

Isa. xxx. 17. 'One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.'

Mark, this text does not speak of 'a lifting up,' nor of a 're-settlement,' of a 'limited' number of the Jews to constitute 'an ensign,' but it predicts that after they should be wasted or cut off by wars and other judgments for their often repeated and unrepented of sins, as 'a tree bereft of branches or boughs, (margin.)—So they would be 'LEFT as an ensign on an hill:' not 'an ensign,' but as an ensign that had been deserted by the power that had sustained it. Precisely in this manner has a small remnant of Judah been 'left' in the land of Palestine ever since the nation was cut off and scattered. This remnant that has been 'left' like a deserted ensign on an hill, is not to constitute a 're-settlement,' for they have ever been there, neither are they to become *an*, nor the ensign to which the dispersed tribes of Israel and Judah in a limited capacity even, are to be gathered, for Christ is to fill this high station: for 'unto him shall the gathering of the people be.' And 'in that day there shall be a root of Jesse, which shall stand for an ensign of the people.' 'I Jesus . . . am the root and offspring of David.' Isa. xi. 10 and Rev. xxii. 16.

Ezek. xxxix. 9, 11, 12. 'And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years.'

'And it shall come to pass that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamongog.'

'And seven months shall the house of Israel be burying them, that they may cleanse the land.'

We cannot conceive how these texts sustain Bro. Thomas' position; for they say nothing about Judah or Israel becoming or being 'an ensign,' or there being a 're-settlement' of them 'to a limited extent' before Messiah returns,' but they do speak of the battle of Armageddon that does not take place until *after* the Lord

comes—and instead of Israel being gathered to 'a limited extent' at that time, the 28th verse of the same chapter clearly shows that they will *all* be gathered then, for it says, 'I have gathered them unto their own land, and have left none of them any more there.'

That the great events predicted in the thirty-eighth and thirty-ninth chapters of Ezekiel will take place subsequently to the coming of Christ, we think is incontrovertibly proved in our reply to Bro. Grew, under the head, 'The Advent Near,' in the *Harbinger* for May 22, to which we refer the reader, and also to our reply to Bro. Magruder, under the same heading in the *Harbinger* for May 8. All will do well to read those articles with care.

4. If the 'proposal' relative to the Rothschilds purchasing Palestine is to 'become an accomplished fact,' and if 'that fact' 'will be a sure and certain sign of that speedy appearing of the Son of Man in power and glory,' then it must be a clear subject of prophecy, and as the prophetic Word is sure, Rothschild must purchase the land of Palestine before the Lord shall come; for all 'sure and certain signs of his speedy appearing' must be fulfilled.—But if it should turn out that Rothschild is dead, or that the imperial decrees of the emperors of Russia and of Turkey have defeated this plan, what then? Has a 'sure and certain sign' failed? Or has Dr. T. been mistaken relative to its being such? The latter must be the case.

5. If "no one need expect that appearing to be manifested until a Jewish colony be lifted up 'as an ensign upon an hill,'" the Bible must plainly reveal the fact.—But we say, fearless of contradiction from any one, that no such revelation has been made in that Book. If we are mistaken, we would kindly thank Dr. Thomas, or any other person, to set us right by giving the proof; not however in *inferences*, *assumptions*, nor *mystical* expositions, but in the **PLAIN WORD OF THE LORD**. We can make nothing else the foundation of our faith, for 'faith comes by hearing, and hearing by the *word of the Lord*.'

6. If 'the present calm—is for the blossoming forth of Judah's plant,' or that a 'colony of them may 'be lifted up as an ensign upon an hill'—we would be exceedingly thankful to be convinced of the fact, by the plain word of the Lord; for we now have no faith that such is the case, for the very good reason that no such thing is taught in the Bible, and furthermore its infallible testimony is against such a conclusion. For the Jews were

to be captives among *all* the world, until the times of the Gentiles be fulfilled.— Luke xx. 21. Then their *next, second, or final* gathering is not to be a 'limited' one to be succeeded by a *third*, for a *third* gathering is no where promised in the Scriptures. But a *second* is, (Isa. xi. 11) which is to take place after Christ stands as an ensign, (Isa. xi. 10) and is to embrace the entire remnant of Judah and of Israel, 'from the four corners of the earth.' Isa. xi. 12.

7. 'Still we should like to see him [M. Rothschild] adorn his brows with the diadem of Judah's kings. It would be to the believer, an earnest,' &c. How this sentiment can be in harmony with the following prophetic word, we cannot conceive; we think they are in direct opposition to each other; and if the '*diadem of Judah's kings*,' should 'adorn Rothschild's or any other Jew's 'brows,' excepting the Lord Jesus, it would prove the prophetic Word untrue, which says:

'Thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until HE COME WHOSE RIGHT IT IS, and I will GIVE IT HIM,' (Ezek. xxi. 25, 27,) not to M. Rothschild, nor suffer him to purchase it. Hence, should he 'adorn his brows with the diadem of Judah's kings,' instead of its being to 'the believer an earnest, that the crown of David would ere long illustrate the majesty of his Son and Lord'—it would shake the very foundation of his faith, relative to his ever being thus adorned, or wearing the crown on David's throne.

8. We see no greater difficulty in the way of Rothschild 'rebuilding Solomon's temple,' or 'the temple of Jehovah' and being a 'king and priest' on David's throne, than we do of his adorning 'his brows with the diadems of Judah's kings.' And indeed we cannot see why he must not do all this before the Lord shall come, providing that the 'proposal' if it 'become an accomplished fact,' will 'be a sure and certain sign of the speedy appearing of the Son of Man in power and great glory,'—for that 'proposal,' contemplates the '*rebuilding*' of the 'temple of Jehovah,' as clearly as it does the adorning 'the brows' of Rothschild with the '*diadems of Judah's kings*.' All such contemplations doubtless will fail, for they are not justified by the inspired Word, but opposed by it.

Finally, we heartily concur with Bro.

Thomas, that the recent discoveries of gold in vast amounts, in different quarters of the earth, indicate that God is making preparations to carry out his purpose as predicted in Isa. lx. 17, and other parallel prophecies. But we are far from supposing that these predictions will have their fulfilment until the Lord shall come; for the heaven is to retain him until the times of restitution, which God hath spoken of by the mouths of all his holy prophets, since the world began, (Acts iii. 20.) Here is an invulnerable point from which we all shall do well not to depart: there can be no *restitution*, of either the *people, land, or city*, in full or to a 'limited extent,' until the great Restorer shall come. This he will soon do, for the times of the Gentiles are nearly out. May we be counted worthy by him to take a part in the great and glorious work, and to share in its inconceivable blessings.

REPLY.

THE REMNANT OF A PRE-ADVENTUAL JEWISH COLONY, THE REFINED THIRD PART ADVENTUALLY DELIVERED.

"Two parts in the land shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord (Jesus) my God!"—Zechariah.

The remarks in the preceding article are offered, the writer says, "in the spirit of kindness, and for the sake of eliciting light." I accept them in the same spirit; for I am sure the editor of that Harbinger (I wish I could say the same of the conductors of all Harbingers) is too honest a student of the word, too sincere a lover of truth, and too much imbued with the benevolence of "the gospel of the kingdom," to find it in his heart to be ill-natured towards a fellow-student, who does not see eye to eye with him in all things, nor occupy the same position as he. I am satisfied he wants to be convinced if in error. The progress he has already made from mere anti-creedism to the belief of the gospel of the kingdom, proves this.—He has found himself on the wrong side

of a question more than once, and when aware of it, has honestly confessed that the position was untenable, and magnanimously abandoned it. This is the sort of a man I like to talk with; because his object is to get at the truth; and so is mine. Neither he nor I is infallible; for I have made a "confession and abjuration" of errors as well as he: so that we can meet upon an equal footing in this respect, and endeavor to enlighten one another.

Now, at present he firmly believes that I am in error upon a certain point connected with the restoration of Israel, which leaks out in the aforesaid article; which, however, was not written, as he supposes, "in view of what had been published in the Harbinger on the subject;" but as corrective of the notion of a general restoration of the Jews, and a rebuilding of the temple before the eternal king of Israel shall appear; as well as by way of comment on the latest news from the east. My friend's idea is, that there will be no return of Jews at all (save as they have journeyed thither as pilgrims for ages) before the Lord appears. We agree that the Twelve Tribes will be restored to the land promised to their fathers; but he considers it entirely post-adventual, and immediately subsequent to the battle of Armageddon. I differ from him in believing, that there will be a pre-adventual limited colonization of the country by Jews, under the protectorate of Britain; and that the prosperity of this colony, together with a desire to cripple or subvert the British power in the east, will be the cause of the country's invasion by the Russian 'Clay,' styled Gog, &c., by Ezekiel. I consider that this colonization is going on while Russia is engaged in the conquest of the west—while it is mixing with a fragile union the iron leg and toes there with the 'miry clay.' The invasion of Israel's land, and conquest of Jerusalem, is the end of the formative process; for then the eastern and western legs and the ten toes are fashioned into feet, being combined together by Russo-Assyrian Clay.

This is the crisis to which things are now working out, and by which a necessity is created for the appearing of the Lord. The Anglo Jewish colony is just 'an element in the situation.' It is planted in Palestine in the interests of Britain, providentially as an ingredient in the bait to tempt the Gog-nations to come up to battle against Jerusalem, that the Lord may "plead with them there for his heritage Israel." The invasion will be a time

of great trouble to the colony; for two parts in the land will be cut off and die; but the third part shall be left therein.* It is this third part that calls upon Jehovah's name for help. The Lord says, 'I will hear them;' and in consequence of so doing, descends, and smites the assembled host; and, by Michael, their great prince, delivers them.† Then comes the resurrection. They who cry for help are in the land; to be there they must have previously returned; they cry because of the oppressor; they cry of necessity before they are heard; and the oppressor is broken in pieces in answer to their cry.

In the battle of Armageddon, which breaks the feet, the Jews fight 'because the Lord is with them.‡ These combatant Jews must therefore have returned to Judea before the battle; and consequently before the coming of the Lord, as our friend admits that his advent and the battle are contemporary.

The post-adventual restoration of the Twelve Tribes is a work of time. It will not be consummated till the end of forty years after the battle of Armageddon. I have shown this in an article soon to appear in the Herald. This forty years occupies the space between the advent and the commencement of the thousand years; and affords scope for Elijah to 'restore all things,' and for Jesus and his brethren to torment 'the devil and his angels.' These things may sound strange in unpracticed ears; but let such wait till they have examined what I have to publish on the subject before they presume to judge. There is more in the divine testimony than Gentiles of this age have thought of yet.

From what is now presented the reader may gather some of the points at issue. I need not, therefore, dilate upon them more just now.

The latest news from the east is but a shadow of coming events. What I have written concerning it was hypothetical. I said, 'it is *probable* that the financial scheme of the Turkish government may be the *initiative* of the preadventual colonization of the Holy Land.' 'If the proposal become an accomplished fact, that fact will speak in unmistakable and infallible terms to the believer.' The initiative result of the Turkish policy has been to unsettle the whole question; and to stir up the Autocrat. The interference of the latter only affects the present aspect of the case. When he gets his

*Zech. xiii. 8.

†Dan. xii. 1.

‡Zech. x. 5; xiv. 14.

hands full in strengthening Austria and the Pope, with the ulterior view of restoring the Bourbons, Britain will have something to say that will be pre-eminently anti-Russian, and promotive of her own policy in the east. There are several Rothschilds. The London Rothschild is the alleged purchaser; not he of Frankfort on the Maine, who is said to be dying. However the colonization be brought about, it will be the sign of the time indicative of the speedy coming. There are signs that the practiced eye can already see; but that will be a sign, which, if men were not stone-blind, no one could fail to discern aright.

It is just because the colony I speak of, will not possess the land by faith, (which is what, I suppose, my friend means by 'right of inheritance,') that they are so terribly disturbed in their possession by Gog. There can be no continued peace and prosperity there for Jew or Gentile, till the land is inherited by right of the Covenant dedicated by the blood of its future king.

I have but little confidence in the idea of settling the land as the result of a money transaction with the Porte. It may, and it may not. Britain may subsidize the Turk against Austria and Russia, and assume the protectorate of Egypt and the Holy Land, as she does the Ionian Islands, in return. I do not see the details of the affair in prophecy; but the colonization itself I perceive without obscurity. This is the great thing; the measures leading thereto, are merely matters of interesting speculation as they arise.

I do not adduce the text in the thirtieth of Isaiah to prove that the settlement of a colony is to be the being 'as an ensign on a hill,' referred to there; but to show that a small number of Israel as compared with the whole nation, is in scripture language likened to 'an ensign on a hill,' or 'a beacon on the top of a mountain.' To be 'left as an ensign,' and to be 'lifted up as an ensign,' are different ideas. I speak of the colony being as a pre-adventual ensign. This will be composed of the remnant left, (which our friend admits is a deserted ensign, abandoned by the power that had sustained it,) and of the new colonists, whose aggregation to the old remnant does not at all affect its ensign, or beacon, resemblance. Now before the Lord appears, the fair ensign, so gaily wafting in the breeze under the shadowing wings of Britain, is torn down, and trampled under foot by the Prince of Ros. The silver and gold, cattle and

goods, unvalled villages and peaceful dwellings, become a prey to the spoiler. The 'merchants of Tarshish, and the young lions thereof,' that is, the British power, as I have proved in Elpis Israel, threaten and oppose the destroyer in vain. There is none can save, or lift it up, but the Lord God of Israel. He comes to do this; and when he comes, 'all the men that are upon the face of the land shall shake at his presence.*' The result is the destruction of the army of the Gog-nations, of which only 'a sixth part' escapes; and the setting up of the ensign erect again, no more to be trampled under feet of the Gentiles. Thus, 'the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, LIFTED UP as an ensign upon his land. For how great is his goodness and how great is his beauty! Corn shall make the young men glad, and new wine the maids.†' The colonization I termed, 'a lifting up of an ensign,' (a phrase of comparison of course, 'as' being understood,) to distinguish it from the lifting up of the Lord, and by the Lord—an ensign lifted up by the British power; itself, however, unconscious that the colonization was a sign.

The passage quoted from Ezekiel by our friend, proves a settlement of the land to some extent before the advent by implication. The battle of Armageddon, which breaks the Image, is at the Lord's coming; the war, which reduces its fragments to chaff, is after his return. Ezekiel speaks of the battle in particular; and in the conclusion of his prophecy announces the result of the general war, which is not only the comminution of the whole image, but the full accomplishment of the work of restoration, as expressed in the words, 'I have gathered them unto their own land, and have left none of them any more there' in the enemy's country. 'They that dwell in the cities of Israel,' who go forth to burn the weapons and bury the slain, are precisely the survivors of that colony residing in the land at the time of the battle, to save whom the Lord strikes the blow. The salvation of this third part by the Advent victory is the beginning of deliverance to the whole nation. It must have been pre-adventually settled in the land, or it could not be there to witness the fight. It would be very incongruous for there to be so great a carnage, and all the survivors fled, and no Israelites at hand to put Gog's multitude under ground. The circumstances of the case evidently neces-

*Ezek. xxxviii. 20.

†Zech. ix. 16.

sitate a pre-adventual settlement to some extent.

True; the Jews were to be 'led away captive into all the nations,' (*ta ethnee*,) but it does not say that they were *all* to continue captives in exile, without remission, till the times of the Gentiles were fulfilled. They were led away by the Roman power into all the nations of that dominion; but not into 'all nations,' and 'all the world,' in the modern Gentile sense of those phrases. It is Jerusalem that is to be trodden down of the Gentiles until the fulfilment of their times. A little transient good fortune to the city in no way affects the verity of this. Jerusalem, in the days of the Saracens and Crusaders, became the throne of a kingdom which continued many years. '*King of Jerusalem*,' is one of his Austrian Apostolic Majesty's titles, derived from his ancestral relation to that Kingdom. Hence, as in the days of Pontius Pilate, the Jews acknowledged 'no other king but Cæsar;' so now, Cæsar, the imperial chief of 'the Holy Roman Empire,' claims the same sovereignty. His 'rights' will in due time be assumed by the Russo-Assyrian Gog, whence comes his present sensitiveness in regard to the eastern question; so that none, be he Jew, Turk, or infidel, can become Emir, Bey, or King, of Judea without having the Autocrat for his inveterate foe. But Britain will see to this in due time. I refer to Jerusalem's middle-age royalty here to show that her transient independence is quite compatible with a continuance of the Gentile times. But a colony, with Jerusalem for its provincial capital, is still a Gentile dependency. A Jewish colony surrounded by the Ottoman, the Russian, the Persian, the Arab, and the Egyptian, could not sustain itself unless protected by a strong maritime power. It must therefore be like Judea under the Persians of old, *a province of a Gentile dominion* until the Lord shall come. But its prosperity under the power shadowing with wings* will soon pass away. The Assyrian river will overflow it even to the neck, and breach the very walls of the Holy City, which Sennacherib could not do; for '*the city shall be taken.*'† The worst of the Gentiles then trample it in the dust. Its brief colonial well-being will have vanished like a dream; and have given place to a barbaric degradation, evincing that the '*wickedness*' of her captors is indeed '*great*;'‡ for 'the houses shall be rifled, and the women ravished,' and half of its inhabitants sent off as

prisoners by the enemy. This semi-deportation of the people by the chief of the 'all nations' assembled at the siege, characterizes the future capture of the city. Zechariah prophesied after its Chaldean overthrow, and during its restoration under the Persians: He must, therefore, have referred to a future overthrow. His prediction could not have been fulfilled under Titus, because *all* the people who remained were led away captive; and the city was wholly destroyed; whereas the prophet intimates, that the city will not be destroyed, in saying that 'the residue of the people shall not be cut off from the city.' The city therefore remains, and half the Jews with it, earnestly desiring their Messiah to appear, and deliver them if ever they did. There has been no siege since the Roman armies (who were the Lord's hosts for the destruction*) destroyed it, in which the Jews withstood a Gentile assault; it can therefore only be a future event, and contemporary with the going forth of the Lord to 'fight against those nations.' He did not fight against the Romans; but on the contrary, fought against Judah and Jerusalem until they were destroyed utterly; but in the future siege he will fight against the Gog-armies of the nations '*as when he fought in the day of battle,*'† in victorious defence of Jerusalem and the Jews of the third part. It is 'then'—after the coming capture of the city garrisoned by Jews and their protectors—that the Lord goes forth with his mighty ones,‡ and stands with his feet on the Mount of Olives, the place from which he ascended to 'the right hand of power.' His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by the earthquake in Uzziah's reign. All these things characterize the siege and capture as one unexampled in the history of the world. The deliverance of Jerusalem and the fall of Rome are the glorious incidents that mark the fulfilment of the Gentile times; and until they happen no arithmetical calculation of the 1335 days can be admitted which does not stretch forward to that desirable consummation.

It is readily agreed, that there are but two gatherings of Judah from captivity, and one of the Ten Tribes, which is *subsequent* to Judah's second; for 'I will save the tents of Judah first,' saith the Lord, But the colonization, I speak of, will not be a gathering of the *tribe of Judah*. The great bulk of the tribe will be shut up in

* *Isai. xviii. 1.*

† *Zech. xiv. 2.*

‡ *Joel iii. 13.*

* *Dan. ix. 26, explained by Matt. xxii. 7.*

† *Josh. x. 11. †Joel iii. 11: 2 Thess. i. 7.*

the nations subject to Gog—the north and the south, which ‘keep back,’ and refuse to ‘give up.’ But there will be sufficient for British policy forthcoming from other parts. The Lord saves the Tribe of Judah, while Elijah is fulfilling his mission with the Ten; which will be perfected by the reunion of the Twelve into one stick in Messiah’s hand, by the Lord himself.*

When I spoke of M. Rothschild adorning his brows with the diadem of Judah’s kings, on the hypothesis of the news being true that he might assume the title of emir, bey, or king, in the event of the purchase being made; I did not refer to the crown of David, which none can wear but one of David’s lineage, and that one will not be Zedekiah, but Jesus, the only living descendant of David, who is both David’s Son and Lord. Judah has had Kings not of David’s lineage. For 129 years Judah was governed by Jewish Kings of the tribe of Levi, the Asmoneans; whose race gave place to the Gentile dynasty of Herod. These were Kings of Judah, that is reigning over Judah’s commonwealth until the sceptre departed from it; but who wore not the crown or diadem of David. My remark therefore does not at all clash with Ezekiel’s celebrated prophecy of the abasement of David’s crown and kingdom until the appearing of the Lord to restore, and take possession of them. If Rothschild, or any other Jew or Gentile, were to become governor of a colony of Jews in Palestine with the title of King, he would be either adorning his own brows, or some power would have done it for him, with the diadem of Judah’s king, in the sense in which I used the phrase. Jerusalem is traditionally, as I have shown, a precious stone in the diadem or crown of “His Apostolic Majesty” of Austria; which would be plucked from thence by any one who should assume the title and possess the power. It would be an earnest as it were of returning royalty to the Jews; and be very far from shaking the faith of any one who regarded the present but as shadows of the substance which is of Christ.

The colonization of Judea by Jews under the protection of a Gentile government, is neither “restitution,” “restoration,” nor “regeneration.” Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense. The settlement of a colony there has no more to do with restitution than Meshullams farming in Artor’s valley. A hun-

dred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but the *setting up again of institutions that once existed there*—the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth: for the Restored Kingdom exists under an *amended Mosaic code*, whose emendation (*diorthrosis*) can only be defined, administered, and adapted to the exigencies of the world, by the King of Israel himself, and his associate priests and kings. Our worthy friend of the Advent Harbinger is, no doubt, very anxious for the appearing of the King in power and great glory. So am I, and for more reasons than need be expressed. But we must take care not to allow our wishes, or desires, to lead us to conclusions not in harmony with the testimony and sound reason. I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment upon principles illustrated in God’s past dealings with nations, and empires, requires time—a dozen years at least; and in these days of steam and electricity how much may be accomplished in that period! This brief delay will, perhaps, be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance. Let us not therefore be impatient of arguments that do not confirm us in our wishes. “Thy will, O Lord, not mine be done!” should be pre-eminently the disposition of the student of the prophetic word. I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the Feet of Nebuchadnezzar’s Image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering *to tempt the spoiler to his destruction by the stone power, on the mountains of Israel*. But I need add no more at present, than to say, that these explanations of points of difficulty are submitted to my friend and his readers in the same frank and benevolent spirit, so graciously manifested on his part, by his sincere well-wisher the

EDITOR.

*Ezek. xxxvii. 16-28.

THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

We have ascertained satisfactorily, because scripturally, as it appears to me, that the thing, styled in the *Greek New Testament diabolos*, and rendered *devil* in the English version, is **SIN IN THE FLESH**. He that "walks according to the flesh," "serves sin," *diabolos*, or the devil. The mortal body is "*the body of sin*," or **Sin Incarnate**, which with its affections, lusts, and transgressions, is styled "*the Old Man*"; than whom no imaginary devil can be more wicked, and defiant of God and his law. The Old Man in his individual, social, and political manifestations is the *diabolos* or devil of the New Testament mystery,* and treated of accordingly. Destroy the ascendancy of the sin-principle of the flesh over the thoughts and actions, and you have a moral development of the New Man, and then eradicate it from the flesh by the Spirit in a resurrection or transformation to eternal life, and you have the New Man in combined moral and physical manifestation, "*isangelos*," "equal to an angel."† There is no sin in the flesh of the angelic nature; therefore it cannot die. No element of it has "the power of death;" so that *diabolos* exists not in angelic society. The devil has no place there. Being nothing in their nature causing them to transgress, or *Cross the line* of the Divine will, there are no *ta erga diabolon*, works of sin, among them. But all is just as God would have it; and it would be so here but for the disturbing principle called Sin. Eradicate this, and "the will of the Father will be done on earth as it is in heaven," that is, in angelic society.

From what I have set forth on this subject, our worthy friend will see that I do not speak in Elpis Israel of the agency in the original temptation as *only* an animal. If there had been nothing in the constitution of the original nature of man impressible by the suggestions of the Serpent, there could have been no transgression. Had Eve's nature been isangelic instead of animal, there would have been no *internal* response to the *external* enticement. That internal something was not essentially evil; because, though possessing it, Adam and Eve was pronounced "very good." It is not evil to admite the beau-

tiful, and to wish to possess it; to desire to gratify the taste, and to aspire to the wisdom of "the gods," or Elohim: but all this becomes evil when its attainment is sought by crossing the limit forbidden of God. The seeking to attain by crossing the line, Paul teaches was the result, not of innate wickedness, but of deception. The Serpent beguiled Eve. Had she been certain of the consequences she would not have transgressed. She had no experience of evil. It might be a very agreeable thing for any thing she knew; and highly promotive of happiness. God had warned her of danger in the pursuit of knowledge through disobedience; but then, if they were *to go back to the dust*, that is, to die, what was the meaning of that Tree of Lives? Did not God mean something else? If they crossed the line in relation to the Tree of Knowledge, could they not eat also of that other tree, and live forever? There seemed to her mind to be an uncertainty about returning to the dust, *when she lost sight of the law*. This was "the weakness of the flesh." There was no uncertainty of consequences so long as she thought God meant what he said; but being deceived on this point, and so made doubtful of it, she ventured to experiment. But, however doubtful of what might be, if she had adhered strictly to what God had said, she would still have continued "very good." "Weakness," mental and physical, is an *original* element of *animal* nature; as "power" is of the angelic. Adam's nature was "very good" as an animal nature; but still it was weak, and therefore deceivable and terminable. This weakness is founded in the unfitnes of air, electricity, blood, and food, to maintain organized dust, or flesh, in life and power forever. The life-principles being weak, the flesh is weak in all its operations, mental and physical. The *life* of the angelic nature, or spiritual body, is not manifested on animal principles; but by the direct action of God's Spirit on dust so organized as to be adapted to its operations. It is therefore strong. When Adam's weak nature began to think and act, independently of the divine law, its weakness, before an undefiled weakness, became evil in its workings, and deteriorating in its effects; and acquired the name of Sin from its having brought forth sin, or transgression of law.

The undefiled weakness of the flesh, enticed and deceived by sophistry from without, is, in few words, the definition of the original temptation. The law of God

*1 Tim. iii. 16.—The New Testament is the exhibition of the *great mystery of godliness*.

†Luke xx. 36.

was weak through the flesh,* not through the strength of the Serpent. Had the flesh been strong, the Serpent would have been powerless with all his sagacity. But the weakness thrown into a ferment by serpent-subtility became beguiling; and the beguiling subtility, taking occasion by the commandment, deceived them, and *by it* slew them.† What I have said about the Serpent in Elpis Israel stands as it was. I have affirmed neither more nor less than what Moses and the apostles say. "It was more subtle," or acute, "than any beast, of the field which the Lord God had made."—It is generally supposed that the serpent was employed by the Devil to beguile the woman. "It cannot be doubted," says Calnet, "but that by the Serpent, we are to understand the Devil; who merely employed the Serpent as a vehicle to seduce the first woman." This teaches the existence of an invisible devil before the Serpent. The Bible, however, does not teach this. *Diabolos* had no existence before the formation of man; but the Serpent had. Moses gives not the slightest hint of the existence of a devil before the creations of the sixth day. The Serpent first; then man; afterwards, woman; and lastly, *diabolos*, or devil. This is the scriptural order of their manifestation, the revelation in the flesh of the incitant to transgression, or *diabolos*, being coeval with the Fall. Man existed before the devil, and will flourish in eternal glory after his destruction, when Sin and all its works are eradicated from the earth.

"The beginnings" of Gen. i. i; Matt. xix. 8; John i. i and viii. 44, are manifestly not all the same. The "beginnings" of Genesis, Matthew, and John i. i, have relation to the creation week; but that of John viii. 44, to the conversation of the Serpent with Eve, and the murder of Abel. The Fall was probably several years after the creation week; and Abel's murder certainly many. Father *diabolos* was not a murderer before he brought our first parents under sentence of death. It was then he slew them by the commandment. The beginning referred to in this text is the *apo kataboles kosmou*, or formation of the world, laid in its sin-constitution.‡ Jesus is there talking to the Jews of their father, Sin, whose servants they were. They regarded themselves as the freeborn descendants of Abraham; but he told them, they were bondmen to their father, Sin. "Whosoever committeth sin, is

Sin's *doulos* or bondservant." He offered to make them free of this yoke by the truth. "I know," says he, "that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." This murderous disposition constituted them the seed of a *living father*, as well as of the dead Abraham; for Jesus says, "I speak what I have seen with my father, and ye do *what ye have seen*—with your father." Here was a question between them of fatherhood. Jesus claimed to be seed of Abraham and God; while he charged them with being seed of Abraham and Sin—they were in other words, *begotten* of sinful flesh, while he was *begotten* of God, sinful flesh being the matrix of both parties. They said, "Abraham is our father," or begetter; but Jesus objected to this, because they did not do the works of Abraham; showing that he was speaking, not of lineage, but of sonship based on disposition and character. They contended for purity of lineage—that their fatherhood was not of Gentile idolators, but Jewish believers in God, which constituted them children of God. Jesus charged them with doing the deeds of their father, which they understood to mean, of their Gentile paternity; for they said, "We be not born of fornication: we have one Father even God." They considered that purity of descent from Abraham constituted them children of God, without regard to character; but Jesus taught them that "the flesh profiteth nothing." If man would be "the children of God, being the children of the resurrection," it was by being like Abraham in faith and obedience; which they were not: but being Sin's bondmen, he said to them in the words of the forty fourth verse, substituting Paul's definition of *diabolos* for "devil," "ye are of the father, Sin, and the lusts of your father (the lusts of sinful flesh) ye will do. Sin was a murderer from the beginning (or from the Fall) and caused not to stand (*hesteken*) in the truth (or law) because truth is not in it. When Sin uttereth a lie, it speaks of its own things; for it is a liar, and the father of it." This is perfectly intelligible. All men are Sin's children who are born of blood, of the will of the flesh, or of the will of man; and they continue such until they "become sons of God" by becoming Abraham's seed through Jesus as the Christ.*

From what I have said under this head, our good friend will perceive that I teach that the devil or *diabolos* had a place in

*Rom. viii. 3.

†Rom. vii. 11.

‡Gen. iii. 14—21.

*John i. 12, 13; Gal. iii. 26—29.

the beginning; as really as the Serpent; and that place was in the flesh; while the serpent was somewhere not far off from the woman and the tree.

3. I come now to Mr. Cook's third inquiry, "Does not the New Testament teach there is a Tempter, as really as a "Christ"—the tempted?" In reply to this, I remark, that in the case of Jesus, *diabolos* and *satan* were both concerned. When he was filled with the Holy Spirit he was led, Mark says "driven," by the Spirit into the wilderness to be tempted, or properly, to be put to the proof under Sin—*hypo tou diabolou*. Their nature was his nature; for "the children of God being partakers of flesh and blood, he also himself likewise took part of the same."* Hence, he was sent forth "in a form of Sin's flesh"—*en homoiomati sarkos hamartias*; † and thus God made him sin, (that is, flesh and blood) for us, ‡ and on account of sin, gave judgment against sin in the flesh of Jesus.

The testimonies show that Jesus was "under sin" as a man under a burden.—He groaned under it in painful travail. While among the wild beasts of the wilderness a (similar situation to the first Adam's) he felt the danger, and desolation of his situation, and the cravings of a long protracted fast. He ate nothing all this time, his life being sustained by the Spirit: and at the end became very hungry. Luke terms this, "being forty days put to the proof under *diabolos*," or sin; that is, in his case, under the perturbation of weakened flesh and blood. This was before the adversary came to him. His nature was severely tried during this period; and it remained to be seen, whether his flesh thus weakened would stand in the truth; or like Adam's, seek present gratification by transgressing the divine law. The end of the forty days appears to have been the prepared crisis of the trial. At this junction, one came to test him. Jesus styles him, as he termed Peter, "*Satan*," that is, *adversary*. This individual, probably, was an angel; for angels were concerned in the matter, as appears from the testimony; and Paul says, "the very adversary (*Satan*) transforms himself into an angel of light," or knowledge. † Christ's visitor was evidently a person of scriptural information; and as he appeared as a tester at a time especially prepared for the trial, I have no doubt he was sent by the same Spirit that led Jesus into the wilderness there to be put to the proof. I

conclude then, that he was "an angel of light," not shining with brightness; but appearing as a friendly man, well instructed in the word.

Now Luke attributes what this concealed adversary suggested to *diabolos*, or one causing to transgress, but in this case without success; for they were suggestions to Jesus under the workings of sin's flesh, seeing that "he was in all things put to the proof according to the likeness without offence." The visitor, though styled "devil," was not *diabolos* within, as in our case, but an excitant thereof; in "the likeness," or sin's flesh; therefore his sayings are recorded as those of *diabolos*. Jesus being begotten of God, as was Adam the first likewise, and not of the will of sin's flesh, the promptings to transgression did not proceed from within. In this the form of sin's flesh he assumed, differed from the form we possess. The promptings in our case do often proceed from within. In the two Adams they came from without—from the serpent in the one case; and from the angel of light in the other. These occupied for the time the position of the then as yet unbegotten *diabolos* relatively to their flesh, till the last they might excite should by the strength thereof bring forth sin, when their personal missions would be terminated, and sin enthroned as the conceived *diabolos* of the form, or likeness of sin's flesh.

In the second Adam's case the testing adversary failed to move him from the stand he had taken of absolute obedience to the will of God, whatever might ensue. He appealed to the lust of the flesh, the lust of the eye, and the pride of life, but all without effect. The law of the Spirit of life within him was too strong for these appeals. He extinguished their effect by the word of faith, which was his shield, and emerged from the trial undefiled. The tester of his allegiance then left him; and whatever perturbation may have been excited, it subsided into the peacefulness of a conscience void of offence towards God.

In studying Christ's trial it is important not to forget what I have intimated above about his nature; because it was the *point of difference* in the nature of the two Adams from ours that caused the ordeals they were subjected to, to assume the forms narrated. No one has ever been put to the proof through a speaking reptile since Adam's fall; nor has any one been tried by an angel of light since Jesus successfully resisted his suggestions.—Paul's phrase "in the likeness of sinful flesh"—*en homoiomati sarkos hamar-*

* Heb. ii. 14.

† Rom. viii. 3.

‡ 2 Cor. v. 21.

§ 2 Cor. xi. 14.

tias—I have rendered more literally “in a form of Sin’s flesh.” “Sinful” is an adjective expressive of the quality of the “flesh,” and signifies *flesh full of sin*.—This is a form of flesh common to all mankind, and indicated by Paul in the words, “in me, that is, in my flesh, dwelleth no good thing.” But Adam’s flesh before his fall, and the Christ’s flesh, were forms of flesh and blood to which the English word “sinful” is inapplicable.—They were not full of sin. The first Adam’s was a form in which there was no sin at all, but only a physical weakness inseparable from flesh and blood. Luke styles him “Son of God,” because he was begotten by his Spirit from mother earth. Having transgressed, his weakness was defiled, and became sin, and his flesh “Sin’s flesh”—*sarx hamartias*—a form afterwards inherited by Abraham in common with all mankind. But Christ’s was still another form of Sin’s flesh than either Abraham’s or Adam’s before his fall. The homoiomatal difference of his flesh from Adam’s consisted in its maternity. Adam’s came directly from the dust of the ground; Christ’s from that form of Sin’s flesh styled “the seed of Abraham.”* It differed from this, however, in its paternity. Abraham’s daughter, Mary, was “begotten of blood, of the will of the flesh, or of man;” but her son Jesus, of the will of God by his creative power, which constituted him a peculiar form of Sin’s flesh; and hence the propriety of my more literal rendering of *en homoiomati sarkos hamartias*—a form of Sin’s flesh—even the third form under which flesh and blood has been manifested since the creation-week.

In Heb. iv. 15, the phrase “form of Sin’s flesh” is expressed by the single word *homoiotes*, “likeness, resemblance, or similitude;” as, *kata parta kath, homoioteta*, “in all things according to the likeness.” One thing may resemble another without being identical in every particular. This was the case with Christ’s flesh. It was Sin’s flesh so far as its maternity was concerned, but not as to its fatherhood. In this he differed from the Jews, who had Sin’s flesh for their parentage on both sides, which they illustrated in their persecution of their maternal brother, who was “born after the Spirit;” thereby proving that they were the children and slaves of father, Sin, or *diabolos*. Still Christ’s paternity did not destroy the physical likeness of his flesh to Abraham’s

seed; it only removed from it the reigning principle hereditarily transmitted by the will of man, called *diabolos*, or “devil.” His flesh, however, was still reduced in strength below that of Adam’s original nature, because of its maternal defilement. Hence, to place it on a par with the first Adam’s, that there might be equality of strength, Jesus was anointed, or Christened, by which he became “full of the Holy Spirit.” This filling did not destroy the *homoiotes* or likeness to Sin’s flesh. It was still possible for Christ to feel the force and influence of sophistical appeals to the lusts of Sin’s flesh with which he was burdened as with “a loathsome disease.”* Hence, says the apostle, “he was put to the proof in all things or according to the likeness,” or resemblance of his flesh to his brethren’s in its susceptibilities, “without offence.”

There being no reigning *diabolos*, “devil,” or Sin, transmitted by the will of man in Adam or Christ, as in the flesh of all mankind, that causing not to stand in the truth, or *diabolos*, is in their cases, and in their’s alone, to be referred to the Serpent and the Angle of light. But this does not constitute them what the Gentiles call “the Devil,” or “His Satanic Majesty.” The Serpent, because of his agency in the affair, became the Bible symbol representative of the evil he had done in the unconsciously immoral use he had made of what he knew by observation, and was able to express in speech.—It would be very injudicious to rush to the conclusion that, because the Serpent and the Angel of light stood related to the two Adams as the *diabolos*, or that causing to err, therefore, whenever the word *diabolos* occurs, it means the serpent or angel of light. If it did, it by no means follows that it would signify the Devil of gentile “organized theology,” which is as dissimilar from them as they are from one another. Christ was not put to the proof by a serpent, nor by the serpent; nor was Adam by an angel of knowledge, nor by the angel of light, who offered his suggestions to Jesus. They were both probed to the quick; but by *provers* suitable to the times, place, and circumstances around them.

But, though the proving agents in the trials of the two Adams have never experimented upon any others of our race, Christ’s brethren stand related to a power, styled *ho peiradzoon*, which is rendered in the English version, “the tempter.”†—

*Heb. ii. 16.

*1’s. xxxviii. 6, 7. †1 Thes. iii. 5.

By reference to the passage it is manifest that the tempter alluded to there was not an invisible Devil, but a persecuting power under which the disciples lived in Thessalonica. They were suffering persecution when Paul wrote to them for their encouragement. "Let no man," says he, "be moved by these afflictions: for yourselves know that we are appointed thereto." He then refers to what he had told them before, and not them only, but all others; that "it is through much tribulation that they (the baptized) must enter the Kingdom of God." But he reminds them that they are not alone in their trouble, but are "suffering like things of their countrymen" that Christ's brethren in Judea had of the Jews. This saying reveals the power as that of the Gentile authorities in Thessalonica, who, stirred up by "lewd fellows of the baser sort," were carrying into effect as far as they could "the decrees of Cæsar," with all the pains and penalties annexed, against the refractory.* These were torture, imprisonment, and death, which served to *prove* their inseparable devotion to the doctrine of God's Kingdom, for which they suffered. These "persecutions and tribulations" might be avoided upon one condition which was offered to them by the enemy—if they would renounce the faith, and burn incense to Cæsar's image. This was the temptation offered to them by the tempting power. If they yielded to the temptation, they saved their lives, but lost "God's Kingdom and glory." Fearing this result in some cases, Paul says, "I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain."

In the case before us the tempter was the imperial pagan Roman power, styled in the apocalypse, "a great red dragon," and "the great Dragon, the ancient Serpent, the surnamed *diabolos* and the *Satan*."† The Dragon, or Serpent, was the symbol of the Roman Sovereignty selected by the Romans themselves as representative of its imperality. Chrysostom, who flourished in the 4th century, says that "the Emperors wore among other things to distinguish them silken robes embroidered with gold, in which *Dragons* were represented." Gibbon also says, speaking of the procession of Constantine from Milan to Rome, "He was encompassed by the glittering arms of the numerous squadrons of his guards and

cuirassiers. Their streaming banners of silk, embroidered with gold and shaped in the form of *Dragons*, waved round the person of the emperor." The emperor Constantine speaks of the Dragon as the symbol of the pagan Roman Sovereignty in his epistle to Eusebius and other bishops concerning the rebuilding and repair of churches. "Liberty being now restored," says he, "and *that Dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest even to all." Moreover, on the testimony of Eusebius, we are informed, that a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet "the great enemy of mankind, who persecuted the church by means of impious tyrants, *in the form of a Dragon*," transfixed with a spear through the midst of his body, and falling headlong into the depth of the sea. Hence it is evident that the species of serpent called the dragon was as much the symbol of the Roman power, as the lion is of the British at this day. The Romans probably borrowed it from Egypt, which had become a province of their dominion. When an independent monarchy under the Pharaohs, its majesty was represented by "the great dragon, that lieth in the midst of his rivers."‡ The annexation of so ancient and renowned a kingdom was very likely celebrated by the adoption of its ancient symbol into the Roman heraldry. Hence, the Roman dragon is styled "*the ancient serpent*," or the Egyptian.*

Whether God in his providence influenced the governments of the world to represent their several sovereignties by peculiar symbols, I cannot say; but that he has adopted them in his word when treating of their policy and destiny relatively to Israel, and the Saints, is beyond all question. The Egyptian *serpent*, the Assyrian *lion*, the Persian *ram*, the Macedonian *goat*, the French *frogs*, &c., are all examples that he has done so. The adoption by the Romans of the serpent, styled in the prophets, "the piercing serpent, even leviathan that crooked serpent; the dragon that is in the sea,"† as the symbol of the sovereignty that rules the imperial territory, is singularly appropriate. Its scriptural fitness is seen in the fact, that "all the power of the enemy" with which God's people have had to contend on the

*Acts xvii. 5-8; 2 Thes. i. 4, 5.

†Rev. xii. 3, 9.

*Rev. xi. 8—The great city, or Roman empire, is here figuratively styled Egypt.

†Isai. xxvii. 1.

arena of prophecy, *originated* in the sophistry of the serpent; and is found civilly and ecclesiastically *organized* in the ancient and modern imperial dominion of the Roman earth. This power has ever been the *adversary* of Israel after the flesh and spirit, and of the truth, since the Holy land became a Roman province; and will so continue to be "until the Ancient of Days shall come, and judgment shall be given to the saints of the Most High; and the time comes that they shall take the kingdom, and possess it."* It is not only their *Adversary* in making war upon them as a people who will hereafter seize upon its dominion; but when it gets them into its clutches, it endeavors to turn them from the faith, and to compel them to embrace its own superstition, and so cause them not to stand in the truth. It is, therefore, a power *causing to cross the line*, or to transgress the divine law, that is, a *diabolos*, as well as THE ADVERSARY, or *ho Satanas*. It is for this reason the Spirit has "*surnamed*," the imperial serpent, in the words of the English version, "the Devil and Satan," or more particularly, "*the surnamed Devil and the Satan*"—*ho kaloumenos diabolos kai ho Satanas*.— And here we will pause till our next issue.

ERROR.

*Dan. vii. 22, 13.

— o —
MISSION TO THE DEAD.

Immortal-Soulism is producing its own peculiar fruit in the sectarian churches and denominations, or Brotherhoods. Pagan Mesmerism, which is its ancient sire, and the parent also of all the spiritologies of our day, is possessing them with confounding effect. The brotherhood theologies have prepared professors for any and all of the speculations arising out of surrounding chaos. They have alienated the people from Moses and the Prophets; so that being disarmed of the Spirit's sword, they are falling defencelessly, by thousands, before Mesmerism, theologically interpreted. Mesmerism proves all things conceived by the fleshly mind, because it is of and from the flesh. It begins in the flesh and ends in the flesh. Thus the circle is complete. Animal magnetism reveals the flesh to the flesh, being the spirit of the flesh. It is the magic lantern to the *thalami* of the optic nerves, passing before them the spectralia of "philosophy and vain deceit." Hence,

sky-kingdom heavens, aerial sheels in outer darkness fifty miles sky-high, subterranean hobgoblin hells, spirit-worlds, immortal souls in mortal sinful flesh, baby-spirit salvation, pre-resurrection ghost-life, adult salvation without belief or obedience of the gospel, and a thousand other modifications of foolishness, are all satisfactorily proved in the opinion of the carnal mind by mesmerism. The brain thinks mesmerically, so that in the absence of scriptural knowledge, it approves them all. Thus, great flaming revivalists, to whom the bible was more or less of an embarrassment, have become so illuminated by animal magnetism as to reject the scriptures altogether. Now, it is a notable fact, that while they have done this, they continue brawling advocates for the "immortal soul" of the flesh, and the "spirit-world" adapted to it. This is consistent enough, for the Bible gives no aid and comfort to immortal-soulism; so that by throwing it aside as of inferior authority to mesmerism, or of no authority at all, their position is strengthened in argument with those who argue against immortal-soulism on natural grounds. The only immortality the Bible reveals is *immortality of a resurrection, or transformed, body*. It promises this only to the saints of God, to qualify them for an endless possession of his kingdom. The Bible is therefore unencumbered with the foolishness of Mesmeric Theology. It teaches nothing that the flesh approves in relation to the world to come. This conviction relieves us of much lumber, and enables us to make short work of otherwise interminable logomachies.

Mesmerized theology seems to be preparing troublous times for the Campbellite Brotherhood, among the rest. For years past Mr. C. has been laboring in a certain direction, which the editor of the "*Christian Magazine*" appears determined to alter. Mr. C., I believe, holds to a hobgoblin hell, in which immortal-souls writhe and shriek in eternal torture. He regards this as a Bible truth, and quite consistent with the attributes of God! The "*Magazine's*" theory is opposed to this. "Speculations," says J. B. F., "as to the exact *nature* and *duration* of punishment are unwise, because neither is clearly revealed. The Spirit which dictated the Bible, seems to have intended that an *indefiniteness* should spread itself over the whole subject."—*M. H.*, p. 393. These few words, if received, tell with humbling effect upon my friend at Bethany. They tell him, in effect, that

he has misconceived the whole matter; which is doubtless true, without adding an atom of credibility to the Magazine's assumption. Mr. C. has been contending for "the exact nature and duration of punishment" for a long period; but his editorial brother in faith tells him that they are not revealed; therefore all he has been writing hitherto is mere speculation; and "speculations," says the Magazine, "are unwise." Well, I do admit that my friend has been a very unwise and even weak speculator in his time, upon a multitude of topics; but with all his wanderings and meanderings, it must be confessed that he is right in repudiating the notion of the "indefiniteness" of the whole subject of punishment. Though Mr. C. cannot define the nature and duration of the punishment revealed in the Bible, its definiteness is nevertheless exhibited there. But to understand the subject, the mission of the Christ must be understood; concerning this, however, Mr. C. and the Magazine are, both of them, in the dark—therefore neither of them can be expected to talk any thing very sensible in the case. In regard to them it can only be a question of relative erraticism—whether the old absurdity or the new one, be the more unscriptural!

"Heaven and hell are in our midst every day," says the Magazine, as quoted by Mr. C., who regards the saying as no evidence of its editorial wisdom. But there is more truth than fiction in the conceit. The present world is the Sinner's Heaven, and the Saint's Hell; hence it is styled "an evil world." If hell be a place of suffering, the Saints have certainly had it here for ages. God has chastened them; and the Sin Power, and all in whom Sin's spirit reigns, have tormented and destroyed them with dreadful cruelty. While the present state has been the hell of the Saints, it has been a place of Paradise for their enemies. These have the glory, and honor, and power, and riches of the system, at their control. They possess fine farms, well stocked and tilled, and yielding abundance of wealth; splendid mansions; accomplished families, and all that heart can wish. It is the Sinners who possess these things in superfluity; and so much do they enjoy themselves, that they would hold on to them for ever if they could. This is all the heaven they will ever possess, unless they embrace the gospel of the kingdom, and devote their substance to the Lord, and become his stewards of the same. Heaven in this world or state, and heaven

in the next, is an allotment granted to none of the sons of men who would partake of the joy of the Lord. Heaven now and hell hereafter; or Hell now and heaven in a future state, are the alternatives presented to mankind under times of knowledge. Who that understands 'the word of the kingdom' would prefer the Sinners' Heaven to the Saints'? Or, who would not rather endure the past and present torments of the Saints in body and estate, than encounter the terrors of the Lord in the Sinner's hell to come? It is better to pass from a terrestrial hellish into a terrestrial heavenly state, as the Saints will do; than to descend from the Sinner's into a hell to be manifested in the territory of the Fourth Beast of Daniel, for the torment of the goat-nations and their rulers at the appearing of the Lord. A heaven and a hell, then, 'are in our midst every day;' but not the heaven of the Saints, nor the hell of the wicked. These have neither of them an existence yet; and can have none till the Lord comes, and literally turns the world upside down.

But the foolishness of the Magazine becomes flagrant in its notion of a 'posthumous mission to the dead, (who have not before heard the gospel,) in order to translate them from a miserable prison to heaven.' The ghosts, or disembodied immortal souls, of dead evangelists, I suppose, are to be sent to immortal miserable, or hellish spirits, in the spirit-world, to preach the gospel to them, to induce them to repent, and to exchange their misery for bliss! I do not find what sort of a gospel is to be preached in that mesmeric world; but I suppose the same sky-kingdomism, with spirit-baptism in spirit-water, for spirit-remission of fleshly sins, as contended for by the brotherhood to which the editor of the Christian Magazine belongs! Nearly all hell will doubtless be emptied in twenty-four hours, if the gates be wide enough for the out-rushing crowd, after the spirits of the missionaries arrive, preaching translation to heaven: *nearly all*, I say, for it is the vast majority alleged to be there, who have never heard of gospel truth.

A gentleman of Pittsburgh, rejoicing in the name of Church, who constitutes himself 'armour-bearer' to my friend the Supervisor, writes concerning the Magazine's 'hallucination,' in the following words:—"I am truly sorry to see that bro. Ferguson has got a maggot in his brain"—the Caledonians say 'a bee in his bonnet,' which is decidedly more elegant.

'This,' he continues, 'will destroy his usefulness and influence,' that is, in propagating Campbellism; 'and probably end in his becoming a wandering star, like Mr. Thomas. This figment of bro. Ferguson's is, in my estimation, *infinitely worse than Thomasism*. If there be 'a damnable heresy' this is unquestionably one. I can see in it a perfect Pandora box. I regard the propagation of such a sentiment as the destruction of all that is vital in religion.'

Poor Mr. Church! What dost thou know of what thou callest 'Thomasism!' Many years ago thou didst see a few things from my pen when I was in fellowship with the darkness out of which thou hast not discovered *star-light* enough to *wander* for the last twenty years. Thou hast read all the foolishness palmed upon me by thy Supervisor; but of what I really believe and teach, thou art as ignorant as the 'maggot' in thy brother's brain. Whatever it be, it seems there is something 'infinitely worse' than what constitutes me 'a wandering star.' But if thou knewest what I teach concerning thy religious system, I doubt if thou wouldst favor my supposed views with the admission of an infinite betterment compared with the 'unquestionably damnable heresy' before us. Thy religious system is without vitality, and can never live unless what thou dost ignorantly style 'Thomasism,' be infused into it, that is, 'the *gospel of the kingdom*.' The bee in thy brother's bonnet can do the vitality of a corpse no harm. His religion is thy religion, and for all it can offer, a man who understands Moses and the Prophets, would not exchange a pinch of snuff.

Since the above was written, the eighth number of the Magazine has come to hand. The editor declares that my friend C. has misrepresented him. I regret to be compelled to testify, from dear-bought experience, that he is quite capable of doing so. 'There is not a statement,' says the editor, 'which he makes, with regard to our views, that is true.' We doubt not but the Magazine knows its own sentiments best; and is quite competent to say if fairly represented or not. Mr. C. does not faithfully quote the scripture; therefore it is not to be expected he will do the fair thing by an opponent. This is a pity; for no end is promoted but evil. But I almost despair of teaching him bet-

ter manners. Let the Magazine take him in hand, and see if it can make any thing of him; may be he is not incorrigible.

The editor cries out for justice, sheer justice, as all he asks; but this, we opine, he'll never get. We never could obtain it; and his heresy is pronounced to be 'unquestionably damnable,' and 'infinitely worse than' ours—being destructive of all vital religion. Mr. C. never acknowledges that he has committed, or is in the wrong.

The editor says, that the substance of the whole matter between him and his opponents is the utterance of 'an opinion, that men who have not heard the gospel will hear it before they are condemned by it.' By 'men will hear it,' I suppose he means *disembodied immortal souls will hear it* in prison, or hell, as he may define it. For this opinion there is not the shadow of a foundation in the Bible. It is absolutely true, that *men* who have not heard it will not be condemned *by it*. They are 'condemned already' by the Adamic sentence under which they are born—*Dust thou art, and to dust thou shalt return*. From this sentence, nothing can deliver men but the gospel of the kingdom, faithfully obeyed in their present corporeal entity, in the times before Christ appears and shuts the door. Men are not held responsible under 'times of ignorance;' for 'the ground of condemnation is that light has come into the world, and men loved darkness rather than light.' This implies the offer of knowledge and its rejection. Where it has not been offered, there will be no resurrection to gospel-condemnation; this is reserved for those who sin against the light.

We are happy, from the evidence of the present number of the Magazine, to be able to acknowledge that we were mistaken in supposing, that the editor was a mere echo of our Bethanian friend. We have, however, still to complain of misrepresentation at his hands. But Mr. C. is repaying him in full for the measure he meted out to us. I have received no justice from the Magazine, and the Supervisor in return will grant him none. How admirably things work round in this crooked world of ours! "Vengeance is mine, I will repay, saith the Lord." So let it be!

EDITOR.

August 10, 1851.

"SPIRITS IN PRISON."

"Not the spirits "now" in prison, but the spirits once in prison, *while the Ark was preparing*, which is, indeed, the key of interpretation. Peter's key must open Peter's lock." But this happens not to be Peter's key. It is Mr. Campbell's, and completely fails of even passing the key-hole. He says, the prison was "a figurative prison." True, it was not a gaol; but then a gaol is not the only literal prison. Any place of confinement is a literal prison, be it a gaol, a grave, or a nation enclosing a captive nation. The prison referred to by Peter is manifestly literal; for in speaking of "the spirits" he says they are "in prison." It is admitted that by "the spirits" are meant "the antediluvians;" now *while the ark was preparing* they had as much liberty as the unbelieving Jews of Peter's day, or the people of the United States in ours. They did just what was right in their own eyes. In Noah's time, they married and gave in marriage, caroused, and enjoyed themselves to their heart's content, but how was it in Peter's? They were literally in prison "body, soul, and spirit" They knew nothing and could do nothing; and so they remain to this day—literally "in prison."

To ascertain the nature or character of the prison, instead of referring to Moses and the Prophets, Mr. C. speculates on words *in usu loquendi*. He finds that "the specific idea" of the Greek family of words to which *phylakee*, "prison," belongs, "is confinement." This is doubtless a great discovery. The next revelation is, that "confinement has respect to time, as well as to place." He ought to have said, "it has reference to place as well as to time," for a place cannot be a prison independent of time. You may call a building a prison; but if it is to receive persons for *no time* it never can have an inmate, and therefore cannot be *in fact* a prison. Thus, whenever men are confined involuntarily for a longer or shorter time, there they are imprisoned, or in prison. Mr. Campbell says, Noah's contemporaries were imprisoned for 120 years, unless they repented during that term; and he represents the deluge as the limit, or bound, or wall, as it were, of their figurative prison. He does not say where they were to go when set at liberty on repentance or death. Noah, I suppose, was set at liberty when he entered upon a year's confinement in the Ark! But let that pass. If Noah's contemporaries were in prison only for 120

years, were they set at liberty when engulfed in the deluge? Will Mr. Campbell tell us? And where do they *enjoy* their freedom? For liberty implies enjoyment. But, if the antediluvians were "in prison" while they were doing their own pleasure for 120 years, it is evident that Peter's contemporaries of Israel were also "in prison" "on pain of destruction by a deluge" of war." Peter's generation was the antitype of Noah's; so that if the latter were in prison during Noah's preaching by the Spirit for 120 years; the former were likewise for the forty years the same Spirit preached to them by Jesus and his apostles. "Noah," says he, "by word and deed, preached to them their repentance or death." He preached to them in prison, did he? Yes. They did not repent?—No; therefore they were put to death *at the end* of their imprisonment! If this be granted, when sentence was executed they were then *no longer in prison!* This is the conclusion we are led to by Mr. Campbell's premises!

Death, in the scriptures is styled "*captivity*" which was "*led captive*" by Jesus in rising from among the dead as the first fruits of a future resurrection. But Mr. Campbell's speculation makes death, liberty; and by consequence, all the dead, freemen escaped from the figurative prison above ground! This is "the key of interpretation" Mr. Campbell uses in his attempt to demonstrate, that his own former rendering of Peter's phrase "the spirits in prison" by "the spirits *now* in prison," is "a mere speculative fancy." This is another among many instances adducible, of "Campbell against himself." But there is no telling what lengths a man will go to in stultifying himself when he undertakes to interpret the apostles without regard to Moses and the Prophets. He has not found Peter's key yet. The apostle's is a lock that cannot be picked by any human invention. Immortal-soulism is a pick that cannot reach the bolt; and disables all that work by it from opening the prison door. But for this crotchet, Mr. C. would not have forged so fanciful an interpretation, which he has just constructed for the occasion to get quit of the editor of the "*Magazine's*" opinion, which is a natural inference from his own speculations upon "*Life and Death.*"

There is nothing in the text or context to prove that the antediluvians were in prison in any other sense than that all mankind are in the "bondage of corruption," during Noah's preaching. Speak-

*Dan. ix. 26.

ing of the Holy Spirit it says "having gone he preached to the spirits * * * formerly disobedient." When? "In the days of Noah." Where were they?—Moses says, "on the face of the earth."—Where were they in Peter's day? "In prison;" therefore they are called "spirits in prison." *Where the prison is* must be determined by "the law and the testimony," not by reference to "the established laws of" sectarian "criticism," however "sound" it may be supposed to be.

EDITOR.

—o—
SALVATION WITHOUT FAITH!

"He that believeth not shall be condemned."—JESUS CHRIST.

DEAR BROTHER:

Conversing a few days ago on the merits of Elpis Israel, one of the brethren who had read it, stated his concurrence in most of the things therein contained. But after all, he says he cannot assent to the exclusion of the heathen, &c., from the salvation promised in the gospel.

The salvation of the heathen then became the subject of discussion between us; brethren D. and B. contending for their salvation on some other principle than that of faith in the gospel; and I for it on no other.

I attempted to prove, and I think did prove, that the faith was the only principle laid down in the Old and New Scriptures upon which a man can be saved; and that they made no exception in relation to the heathen. To this they objected; and in support of their opinion quoted the second chapter of Romans. I demurred to this, that "Gentile" there spoken of as keeping "*the righteousness of the law*," could not mean the Gentiles in the sense understood by them,—a good, conscientious, virtuous, benevolent Gentile; but a gentile christian. In support of this I attempted to show that, if a gentile could, without ever having heard, or read the law, keep the righteousness of the law, so might a Jew have done; and then their would have been no need of having the law given to them; and thereby much trouble and expense have been saved.—Upon this we separated without coming to any agreement.

I write these few words, therefore, to request you to interpret the Bible teaching on this subject. The term "*nature*" seems to be the stronghold of the two brethren,

and, indeed, of all natural religionists; and the second of Romans the chapter most relied on to prove this most mischievous of all traditions, "*Natural Religion*." If you can spare time, we should like to know if the heathen, by beholding the works of the Great Architect of the universe ever came to a knowledge of the living and true God, so as acceptably to worship him, or attain to salvation; or, has the mind of a gentile ever been so operated on by the contemplation of the wonderful works of creation as to impart to him a right to incorruptibility and life?

The doctrine of the Kingdom and Hope of Israel as exhibited by Jesus, the apostles, and yourself, is gaining ground here. I have returned hither (after an absence of three years) where once I met with such decided opposition from the brethren of "the reformation" in the advocacy of these sentiments; and now I meet with but few who do not entertain the same: not that I feel a pride in having first contended for them here; but because I rejoice in the spread of the gospel, and delight to see the Kingdom preached though for the sake of contention only.

Yours, faithfully,

E. J. H. WHITE, M. D.

Fayette, Mississippi.

HEATHEN DEFINED—THE GOSPEL IS FOR THE SALVATION OF THE HEATHEN THROUGH BELIEF OF IT—NONE SAVED BUT THE DOERS OF THE WORD—IGNORANCE ALIENATES FROM ETERNAL LIFE—NATURE'S LOGIC—NATURE DEFINED—ORIGIN OF NATURAL RELIGION—ITS INVENTERS INDICATED—THINGS IN WHICH THEY AGREE—NATURAL RELIGION AND GOD'S RELIGION IRRECONCILABLE ENEMIES—"BY NATURE" EXPLAINED—HEART CIRCUMCISED GENTILES AND JEWS TO INHERIT THE PROMISES.

Heathen is the Saxon equivalent for the Greek word *ethnos*, and the Hebrew *goy*, and properly signifies *nation*. It is in this sense that it is used in the sacred scriptures. The word *Gentile* is of the same import, only derived from the Latin *gens*. All nations, except Israel, being under "times of ignorance," were merged in hopeless superstition; so that to be of the nations was equivalent to being an idolator: the word *heathen*, therefore, came to represent a man, or nations, worshipping idols; though the Hebrew, Greek, and Latin originals, are never used in this sense in the scriptures.

The salvation promised in the gospel is

the salvation of Israel and the Heathen, in the sense of blessing *all nations* in Abraham and his Seed, on the principle of individual and national faith and obedience. The gospel has been preached for eighteen centuries to the nations for the salvation of heathen, in the sense of idolators and natural religionists—"to take out from the Gentiles a people for God's name." This people are to be the immortal rulers of the nations, or heathen, in the Age to Come; when the heathen, no longer idolators and natural religionists, shall be enlightened and "serving the Lord with one consent." They are *then* "the nations of the saved," sitting under their own vines and fig trees, with no tyrants to destroy them, and make them afraid as now. The separation of mankind into nations, however, is finally to cease; and all of the race who attain to eternal life will be merged into Israel then become immortal, by "the adoption, to wit, the redemption of the body;" as it is written, "I will make a full end of all nations whither I have scattered thee, O Israel, but I will not make a full end of thee."* The last eighteen centuries has been "the Day of Salvation," the "accepted time," a day of probation for individuals, who aspire to the glory, honor, and immortality of the Kingdom, as the reward of "the righteousness which is by faith;" the coming thousand years will be a day of blessedness and probation to the nations, saved from the evils now besetting them; in which vastly greater multitudes than now or heretofore, will become *heirs* of immortality and earth-inhabitation for ever, when the thousand years shall have passed away.

But, what the brethren D. and B. want to know is, is there not salvation from 'hell' for idolators, and natural religionists, idiots, and sucklings, now, without believing the gospel and being baptized?—They, and not they only, but all antichristendom, say there is salvation for them.—But the Bible has nothing to do with the *soul hell* they speak of. The salvation it proclaims is the deliverance of God's people from sin, death, and the grave, and the bestowal upon them of glory and honor forever in his kingdom; and the deliverance of the nations, as already stated.—If they modify their proposition, and affirm that the parties indicated have part in this salvation without faith and its obedience, there is something tangible to lay hold of. Well, if it be so, it can be easily proved. There are the scriptures, show us the testimony; for the burden of proof

lies upon D. and B. and the natural religionists. Ah, here they come with the second chapter of the letter to the Romans, telling us that the salvation of sinners without the obedience of faith is taught there! Now behold the proof—"When the Gentiles having not the law, *do by nature the things contained in the law*, these, having not the law, are a law unto themselves: who shew *the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." But I object to this as perfectly irrelevant, having not the least reference to idol worshippers, or the unenlightened. It refers to Gentile "*doers of the law*," in the sense of their being justified by that system of righteousness which is "testified by the law and the prophets." The "*work of the law is written in the hearts*" of such persons only, be they Jews or Gentiles. Of Israel under the New Covenant Jehovah says, "I will put my laws into their mind, and write them upon their hearts." How is this done? Take an illustration from the doings on Pentecost.—The righteousness testified by the law and the prophets was put into the mind of the assembled multitude by the voice of the apostles; and written indelibly on their hearts by the divine attestation which miraculously confirmed it. The same thing occurred to the Gentiles afterwards at Cornelius', where the work of the law was written on the hearts of all his company. When the law was thus written, they "*showed the work of the law*" in loving the Lord their God with all their heart, and with all their soul, and with all their mind, and their neighbours as themselves, in which all the law and the prophets are obeyed;* "for love is the fulfilling," or doing, "of the law."†

The natural religionists do not fairly quote their proof text. They should quote the whole passage. Their text is a reason given in support of the affirmation contained in the preceding verse, which they ought to have quoted to show what the apostle was writing about. The omitted words are, "not the hearers of the law are just before God, but the *doers of the law shall be justified*." And even this is but the reason of another affirmation in the verse before, which declares that "as many as have sinned without law (that is, the Gentiles, who were never within the jurisdiction of the law) shall also *perish* without law; and as many as have sinned in (or under) the law (that is, the Jews

*Jer. xxx. 11.

*Mat. xxii. 37-40; vii. 12. †Rom. xiii. 10.

to whom it was enjoined) shall be *judged* by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." This declaration is contained in the twelfth and sixteenth verses, the proof-text of the natural religionists being the fourteenth and fifteenth, which, with the omitted thirteenth, are a parenthesis between. But again, all these verses even are but illustrative of the eleventh; which is itself the reason why God will render to both Jews and Gentiles according to their deeds, as stated from the seventh to the tenth verses both inclusive, that is, "Because there is no respect of persons with him." Now, from the sixth to the sixteenth verses of the second chapter the doctrine taught is, that Jews and Gentiles are all in the same category with respect to the gospel; because, from the eighteenth verse of chapter one to the fifth of chapter two, the apostle had there "proved, that they are all under sin," none being righteous, "no, not one;" and "all the world" consequently "guilty before God."* Mankind, then, being none of them "doers of the law," none of them are justified; and *without justification there is no salvation.*—What remains, therefore, is only a question of condemnation. Are Jews and Gentiles, equally vile in their conduct before God, to be subjected to execution in the same way? No; the Jews sinning against light, deserve a sorer punishment than the Gentiles who sin under "times of ignorance;" therefore, the Gentiles die and perish; while the Jews are reserved for judgment and execution till the day yet future, when Jesus Christ shall judge them "at his appearing in his Kingdom," as taught of Paul in the gospel he preached. This implies the non-resurrection of those who being without law sin in times of ignorance; and the resurrection of those who sin under law. Of the former class, it is written in the prophet, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish:"† but of them under law, it is written, "All they in the graves (*pantis hoc en tois muemciois*) shall hear of the Son of Man's voice, and come forth; they having done good things for a resurrection of life; but they having worked evil things, for a resurrection of judgment."‡ So much for the guilty who are all under sin, and therefore heirs of death, being "condemn-

ed already." But, whether that death shall be "unto death" so as to end therein; or, the sinners without law, and under law, shall pass from under sentence of death, and come under a sentence unto eternal life, depends upon both classes becoming obedient to the truth, or "doers of the word:" for it is "he who looks narrowly into the perfect law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of work, he shall be blessed in his doing."**

The Jews and Gentiles in the days of the apostles were all in the same state with respect to God that the idolators and natural religionists are at the present time—"Having the understanding darkened, being alienated from the life of God *through the ignorance that is in them*, because of the perverseness of their heart."† Truth is ever the same. It is therefore as true now as when written, that *ignorance alienates from God's life*. Let D. and B. look at this principle without blinking.—Their theory demands the salvation of creatures in their ignorance of "the knowledge of God, and of Jesus the Lord;" but the scriptures place an emphatic veto on the notion, and declare that, "Except a man be converted, and become as a little child, he can *in no wise* enter the Kingdom of God;" and out of that Kingdom there is no salvation. And again, "Except a man be born of water and of spirit, he *cannot enter* the Kingdom of God;" which is equivalent to saying, "Except a man believe the gospel of the Kingdom, and is baptized, and raised from the dead incorruptible and immortal, he cannot be saved." There is no bliss in ignorance of God's truth; if there were, it would be folly to be wise; because wisdom and knowledge make responsible.—If the ignorant were in a salvable state, it was cruel to send Paul to them, "to open their eyes, to turn them from darkness," or ignorance, "to light," or knowledge; because, in so doing, he was bringing them into the jeopardy of persecution, and the hazard of the sorer punishment which is to devour the adversaries at the coming of the Lord. But the truth is, that neither Jews nor Gentiles, of any age, sex, or condition, can be saved, or "inherit the Kingdom," which is the same thing, who live and die in their ignorance of the truth. "This is life eternal, that men *should know* thee the only true God, and Jesus Christ, whom thou hast sent." Paul was therefore sent "to turn them from the power of Satan to

*Rom. iii. 9, 19.

†Isai. xxvi. 14.

‡Jno. v. 28, 29.

*James i. 22, 25.

†Eph. iv. 18.

God" by enlightening them, "that they might receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Jesus."* Now, I argue that if this was necessary for the salvation of the heathen then, it is equally so for their salvation now; and that it was necessary, is proved by the testimony before us. To say that creatures may be saved without faith is to blaspheme, or speak evil of, God and his Christ, and to pronounce the scriptures a falsehood; for they testify that, "he that comes to God must believe that he is, and that he is a rewarder of them who diligently seek him." And again, "without faith it is impossible to please God;" and again, "no man cometh to the Father," says Jesus, "but through me:" but these are all vain words, and they who uttered them liars, if human creatures "who know not God," who do not seek him, and are ignorant of the faith; and not only so, but are "filled with all unrighteousness," have inheritance with the sanctified—if we say, that these may be saved in their ignorance, we in effect proclaim our own faithlessness in the oft-repeated and positive declarations of God to the contrary—we declare it in defiance of testimony, sound reason, and common sense; not the common sense of the unthinking and fleshly multitude, for that is foolishness; but that natural sagacity which is common to the thoughtful and sober-minded among men.

But "nature" is truly the stronghold of natural religionists, although they profess to believe the scriptures. What they call "nature," that is, their interpretation of nature, is of greater authority with them than a "thus it is written," or a "thus saith the Lord." It is their rule of Bible-interpretation; so that if God's testimony does not speak in accordance with their interpretation of nature, they either reject it with contempt; or, give it a mystical signification; or, admit its truth, and at the same time contend that some contrary and nullifying supposition may be equally true. This last alternative is the gossamer that mantles the hypocritical infidelity of the age. "It is true," say they, "that 'he that believes the gospel, and is baptized, shall be saved;' but it is also true that, if a man sincerely thinks he is right, he will be saved too, although he may not happen to understand the gospel!" "O yes, it is right to be baptized in the name of Jesus Christ for remission of sins," says another; "but then, baptism in the name is not indispensable to

forgiveness!" "We admit," say others, "that 'without faith it is impossible to please God;' but then, kind-hearted heathen, and babes, who are 'germs of an immortal development,* may be, yea are, saved without it!" "Yes, we believe in the resurrection of the dead; that is," says the 'Swedenborgian Christian,' "the awakening of the soul at the last pulsation of the heart in the article of death;" or, says some other mystic, "the revival of the dead in trespasses and sins when they get religion;" or, says a third, "the restoration of the ancient gospel some twenty or thirty years ago!" Thus it goes in all the world. There is scarcely a single truth admitted, but there is some nullifying hypothesis tacked on to it, by which it is rendered of none effect. And they who practice this call themselves *logicians* and philosophers. Precious logic to admit the truth of A, and at the same time to contend that B, which denies it in toto, is equally true! Yet such is the reasoning (save the mark!) of nature's worshippers, who presume to subject the mind of God to the suppositions of their foolish hearts! Surely, it may be truly said, that

Truth hath fled to brutish beasts;
And men have lost their reason.

But, this "nature" the perverters of the gospel so devoutly worship, what is it? In the universal sense of the word, it is *what God has caused to exist subject to unvarying necessity*—the existence is nature; the necessity, its laws. Persons who see but little of God in any thing, are accustomed to attribute the phenomena they observe to Nature, as though Nature were the God in whom they live, and by whom all things consist. Nature, however, is a mere necessity, and exists simply because it is God's will and pleasure. Those who are "taught of God" never look to nature as an authority in regard to things spiritual and moral, because they do not venerate the creature rather than the Creator.

Man, as he exists by pro-creation, is part of that terrestrial nature called animal. When allowed to ripen into maturity under the uncontrolled influence of his innate propensities, "he has no pre-eminence over a beast.† His ideas and reasonings, if he have any, upon God, morality, his own constitution, origin, and destiny, are the workings of his veneration, conscientiousness, &c., styled by Paul 'the thinking of the flesh,' and the conclusions he arrives at are the teachings

*Chr. Mag. Vol. v. No. 7, p. 208.

†Ecl. iii. 19.

*Acts xvi. 18.

of nature, or *Natural Religion*. This religion begins in the flesh, and ends in gas; which is all the spirit it contains. Confucius, Zoroaster, Mahomet, the Council of Trent, Luther, Calvin, Wesley, Campbell, and Joe Smith, not to mention a host of others, are all naturalists, whose systems of religion are all essentially the same. The reason of this is, because they have all come to their several conclusions by natural reason, to whose dictates the least foolish among them have paid more deference than to the written testimony of God. It is remarkable that all these systematizing naturalists believe in disembodied immortal souls, heaven in the skies, a hell of fire and brimstone for separate spirits somewhere, the same sort of a devil, the salvation of creatures of all ages, &c. The thinking of the flesh upon its own consciousness, and the phenomena of animal magnetism, the means by which nature teaches, have conducted them to this universal and boasted uniformity. How common is it to hear them adduce 'the universal belief of mankind' in proof of an immortal soul in man, capable of a disembodied existence among the stars! They do not see that this is a substantial reason against the notion, seeing that all mankind are in a state of ignorance, and therefore think only the thoughts of nature, or the flesh, which God says are not his thoughts. The only difference between Confucius, or Zoroaster, and Mr. Campbell is, that the latter mixes up the sayings of apostles with the thinkings of his flesh, which the former were unable to do, not having the scriptures. This is the essential difference between that form of Natural Religion, called Campbellism, and the others styled Magianism, Buddhism, and so forth. Let me not be misunderstood. I do not say they are the same in detail; but the same in origin, and that origin the thinking of the flesh, and not the revelation of the mind of God.

As the heresiarchs named were mere naturalists, the religions that go by their names, are mere natural religions. This is the nature of the religion of anti-christendom, call it Mohammedanism, Grecism, Romanism, or Protestantism. The thing is the same, whatever designation taste may give it. This is the reason why they are at variance with the Bible. The scriptures are from God, and reveal the thoughts, ways, and purposes of God; but the theologies, or orthodoxies, or whatever you may call them, are of the unenlightened flesh, and reveal the thoughts, or opinions, of the flesh con-

cerning the Bible. Now, the thoughts of men and the thoughts of God, are as diametrically opposite as flesh and spirit. They do not, and can not, think in harmony; for 'the carnal mind (*to phroneema tou sarkos*, the thinking of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh (think and act according to the dictates of nature) cannot please God.'

From this it is clear that men cannot 'do by nature the things contained in the law, in the sense of doing them from the dictates of unenlightened flesh. Nature, in this sense, would impel them to do the very reverse, for all the precepts of God are in contrariety to the dictates of the fallen humanity we possess. 'My thoughts,' says he, 'are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, *denying ungodliness and worldly lusts*, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' These are not the dictates of nature, but of the spirit. Nature could not dictate such principles of conduct. It is as impossible as for a river of its own tendency to ascend a mountain.

The word used by Paul, and translated 'by nature,' is *phusei* from *phuo*, 'to cause to be.' *Physis* is that which is caused to be; hence, *to do by physis* is to do that which is caused to be done; that is, *to do in effect*. 'When the Gentiles do in effect the things contained in the law, they show the work of the law written in their hearts.' This is intelligible enough. The writing the law there, causes them to do the things it contains, which is doing as *the effect of the writing*; or doing in effect, that is, *by physis* or by nature. The Jews had the law, but did not do its work; the Gentiles had not the law; but having believed the Gospel, and yielding its fruit in their lives, they showed forth the law's work; and in so doing 'kept the righteousness of the law,' and put the Jews to shame. The Gentiles who obeyed the gospel, proved themselves to be better Jews than the hereditary sons of Abraham who had the law; 'for he in the appearance is not the Jew; neither is

the circumcision in the appearance, in the flesh: but he is the Jew in the hidden man; and circumcision is of heart by Spirit, not by letter; whose praise is not of men, but of God.' He that is a Jew by becoming Abraham's Seed, through Jesus Christ, is the Jew to whom glory, honor, and incorruptibility in the kingdom for ever, with Messiah, is promised in the covenant made with Abraham before the times of the jubilees were arranged. Such is the solution of the matter as it appears to me.

EDITOR.

—o—

QUERY CONCERNING THE "GREAT TRIBULATION."

DEAR SIR:

The '*Synopsis of the Kingdom*,' in vol. i. p. 193, is estimated here very highly. Two or three passages struck me as especially beautiful and touching; one particularly, where your pencil, by the light of testimony, studied and believed, portrays the entrance of Israel's King into his dwelling place. 'Tis a joyous, heart-thrilling scene. I seemed in reading it, as if already listening to the glad shouts of Israel's sons, and witnessing, as these echoed round the world, the joy of the earth, and the gladness of the isles, because the Lord reigneth. Oh, my beloved brother, shall we be present with that rejoicing throng, and behold the fulfilment of all that we have hoped and prayed for? I often think this is too glorious a destiny for me—one that I can never be accounted worthy of. Yet, I have resolved long since not to abandon hope, or let the anchor go. It is always our wisdom to eschew despair, since we cannot possibly gain any thing by it, and may lose all.

I have lately met with some ideas on Matt. xxiv. that please me. These are that the 'great tribulation' must not be understood to have reference simply to the calamitous period of the destruction of the Hebrew Commonwealth; but as beginning then, and terminating only with the completion of 'the Times of the Gentiles,' being thus co-extensive with the dispersion; and that the word '*this*,' in verse 34, referring in the original to the thing last mentioned, the '*generation*' there spoken of, is that which sees the signs indicating the Lord's return, and the nearness of his kingdom; and not as you suppose, the generation contemp-

rary with the passing away of the First Heavens and Earth. What think you of this view of the subject?

PERSIS.

England.

REPLY, WITH REMARKS ON "THIS GENERATION."

If our friend will turn to Matthew he will find from the context that it is impossible that the 'tribulation,' referred to there, can be co-extensive with 'the Times of the Gentiles.' The sixteenth, twentieth, and twenty-first verses say, that the 'great tribulation' shall be 'in the winter and on the Sabbath-day,' at a period of 'flight from Judea to the mountains.' This winter period is termed '*those days*' in the twenty-second verse, which 'were shortened' that the whole nation might not be destroyed. The tribulation being shortened for the elect's sake, we are told that '*immediately after*,' the luminaries of the Hebrew polity were eclipsed and shaken from their spheres—ver. 29. The tribulation must therefore have preceded the actual suppression of the Commonwealth—a suppression, however, which is co-extensive with the times referred to; for 'Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled,' and then the throne and kingdom of David will be restored.

The *genae autee* of verse 34 is manifestly the 'this generation' Jesus had been treating of in his previous discourse, which led to the reproduction of Daniel's prediction concerning Jerusalem and the Temple (see chap. ix. 26.) in the 24th of Matthew. 'Serpents, generation of vipers!' said he to the Scribes and Pharisees, 'how can ye escape from the judgment of Hinnom's vale?' 'Generation' here is *genneema* in the sense of offspring—they were the Serpent offspring of that *genae*, who were to fill up the measure of their fathers' iniquity, so that upon them might come vengeance for all the righteous blood shed upon the land from the death of Abel to the murder of Zacharias, son of Baiaachus, between the Temple and the Altar, during the siege of Jerusalem, as related by Josephus. The particulars that filled up 'the measure of their fathers,' and made up the *krisis*, or judgment, are termed 'all these things' in the thirty-sixth verse of the twenty-third chapter; and because they affected Christ's 'prophets, wise men, and scribes,' as well as their persecutors, and therefore all classes of the nation, Jesus said, 'Verily

I say unto you, All these things shall come upon this *genea*, or generation.' Thus we are presented with the relation of *geneema* to *genea*. The latter includes the former, as the whole includes a part, or the greater the less.

In Matthew twelfth, and forty-fifth verse, Jesus likens the then living race of Jews to a man in two states of diabolical possession, divided by a brief interval of sanity. In the first state he was wicked, but not totally depraved. He was therefore relieved of his malady for a time. His cure however was not permanent. Excitement revived, fear supervened, madness seized upon him, and he became sevenfold more desperate than before; so that the last state of the man was worse than the first. 'Even so,' said Jesus, 'shall it be also unto this wicked *genea* or generation.' And even so it was. When John the baptist had fulfilled his mission he had 'emptied, swept, and garnished' the generation; for 'there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.*' Judah thus prepared, 'the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.† The unclean spirit was gone out of them for a time; and when Jesus first appeared among them, 'they heard him gladly.' In process of time, however, the spirit that beheaded John gained strength, and possessed not Herod only, but all the rulers of the people, and at length all the people too. They crucified Jesus, killed his disciples, and abounded in all iniquity, so that their last state was worse than the first, when John came to them 'preaching the baptism of repentance for the remission of sins.' What was to be done with such a generation? Was it not condemned by the example of Nineveh, which repented at the preaching of Jonas; by that of the wisdom-seeking Queen of Sheba, who came from the far-south to hear the words of Solomon? For seven years John, the greatest of all the prophets, and Jesus, the 'greater than Solomon,' proclaimed repentance and the wisdom of God; and then almost for forty years, a great company took up the word and preached it to the people; nevertheless iniquity abounded, and even the love of the many who had embraced the gospel of the kingdom cooled. Was not the generation incorrigible—hath there ever been a generation of Israel like it before or since? Well, therefore, might Jesus liken it to Noah's.

*Mark 1. 5.

†Luke 11. 10.

and say, 'This generation shall not pass away till all my words concerning it shall be fulfilled,' History attests the fact. The heaven and the earth of the Hebrew Kosmos passed away with a great noise, but not a jot or tittle that he had spoken failed of its entire accomplishment.

They who look for 'the signs' enumerated in the first twenty nine verses of Matthew xxiv. as indicative of the Lord's return in majesty and power, may as well look for the signs that preceded the Deluge as indicative of the same event. They will see the one as soon as they will see the other, which will be as soon as they shall see the shadow of the degrees upon the dial of Ahaz go backward ten degrees. The signs of 'the coming of the Son of Man in the clouds of heaven with power and great glory,' are not significative of Judah's overthrow, but of the destruction of the Papacy, the fall of the Ottoman dominion, the subjection of the kingdoms of the west to the Autocrat, preliminary to the redemption of the whole 'Twelve Tribes of Israel, and the resurrection of the dead. The signs of these events are not in the sun, moon, stars, and constellations; but in 'the unclean spirits like frogs, which go forth to the kings of the earth and of the whole empire to gather them together to the war of the great day of God the Almighty,' whose operations may be discerned by all who 'watch' the progress of things in the light of scripture truth.

EDITOR.

— o —

TIMELY NOTICE.

There are three more numbers after this to the end of the volume. We have thought therefore that it is time to remind our friends in Britain, Nova Scotia, and Canada West, that our rule is to *discontinue all papers to subscribers in those countries at the end of the volume.* The reason of this, because *we have to prepay the postage on all we send out of the United States.* We discontinue, that we may not lose subscription and postage; the latter amounting to nearly 30 dollars a year. We have no fault to find with our present subscribers. We adopt the rule to prevent embarrassment; and apply it without partiality.

All then, in Britain, who wish the next volume, will please send in their names, residences, and subscriptions to R. Robertson, Esq., in orders on the Dock Head Post Office, Bermondsey, Surry. Those

in Nova Scotia, to Messrs. Lithgow & Jenkins, to either of them, Halifax; and Canadians, to Geo. L. Scott, Paris, C. W.; or direct to the editor. By attending to this promptly we shall make a fair start again in January 1853.

EDITOR.

QUERY CONCERNING THE RIGHTEOUS.

DEAR BROTHER:

We have not forgotten you, nor the many occasions of intellectual enjoyment, nor the precious truths we learned while in your society, and attending your public lectures in Dundee, Illinois. They are of priceless value, and such that neither time, nor the fiendish jeers of ecclesiastical leaders of the populace can ever erase. We have kept a close and anxious watch upon your course since the time you left Illinois; and we regret that we have not patronized your publications more fully, which we would have done had it not been for our unsettled condition. But we hope we are now permanently situated in this far southern district, whence we may assist you more liberally in your great and important work of manifesting, and disentangling, the Gospel of the Kingdom from the traditions of men; and serve our Heavenly Father to the best of our ability, looking forward to the appearance of our Lord and Saviour, when he shall come again without sin unto salvation, and reign with his Ancients gloriously.

A friend wishes us to put a question to you, which you can answer at your convenience:—'When do the righteous live who are to be raised at the second resurrection? And are the righteous subject to death during the Christ's thousand years' reign in Jerusalem?'—We remain yours in the Hope.

JOHN OATMAN, *Senr. and Junr.*
Barstrop, Texas.

POST-MILLENNIAL HOPE OF THE MILLENNIAL RIGHTEOUS.

The resurrection, termed in common speech 'the second,' occurs at 'the end when the Christ shall deliver up the Kingdom to God, even the Father;' that is, one thousand years after he ascends the throne of his father David. The righteous who are raised then are they who have died during the previous thousand years—righteous, according to the law and testimony then established as the rule of faith and practice. The hope set before them

during the reign, is the kingdom under its post-millennial constitution. They walk by faith of this in hope of attaining citizenship therein, as immortal subjects of 'God even the Father,' when sin, death, and priesthood, with its appurtenances, shall cease to be; but when Jesus and his brethren, though no longer priests to God, will continue pre-eminent as the cherubim and seraphim of terrestrial glory. The second-resurrection righteous live thenceforth on the renovated and sealess earth for ever, God being all in all of them as in Christ the Lord.

The word 'righteous' is applicable to two classes of the redeemed from sin and death. The first class is composed of those believers of the gospel of the kingdom who live upon the earth at and before the coming of the King of Israel in power and great glory; the second, of those who believe and do while He reigns Vicegerent of Jehovah as High Priest upon his father David's throne. The first class are immortalized at his coming, and are consequently no more subject to death. They, with Jesus, are the rulers, or 'kings and priests to God' over the nations—the dispensers of the blessedness which is to come upon them through Abraham and His Seed.—*Editor.*

TRANSLATING SCRIPTURE.

In reply to an inquiry, our learned friend of Bethany says, that a philologist who does not understand the scriptures is not competent to translate them correctly. We are glad to see that we agree with him in something. No pagan Greek, nor blind Hebraist, can transfer the thoughts and purposes of God from the tongues of Moses and Plato, into the Queen's English. Hence our friend's utter incapacity for the work, which is much to be deplored, seeing that he is Supervisor of 300,000 'immortal souls,' or more, who look up to him as an oracle. A man who is ignorant of what Christ's mission is, may 'speak Greek,' with as much facility as 'pigs squeak,' and make a speech on every line of Homer in the same tongue, and yet be baffled by a New Testament query of a single sentence. The world will never behold a critically trustworthy version of the Bible till the Lord comes. That event will confound all orthodox criticisms, and leave our learned friend and his Memphis associates among the dunces!

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. RICHMOND, VA., October, 1852. VOL. II.—No. 10.

PREACHING TO SPIRITS IN PRISON.

"In which having gone, he preached to the Spirits in prison.—PETER.

"To this also was the gospel preached to dead ones."—PETER.

The editor of the *Christian Magazine* says that the apostle Peter teaches that after his decease Christ Jesus 'preached, having the imprisoned dead as his congregation.'

Speaking of the dead who 'never heard of Jesus while in the flesh,' he says, because he was appointed their judge, 'therefore they must hear of him in the Spirit in order to their acquittal or condemnation.'

Again, 'in the Spirit Jesus preached to the dead.'

Referring to those that suffer for the truth, even unto death, he says, 'by death they cease from sin, and like Christ, may enter upon an extended ministry among the dead.'

These notions he considers as sustained by the doctrine of scripture, which teaches that 'Christ died to reconcile 'things in heaven' even 'the invisible.' He refers to Col. 1. 20, and Eph. iii. 10-13, and concludes from the premises, that 'God is the God of the DEAD, as well as of the living.' If so, Jesus has made a slight mistake; for he says, 'God is NOT a God of the dead, but of the living: for all live unto him;'* that is, by resurrection unto life, which he was arguing to prove.

Speaking of 'ministering angels,' whom he styles 'bright and joyous stars,' he says, 'Ranks and hosts of these spread themselves throughout the spiritual world,

like beings of different grades in this, and under Christ carry on the scheme of his redemption for the benefit of millions, who either by age, or tyranny, or imbecility, could never hear of him while in the flesh.' By this agency his theory provides for the salvation of 'infants, idiots, and pagans.'

He says furthermore, "We never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know that his soul has already entered where the knowledge of Christ may yet be his; and that if at last condemned, it will not be for any thing that was unavoidable in his outward circumstances on earth." And on the hypothesis of his own salvation, he continues, 'our happiness, we apprehend, will consist in giving knowledge to all to whose capacity and advancement we may be, there as here, adapted.'

The foregoing novelty is taken from an article on "Spirits in Prison." In defending it against an attack made upon it by the President of Bethany College, he says, 'I have uttered an opinion, that men who have not heard the gospel will hear it before they are condemned by it. This is the substance of the whole matter'—and a very gospel-nullifying 'substance' truly!

This novelty appears to be based upon a rendering of Peter's words, which the editor says, was authorized by Mr. Campbell in his controversy with me some years ago; but which the same learned gentleman now finds it convenient to repudiate. The words are, *en ho kai tois en phylakce pneumasi poreutheis ekeeruxen*, rendered in the 'New Version'—'by which also he made proclamation to the spirits in prison.' In this, Mr. Campbell has thrown out the word 'poreutheis' us

* Luke xx. 38.

I find the same omission in Jones' 'revised and corrected edition' published in London in 1842. Why have these critics omitted this word? The common English version retains it, and renders the text *he went and preached.* Mr. Jones is dead; but Mr. C. still lives to answer for himself.—The other words of Peter in the premises of the new theory are, *eis touto gar kai nekrois enegeenlisthee*, rendered by the above critics, 'For to this end the gospel was preached to the dead;' in James', 'to them that are dead.' 'The dead' is not the literal rendering of the adjective *nekrois*; it should be 'to dead' with ones, or persons, understood. *Dead ones* are a particular class of the *dead* in general.

While the editor of the 'Magazine' accepts the rendering of the King's Version, 'to them that are dead,' he adopts the sentence, 'in which Spirit, also, he went and preached to the spirits now in prison,' as the true representative of the original. This, he says, clearly to his mind 'conveys the idea that Christ, by his spiritual nature, or by the Spirit, did preach to the spirits of the invisible world.' To this he adds, 'and as if to include all, the apostle refers to those who died in disobedience in the days of Noah, which would make his language equivalent to all the dead.'—These words show that he considers the phrase 'the gospel was preached to the dead,' as importing that it was preached to all the dead—'to those now dead, not in the flesh' (but) now in prison.'

The English of this seems to be, that the editor considers that there is in man an 'immortal soul'—his spiritual nature—capable of disembodied existence, an existence which begins at the last pulsation of the heart. Next, he believes in "a Spirit-World," into which ghosts, or separated human spirits, or souls, are received at death. He believes also that there are good and bad human spirits, and some that are neither good nor bad, such as baby-souls. Now, in all this he is approved by all pious Musselmen, all devout Papists, and all sincere pagans, and others. But he does not appear to believe in the 'Hell,' which, we hesitate not to say, is *falsely* ascribed to 'Jesus Christ and his apostles,' and is thus indicated in the words of Mr. Campbell; 'everlasting torment, in utter seclusion from the presence of the Lord, and of everlasting agony, without one ray of hope forever and ever. M. H. p. 440. The editor of the 'Magazine' is horror-struck, as he may well be, at such a not worthy, I suppose, of being translated.

destiny in reserve for non-believers of the gospel, which God in his providence had never caused to be proclaimed to them.—He rejects such a fiendish dogma; and, therefore, instead of dividing his Spirit-World after the Bethanian fashion, he constitutes it more after the model of the present visible 'evil world,' save that here is all matter, while there it is all naked spirit. Heaven and hell in the spirit world are very much like heaven and hell here, said to be in our midst every day—a state of mentality be it good or evil. The Spirit-world of evil consciences, is the newly discovered hell, or "prison," in which are provisionally confined the dead-alive spirits of infants, idiots, and pagans, with all other sincere unfortunates, who are yet uncondemned by the gospel, because they have had no opportunity of hearing it!

The issue between the editor of the Magazine and the editor of the Harbinger seems to be purely hellish; that is, whether all unbelievers, without distinction, shall everlastingly agonize in torment, mental and physical, without one ray of hope; or, some of them, and that a vast majority, be afforded an opportunity of repentance and deliverance? The Harbinger's prison has no back door; the Magazine's has, and this seems to be the tweedledum and tweedledee of the matter. They may dispute about the merits of their respective theories for ever, and each denounce the other for heresy till doomsday; but they will neither of them be any nearer the truth than when they began. It lies beyond their grasp, and must ever do so while they despise Moses and the Prophets, and make immortal-soulism the fulcrum upon which their levers rest.

The passage they are disputing about is an interesting one, and difficult of interpretation only to those whose minds are spoiled by 'philosophy' and 'science falsely so called.' Leaving the editors for the present to play at single stick undisturbed, we will turn from their logomachies to the words of truth and soberness indited by the apostle.

The 'elect through sanctification of the Spirit' to whom he wrote, were 'in heaviness through manifold temptations,' or persecutions. The Gentiles spoke against them falsely as evil doers, and therefore buffeted them. He terms this 'suffering in the flesh' 'for righteousness sake,' which was an evidence that they had 'ceased from sin,' not by returning to dust, but by unwavering obedience to the truth; and intended no longer 'to live the rest of time

in flesh to the lusts of men, but to the will of God.' 'The living in flesh to the will of God is living to God in spirit; and to be persecuted for so doing is to be 'condemned by men'—a condemnation which in apostolic times often resulted in death. It did so in the case of Christ. He was put to death in flesh, 'but made alive by the Spirit.' Now unto suffering the elect are called; because 'it is through much tribulation they must enter the Kingdom of God:' and the reason is, 'because Christ also suffered for them, leaving them an example, that they should follow his steps.'" No suffering, no kingdom, seems to be the rule; as it is written, 'if ye suffer with him, ye shall also reign with him.'

To be 'called of God unto his kingdom and glory,' is to be called to suffer for it; according to the saying, 'that ye may be counted worthy of the Kingdom of God, for which ye suffer.' Therefore says Peter, 'Think it not strange, beloved, concerning the fiery trial which is to prove you, as though some strange thing happened to you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you.' They were, therefore, in the Spirit.

This persecution for the Kingdom's sake, he styles 'judgment beginning at the house of God.' It was judgment inflicted on the elect by *ho antidikos diabolos*, the legal adversary causing to transgress—the public prosecutor of the day, who sought to devour them judicially. The ordeal to which they were subjected through him was so fiery, that it was too much for the faith of some, and almost overpowering to all. 'The time is come,' says the apostle, 'that judgment must begin at the house of God: and if it first begin at us, what shall the end of them be that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' In the Spirit-world to be saved by preaching, if they have not heard the gospel before! But this is manifestly foolish. We will therefore proceed.

The reason, then, why the gospel of the kingdom was preached to Jews and Gentiles was that they might constitute the house of God in this present evil world, and by suffering in flesh for a time prove themselves worthy of the Kingdom.—

When Peter wrote his epistles, many of these Christian heroes were mouldering in the dust. They were the *nekroi*, or dead ones to whom the gospel had been preached, and who in flesh had been 'condemned by men;' but all the time of their warfare had 'lived to God in Spirit;' for 'though they walked in flesh, they did not war according to flesh.' They were a strange spectacle to their former boon companions, who refused to subject themselves to the obedience of faith; spoke evil of them, and maltreated them. But this conduct God will not wink at, as he winked at their evil-doings in their ignorance. For the apostle says, 'They shall give account to him who is in readiness to judge living and dead ones. For to this end also was the gospel preached to dead ones, that in flesh indeed they might be condemned (to suffering) by men, but in spirit live to God.' Peter does not mean by this, that the gospel was preached to their ghosts while their bodies were rotting in their graves; but preached to them while working the will of the Gentiles, but since deceased, and dead while he was writing about them. Jesus is in readiness to judge living and dead ones. Not the dead universally; for those to whom the gospel has not been preached the scriptures teach are not to rise—they are dead, they shall not live, they are deceased, they shall not rise; thou hast visited, and destroyed them, and caused all the memory of them to perish.* The living and dead ones to be condemned at their resurrection, are the 'all' who have sinned wilfully against the truth; the rest are 'condemned already,' to sleep eternal in the dust.

Now to elect living ones before they become dead ones, he says, 'Holly reverence (*hagiasate*) the Lord God in your hearts: and be always ready with an answer to every one asking you a reason for the hope that is in you with forbearance and respect; having a good conscience, that whereas they speak evil of you as evildoers they may be put to shame who accuse falsely your good deportment in Christ. For it is better, if God's purpose require it, to suffer for well-doing than for evil-doing. Because Christ also suffered once for all on account of sins, a just one in behalf of unjust ones, that he might lead to God, having been put to death indeed in flesh, but made alive by the Spirit: in which also having gone he preached to the Spirits in prison, having formerly refused belief at the time the

*Isai. xxvi. 14.

long-suffering of God waited once for all in the days of Noah, while an ark was being built, in which few, that is, eight souls were preserved in safety through water, an antitype to which baptism also now saves us * * * through the resurrection of Jesus Christ, who, having gone (*porcutheis*) into heaven, is at the right hand of God, angels and dominions and powers being placed at his disposal.'

Such, I believe, is a rendering of Peter's words that cannot be improved. The exhortation with which they begin is excellent, and worthy of all reception by our contemporaries. I wish the two editors in question would attend to it, and in presenting their answers, '*Speak as the oracles of God*;' and let them remember that, when Peter wrote these words, *the only oracles so recognized were the writings of Moses and the Prophets*. As they therefore profess to contend for apostolicity of practice, will they be so good, for the sake of truth and the salvation of themselves, and of those who hear them, as to speak according to Moses and the Prophets? If they will only do this, and abandon their vain logomachies, or strifes about words to no profit, they will speak in harmony with the apostles also; for the apostles said 'none other things than what Moses and the prophets testified,' save that to some extent as yet, they found a partial accomplishment in Jesus. If they will kindly consent to this course, all 'profane vain babbling' about *endless agony in torment*, preaching to ghosts, sky-kingdom heavens, spirit-world hells with postern gates, immortal souls, and all that sort of foolishness, will fall into desuetude. Let them cease then to 'despise the word' as 'an old Jewish almanac,' or a system of 'thundering Jewish phrases.' The 'christian scriptures' are contained in the *Book of the Abrahamic Covenant*, with the New Testament as a codicil attached for the illustration of the mystery. While they neglect Moses and the Prophets, they are doomed to blindness and the blackness of darkness for ever.

Jesus, the holy and the just one, suffered *hyper*, not 'over,' as the editor of the Magazine renders it after others, but '*for or in behalf of*' persons, who were in an unjustified state at the time of his sufferings, which were sacrificially consummated in his death and resurrection. It was *peri* 'for or on account of,' their sins that he suffered *hyper*, in their behalf; that being justified from their past sins 'through his name,' they might be, the rest of their time in this evil world, in a

state of reconciliation with God. Christ did not suffer in their stead, that is, that they should not suffer, as their being made 'partakers of his sufferings' by a 'fiery trial,' proves. Had he not died and risen again, they would have perished as the beasts; but by his stripes applied, or inflicted, so to speak, upon the old man of sin within them, by faith in the gospel of the kingdom in his name presented, they are healed in conscience; and will hereafter be healed also of that 'loathsome disease' that *imprisons* them in the dust. 'For the transgression of *my people* was he stricken,' saith the Lord. 'By his knowledge shall my righteous servant justify many; for he shall bear *their iniquities*.' Of this 'many' Isaiah was one. Hence he says, 'He was wounded for *our transgressions* (or sins;) he was bruis'd for *our iniquities*: the chastisement of *our peace* was upon him; and with his stripes *we are healed*.' Paul also was one of this 'many,' of which all mankind are not—a many which is constituted of persons whose justification proceeds *ek pisteos*, out of faith in the kingdom and name, and is consummated in the sprinkling of the heart from an evil conscience, with the blood of Jesus, when faith in his blood is counted to a believer of the gospel of the kingdom for righteousness, *in the act of putting on his name in baptism*. The apostles were of this 'many;' the living ones to whom they wrote were also of the number; as well as those of their company who had been devoured by the executors of Cæsar's will. These 'dead ones' of this 'many' had been 'washed, sanctified, and justified by the name of the Lord Jesus, and by the Spirit of God;' and had resisted the enemy 'steadfast in the faith.' Bruised in the heel, they lie sleeping in the dust, waiting for the trumpet sound to wake them into life. In behalf of this 'many,' Paul says. 'God commendeth his love toward us, in that, while we were yet sinners, Christ died *hyper*, for us;' 'when we were enemies we were reconciled to God through the death of his Son;' 'being reconciled, we shall be saved *in his life*,' by being planted in the form of his resurrection. 'That he might purge our conscience from dead works to serve the living God, He is the Mediator of the New Will, that being subjected to death *for redemption of the transgressions against the First Will*, THE CALLED might receive the promise of the age-inheritance.' No man ever kept the law of Moses but Jesus, and he came under its curse by what was done to him. That

law being weak through the flesh could give no one a right to eternal life as a consequence of justification thereto. Devout and undevout Israelites, therefore, were all upon the same footing in relation to it—all of them cursed; as it is written, 'Cursed is every one that continueth not in all things written in the Book of the Law to do them.' 'From faith' in the gospel of the kingdom, the justification of the devout transgressors of the first covenant proceeds; as 'through the faith,' beginning in the Christ and ending in Jesus, comes the justification of the Gentile constituent of the 'many.'

I have made the above remarks for the especial benefit of the editor of the 'Magazine,' who, by his handling of the Greek particles, forcibly betrays his want of understanding in 'the righteousness of God.' In other words, he does not understand the doctrine of justification; that is, how a man may be accounted righteous before God; nor the purpose for which righteousness is proclaimed. The other editor is not much ahead of him in this particular; or he would not advocate the traditions he does. The common idea of religion haunts their imaginations, and makes them see strange sights 'beyond the skies,' and in their spirit-worlds beneath. The popular notion is, that religion is for the keeping of the 'immortal souls' of all who get it, out of the bottomless pit of burning brimstone; and for the translating of them to an ethereal heaven beyond the skies. The alternative it offers to the world is get this religion, or be damned to this hell for ever and ever, men, women, and children, infants and sucklings, idiots and pagans. Ferocious minds revel in this alternative, always flattering themselves that they are safe. They call it one of the sanctions of the gospel; and are ready to hang, draw, and quarter with satanic fierceness, the unlucky wight that shall breathe a doubt of the scripturality of their speculation. Calling upon such to do justice, is like seeking mercy at the jaws of a dragon. There is neither justice nor mercy for their opponents in the hearts of men who would attribute to God the decretal of such an alternative. Benevolent and justice-loving minds revolt at it; and hence arise universalism, restorationism, baby-salvationism, salvation without faith in the gospel, and preaching deliverance to the damned. But 'they err not knowing the scriptures;' that is, Moses and the Prophets, the only scriptures extant when Jesus uttered the words. There is no such alternative in them. God does not propose to reap

where he has not sown; nor to punish them for not working whom he has not hired; nor to reward those to whom he has made no promise. He intends to found a kingdom and empire on earth; and he intends that they shall be governed by men chosen upon certain well-defined principles—that is, by the 'many.' He does not invite all mankind, nor every creature of all mankind, to the possession of this kingdom; but 'every creature' of the 'all nations' of the Roman dominion, contemporary with the apostles; and those of after ages and generations, who can discover the truth by the study of the word—the remnant of the Woman's Seed. There are, and have been, systems of nations to which he has never spoken. These need no gospel to condemn them because of its rejection. They are 'condemned already; but not to the same condemnation which the gospel threatens. They are condemned to return to the dust, and to abide there for ever; but the gospel condemns its rejectors to a resurrection to punishment in the judgment of the Beast, and False Prophet. The alternatives of the Bible are:

1. Possession of the kingdom with all its appurtenances, by a resurrection to eternal life; or,
2. Resurrection to punishment, consequent on rejection of the gospel and unworthiness, of the kingdom; or,
3. A return to original dust, and sojourn therein for ever, consequent on necessitated, and therefore unavoidable, ignorance of the whole matter.

With the third class, or that characterized by the ignorance of necessity, the gospel has nothing to do; therefore we need not trouble ourselves about them. But with the first and second it has. They both stand related to it as acceptors or rejectors, by believing, refusing to believe, or believing and walking unworthy of it. The gospel can only be accepted or rejected in this present world; because, when the kingdom, which is the subject of the gospel, is established in the resurrection-period, 'the world to come' will be an existing fact, and there will be no more good news about inheriting the kingdom, to preach. The good things that are now promised, will then have been performed in the bestowal of them upon the saints. The acceptors and rejectors of the gospel are either living or dead. If they be living, they are above ground among the living; if dead, they are in the ground, or 'spirits in prison,' 'sleeping in the dust of the earth.'

They are well termed 'spirits' as con-

trusted with organized flesh and blood; for they are without form, image, likeness, or substance. They have evaporated into divers spirits or gases; and nothing of them remains, but 'dust and ashes;' and their characters written in the book of God's remembrance. Like the spectral impression of the coin upon the mirror, though invisible, it is there, and can be brought out by breathing upon the surface; so the men and women are, as it were, spectrally in the dust, but knowing nothing, and as unsubstantial, save their ashes, as nonentity itself, till the afflation of God's formative Spirit refashion them; and, as in the case of the few loaves and fishes which increased in quantity sufficient to feed thousands, from a little dust give them the bulk and stature of adults with their former identity restored. They will then be no longer 'spirits in prison,' but 'the dead cast out of the earth.'

That the 'prison' is the tomb, or place where *dead bodies* are laid, must be apparent to every one. They are fettered there by the necessity that binds them, and they can not come forth. The grave is their prison-house, and they the captives or prisoners of death, which has taken them captive. 'My *flesh* shall rest in hope; because thou wilt not leave *my soul* in the grave (*nepheshi le-sheol*;) neither wilt thou suffer thine *Holy One* to see corruption.' Here 'flesh,' 'soul,' and 'Holy One,' are all regarded by the prophet as confined in the grave (*sheol*;) the lowest dungeon of which is 'the pit,' called also 'the lowest hell,' indicative of the state of invisibility as the result of corruption being complete. Hence the *Holy One's* resurrection, or release from prison, is again referred to by David in these words, 'Thou hast brought up *my soul* from the grave (*min-sheol nepheshi*;) thou hast kept me alive (preserved me from decomposition) that I should not go down to the *pit*.' And again, 'thou hast delivered my soul from the lowest grave (*sheol*.)' In another place the *Holy One* in prophecy supplicates Jehovah in these words, 'Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger than I. *Bring my soul out of prison, THAT I MAY PRAISE thy name.*' There needs no more testimony to prove that Christ's '*flesh*' was his '*soul*,' and that when it was dead, and walled up in the sepulchre, it was in prison; and that as 'in death there is no remembrance of God,' and 'in the grave *no work, nor device, nor knowledge, nor wisdom,*' it is clear that

Christ *neither in body nor soul* 'preached to a congregation of imprisoned dead;' for while in prison he could say nothing in praise of his Father's name.

Let it be remarked, that Peter does not say that Jesus preached to the spirits in prison, but that Christ did so; that is, that which '*made Jesus* both Lord and *Christ,*' namely, the anointing or Holy Spirit. The apostle distinctly indicates the time when the Spirit that made Jesus alive preached to them, to wit, about 2400 years before Jesus was born, that is, in the days of Noah. And why does the apostle cite the case of Noah at all? Because as Jesus had predicted it had even come to pass. Peter wrote his epistle when '*the end of all things was at hand*'—the end of all things constituted by the Law of Moses: and James, referring to the same crisis, says, 'the coming of the Lord draweth nigh.' Now, Jesus on Olivet also speaking of the fall of Jerusalem and ruin of the State, says, 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father *only*.' But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be.' From James' and Peter's two epistles it is evident, that the Jews, with a few exceptions only, were as demoralized as the antediluvians. The Spirit had been preaching to them through the apostles of '*judgment to come*' for nearly forty years; but they heeded his proclamation no more than the antediluvians did when he preached to them through Noah. Christian Jews said, 'My Lord delayeth his coming,' and became iniquitous; while others scoffingly inquired, 'Where is the promise of his coming?' But they were willingly ignorant, or unmindful of the events of Noah's age. They resisted the Spirit in refusing to believe the apostles; therefore the fate of the antediluvians overtook them, and a few of the baptized only escaped, who, like Noah, believed the word.

When Peter brought up the case of the antediluvians they were as now, 'spirits in prison;' but when the Spirit went and preached to them through Noah, they were like the contemporaries of the apostles, living men and women at large upon the earth, enjoying 'the pleasures of sin for a season.' '*The dead know not any thing;*' what then is the use of preaching

to them? They must be made alive by the Spirit as Jesus was—cease to be spirits in prison—and then something might be done. When they come forth they will indeed hear the words of the Lord; but there will be no mercy in his speech; for he will pronounce them ‘*cursed*,’ and command them to depart from his presence. There are other prisoners, however, who will rejoice in the year of liberty and release. They are styled ‘*the Lord’s prisoners*,’ in the pit where no water is. Thus, Jehovah addressing the king who rides the ass into Jerusalem, says, ‘As for thee, by the blood of thy covenant I have sent forth *thy prisoners* out of the pit wherein there is no water.’ He also styles the Jews scattered among the nations which keep them back from the occupation of their country, ‘*prisoners of hope*,’ as it reads, ‘Turn you to the stronghold (to Zion,) ye prisoners of hope * * * when I have bent Judah for me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them,’ &c. Here, then, are two classes of prisoners—the one class, in the prison-house of the captive dead; and the other, in the Gentile prison-house of the living captives of Israel. Jesus being the Christ is therefore to perform the Christ’s mission, which is, ‘to be a covenant for the people (Israel) a light to the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’ When the time comes to accomplish this, he will ‘say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.’ This will be the proclamation of a two-fold liberty to the Lord’s captives, and the opening of the prison to them that are bound—to Death’s prisoners in Sheol, of the dust; and Death’s captives in the Sheol of Israel’s political bondage among the Gentiles. The Spirit, through Jesus, will make this proclamation to spirits in prison at his appearing in power and great glory; for ‘the dead shall hear his voice and *come forth*’—the dead in their graves, literal and political; and this is all the preaching to the spirits in prison Jesus will deign to do.

EDITOR.

WHO BAPTIZED THE APOSTLES?

In ‘*The Christian Age*,’ one R. Brown writes to its editor, and asks, in relation to John iii. 22, ‘whether Jesus baptized the Twelve Disciples, or who did baptize them?’ Evidently unable to answer the question, the Editor, in what he calls a ‘reply,’ says, ‘I suppose you mean who baptized the twelve at Ephesus!!!’ Would such a supposition ever enter thy head, O reader, from such a question? When a man asks, ‘Did Jesus baptize the Twelve Disciples?’ would any man in his senses suppose he meant, ‘Did Jesus baptize twelve disciples at Ephesus twenty-five years after his ascension?’ R. Brown wants to know about those disciples mentioned in John iii. 22, and not about disciples mentioned in Acts xix; but editor D. S. Burnet supposes he inquires about what Jesus did at Ephesus, although, as the lesser light of ‘this reformation,’ he ought to know, that Jesus was not sent to the Gentiles, but only to the lost sheep of the house of Israel, and was therefore never at Ephesus, nor in any of the cities of the Greeks. It will not help the editor out of his bewilderment to say, that he supposed the twelve at Ephesus were twelve of the disciples named in John iii. 22, who, twenty-five years after, were found by Paul at Ephesus. The only disciples mentioned in the New Testament, called ‘the twelve,’ are the Apostles. R. Brown wants Mr. Burnet to tell him, if Jesus baptized the twelve apostles, and if he did not, who did baptize them? But he does not even suppose that the Ephesian twelve were of the disciples named by John, for he says, ‘I am disposed to think that Apollos, who then only knew the baptism of John, baptized those twelve at Ephesus.’ He has a disposition to think this, and consequently does not think it; and therefore has no demonstration to offer; in other words he is stone-blind upon the subject, which is sufficiently obvious.

But why not have the candor to confess his ignorance? A man, though an editor and a satellite, had better do this, than publish such an egregious blunder as that before us. Does he think that the intelligence of his readers is so completely prostrated and perverted by Bible, missionary, college, and publication speculations, that he can safely publish any absurdity without liability of detection? Men, like himself and brethren, experimented after this fashion even in the days of the apostles and succeeded; and from

Imprint the beauties of the prophets upon your imagination, and their morals upon your heart.

the signs of the times among 'reformers,' we discern that the experiment is being repeated and with like success. We were informed lately by letter from Washington, D. C., that many of the members of the Campbellite church there believe the things we advocate, to some extent, but dare not avow it publicly for fear of Alexander Campbell! Alas! And do such people call themselves free Americans, to say nothing of their being free-men because the truth has made them free! Afraid of A. Campbell! O 'tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!' In this same church a member in speaking made use of Daniel and the Apocalypse in reference to setting up the kingdom, but he was told he had no business to use Daniel and the Revelation, as they were highly figurative! Thus the testimony of God is silenced, and intellectual torpor is the result. 'Reformers' have apathetically surrendered themselves to their scribes, among whom there is not one who dare tell them truth unpalatable to their Bethanian Papa. Instead of adding 'knowledge' to their faith and goodness, they are fast letting slip the little they ever knew. Their periodicals are a standing proof of their deep declension. Their 'pure literature,' as D. S. Burnet styles it, is puerile and unreadable; and if read, leaves the reader as much in the dark concerning the thoughts and purposes of Jehovah, as if the page were a perfect blank. Some of their editors lament that the scriptures have fallen into neglect among them. This testimony is true; and as a consequence, editor D. S. Burnet can, with impunity, suppose any sort of reply to questions he pleases, even to the supposition that his brother, E. B., is an ignoramus, and that John iii. 22, had a reference to twelve disciples at Ephesus!

After telling R. Brown he supposed he meant the Ephesian twelve, when he asked about Jesus and the twelve, he refers to John iv. 2, as proof that Jesus did not baptize with his own hands; from which the reader is left to infer that Jesus neither baptized the twelve at Ephesus, nor the twelve apostles. But R. Brown inquires 'Who did baptize the Apostles?' for he asks no question about the Ephesian disciples at all. In his 'reply' to this query, his 'dear brother Burnet' deposesh not a word! He gives it the go-bye as completely as though R. B. had never made the inquiry. It is fair to note that

clude that the editor of the C. A. knows nothing about the matter; and as he gives it up, probably as 'an untaught question and speculation,' untaught that is in his divinity, we will see what we can do with it for the instruction of D. S. B., his brother Brown, and our own beloved and right worshipful readers.

Who then baptized the Apostles? The answer to this question is emphatically, *John the baptizer*. The apostle Andrew is styled by the apostle John, one of John's disciples.* This testimony is decisive as to him; but how are we to get at the certainty that the twelve were all baptized of John? We reply, that John's baptism divided the Jews into two classes—the first class comprized 'all the people that heard, and the publicans;' the other, 'the Pharisees and Lawyers.' The former class was very numerous; for 'Jerusalem, and all Judea, and all the region round about Jordan, were baptized of John in Jordan, confessing their sins.' Referring to the completion of this work, Luke says, 'Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven opened.' The other class being composed of the 'upper ten thousand,' were 'respectable' and few. They were 'the righteous,' who, in their own estimation, needed no physician, having no occasion for repentance. As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that 'they rejected the counsel of God against themselves, being not baptized of John;' while the people, on the contrary, who thought more humbly of themselves, 'justified God, being baptized with his baptism.†

The testimony saith that 'the publicans,' or tax-gatherers, were baptized of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, 'Matthew the publican;' we may therefore safely infer that he, as well as Andrew, was baptized of John.

The apostles were all attendants upon John's preaching. One of them 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 * * that which we have seen and heard declare we unto you.‡ John affirms this of himself and the rest of the apostles. Matthew and he have

* John i. 35, 37, 40. † Luke vii. 29, 30.

‡ John i. 1-3.

written accounts of some of the things they saw and heard 'from the beginning,'—a beginning indicated by Mark as characterized by the commencement of John's baptismal proclamation, which he styles 'the beginning of the glad tidings of Jesus Christ.* All the apostles were 'witnesses unto Him,' therefore what John and Matthew and Andrew saw and heard, they were all able to testify to from personal observation. John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, &c.; and because they saw and heard these things they were able to declare them. Peter also intimates, that he and the ten were well acquainted with the things that pertained to 'the beginning,' and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. 'Of these men,' said he, 'who have companied with us all the time that the Lord Jesus went in and out among us, *beginning from the baptism of John* unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection.† He must be able to testify the things concerning Jesus in connexion with John's baptism as well as with his resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him? The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptizing in water to the end that God might set his seal or mark upon that one of the baptized whom he should choose for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom he had chosen to take away the sin of the world. The apostles all heard this, and having heard it have declared it unto us.

This being admitted, then, it is equivalent to admitting also that the apostles were baptized of John's baptism; for the testimony we have already quoted says, 'all the people that heard justified God, being baptized with the baptism of John.' The apostles were of the people, not of the ruling class, they heard, and believed what they heard, and were therefore baptized in the hope of the king's making his appearance soon. Nor were they long held in suspense. When John pointed to Jesus as the king, Andrew and another introduced themselves to him and had the

honor of an invitation to spend the day with him at his abode. On leaving, he sought his brother Simon Peter, and told him they had found the Messiah, that is, the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow-townsmen of Andrew and Peter, was enlisted. Philip then told his friend Nathanael, 'we have found him, of whom Moses and the prophets did write;' and when Nathanael had conversed with Jesus, he recognized him as Son of God and King of Israel.

But it is further certain that the apostles were all disciples of John, (and they only were his disciples who were baptized of him,) before they were disciples of Jesus, from the consideration evinced in the answer to the following question—From which of the two classes above mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptized? From the Pharisees and Lawyers? No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who 'justified God in being baptized with John's baptism.' There is no other conclusion open to us. It is this or none at all.

But one may say, Were the apostles not afterwards rebaptized in the name of Jesus, and if so who immersed them? No, they were clean without it. *Their case was peculiar, and cannot occur again.* Jesus did not baptize in his own name. Indeed there was no baptizing into any name before Pentecost. There could be none; for although Jesus had power on earth to forgive sins, *his name* had not acquired a sin re-ermitting efficacy, because he had then as yet neither died nor risen again. John's baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached. The difference existing between them was in that believed by the disciples of John and of Jesus. Both classes believed in the Hope of Israel; John's, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he. Many of John's disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to 'as many as did receive him, to them gave he power to become the sons of God.' Among these were the apostles, and those on Pentecost and afterwards

*Mark i. 1.

†Acts ii. 21, 22.

‘who believe on his name.’ The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the king’s death for sin and his resurrection for justification unto life, *in addition to what was believed before*. The baptism of believers into repentance for remission of sins was the nature of the three baptisms administered first by John, then by Jesus, and afterwards by the apostles on Pentecost; while the faith of John’s disciples was positive; that of Christ’s, comparative; and of the apostolic converts, superlative.

The case of the apostles, we have said, was peculiar. John the baptist was not immersed at all; not even by Jesus: but Jesus was immersed by him, how much more necessary therefore for the apostles. They had all *bathed* religiously in Jordan’s bath. After this Jesus took them under his especial care. He instructed them in ‘the mysteries of the kingdom of God,’ and indoctrinated them with the divine testimony. This had a cleansing effect upon eleven of them, but not upon Judas. As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover, being at Bethany, he supped at Simon the leper’s. After supper he began to wash the apostles’ feet, for a double purpose; first, to complete their cleansing; and secondly, to teach them a lesson of humility. Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act; but his lord told him he should know afterwards. He still declined, saying, ‘thou shalt not wash my feet unto the age;’ to which Jesus replied, ‘If I wash thee not, *thou hast no part with me;*’ that is, in that age. It is evident from this remark, that there was more in this particular feet-washing than a mere lesson of humility. Peter’s salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed *by Jesus*. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head. But Jesus reminded him that this was unnecessary, on the ground that he and the rest had already *bathed*, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are, ‘He that is bathed (*ho teloumenos*) hath no need but to wash

(*nipsasthai*) the feet.’ This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture by the word he had spoken to them, and the washing of their feet. Their feet were now ‘shod with the preparation of the gospel of peace.’ Before, they were girded with truth, and had on the breast-plate of righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the gospel of the kingdom, which are ‘*the preparation of the gospel;*’ for no man can have part with Jesus in that kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying, ‘Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.’ But Judas had heard the same things, been bathed by John, and washed by Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the word sown there could not germinate and grow. What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account. But it was not so with the eleven. After their washing Jesus said to them, ‘Ye are now clean through the word which I have spoken to you.’ Their cleansing was complete and permanent by the water through the word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the word. He exhorted them to wash one another’s feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation. Such a feet-washing was never before or since, nor will ever be again. The lesson inculcated remains in all its force. Jehovah’s future king of the world washing the feet of the thief, who he knew, within two days, would sell him to his enemies that they might put him to death! No meekness and humility ever exceeded this. But here we must pause till a more convenient season.

EDITON.

— o —

He who makes an idol of his interest, makes a martyr of his integrity.

OUR VISIT TO BRITAIN.

FIRST TOUR CONCLUDED.—RETURN TO LONDON.—WRITE *ELPIS ISRAEL*.—ATTEND A PEACE MEETING, WHICH PROVES VERY WAR-LIKE.

Having completed a tour of nearly five months, I again found myself in London, with health considerably impaired from the fatigue I had undergone. Recuperation was therefore the first thing to be attended to. Rest of mind, and a little medicine (for, however professional it may be to prescribe much, I have a very great aversion to the conversion of my own interior into a receptacle for the quantities usually exhibited on the placebo-principle) to restore the cerebro-organic equilibrium of the system, effected this in two or three weeks; so that by the beginning of the new year, I was enabled to commence the composition of *Elpis Israel*. I did not allow the grass to grow; but worked while it was called to-day, and much of the night also. For six weeks, the world without was a mere blank, except through a daily perusal of the *London Times*; for during that period I had no use for hat, boots, or shoes, oscillating, as it were, like a pendulum between two points, the couch above, and the desk below. In about four months the manuscript was completed; but whether it would ever behold the light of the public countenance, or remain in the obscurity of an old chest with the blessings of the enemy upon it so long as it mouldered there, depended on the humour I should find the people in on visiting them again. With the exception of two discourses at Camden Town, and two at a small lecture room near my residence, and an opposition speech at a Peace-Society meeting, I made no effort among the Londoners to gain their ears. I distributed printed bills, indeed; but a few hundreds or thousands of these among upwards of two millions of people, were but as the drops of a passing cloud to the ocean. For the truth to create a sensation in London its advocates must have a large purse, or be introduced to public attention by some influential religious party. The latter alternative is an impossibility; for there is no party in that great city of any weight on the side of the truth. The press, secular and ecclesiastical, is death against it; the former, because it is satisfied with what exists, or has no faith in any thing but its own faithlessness; and the latter, because like Ephraim, it is

joined to its idols, and welcomes no truth at variance with them. Could I have hired Exeter Hall at a hundred and twenty-five dollars a night, and have placarded the town in all its thoroughfares from the India House to St. James' palace and Hyde Park; and from Shore-ditch Church to the Elephant and Castle, I might have obtained a crowd. But the expense would have been equal to the purchase of a small Virginia farm; and though by charging something for admission, as the custom is, the cost might have been reduced, perhaps covered; still I did not feel justified in encountering the alternative of success, or incarceration in the Bench prison for debt. This would have been too gratifying to the enemy; for he would then have got the advantage over us indeed; being seized of one's body, wind and limb.

The Peace-Society people seemed to be the only available medium of access to the public on a large scale. They were trying to convert the world to the 'peace and safety' cry which precedes the sudden destruction from the Lord; and to bring about a system of arbitration for the settlement of national differences, faith in which would of necessity prevent faith in Moses and the Prophets, who preach peace only to the righteous; and to those generations of humanity which shall be blessed in Abraham and his Seed, when Christ shall have 'subdued' them to himself by the energy of God. This Society is treading upon gospel-ground; and by its emissaries hardening the hearts of the people against the kingdom of God, which is to 'grind to powder and bring to an end' all the dominions of the world. I felt called upon, therefore, though but one feeble voice in the vast wilderness of the people, to protest against their utopian and unscriptural conceit.

On Thursday evening, Feb. 22, 1849, a public meeting was to be held at the British Institution, Cowper street, City Road, for the purpose of adopting a petition to Parliament in favor of Mr. Cobden's motion for special treaties of arbitration instead of war in the settlement of national disputes. I determined to attend the meeting. But as I intended to oppose the adoption of the petition, which would, perhaps, bring down the anathema of all present (for the leaders of public meetings are generally intolerant of every thing that does not glorify their crotchet, and the peculiar 'wisdom' that sanctifies it) I deemed it best that my presence should be sanctioned by authority. I there-

I have addressed the following letter to the Chairman :

MR. CHARLES GILPIN,

Sir : In one of the morning papers I perceive an advertisement of a public meeting at which you are to take the chair. The object of the meeting is stated to be the adoption of 'a petition to Parliament in favor of Mr. Cobden's motion for special treaties of arbitration to supersede the cruel and costly war system.' As one of the public, I write respectfully to inquire, whether the originators of the meeting advertise the public to convene to discuss the principles of peace and war as the basis of a petition expressive of the sentiments of the majority; or, merely to come together to hear speeches in favor of the foregone conclusions of a party, and to vote its petition as a matter of course? In either case would it be considered improper to grant me the liberty of showing cause why such a petition ought not to be adopted? An answer at your earliest convenience will confer a favor on, Sir, very respectfully yours,

JOHN THOMAS.

In reply to this, I received the following note, enclosing bills headed 'Arbitration instead of War,' and with the inquiry 'What does it cost?'

'Charles Gilpin begs to refer John Thomas to the Secretaries of the Peace Congress Committee, 15 New Broad street, for any information respecting the subject of his note beyond what is conveyed in the enclosed.

5 Bishopgate Without,
2 Mo. 21st, 1849.'

I next addressed the Rev. Henry Richard, one of the Secretaries referred to, from whom I received the communication annexed :

'Sir : In reply to your question relative to the public meeting about to be held, I may say that the object certainly is not 'to discuss the principles of peace and war,' but to adopt a petition in favor of Mr. Cobden's motion for treaties of arbitration, the very phraseology of the bill, as it seems to me, very clearly implying, that the parties invited to be present, are supposed to require no discussion on the evils of war or the desirableness of peace. At the same time while replying thus to the question so directly put by you as to the object of the meeting, I do not presume to say, that you will have no right to move an amendment to the resolution proposing

a petition should you think fit to do so.

I am, sir, yours respectfully,

HENRY RICHARD,

15 Broad street, Feb. 21, 1849.

Arrived at the place of meeting I found an audience assembled of about two thousand men, principally of the working class. Two persons from America were expected to address them. These were a Mr. Clapp from Massachusetts, and Elihu Burritt, 'the learned blacksmith.' After the chairman had opened the meeting, and the petition had been read, the former delivered his speech, which was chiefly remarkable for its length of wind. Though the meeting was convened for 'no discussion on the evils of war, and the desirableness of peace,' according to Mr. Richard, Mr. Clapp's speech was a discussion of the subjects from first to last. But I found afterwards that 'no discussion' was meant, discussion *in solo*, but not *in duobus*. If a speaker's arguments were all in favor of Peace-Society principles, the utmost liberty of speech was granted; but if the arguments were contrary to these, the clamor became deafening, and speech impossible. Mr. Clapp's address, like all others on the same subject, resolved itself into three heads; first, the costliness of war; second, the cruelty of war; and third, its anti-christian character. It would be very unprofitable to occupy our space with any of his sayings. He talked a good deal about christianity and its adaptation to all national emergencies; but being entirely ignorant of the 'mystery of godliness,' his speculations were all wide of the mark, and by no means worth the trouble of transferring them from the notes before me.

When he had concluded, I rose to speak. On this there was a call for Elihu Burritt. I remarked that I had the floor with the consent of the chair, and was desirous of addressing them before Mr. Burritt. He was the great Peace-Society apostle, and consequently, no doubt, a very efficient advocate of its principles. Now, I intended to controvert those principles, and I wished him to attend to what I had to say, that when I had done, he might point out to them wherein I had failed in sustaining the anti-peace-society principles to be submitted to them in the amendment I was about to propose. But the clamor was still for 'Elihu Burritt;' and as speech was impossible in the midst of so much tumult, I yielded. Mr. Burritt, however, refused to present himself.—He had a cold, or a headache, or some-

thing, and therefore begged to be excused.

I was then suffered to proceed in quietness for a few moments. I invoked their patience while I made a few remarks introductory to the amendment I held in my hand. The objection deemed to be the strongest against war by the advocates of peace, seemed to be its costliness. This was an appeal to the pocket, as though the public conscience were chiefly, or mainly, accessible through that useful receptacle alone. The cruelty of war, and its anti-christian character, were indeed treated of; and appeals were made to the scriptures to prove the abominableness of its practice; but still the great peace-gun discharged against it, was the suffering inflicted upon acquisitiveness by the expenditure incurred. War in itself is an evil; and so is the amputation of a limb. They are cruel inflictions to those who suffer by them; but often salutary in their results. Institutions are not to be judged of by their immediate workings, but by the remoter purposes they are to establish. War, punishments, and surgery, are three institutions, without which, though evil and painful operations, society would be greatly damaged. Surgery, which is cruel work, and often practised with little or no feeling, has saved the life of many a useful member of society. Men do not petition for its abolition, because it is costly, and cruel to the patient's feelings, and no where sanctioned in the Bible. On the contrary, notwithstanding these things, they regard it as a blessing, because, though a severe remedy, it saves the lives of men. The punishments of imprisonment, transportation, and death, are costly to the state, excruciating to the feelings of their victims, and often ruinous to their families; but are they not, nevertheless, beneficial to society? Now war is to nations, what punishment and surgery are to society and the subjects of them—*a necessary evil and 'blessing in disguise.'*—The world could not progress without it. This day is the anniversary of Washington's birth. Would Messrs. Clapp and Burritt say that the Republic he is styled 'the Father' of, was a too-costly, cruel, and anti-christian thing? Would they say it was no blessing to the world? Would they not say rather it was a blessing in which, sooner or later, all mankind would be blessed? And how, pray, was this inestimable blessing procured? By the extermination of the Indians, the sacrifice of 100,000 combatants, called 'christians,' and at a cost of £136,000,000 sterling to this country, to say nothing of what it cost the successful colonists. You see, then,

that war in its results is a blessing to the world, notwithstanding its costliness, cruelty, and supposed antichristian character, even peace society advocates themselves being judges!

But while war ultimates in civilization and blessedness to the non-combatants of our race, it is the fiery indignation and wrath of God upon nations for their wickedness, and cruelty to his people. Let the nations, if it were possible, forsake the evil of their doings and turn to him, and there would be no war. But this they will not voluntarily consent to do, therefore war is necessary and indispensable.—You profess to be groaning under the cost of former wars. And why should you not? War has generally been popular with this nation. Your forefathers endeavored to rivet a yoke upon the necks of the Trans-Atlantic colonies which they were unable to bear. This cost you £136,000,000. The French having taken vengeance upon the Power that reeked with the blood of the Huguenots, drew the sword against the destroyers of civil and religious liberty in foreign lands. Instead of rejoicing in so righteous a retribution, in which God was giving them blood to drink, and scorching them with fire,* for their cruelty to his saints and prophets, you expended £1,625,000,000 sterling in sustaining the Continental tyrannies against the Corsican firebrand and Gallic sword of God. And now you cry out about the cost of war! Those who make war in support of Austria and the Papacy, and therefore against civil and religious liberty, ought to suffer. The retribution under which you groan is just.

The objection to war on the ground of its anti-christian character is fallacious.—The doctrine concerning the Christ and his mission is Jewish; and is taught in Moses and the Prophets. The New Testament writers were all Jews; and they taught no other doctrine than what agrees with the Law and the Testimony. Now these holy writings show that *war is in perfect harmony with Christ's mission.*—They also teach, however, that *during his absence from our planet his disciples are not to take the sword, nor to avenge themselves.* Christ's mission extends beyond the past. It belongs especially to the near approaching future. He is intitled the Prince of Peace;† and as a prophet was sent of God to preach peace,‡ not immediate, nor through the schemes of a peace society, but through the restoration of the Kingdom again to the Israelites. Though he

* Rev. xvi. 6, 8.

† Isai. ix. 6.

‡ Acts x. 36.

came to *preach* peace, he did not come to *bring* it. 'Think not,' says he, 'that I am come to send peace upon the earth: I came not to send peace, but a sword.'²— Christ has not yet earned his title of Prince of Peace; for as yet he has given no peace to the world, nor will he give any, until he has purified it with judgment, and rebuked the strong nations of the earth.† We have been told to-night, that 'the time has arrived to establish peace among the nations.' This is an unscriptural notion.— The Bible rule is '*first pure, and then peaceable.*' This is the divine principle, applicable to the consciences of men, and to peace on earth.' 'There is no peace for the wicked, saith God;† they at present possess the nations, which of right belong to Christ;‡ therefore their destruction must precede his speaking peace to them.§ that they may 'learn war no more.¶ There can be no peace until his Kingdom is established. Nor is it desirable; for such a peace implies the permanent establishment of Satan upon the throne of the world— I for one protest against peace until he is dethroned, and shut up in the abyss.** I long to hear the signal gun of that coming strife, which shall bring down Christ from 'the right hand of power,' to mingle in the combat, with Israel for his battle axe,†† and Judah for 'his goodly horse in the battle.'§§ Had his Kingdom belonged to the *kosmos*, or constitution of things, contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews.¶¶ It belongs to the coming crisis looming ahead—to the *kosmos*, represented by Nebuchadnezzar's image standing upon its feet 'in the Latter Days.'*** Then his servants, Israel and the Saints, will fight,††† and 'break in pieces the oppressor,' 'because the Lord is with them,' in person as well as power. The idea, therefore, of war being of anti-Christian character in the abstract, is a mere notion. The righteous dead who have been murdered by the Sin-Power cannot be avenged without it; nor can the Kingdom of Christ, which is to be the medium of peace to the world, be established in the earth, if arbitration be resorted to instead of war. I therefore, beg leave to protest against all Peace-Society

contrivances for the abolition of war in the world's present condition; and to repudiate their cry of 'Peace and safety, when sudden destruction is at the door.'²— I would therefore also advise you to have nothing to do with their petition, but to adopt the amendment I shall now read to you in its place.

The reader is not to suppose that while these ideas were being expressed, the peace-meeting was in a very peaceable state. Peace was in the petition, but war in the people's hearts, and on their lips.— The audience proved to be nothing more than a mob of anti-tax fanatics. They were prepared to applaud any absurdity provided that its key-note was anti-taxation and the costliness of war. The leading sections of the peace-socialists are the 'financial reformers,' and the Quakers.— The former are for cutting down the taxes at all hazards. The head of this faction in Parliament is Mr. Cobden, the apostle of Free Trade; and a man who can conceive of no millennium other than unbounded scope for getting rich by commerce and manufactures. This is the one idea of Free Trade policy, which is struggling to establish its ascendancy in the government. With this party, manufactures are the basis of commerce, and must be fabricated at the least possible expense, that the British manufacturer may be able to sell as low, or a little lower, than his foreign rivals in the markets of the world, whose workmen feed on the cheap bread of an unprotected agriculture. To attain this minimum of fabrication-cost, free traders have obtained the repeal of provision laws, so that workmen can get as much food as before for less money, and masters can lower prices for labor to a certain proportionate degree above actual starvation. Still wages are not considered low enough. Hence, free traders have got up a scheme of 'financial reform,' to reduce the taxes on tea, coffee, tobacco, &c. But as this cannot be effected without reducing the expenses of the state, they go in for lopping off all institutions that are not productive, or manufacturing, as it were. In this work, they come in contact with the fanatical element of Quakerism. This is a system that combines the worship of Mammon with a species of Spiritualism, characterized by non-resistance and passive obedience; the abrogation of Christ's institutes, baptism and the supper; and the subjection of the Holy Scriptures to natural reason, which they absurdly style, 'the light within!'

*Mat. x. 34.

†Mic. iv. 3.

‡Ps. ii. 8; Dan. vii. 14. §Zech. ix. 10.

¶Isai. ii. 4.

**Rev. xx. 1-3.

††Jer. li. 20; Isai. xli. 15.

§Zech. x. 3; Rev. xix. 11.

¶¶Jno. xviii. 36.

***Dan. ii. 28.

†††Ps. cxlix. 6 9; Dan. vii. 22; Zech. x. 5;

xii. 6; xiv. 14.

*1 Thess. v. 2, 3.

This was just the system to sanctify financial reformism in the estimation of 'the pious,' who are opposed to Church and State. Quakerism and Financialism formed an alliance in the scheme of lowering wages to the minimum of existence for the enriching of capitalists by encompassing the globe with British commerce and manufactures. But, as I have said, this scheme cannot be carried out to the desired extent without materially reducing the expenses of the State. Financialism, therefore, lends itself to the Quaker cry of the cruelty and anti-christianity of war, though it cares for neither its cruelty nor supposed Christlessness; for acquisitiveness being the key-note of financialism, it has the heart of Mammon, which cares only for getting rich. On the other hand, Quakerism chimed in against the costliness of war by which it greatly captivated its ally. Now financial reformers are people of all sects and parties, political and ecclesiastical, that are the partizans of a manufacturing and commercial, rather than an agricultural, England. Hence it consists of Whigs, Radicals, Chartists, and religionists of all sorts, possessed of the demon-principle, 'with all thy gettings get money at all risks.' This is the supreme good! And that cotton lords, bankers, and silk marquises, may be more abundantly enriched, they set the unthinking multitude to clamouring against war, and for the abolition of the army and navy, militia and armed constabulary, that the £21,000,000 a year which they cost the state, may find their way into their pockets.

It was Mammon shouting, and hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility. When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning. I saw a well-dressed, white-headed man in the centre, gymnasticizing with awful energy. Of course I could hear not a word he said; but by the shaking of his head, beating the air, and flourishing, now his cane and then his fist, I interpreted his signs as very ominous to the security of my cranium, were it within his reach. The tumult was terrible, and I doubt not instigated by peace-loving enemies to peace, except according to their own crotchet.—I had expected to meet a respectable, religiously disposed, and sober minded, audience; but it proved the very reverse. It was a mere mob of swine, to whom it was

not only useless, but dangerous, to cast the pearls of the truth. But I was engaged in the fray, and, being single handed, I had to open for myself a way out as best I could. Having at length got through my remarks by snatches, I promised to conclude if they would agree to hear me read my amendment peaceably. They seemed to assent to this; so I read as follows:

'AMENDMENT.'

Resolved, That War, being an Institution of Divine appointment for the bruising to death of the Serpent-power, though disastrous to the subjects of it, has proved of great benefit to the human race;—that Civil and Religious liberty have been won by the War-Power in connection with the *advocacy* of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of his people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well ordered and enlightened liberty over despotism—are *things of infinitely greater value than gold or human life*;—that those who rule the nations, being men who have been trained in the school of State superstition, arbitrary power, covetousness, and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and *amenable only to fear*; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic;—that while a *Bible Christian must not fight* in the absence of the Captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, **NATIONALLY RESPONSIBLE** for the *principles and manner* in which they make war;—that the nations of Europe, being Papal, Protestant, Infidel, and Mohammedan, and **NOT CHRISTIAN**, the question of international war as compatible or incompatible with the Spirit of Christianity, is *extraneous*;—that while taxation to maintain an extravagant and luxurious regal establishment; to enrich a pampered and vicious aristocracy; official sinecurists in Church and State; to bribe religious sects with costly endowments; and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable—taxation to maintain an effi-

cient military and naval force in the present condition of the world is wise, prudent, and indispensable;—that an army and navy are as necessary to the body politic of nations as at present constituted as the right and left arms to the body natural;—that considering the known traditional ambitious designs of the Court of Russia, and the threatening attitude of the Autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the two worlds: that these things being so, it is the enlightened and sober minded conviction of this meeting, that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'Special Treaties of Arbitration instead of War' is a visionary, utopian, and impracticable project; and that his 'motion' to that effect ought not to be sustained by petitions in its favor.

This amendment having been seconded, it was put from the chair, whether it should pass as the resolution of that meeting? The show of hands was multitudinous against it. The reader, doubtless, will be curious to know, how many were in favor of it? I do not know exactly, but I do not think there were more than half a dozen. Myself and the seconder, it is probable, would have made eight; which was a large minority in the two thousand, compared with the Noachic minority in a world. One of the reporters asked me for a copy of the amendment, which I gave him, having furnished myself with two. From this, I was encouraged to hope it would appear in one of the London papers; but the expectation was vain. Nothing is admitted there unpaid for that calls in question the cherished crotchets of the day. In its report of the meeting, the *Morning Advertiser*, simply remarked, that an amendment was moved by Dr. Thomas, which was not adopted. Seeing, however, that it had taken so much notice as this, I faintly hoped it might do more, if personally addressed. But no, I could not stir up a controversy with the enemy in the interest of the Kingdom. As it is here, so there, the *leaders* of the people are satisfied with what exists; hence their motto is 'disturb not what is quiet,' which has been well said to be 'a capital maxim for a rotten cause.'

The following is the letter which I for-

warded to *The Advertiser* under the anti-peace caption of

WAR A DIVINE INSTITUTION.

To the Editor of the *Morning Advertiser* :

SIR: Among the utopian speculations of the day, the introduction of the reign of peace among the nations, by the Exeter Hall-philanthropy of the 'Peace Society,' is not the least remarkable. The supporters of the scheme are, no doubt, many of them persons of large 'benevolence'—high in the medio-superior frontal region—and of feelings, which find much gratification in the contemplation of tranquility and prosperity at any price among men. Their peculiar organization may be actuated by a pure and disinterested affection for their fellow-creatures, or it may not; for 'benevolence' may be actuated by 'acquisitiveness,' 'love of approbation,' 'self-esteem,' or by the nobler and more exalted sentiments of 'veneration' and 'conscientiousness.' Benevolence actuated by acquisitiveness produces that *Commercial Philanthropy* which would effect the abolition of war, because it interferes with the money-making business; actuated by 'love of approbation,' the benevolence of ostentation is the result; by 'self-esteem,' a self-important philanthropy, a self-complacent and self-glorifying benevolence; and actuated by 'Veneration' and 'Conscientiousness,' and a concern for human happiness and love of man, may be the consequence, having their origin in a conscientious regard for the law of the Almighty controller of human affairs. Now, if all men were of a uniform cerebral organization, we might say, that Peace Society efforts sprang from a common ground of action; but as this is not the case, we are justified in saying, that they result from a combination of various impulses as the basis of their operations. We cannot therefore censure or commend peace-socialists individually; but must speak of them in the aggregate as of a Society of the far-famed utopia.

This compound benevolence of the society professes to have one common object, namely, the abolition of war. Its orators appeal to their audiences arithmetically, commercially, religiously, and lastly and subordinately, to scripture. The strongest arguments I have heard are addressed to the pocket; as though the system of the world was constituted only with reference to cash! There has doubtless been a great deal of 'filthy lucre' wasted in war, and most burdensome debts

entailed upon posterity that are certain never to be paid; but money, though it seeks to be omnipotent, both in secular and religious affairs, was never designed by him who laid the foundation of the world, to be the gauge of right and wrong. 'The love of it is the root of all evil;' and, I apprehend, that this *idolatry of gold* has more to do with peace speculations, than either love for man as man, or conscientious regard for the word of God.

That prismatic affair, current in the world called 'conscience,' is one of the greatest eccentricities extant. It is conscientiousness biassed by prejudice; hence the phenomena which define the kind of conscientiousness are as varied as there are sects and parties in the several grand divisions of the earth. Men may act conscientiously, and yet be guilty of great impiety and folly. The Bible recognizes but two kinds of conscience, a good and an evil conscience. Conscientiousness trained in error is evil and its acts cannot manifest that 'wisdom which cometh from above, which is *first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without hypocrisy.*' Conscientiousness enlightened by the wisdom and knowledge of God is a good conscience, which it is easily demonstrable is not the conscience of the Peace Society. These following points are the virtual consequences of its proceedings;—

1. While it appeals to the Scripture, it advocates a doctrine at variance with it;
2. It perverts the Scripture to establish its speculation;
3. Its success would militate against the veracity of God, and the best and permanent interests of the human race.

1. War was instituted as a part of the terrene system by Jehovah himself. Its appointment is thus decreed. Addressing the serpent he says, 'I will put *enmity* between thee and the Woman; and between thy Seed and her Seed: He shall bruise thy head, and thou shall bruise his heel.' Is not that war when two parties at enmity undertake to bruise one another? Or is it peace? Here then Jehovah declares there should be war between the Two Seeds; a war of enmity which he implants between them. In the first place, this passage is *exactly literal*, and secondly, *allegorical*. The literal enmity is seen in the desperate hatred of man towards poisonous serpents; the allegory of this is the uncompromising and deadly enmity of mankind in their wars for 'religion' and liberty. Political and Scriptural Truth is

the ground of enmity between the Serpent party and its opponent. The opponent party is composed of two classes; the one which 'contends earnestly for the faith once delivered to the Saints,' as commanded of God; and the other which does the fighting. The contention of the faithful brings down upon them the enmity, cruelty, and destructiveness of the Serpent Power, which is often vigorously antagonized by those who fear not to wrestle with it in desperate and bloody fray. To this providential arrangement, we, in England, America, and elsewhere, are indebted for all we have to boast of called civil and religious liberty, as the records of the past abundantly testify. But for the sword on the side of principle, the earth would have been the habitation of demons instead of men; things are bad enough in all conscience; but without war, they would have been reprobate of all good.

Does the Peace Society imagine that the present condition of things is a finality? That the fairest portion of the earth, the most magnificent countries, and the most genial climes, are destined to be forever what they now are, the productive soils of ignorance, superstition, oppression, and cruelty? It vainly imagines that nations can be persuaded into a millenium of peace and righteousness! A more unscriptural conceit never entered the heads of the wildest schemers. Even the Prince of Peace himself, and his Apostles could not persuade the masses into reason and virtue; and does the Peace Society imagine it can compass more than they? Nations never have been persuaded, nor ever will be, voluntarily to submit to 'the wisdom that is from above which is first pure and then peaceable.'" Jehovah has a controversy with them for past offences yet unsettled; and he has placed it on record that 'they shall lick the dust like a serpent.' Can the Irish Priesthood be persuaded to loose the chains that bind the Celt to the papal car; will persuasion induce the continental rulers, even if they knew how, to reign in righteousness, to succor the poor and needy, 'and him that hath no helper,' to take care of the orphan and the widow, to do justly, to love mercy, and to walk humbly before God? Will persuasion 'bruise the Serpent's Head?' No; the Serpent Dominion must be broken up by violence, the old heroes of the faith slain in ages past in combat with 'the Beast' must be avenged, and oppressors brought to retribution; and this can only be effected by that armed en-

mity which Jehovah instituted when he laid the foundation of the world.

2. The Prince of Peace has declared, 'I am come to send fire upon the earth; think not that I am come to send peace on earth; I came not to send peace, but a sword. I am come to set a man at variance against his nearest relative, so that 'a man's foes shall be they of his own household.'—Here he declares he came to send fire and sword upon the earth; and if the Peace Society would only avail itself of history, it would have before it the illustration of this divine mission faithfully portrayed even to 1848, the *annus mirabilis* inclusive. This Society, however, seems most complacently blind to facts; and in conformity with its amiable darkness is virtually usurping the rights and honor of the Prince of Peace. The King of Israel has proclaimed war against ignorance, superstition, oppression, and against every high thing that exalts itself above the knowledge which comes from God; and which war he has ordained shall continue until his return. But this Pseudo-Peace Society says 'No, there shall not be war, if we can help it. We regard human life and commercial prosperity as of more importance than the vindication of the civil and religious rights of mankind by the sword of judgment; blood is more precious than principles; therefore we proclaim, 'Peace, peace,' throughout all the earth.' How remarkably are the words of scripture fulfilled in this saying, 'The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' Thus this Peace Society sets up for Prince of Peace, and hurls the rightful potentate from the right hand of his Father's throne.

The Society errs in not understanding, that the Lord Jesus is styled Prince of Peace, not because peace was intended to result from the preaching of the Gospel of the Kingdom in his absence; but because he would *conquer a permanent and lasting peace* when he should revisit the world.—Persuasion having failed, He will *compel* mankind to respect his Father's laws; for 'He shall judge among the Nations, and shall *rebuke* many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'—Isa ii. 4. He assumes his functions of Prince of Peace, when, 'as King of Israel,

he shall sit upon the throne of the Restored Kingdom of David, as it is written, '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 henceforth (from its restitution) even forever.'—Isa. ix. 7.

3. If the Peace Society's speculation were carried into effect, the mercy and goodness of God could not be developed, and his promises would fail. He has promised that peace shall be established on the earth as a fruit of righteousness; good will also among men; and that his will shall be done here as it is in other orbs of his universe. But this cannot be until evil in its various political, civil, and ecclesiastical forms is suppressed. Evil and sin will not regenerate themselves; neither can they be regenerated; they must be subdued and extirpated. 'The wicked are the Sword of the Lord;' and 'there is no peace for the wicked, says God.'—These are revealed truths—anti-Peace Society principles. War is the Almighty acting through human agency and subduing things to himself; by which he will prepare the way for the victorious establishment of a divinely implanted righteousness and peace among mankind.

Let then war prevail until the Serpent's Head be crushed; until every form of diabolism, secular and sacerdotal, be subjugated throughout the earth, though it might raise taxes to enormity, and destroy the commercial mammoths of every nation of the globe. The world had better far be poor, independent, and justly ruled, than be splendidly victimized by oppression; and be the bond slaves to a bowless acquisitiveness, a crotchety sentimentalism, and a fallacious spirituality.

In conclusion, the only peace at present desirable is peace among Bible christians; these ask no peace of the world, or for the world, and make no pretensions to greater spirituality or philanthropy than already sanctioned by the great Captain of their salvation. Their affectionate allegiance concentrates only in him; and they would lead men to that peace of mind in him which 'the world can neither give nor take away,' by considerations derived, not from electrical discoveries, locomotive inventions, or arithmetical calculations—(See Burritt's speech in Morn. Adver. Jan. 16;) but derived from the absorbing realities, which they only understand, who are acquainted with 'the things noted in the scriptures of truth.' That many well-meaning, but manifestly, errant familiars

of the Peace Society, may be converted to the divine peace which comes from purity alone, is the sincere wish of yours, respectfully,

JOHN THOMAS.

3 Brudenell Place,
New North Road, London.

— o —

THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

NUMBER IV.

From the premises now before us the inquiries concerning the tempter on page 154, may be analytically, numerically and concisely answered as follows :

1. *When is 'the beginning'?*

Ans. It covers a space of several years, and includes the Creation-week ; the probation before the fall, perhaps forty years, after the analogy of the forty days of Christ's probation in the wilderness ; Israel's forty years under Moses ; Judah's forty years to the destruction of the temple ; and the future forty years probation for the ten tribes under Elijah : it includes also, the Fall ; and the subsequent murder of Abel, when he had attained to manhood and ripeness of character, at some time before the birth of Seth, Adam being then 130 years old.

2. *Has not the 'Devil' a place 'in the beginning' as really as 'the Serpent'?*

Ans. If by the 'Devil' is meant the devil of the Bible, and by 'the Serpent' the reptile of which Moses writes, I answer, Yes ; but, if by these terms is meant the gentle 'Devil' operating in and through a serpent, I answer that such a Devil-possessed Serpent has no place at all in the alpha or omega of our world.

3. *Was there not a tempter in Christ's case personally distinct from Jesus'?*

Ans. Yes. But that tempter was not a Serpent, nor 'the Serpent ;' but one sustaining the character of a personal adversary to him.

4. *If the tempter be distinct from Christ, the tempted, can we be safe, or justified, in departing from that idea?*

Ans. We are not justified in so doing ; therefore I have been careful to abide by what is written without regard to the glosses of 'theology,' and the *petitio principii* of 'divines.'

5. *Does not the term 'Dragon' in Revelation apply to Rome as the oppressor of Israel and the Church?*

Ans. If by 'Rome' is meant, an imperial power established first on the totality of the Roman territory ; afterwards restricted to the eastern division of it ; and hereafter extending far into the western—with first, the city, ROME, and subsequently and finally, CONSTANTINOPLE for its throne—it does : but, if by 'Rome' is understood that city, and the imperial power of the west connected with it, since the removal of the throne to Constantinople, by Constantine, it does not. Rome is the episcopal 'throne of the Beast ;' Constantinople, the throne of the Dragon.

6. *Did not the term 'Dragon' anciently represent the Sovereign of Egypt as well as its sovereignty?*

Ans. Pharaoh, was the title common to all the *meleki Mizraim*, or Kings of Egypt, as Czar is of all the Autocrats of Russia. It does not therefore define a particular person, any more than Czar means Peter the Great rather than Nicolas I. In Egyptian, Pharaoh signifies the King ; hence, 'the Pharaohs' indicates all the Kings of Egypt to its conquest by Nebuchadnezzar. The Pharaoh, then, is a power incarnate, defined in Ezekiel as that of 'the great dragon that lieth in the midst of his rivers.*' The Pharaohship was the Egyptian Sovereignty—the kingly power symbolized by the most remarkable animal of the country, the Crocodile or Dragon of the Nile. The man, who was king for the time being, was the eyes and mouth or heading up of the power, nothing more. He did not give inspiration to the power, as 'the Devil' is supposed to have done to the Mosaic Serpent ; but the power or Nile Serpent, inspired him. Without the pre-existence of the Egyptian Dragon, the man who was drowned in the Red Sea—the oppressor of Israel—would have been nothing. Jehovah addresses the power, not the individual who is the breath of the power, when he says, 'I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.' A certain man might have occupied the throne contemporary with the delivery of the prophecy, while another might have been the actual ruler at the time of its accomplishment. That made no difference, however ; the prophecy being spoken against the power, whenever it was fulfilled, whoever might occupy the throne, would fall with it.

The Goguet is to the Assyro-Roman†

* Ezek. xxix. 3.

† Ezek. xxxviii. 2.

‡ Rev. xx. 2.

what the Pharaoh was to the Dragon of the Nile—a Gentile Dynasty without regard to the particular man who happens to occupy the throne. The prophecy is against the power which gives inspiration to a man as its head, chief or prince, who is the Gogue for the time being. Like the Pharaoh *ap aionos*, at the beginning of the Mosaic kosmos, or world, the Gogue is 'the oppressor of Israel' in the latter days—he is the 'Head of the Serpent' or Roman Dragon, a power causing to transgress, and therefore *DIABOLOS*, or *incarnate sin politically embodied*. This Assyro-Roman Dragon to which the Gogueship belongs is Isaiah's Dragon of the Sea, represented by him as contemporary with the resurrection of Jehovah's dead ones. 'In that day,' saith the prophet, 'Jehovah with his sore, and great, and strong SWORD (Messiah and his host) shall punish Leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the Dragon that is in the Sea.* The Egyptian and Assyro-Romaic dragons are both alluded to by David,† and the leviathan also as having a plurality of heads. Of these the Gogueship is the last. 'Thou prakest the heads of leviathan in pieces, and gavest him as meat to the people inhabiting the wilderness.'—These people are the twelve tribes under Moses; and their descendants hereafter under Jesus, 'the Lord of hosts,' and Elijah, *the restorer of all things*; who shall break in pieces the seven-headed leviathan, even 'the Assyrian, who shall fall with the sword, not of a mighty man, nor of a mean man,‡ but of God the Almighty; 'for, by fire, and by his sword will Jehovah plead with all flesh; and the slain of the Jehovah shall be many.'§

Our friend, the inquirer touching the tempter, seems to think that a man called Pharaoh was to the Nile-Dragon, as the supposed person, called 'the Devil,' was to the Eden-Serpent; therefore he inquires,

7. *Why not allow 'the Serpent' and 'the Devil' both the precise place they occupy in Scripture?*

Ans. That is exactly what I have aimed to do. 'Divines' have studied Milton more than the Law and the Testimony on this subject; hence they have got hold of it at the wrong end. They have assumed the pre-existence of devil; so that it is with them *first* devil, then serpent; but the scriptures exhibit it as the serpent first and then diabolos. This is equally the

order of things political as of things Mosaic. The dragon-serpent of the Nile, or Rahab, and the dragon-serpent of the Sea, or Assyria of the Latter Days, are both antecedent to the *diabolism* and *Satanism* ascribed to them. 'Devil and Satan,' are surnames bestowed upon the Dragon-Serpent. Adam called the Mosaic reptile *nahchahsh*, or Serpent, most likely from its power to charm. This was its original name. But when its suggestions were responded to, and Adam by his act sinned, or crossed the law-line, and so introduced sin into the world, which, acting in, by, and through, mankind, originated and organized, politically, the dragon-power, that power retained the name Serpent as its patronymic; and because of the relations it sustains to God's nation and land, which are deceitful, enticing, and adverse, it has received the additional names, expressive of its character, *diabolos* and *satanas*. These surnames are descriptive of a power, not of a person, in the texts where they occur. Its first appearance in the Apocalypse is as 'a great red dragon' 'in the heaven,' 'having seven heads and ten horns, and seven crowns upon its heads.' John saw this in vision, and styles it a *scemeion*, or 'sign in the heaven;' and therefore representative of something there. It was the Sign of a *destroying power*; for it sought to destroy a certain child about to be born, 'in the heaven' also. A war 'in the heaven' ensued between this destroying power and the partizans of the new born child. Its object was the expulsion of the great red dragon-power from the heaven. The enterprize succeeded, and no place was found any more for it and its adherents there.

This great red dragon power was of considerable antiquity. For 280 years antecedent to its expulsion, that is, from the crucifixion, it had been the *adversary*, and *JUDICIAL ACCUSER* (*ho kategoros*) of those who 'kept the commandments of God, and the testimony of Jesus Christ,' styled by the partizans of the child who expelled him, 'our brethren.' His accusations were incessant, giving them no rest by day or by night. But 'stedfast in the faith,' they resisted him valiantly; yea, with a valor that ought to put to shame the downy, drowsy, narrow-souled, professors of our day. Their faith in the Lamb and the testimony overcame all the Dragon-power's endeavors to turn them after itself. Their constancy was victorious, 'for they loved not their souls (*teen psycheen autoon*) unto death.' Their Souls were tortured unto death, because they

*Isai. xxvii. 1.

†Ps. lxxiv. 14.

‡Isai. xxxi. 8.

§Isai. lxvi, 15, 16.

'would not accept deliverance' at the price of apostasy, 'that they might obtain a better resurrection.* This savage power, a principal element of which were the institutions of a cruel and-debasing idolatry, 'deceived the whole habitable,' civilized, or Roman, world (*ho p'lanoon teen oikoumenecu holeen.*) These things being affirmed of it; that is, its being the deceiving power of the world, and the adversary and judicial accuser of the Saints, and the enemy of Israel's Commonwealth, God has surnamed it *ho Diabolos* and *ho Satanas*.

This apocalyptic sign probably suggested the notion elaborated in *Paradise Lost* by Milton, of Satan with his rebel hosts being once holy angels in heaven, whence before Adam's day they were expelled for impiety and insurrection against God!! But the conception is as wild and unscriptural as a poet's imagination can well be without actual insanity. It is true, that certain 'angels kept not their beginning, but deserted their own abode,' and that 'having tartarized,' or cast them down (*tartaroosas*) God 'committed them to perpetual bonds under intense darkness in accordance with a judgment of a great day.' But the judgment executed upon these angels has consigned them to destruction. They are all prisoners of death, none of them having liberty to roam over God's universe as the Devil is fabled to have done, seeking what portion of his glorious work they might throw into confusion in revenge for the overthrow they had received. This is a mere fiction of the poets. Jude does not say that they are 'reserved unto the judgment of the great day;' but *eis krisin megalees hecmeras*—'by, or in accordance with, a judgment of a great day—God hath consigned them to perpetual bonds under intense darkness.' There is no escape from this sentence; so that, wherever the gentile Devil, or Satan of the poets, hales from, he cannot trace his genealogy to the archangel of the rebel host, whose fall was not from heaven, but a repression to his original sphere which it was unlawful for him to leave. Their bonds are *aidian* or perpetual; as existent now as when first imposed. 'The Devil and Satan' of the bible are yet unbound. They are in rampant liberty, and will continue free, until the earth-enlightening angel, the Messiah, shall descend, and bind their original for 1000 years.

This original, the great red dragon, surnamed the Devil and Satan, did not, like

*Heb. xi. 35.

the pre-Adamite angels, voluntarily leave his place in the heaven, but was forcibly expelled. He was cast out of the Apocalyptic heaven into the apocalyptic earth by intestine war. He kept his place as long as he could; but being defeated by Constantine, he lost the throne of the habitable, called 'the throne of God,' because it was conquered from the dragon by his people. But, though defeated, he had not lost all power, though his time was short, as he well knew. The imperial Roman idolatry had lost the throne, but it still retained the provinces of 'the earth and sea.' These were still under his jurisdiction, which he exercised in 'great wrath,' especially upon those 'inhabitants' of them, who, by their devotion to Christ, were known to be in sympathy with the enemy that had expelled him from the heaven of the Roman world.*

With these words, I think I may now dismiss the further consideration of the inquiries touching the tempter, without incurring the imputation of indefiniteness, or evasion. The subject of *diabolos* and *Satanas* is far from being exhausted. In leaving behind me Mr. Cook's queries, I shall not therefore turn my back upon the topic in hand; but, requesting the reader to correct for himself a few typographical errors that have escaped the eye of my compositor, not, however, affecting the sense at all, I propose to continue the investigation of the matter in the ordinary course of publication.

EDITOR.

*Rev. xii. 3-12.

Many strange things have been proved true in our day. An open mind is the best mark of a philosopher. But we regret to say that indications of a philosophic temper have been nowhere so rare as in connection with the question, *what is the truth, the great leading truth, of Moses and the Prophets?* The closest students of their writings have been denounced, the most honest men discredited, the plainest testimonies scouted, and a dogged determination as far as possible shown that the evidences should not be examined. Such is the infatuate devotion of blind attachment to "organized theology"—it fears to investigate lest its discoveries should reveal the worthlessness of the system by which its zeal is kindled and sustained.

MODERN SERMONIZING.

NUMBER II.

As a faithful chronicler of what is passing in the religious world, especially among those who claim to be *pur excellente Bible Christians*, and to plant themselves on the Bible *alone*, as their exclusive rule of faith and practice, the '*Herald*,' may be expected to keep your readers informed of the kind of faith and preaching, the '*Reformers*' now serve up to the public in their stated ministrations. Tributary to this object, I ask space to say that about a week ago, I heard a '*sermon*' delivered in this town by Mr. R. L. Coleman—one of the authorised expositors of the Reformation creed—a brief sketch of which only, I propose to offer.

After reading portions of Luke's testimony in 18th and 19th chapters, stopping at the 11th verse of the latter chapter, *just in time*, it would seem, to save from utter confusion and contradiction, his cherished dogma of a Pentecostian Kingdom; the verses following, from the 11th to 16th inclusive, proving incontestibly that the kingdom could *not* be set up until the Lord (the '*nobleman*' of the parable) should '*return*' (15 verse) from the right hand of God, where he now sits, he commenced his address by declaring that '*Matthew, Mark, Luke and John wrote to convince the world that Jesus Christ was the Messiah—the Son of God.*' I marvel that one so well acquainted with the testimony in the case, should have *again* stopped short of giving the Evangelists' whole testimony as to the object of their biography, as stated by one of them. '*These are written that you might believe that Jesus is the Christ—the Son of God and believing ye might have life through his name.*'—John 20 chap. 31. Was the omission to quote these last words of the verse occasioned by the Preacher's belief in the Pagan dogma of an '*immortal soul*' already in man, which, of course, renders the having '*life through his name*,' a matter of but little moment. If so, Mr. Coleman is consistent, for truly, if we have *life*—even eternal life—as we *must* have in our *immortal* souls, the mission of Jesus is among the Romish '*works of supererogation*!' To that complexion, it must come at last. Truly, may we not ask, of what profit is it to us, to know that '*Jesus is the Son of God*,' unless we learn *also*, that '*through HIM we may have life*'—that He only '*hath the words of*

eternal life' and that '*this life is in (not out of) God's Son.*'

Discarding all connexion between Jesus—his name and Mission and our having life through him—which his immortal soul creed obliges him to do—the preacher gave a loose rein to his fancy in setting forth the object of the Christ's Mission into this world. This he described comprehensively in these words, '*Jesus Christ came down from Heaven to carry men up to Heaven.*' Alas! alas! what is become of the creed of '*this Reformation*' which used to embrace this prominent item.—'*If any man speak let him speak as the oracles of God*'—i. Pet. 4, 11. *Where*, let us pause and ask, where, do '*the oracles of God*' declare that *such* was any part of the Mission of Jesus? Is it in John 3 chapter 13 verse, where Jesus himself says '*No man hath ascended up to Heaven?*' or in Acts 2 chapter 34 verse, where it is written, of a better man than this age can probably furnish, '*David is not ascended into the Heavens?*' or in Proverbs 11 chapter 31 verse, where it is written, '*The righteous shall be recompensed in the earth; much more the wicked and the sinner.*'

Is it not incumbent on Mr. Coleman to shew his authority for the assertion above quoted. He is of age that we may '*ask him.*' He is the editor of a paper, where he can be heard before the public and he is as all know, a gentleman of intelligence and independence—has been for many years a student and an expounder of the Scriptures, and there is no reason to doubt his sincerity and honesty in advocating the system he preaches. Let him shew himself a man of candor, and willing to bring his creed to the test of the written word, by presenting these objections to his readers and proving they are unfounded.—The Bible does not contradict itself, yet what is quoted above is directly and flatly contradictory to his assertion that Jesus came to carry men up to Heaven. If He came for this purpose, let him shew how men went to Heaven *before* Jesus came—such as Abraham, Noah, Moses, Job, &c., or does he mean to say that they have ascended *since* Jesus came. If so, where is the proof? If indeed good men go to Heaven at death, as he affirms, let him explain or account for Paul's *strange* sayings, on that hypothesis, in i. Cor. 15 chap. 16-18 verse, '*If the dead rise not, then they also which are fallen asleep in Christ are perished.*' How can the dead christian be said to have '*perished*,' if he be alive in Heaven, seeing that this is so, whether he be raised or not? Truly,

'wisdom is justified of all her children,' but confusion and every evil work attend the gloomy pathway of error.

A. B. MAGRUDER.

Charlottesville, Sept. 1852.

— o —

A GOD OF GUARDIANS.

'In his estate shall the King honor a god of forces, even a god whom his predecessors knew not shall he honor with gold, and silver, and with precious stones, and things desired.'—Dan. xi. 38.

The Old Testament name for the *Eyes and Mouth* of the Little Horn,* which are commonly called the *Pope*, is in Hebrew ELOAH MAHUZZIM, rendered in the common version, 'a god of forces.' He is also termed ELOAH NAIKAR, a *Strange or Foreign God*. The King or Little Horn was to honor him in his estate or kingdom, to acknowledge him, and to increase him with glory. All this has been literally accomplished as we have abundantly shown in Elpis Israel.

Eloah Mahuzzim is a very appropriate title for the Italian Overseer. *Eloah* is a passive participial noun, and used as a title to Christ as cursed by the law for his hanging upon a tree—*Meshiach eloah limmenoo*—Messiah cursed for us. Hence ELOAH signifies an *accursed one*, or a god, accursed because he would speak marvelous things against the God of gods—*Ail ailim*. Christ and Antichrist therefore are denominated 'cursed,' but on different grounds—Christ, because he became a curse for us by hanging upon a tree; and Antichrist, because of his blasphemy against God.

The *papal Eloah* is styled the *Accursed One of Mahuzzim*. This word signifies *protectors, defenders, guardians*. The Pope is the Head of these—the Chief on earth of the clan of Guardian Saints, therefore a *god of guardians*. These guardians are thus spoken of by Chrysostom in his Homily on the Martyrs of Egypt; 'The bodies of those saints fortify the city more effectually for us than impregnable walls of adamant, and like towering rocks placed around on every side, repel not only the assaults of enemies that are visible, but the insidious stratagems also of invisible demons, and counteract and defeat every artifice of the devil as easily as a strong man overturns the toys of children.' The Greeks and Latins made the

most of these wonderful martyrs. They sent their ghosts to heaven to act as mediators and intercessors, and kept their bones and dust on earth to guard them from the ills that flesh is heir to! They were a cheap fortification for a city, church, or country, requiring no rations, and more effective, if Chrysostom be believed, than a whole host of living warriors armed to the very teeth! St. Patrick of Erin, St. George of England, St. Andrew of Scotland, St. Denis of France, &c., with the reigning Pope, is the definition in fact of Daniel's ELOAH and his *Mahuzzim*.

EDITOR.

— o —

ELEGANT EXTRACT.

'Dr. Thomas, in his vainglorious speculations, terminating in his Elpis Israel, rather than in the discovery of some new world, on which to inscribe his fame, has covered himself with shame, and reduced his metropolitan church in Richmond to less than half the twelve apostles. In such cases, with a slight modification, we may say with the poet—

"O Sons of earth, attempt you still to rise,
By fables piled on fables to the skies.
Heaven still with laughter the vain toil surveys,
And buries builders in the heaps they raise."
A. Campbell, Mill. Harb. p. 329.

☞ There is a little defect in the above, and that is, its entire want of truth.—What our friend styles our 'speculations' have very far from terminated in Elpis Israel, as every reader of that book and the Herald well knows, and as he knows too. Neither have we 'covered ourself with shame,' save in the estimation of himself and satellites; which is an affair of little moment. We have never owned a 'church' in Richmond, or elsewhere; and therefore could not reduce such an one. And as to the 'fables piled on fables to the skies,' they are all on his side; and from hell beneath to kingdoms in the stars—presently threaten to overwhelm him and his 'reformation' in the confusion of Babylon worse confounded. Our friend is in a pitiable plight. He would like to 'cover us with shame, indeed, by reducing Elpis Israel to an absurdity, if he could; but he dare not make the venture. His profound ignorance of Moses and the Prophets paralyzes him. His only alternative therefore is, to give currency to the gossip of lewd fellows of the baser sort.

EDITOR.

*Dan. vii. 8.

†Gal. iii. 13r

AN EYE-BEAM EXTRACTOR OF MOTES.

"We cannot," says our *hyper* (?) critical friend of Bethany, "but suspect any man's want of confidence in himself, or of candor, who will take up an evil report against his neighbour, and reproach his principles and character, and will neither give him a hearing, or make the amend honorable." *M. Harb. V. 2 No. 7. p. 413.* These are our sentiments exactly. In the same article, he says, "Mr. Anderson of the New York Recorder cannot defend himself, and therefore dare not allow his readers to hear us." This is, doubtless, the logical conclusion from the premiss.

In view, then, of this, and of our friend's own practice, we respectfully commend the following words of the Lord Jesus to his grave consideration—"Judge not, that ye be not judged. For with what judgment ye judge' so shall ye be judged. * * * And why beholdest thou the mote that is in thy brother's eye, and considerest not the *beam* that is in thine own eye? Thou *hypocrite*, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." These are wholesome words which should be memorized by all Eye-Beams, great and small. The Eye-Motes never forget them; because the Eye-Beamers are continually at work upon them practising their spiritual chyrurgery, with irritating, but unsanitary, effect.—Their unsuccessful practice is doubtless owing to their neglect of the Great Physician's prescription. They may be very dexterous mote-extractors, but then, unfortunately, the cataract in their own crystallines are so opaque that they are apt to mistake their own lesions for that of the wretched patient who happens to fall into their otherwise pretty skilful hands. The principles of our friend's symptomatology are quite accurate. We commend them to the favorable regard of all his fellow-craftsmen, for whose daily use we reduce them to the following convenient form:

1. A man who combats an opponent with any other weapons than testimony and right reason is utterly devoid of self confidence, and candor.

2. When an editor, preacher, or any other person refuses to permit audiences to hear in defence those they assual, it is proof that they *know* that their cause is too rotten to sustain without damage an

examination which truth always courts from its opponents. EDITOR.

LUTHER'S CITADEL.

In addressing Charles V, and the great princes of the German Empire at Worms in 1521, Luther said, "since, great Cæsar and illustrious princes, you require a specific answer, this is my decision. Unless I am convinced by proof from the sacred writings or evident reason, I cannot recal anything that I have written, or taught, for I cannot do what would wound my conscience. On the other hand, I have no faith in the Roman Pontiff and mere councils, and do not regard them as of authority, for they have frequently erred and contradicted themselves in their decrees, and are liable to misjudge and be deceived."* Strange that any one should ever have doubted so obvious a liability. Luther was right to yield only to *testimony* and *reason*. These were the citadel of his strength as they are ours. They were the apostolic weapons, as it is written, "Paul as his manner was, went into the Synagogue to the Jews, and *reasoned* with them out of the *scripture*, opening and alleging." Human authority, lay or clerical, is not to be regarded in an inquiry after truth. If all who profess to admire Luther would work by the rule he adopted, it would be more creditable to their understandings, and more profitable to their hearers, than the present mar-text expositions by which they stultify themselves.

EDITOR.

*Steinani Comment. lib. iii. f. 41.

LAMB.

A *lamb* in the Apocalypse does not represent a lamb, but a man whose name comprehends the attributes of innocence and sacrifice for sin. "A lamb as it *had been* slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth,"* represents that same Man as once dead, but alive again; and henceforth the depostary of the unmeasured Spirit of God, by which (in the time of the vision) he is almighty and seeing over all. EDITOR.

*Apoc. v. 6.

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. RICHMOND, VA., November, 1852. VOL. II.—No. 11.

ISRAEL'S HOPE.

Mr. B. C. Carillon, minister of the Jewish Synagogue at St. Thomas', in a letter to the Occident, in which he repudiates the divine authority of the Tahnud, and contends for the supremacy of the Law and the Prophets, says, 'The divine, pure, and perfect code of Moses is destined to be at a future period the code of all mankind.' He concludes his letter to the editor by 'Hoping that the God of our fathers will soon reunite us with our blessed Palestine, under the sway of our King Messiah.'

There is more truth than fiction in Mr. Carillon's prediction concerning the Mosaic Law. The Feast of Tabernacles and Levitical Sacrifices are enjoined by the code of Moses; and Zechariah testifies that 'Every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.' * * * And they that sacrifice shall come and take of them, and see the therein. * * * The Mosaic Law amended so as to harmonize with the truth in Jesus, but not the entire original statutes, will become the code of all nations, in the time when 'it (the Law)' shall go forth from Zion, and the Word of the Lord from Jerusalem.†

The conclusion to his letter is one in which every one can heartily join who believes the Gospel of the Kingdom. Abraham, Isaac, and Jacob are his 'fathers,' in a higher sense than Mr. Carillon, as a natural Jew, can claim. Palestine is the land of the true believer's adoption, and he longs to be united to it, not simply to

*Ch. xiv. 16, 21.

†Isai. li. 3.

be 'under the sway' as a mere subject, but to be associated with Messiah in his kingly and priestly offices, as joint-rulers with him of Israel and the nations of the earth.

EDITOR.

ROMISH IDOLATRY DEFINED.

'The images of Christ, and of the Virgin Mother of God, and of other Saints,' saith the Council of Trent, 'are to be kept and continued in temples especially, and due honor and homage paid to them.' Not that it should be believed there is any divinity or virtue in them for which they should be worshipped, or that any thing is to be sought from them, or that trust is to be placed in them, as was formerly done by the pagans who put their hope in idols; but because the honor shown them is referred to the prototypes whom they represent: so that we adore Christ through the images which we kiss, and before which we uncover the head and kneel, and pay homage to the Saints whose similitude they bear.'

Such is the way in which the Council endeavors to relieve Papists of the charge of idolatry. But they may refuse as much as they please about the distinction that exists between their views and the ideas of Pagans in the adoration of images, the acts still remain. Papists and Pagans, brethren of the same great synagogue, namely Satan's, both 'kiss,' 'uncover the head, and kneel' to idols. These are acts of adoration before the senseless stocks they hallow; and by these acts they constitute themselves idolators—payers of honor and homage to 'statues of gold, and

and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk,' which are due to God alone. The law which convicts them of idolatry is, 'Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.' Papists do all this. They have 'other gods,' they make graven images; and they make likenesses of Christ, of the Virgin, and of 'Saints,' whose ghosts they say are in heaven above. They bow down to them, and serve them in divers ways, celebrating days to their honor, making votive offerings on the shrines, and 'saying prayers' to them: and more besotted and stupid than the old pagans themselves, they do honor and homage to worm-eaten skull bones and shins of the dead! The ghosts of their deceased patrons are the 'other gods before Jehovah' whom they honor with worshipful fanaticism far above him.

Such is the idolatry, the soul-debasing superstition, blasphemously styled Christianity, against which a word is forbidden to be published by the jesuitical friends of 'Order and Religion,' as it is called, in the dark places of the earth! Even 'enlightened protestant Britain' endows Maynooth, a hot-bed of papal treason against its institutions and the freedom of its people, for the inculcation of its diabolism! And in the United States, the ugly monster that crushed the protestantism of Hungary, is flattered by intriguers of all parties for the sake of its votes. But we rejoice to know that 'Jehovah is a jealous God;' and that for the honor of his own name he will not permit such an outrage on truth and reason to curse the earth with its presence a single day beyond the appointed time of its destruction.

EDITOR.

—o—

"It is not after all an unwholesome discipline which forces the supporters of new facts and opinions, in proportion as they are startling, to put forth their energies to battle against stubborn opposition, and to demonstrate repeatedly, and under all possible disadvantages, the truth of the things which they believe. Argue the matter as we may, in proportion to the strangeness of a set of statements will always be the incredulity with which they are received.

ARGUMENT FOR ETERNAL TORTURE.

BY ALEXANDER CAMPBELL.

President of Bethany College, Professor of "Sacred History," and "Supervisor of the Reformation."

A Campbellite paper intitled the '*Christian Intelligencer*,' is republishing the speculations of the Reverend Alexander Campbell, issued some years ago in a pamphlet called an '*Extra*' to the Millennial Harbinger. The title of it was '*Life and Death*.' It exhibited his opinions on 'Eternal Punishment;' and his 'arguments' against 'Everlasting Destruction,' which he prefers to call *annihilation*; and in favor of the dogma of *Eternal Life in Torment by Fire for all 'Spirits' continuing impenitent till their separation from their bodies at death*. Thus in effect he defines the eternal punishment spoken of in scripture: and in his essay endeavors to prove that it is the '*Death*' which awaits those who do not attain to the '*Life*' promised to the righteous; and hence the title of his pamphlet, '*Life and Death*.' Our obliging friend says, he wrote it in honor of our theory — 'I honored his theory,' says he, 'by an *Extra* on *Life and Death*, which as far as I know he has not attempted to answer.' I quote from memory, not having his paper at hand. He professes to think it an unanswerable performance; and it is so accepted by the 300,000 disciples, whose supervisor he claims to be. Seeing, then, that it is being reproduced in the columns of the *Intelligencer*, I have thought it might not be altogether unprofitable to present our readers with a specimen of this wonderful treatise—this *chef d'œuvre* of logic and criticism, with which its author plumes himself so fantastically, to the admiration of a multitude that cannot think, and will not learn.

He says, 'it is assumed by some of the advocates of destructionism that *an* annihilation of personal existence is *misery*.' For myself, I have never read or heard of such an assumption being entertained by any advocate of what Mr. C. styles 'destructionism.' *Misery* implies consciousness; and is defined, 'Great unhappiness; extreme pain of body or mind.' Now, I cannot think, that any 'advocate' would use the word *misery* as descriptive of the state of a person whom he regards, when annihilated, as nonentity—mere dust with-

out consciousness. 'The assumption attributed to such advocates is convertible into the proposition that, *When persons are reduced to dust, and cease to know any thing, they are very unhappy, and suffer extreme pain of body and mind.* This is the assumption Mr. C. imputes to 'some of the advocates of destructionism!' But in this, he is too willing a witness against them, and renders his testimony incredible. He impeaches his own veracity by stultifying his own statements. In stating the views of his opponents, or of those from whom he differs, he is not worthy of belief. The assertion that destructionists assume any such thing, is so palpably false and ridiculous, that Mr. C. is at once convicted of untruth. Look at it! 'To make destructionists affirm that 'an annihilation of present existence is misery,' is equivalent to saying that annihilation is torment, which is the punishment contended for by tormentists, which destructionists deny. If Mr. C. say that destructionists affirm that, 'the prospect of an annihilation of personal existence is misery,' he is correct. They do affirm this. But Mr. C's words will not admit of this construction, though the context seems to intimate it. That 'an annihilation is misery,' is tantamount to, *misery is an annihilation of existence*, or 'the state of not being is misery.' 'An annihilation of personal existence' is the subject proposed; 'misery' is the predicate affirmed of this subject; and 'is,' which is a verb indicating a state of being, or what exists, is the copula: hence, *being in misery is an annihilation of personal existence*, is the unambiguous assumption charged upon some destructionists by Mr. C., which if justly affirmed of them would prove them to be fools; and if not, their accuser any thing but a reputable opponent.

Mr. C's policy in argument is to impute something to his adversary palpably absurd, as above; and then to argue against the assumption as if he were reasoning against the real thing believed by his opponent, but not expressed or contained in the imputation. This diabolical procedure excites a prejudice against the adverse party, which in itself establishes a sympathy between the prejudicants and himself, which is half the victory; where the debate is to be decided by a vote. He proceeds in this *ad captandam vulgus* fashion, so peculiarly congenial to his phrenology, in the paper before us, where having uttered the imputation to prejudice the reader, he goes on to argue against the prospect of annihilation being misery.

which all (not some only, but all,) destructionists believe. By sophistry, which with him is logic, he makes the prospect happiness rather than misery! He works out this conclusion upon the principle that the prospect of falling down dead without warning is perfect enjoyment to the expectation of being skinned alive; so that a relative negation of suffering with him is positive enjoyment and felicity!

Having then presented the assumption to the reader, we may now introduce Mr. C., that he may speak to him in his own person. He proceeds as follows:

"In the fourth place, I argue against this assumption from the fact that it amounts to an annihilation of the sauctions of the gospel, and directly contradicts the positive declarations of the Saviour concerning eternal punishment. *With destructionists there can be no eternal punishment, for with them there is no eternal fire.*

"This is truly a very grave charge against any system of doctrine, and requires to be well sustained. What, then, let me inquire, is indicated by the term *punishment*? It is not mere animal suffering; for then the lamb would be punished for its innocence, and the dove for its meekness. Both these frequently endure great animal sufferings. There must, then, be some other pain than animal sufferings to constitute punishment. There is mental pain as well as physical pain. The martyr at the stake, though enduring much animal pain, suffers no mental agony. There must always be consciousness of guilt, or a sense of crime committed, in order to punishment.

"Punishment, it appears, begins and ends with the feeling of pain inflicted for the commission of crime. If, then, at any time consciousness of guilt, or the feeling of pain, mental or physical, because of sin, should cease, that moment punishment ceases. *Punishment begins and ends with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.* Now as the destructionists assign an end to the endurance of pain because of sin, they of course incontrovertibly deny *everlasting punishment.* But Jesus Christ says, 'The wicked,' at the final judgment, 'shall go away into everlasting punishment,' and the righteous 'into life eternal.' The same word, *aiounios*, *everlasting*, ascertains the continuance of the punishment and of the life. Can any thing, then, be more evident that the destructionists have pressed a direct issue with

Jesus Christ on the subject of eternal punishment? The Messiah says it is everlasting; the destructionists say it will come to an end at the second death.

“For the sake of a few mere pretenders to sound argumentative discrimination and great logical acumen, I shall give this argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter! Logically expressed it stands thus:—

“No one dispossessed of conscious guilt can be punished. But persons annihilated are dispossessed of conscious guilt; therefore, no one annihilated can be punished.

“Annihilation, or personal extinction, may, indeed, be an end of punishment, but never the beginning of it. This single argument, unless fairly met and refuted, annihilates the whole theory of destructionism. We build this argument upon no ambiguous premises. We have the word of the Saviour and Judge of the world for it. In giving an account of the final judgment, he says all on his left hand shall depart ‘into everlasting punishment.’ He uses the word *kolasis* to indicate what sort of punishment he means. The word occurs but twice in the New Testament. In a passage found, I John iv. 18, it is translated ‘*torment*.’ They all go into everlasting torment. How weak or how vicious the head that thence infers that torments are to end in a second death?

“It is worthy of remark that eternal life, as the reward of the righteous, is the contrast with eternal punishment, the reward of the wicked: and that this is infinitely greater than death, we learn from another passage, which we ought to regard as a distinct argument or evidence of the doctrine of everlasting punishment.”

— o —

ENDLESS TORMENT REFUTED, AND “EVERLASTING PUNISHMENT” EXPLAINED.

The preceding ‘argument’ is quite a flourish of trumpets; a very windy blast, full of uncertain sound, having no scriptural significance. If our valiant friend would talk less about logic and be more logical, he would pass for a better logician than he appears to be from his argument; but pluming himself so much upon his fancied proficiency in the syllogistic art, he tempts one to a scrutiny of his pre-

tensions, to ascertain if it be all gold that glitters in his sentences! The odor of the extract before us is very redolent of that species of logic styled sophistry by the professed. Its argument seems to be founded on a fallacy of that class styled ‘material,’ or non-logical, where the conclusion, indeed, follows from the premises, which, however, ought not to have been assumed.

Strange as it may appear, it is nevertheless manifest, that Mr. C. errs, *not knowing what the word punishment imports*. No man can reason correctly if he do not understand the signification of the terms he employs. These must be correctly defined, so that an accurate idea may be formed of what a man is talking about. The thing in dispute is that represented by ‘punishment,’ or *kolasis*. In what sense are these words used in English? A man who aspires to the renown of having given to his contemporaries a faithful and thorough translation of the scriptures, ought to be able to answer this question. It is evident, however, from the above, that Mr. C. is not. He ‘errs not knowing the scriptures,’ nor the words he employs; therefore his logic is but a non-logical fallacy, as I shall show.

He is evidently very partial to ‘eternal fire,’ and to *eternal consciousness* as indispensable elements of the thing represented by the word ‘punishment.’ Because, these ideas haunt his imagination like ghosts, or like the remembrance of the shade he saw when a dyspeptic student, that told him all that should befall him to the end, he therefore conceits they were as certainly a part of the Lord’s mind when he spoke of ‘eternal punishment!’ But with our experience of Mr. C., we cannot admit that his mind and the Lord’s are one upon a single important particular. A great change must come over us before we can admit that, to reject Mr. C.’s opinions is to ‘annihilate the sanctions of the gospel, and directly to contradict the positive declarations of the Saviour concerning eternal punishment.’ With Mr. C. there can be no eternal punishment unless fire co-exist; if then it should turn out that the fire is not eternal, he denies eternal punishment, and therefore the doctrine of the Lord. Thus we throw back his ‘very grave charge’ against ‘destructionists’ upon himself; and in opposing assertion to mere assertion, we affirm that a *co-eternal fire is not necessary to eternal punishment such as it is represented to be in the scriptures of truth*.

Mr. C. undertakes to *sustain well* the

'truly very grave charge' he has made against those who reject his speculations. We like to see a thing 'well sustained;' and when we read his intimation to sustain his charge well, we were all on the *qui vive* to see how well he would do it! To accomplish this, the first thing he very properly inquires is, *What is indicated by the term punishment?* He asserts that it is not mere animal suffering. I, for one who believe in destruction, never imagined that it did. There is no dispute between Mr. C. and myself here. I believe with him that *punishment is not mere animal suffering.* Next he says, *there is mental pain as well as physical pain in punishment.* Here again we are agreed in part. There is, provided the offender be of sound mind and have time for reflection; but it is quite conceivable that, a man may have inadvertently transgressed a law, and suffer instant death before he had time to reflect upon the penalty he had incurred by the act. In this case *there would be punishment without either physical or mental pain.* The case of Uzzah is in point here. He stretched forth his hand to steady the Ark with the seemingly good intention of preventing its fall. But it was contrary to law for any one to touch the Ark but a priest, under penalty of death. This was the law-punishment, which in Uzzah's case took instant effect. He sinned inadvertently, thinking, doubtless, of nothing less than the law and its penalty, and the punishment of death followed as a flash of lightning.

Again, a fool, idiot, or madman, may transgress a law whose penalty is death, but in their case commuted into imprisonment for life. Instead of suffering mental pain because deprived of liberty, they would probably enjoy themselves very much; and might conceit themselves to be kings and princes in a palace. Cases of this sort are numerous in asylums. They would be *suffering* the punishment of the law, being in the passive voice, but without pain of any sort, unless they should happen to fall sick of a painful disease; but in this case the pain would be no part of the legal infliction, but consequent upon the infraction of a law of health. These are obvious truths, and form the exception to our full acquiescence in the idea that there is always mental pain in punishment. It is self-evident that there is not.

But, I admit there may be mental pain sometimes. Thus, if a conscientious, or a conscious, person know the law, and the punishment which is sure to follow its

neglect or transgression, and nevertheless violate it, then his punishment begins with the transgression. He may be free from physical pain, but be crucified with mental agony by 'a certain looking for of judgment and fiery indignation, which shall devour the adversaries.' And when he comes to appear in that judgment, his anguish of mind will increase, not from apprehension of physical pain only, but from 'seeing Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and he himself cast out.' This will cause 'weeping and gnashing of teeth,' evincing great mental suffering. This is punishment, but not all the punishment. Physical pain follows mental, and for a time co-exists with it, until both end in death and corruption. But of this hereafter; the points admitted are, that *punishment is not mere animal suffering, or bodily pain; nor is it exclusively mental pain; nor always mental and physical pain combined, though it is sometimes; but it may exist without either.* And this harmonizes with the meaning of the word 'punishment' as given in the dictionary, though not with Mr. C's theory. It is defined by lexicographers as '*Anything inflicted on a person for a crime or offence, by the authority to which the offender is subject, either by the constitution of God, or of civil society.*' The person in this case is a sufferer, because he is in the passive voice, being a person acted upon. His being a sufferer does not necessitate that he should be conscious of what he is undergoing. Criminals have been hanged in unconsciousness from fainting; they were nevertheless sufferers in the true import of the term, and are therefore said to have 'suffered death,' or the punishment inflicted by the law they had transgressed. We use the word 'punishment' in the received sense, which Mr. C. and his brethren, the eternal-tormentists, do not. They say, 'there must always be consciousness of guilt, or a sense of crime committed, in order to punishment.' We have seen in the case of Uzzah that no such necessity exists—there may be punishment, and no co-existent consciousness.

From what has been said it is evident, that our friend Campbell is like a mariner who has lost his course, completely out of his reckoning in saying, that 'punishment begins and ends with the feeling of pain inflicted for the commission of crime;' so that *any time the feeling of mental or physical pain should cease that moment punishment ceases!* No pain no punishment, is the dogma of tormentists—a tradition of their fathers, so manifestly false and

ridiculous that, if it were not for the extraordinary kind of admiration we have for their brother Campbell, so 'profoundly skilled in analytic,' we should be tempted to class them among those 'foolish men' whose 'ignorance,' the learned Paul commanded his son Timothy to 'send to Coventry!'

Presuming that *no pain no punishment* is good logic, and a first principle of the oracles of God, but which I have shown to be a mere conceit, Mr. C. turns upon the 'destructionists,' and charges them with incontrovertibly denying the everlasting punishment taught by Jesus in rejecting his dogma! This is certainly quite presumptuous. Destructionists believe what Jesus says about punishment; but they do not believe the tormentist-interpretation of what he said on the subject: nor are they convinced that the opinions of the fire-and-brimstone men are entitled to the same respect as His teaching. In denying the *no pain no punishment* theory, they do not deny that the 'these' referred to 'shall go away into everlasting punishment.'²⁴ They believe they will; and that the punishment will be as permanent as the 'everlasting destruction,'²⁵ and 'second death,'²⁶ threatened by Paul and John.

But to return to our logician. When shall we get him to stick to the text? He quotes Jesus as saying, 'the wicked' (at the final judgment) 'shall go away into everlasting punishment.' We beg leave to remark that Jesus says no such thing. His words are, 'these shall depart into everlasting punishment.' Mr. C. has substituted 'the wicked' for 'these,' and thrown in parenthetic words fixing the time of going away into punishment at what he calls 'the final judgment.' By *the wicked* is generally understood all who are not righteous. Though the wicked are unquestionably unrighteous; yet all that are not in a justified state, are not styled wicked in scripture. The 'these' referred to by Jesus are doubtless wicked persons; but they are not 'the wicked' in the popular Gentile sense of *all mankind who are not righteous*. Hence, the Lord Jesus was not speaking of the punishment of all 'the wicked,' or unrighteous; but only of *those who sustain a relation to him in being in some way related to his disciples, whom they allow to suffer from hunger, thirst, desolateness, nakedness, sickness and imprisonment, without attempting to relieve them*. They are in fact the 'many who shall say, in that day, Lord, Lord,

have we not prophesied (or preached) in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto them, 'I never knew you: Depart from me.'²⁷—Where to? Into the fire mentioned in the twenty-fifth chapter, 'prepared for the devil and his angels;' and why? Because 'ye work iniquity.' These are they who depart into the punishment; and not all the sons of Adam who die in sin, or being sinners.

But some one will say, 'if the 'these' be unrighteous professors only, all 'the wicked' in the Gentile sense are certainly comprehended with 'the Devil and his angels' who suffer in the same fire?' I answer, not so. 'The Devil and his Angels' are *powers on earth*, incarnated in the goat-nations on the King's left hand. They are 'the Beast with the False Prophet, and the Kings of the earth, and their armies, gathered together to make war' with Him.²⁸ Turn to this passage. The reader will there see, that *the powers* represented by the symbols of 'the Beast' and 'False Prophet,' are to be cast into the same place as 'the Devil and his Angels'—*cis teen limneen tou pyros teen katomeneen*, 'into the lake of the fire being inflamed with brimstone.' That region of the earth where the Powers assemble to contend with the King in war, is the territory which will be converted into a fiery lake by the warfare which is to rage there until the Powers be consumed, with the armies that strengthen them. The Nations from which those armies are drawn, though subject to many calamities, will not be destroyed.²⁹ They will be subdued, when their kings can no more raise armies out of them for battle; and when their conquest is complete, they will joyfully accept the law of the victor, and become blessed in Abraham and his Seed. The horrors of the contest in the lake of fire, the great battle-field of *the age*—*ΑΙΩΝ*—will be awful. The fiery indignation of the Lord, by pestilence and famine, fire and sword,³⁰ will there devour the adversaries; and thither, to share in 'the terror of the Lord,' will the cursed professors, but not doers, of the word, previously awakened from the dust of the earth, be exiled, and overwhelmed in the torment of the crisis.

The Eternal-tormentists err in assigning the period of the departure into the punishment into what they term 'the

²⁴Mat. vii. 22.

²⁷Rev. xix. 19, 20.

²⁸Zech. xiv. 16.

³⁰Isai. lxvi. 15, 16; Zech.

xiv. 12.

²⁵Mal. xxv. 36.

²⁶1 Thess. i. 9.

²⁷2 Cor. ii. 15, 16; Rev. xx. 14; xxi. 8.

final judgment.' By this they mean, a judgment to occur when Jesus comes with all the ghosts of the righteous, to reunite them with their bodies; also to reunite the hell-bound spirits with their bodies, and to send them back to fire and brimstone to burn in pain, physical and mental, without end; and to conflagrate the earth and all the wicked upon it, immediately after he has separated the living righteous from among them, and added them to the newly embodied ghosts he brought with him from the skies:—a judgment which, when perfected, will have been a work of destruction of one of the fairest planets of the universe, leaving Jesus and his company no more to do with earth, nor earth with them: so that now all things being finished, nothing else remains, but that he should turn his back upon the smoking ruins, and the piercing shrieks of Hell's burning myriads, and 'escort his friends to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!' O merciful God, what savages must they be who can frame, and earnestly plead for such a crisis of humanity; and how dishonoring to thy character, as thou hast revealed thyself in thy word, to attribute such diabolism to thee! It is the ferocity of wolves superadded to the folly and imbecility of creatures who are wise in their own conceit, and unsubdued to the spirit of thy truth! No wonder their enmity is so fierce against them that believe it.

Such is 'the final judgment' elaborated by the thinking of beclouded brains. They don't pretend to say exactly when it will come to pass; though taking the apocalyptic thousand years as symbolic time, to be estimated on the *day for a year principle*, some of them say, it may be 360,000 years to come! Precious interpreters are these! Well, whenever it is to be, they assign the scene predicted by the Lord to the epoch of 'the final judgment;' so little do they know of any thing to happen before then! Yet this assignment is vastly strange! The Lord himself says, that this going away into punishment and life, is 'When the Son of Man shall come in his glory, and all the holy angels with him.' And he tells us when this coming is to happen; for he continues, 'then shall he sit upon the throne of his glory.' But how do the spiritualizers get along with this? They say, that Jesus ascended to the throne of his glory before the Day of Pentecost, and has been sitting upon the throne of his kingdom for ages! If we

grant it, then the 'these' he speaks of went away into everlasting punishment then; which, perhaps, even they, who are accustomed to assent to the most fabulous incongruities with implicit credulity, would say is absurd. It is absurd, just as much so as to affirm, that the Son of Man ascended his throne of glory on the day of his ascension to heaven, or that he sits on it at the present time. Let the reader turn to Mat. xxv. 31, and study it. He does not *go from earth to sit* thereon, but *He comes* in his glory; not alone, but accompanied by his angels; He comes escorted by them to ascend the throne of his glory and to sit on it till, as Paul says, he shall have put down all enemies; for he must reign till he has accomplished that. Jesus was in Israel's land when he said he would *come to sit on the throne of his glory*. Mark that, ye sky-kingdomers! This text teaches, that the throne of glory which he is to sit upon is to be a throne in Israel's land; and that when he comes to sit upon that throne, the context further informs us, that the 'anathema maranatha,' the *accursed when the Lord comes** (ver. 41,) are exiled from his presence into the age fire, which is, as already explained, *the punishment of the age*. It is clear, that the judgment referred to in this chapter is not a final judgment; but one introductory of the Kingdom, the preparation of which is then complete. This appears from the thirty-fourth verse, where *the Heirs of the Kingdom†* promised them, are told to come and take possession of it—a *kingdom prepared for them*. But the 'taking possession of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven,‡ by the Heir and his associates, cannot be effected without judgment. It is therefore written in Daniel, 'the Ancient of Days came, and judgment was given to the Saints of the Most High; and the time came for the Saints to possess the kingdom.' This is the judgment of which Jesus speaks in the twenty-fifth of Matthew—not a final judgment; but the judgment on THE POWERS represented by Daniel's Fourth Beast with its Little Horn, and its Eyes and Mouth, and its Ten Horns; summarily designated by the Lord, 'the Devil and his Angels,' because what they represent constitutes SIN'S BODY POLITIC; and styled by John, 'the Beast, the False Prophet, and the Kings of the Earth'—the Little Horn being 'the Beast,' the Eyes and Mouth, 'the False Prophet;'

*1 Cor. xvi. 22.

†Dan. vii. 27.

‡James ii. 5.

and the Horns, 'the Kings of the Earth.' So long as these Fourth-Beast Powers retain their dominion, 'the blessed of Christ's Father' cannot inherit the kingdom; because its territory and people, the Twelve Tribes, are in their hands. Hence, 'the judgment' must first 'sit, to take away their dominion, to consume and to destroy it to the end.' When this is accomplished as represented by John,* 'the Father's blessed Ones' are in possession of the kingdom, and thenceforth 'reign with Christ a thousand years' without any further change. In consuming *Sin's Body Politic*, and destroying it out of the way, scope is afforded *for the punishment of individuals*, who will be raised for this purpose. The rapidly approaching judgment which introduces the Age to Come, is 'a time of trouble, such as never was since there was a nation to that same time.†' When it is manifested, it will be 'the everlasting fire prepared for the Devil and his Angels,' in the lake or territory of the Fourth Beast. At this crisis, three things occur of joyful interest to the believer—Michael, who is Jesus, stands up for Israel; Israel is delivered; and many of the dead awake. Not all of them, but 'many;' they are the dead once constituted righteous, some of whom continued 'faithful unto death;' while others, who began to run well, were hindered; and returned like 'dogs to their vomit, and like washed hogs to their wallowing in the mire;' the former 'some,' awake from the dust in which they are sleeping, to everlasting life; while the latter, arise to be exiled from the King's presence with shame and contempt, to share in the punishment of the age.

The final judgment, scripturally considered, is the last to which the inhabitants of earth will ever be subjected. It occurs a thousand years after the judgment treated of in the twenty-fifth of Matthew. The territory on which the decision will be determined will be the arena of the premillennial judgment; for 'the devil' of that crisis, is to find his destruction where the Beast and the False Prophet encountered theirs a thousand years before. The final judgment is the epoch of the destruction of the last enemy, death; so that thenceforth there shall be no more death upon the earth. The destruction of death is represented in the symbolographic sentence saying, that 'Death and the Grave were cast into the lake of fire,' that is, 'the rest of the dead' to be raised, but who had no part in the resurrection of the First Fruits, with the unjust who died

during the thousand years, these at the end of them are awaked, and driven into exile where they come to their end with the devil, who seduced from their allegiance the millennial nations at the end of that age. 'This is the Second Death.'

The words in which Matthew's Greek translators record the expression used by Jesus are *cis kolasin aionion*. Mr. C. says, 'the word *aionios*, everlasting, ascertains the continuance of the punishment, and of the life.' This is as much as we could expect from one who is ignorant of the gospel of THE AION, or glad tidings concerning the blessedness of the nations in the Age to Come. I object, that it does not define the *continuance* of either; but indicates the *epoch* of the punishment and the life. The mind of Jesus, the apostles, and of the Jewish nation, was full of the Future Age, styled *Aion Mellon* in the Greek. They were of one mind on this subject. Referring to the future *Aion*, the prophet styles Messiah AVI AD, the Father or founder of the AD or age.* Hence, when they wrote 'for ever and ever,' they expressed it by LE-OLAHIM WAH-ED, or a long time even to the Age. If the words are affirmed of these things before the age, the long time is terminated at the age; but if of things established at its introduction, the long time ends at the introduction of the next, or succeeding age, which is an *Ad*, comprehending *Ages of Ages* without limitation. When Jesus offered to wash Peter's feet, he declined, and said, in the words of the English version, 'thou shalt never wash my feet.' But this is not the translation of Peter's words as recorded in the text. He said 'Ou mez nipsees tous podas mou EIS TON AIONA.†' thou mayest not have washed my feet *unto the age*. The age in this instance was the limit of Peter's 'never.' Again, the psalmist speaking of the continuance of the throne of the Mighty One says to him prophetically, *kisakah elohim oldahn vah-ed*—'thy throne of the gods is a long time even to the age,' Paul applies this to Jesus and his brethren. The signification of it is, 'Thy throne, O mighty God, is a throne of the gods, thy brethren, a long time until the Ages of Ages;' which Paul styles 'the end, when the Son shall deliver up the kingdom to the Father, that God may be all and in all.‡'

The Lord Jesus was well aware that he was to be the Founder of that Age; that all his glory pertained to it; and all the good things promised to man in the gospel

*Rev. xix. 1, 21; xx. 2, 3. †John. xii. 1.

‡John. xiii. 8.

†Ps. xlv. 6; 1 Cor. xv. 24.

were inseparable from it. Even the gifts of the Spirit bestowed in the apostles' day Paul styles *dynamis mellontos aionos*, 'powers of the Future Age'—an earnest of the powers the saints shall then possess. Hence, Jesus said to Peter that a man who made sacrifices 'for the kingdom of God's sake, should receive in the Age to Come age-life' (*en too aioni too erchomeno zoeen aionion*.) Thus, it was Age-life and Age-punishment at the introduction of the Age to Come of which he treated in his discourse to the people.

AIONIOS, I have said, indicates the epoch of the substantive, not its continuance. In addition to what has been said illustrative of this, I may cite the words *euangelion aionion*, in the English version rendered *everlasting gospel*. Now, it is not to be conceived that *aionion* expresses continuance here. The proclamation called gospel is not to be an everlasting proclamation; for when it is rejected it will cease to be proclaimed; and when the kingdom of which it treats is set up, it will have ceased to be a matter of faith; it will be an accomplished fact, and consequently there will be no more good news to announce for faith concerning it. The *aionian gospel* is THE GOSPEL OF THE AION, or the Age-Gospel—the glad tidings of the coming Age, of which Jesus is the founder. The life promised to believers belongs to this age; it is therefore *aionian*. It does not belong to the Mosaic Age, nor to the Times of the Gentiles; so that men dying under the Law, and under the reign of Antichrist, even if they had 'spirits' capable of a disembodied existence, could not enter into the promised life at death. It belongs to the Age treated of in the gospel, and cannot be obtained till then; for it is not till the introducing of that Age that the dead are raised. It is the Age-Life of the Age-Gospel, and therefore *aionian*.

But, while I deny that *aionios* indicates the continuance of punishment, I admit that there are other words which note persistence in connexion with it. I adduce the following passage as an example. 'If any worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night.'† Thus the

passage stands in the English version. It is parallel with the text in Matthew which speaks of the Devil and his Angels, and giving us additional information respecting those who are to suffer with them in the torment. The first eleven verses of this chapter of Revelation enumerate the events in the order of their development, for which those 'who keep the commandments of God, and the faith of Jesus,' are waiting with all the patience they can exercise. *First*, the Lord appears in Zion with his angels, and resurrected brethren; *next*, a proclamation of the Gospel of the Age is made to the nations and their governments, the effect of which is to divide them into sheeps-nations and goat-nations; *thirdly*, the Goat-nations having rejected it, their Great City Babylon, or Rome, is overthrown; and *fourthly*, the Goat-nations having prepared for battle, march against the Lamb and his army,* by whom they are met at the seat of war and in this way they come into 'the presence of the holy angels, and the Lamb.' This seat of war is the place of their torment, which begins and ends with the war. The Goat-nation confederacy is represented by 'the Beast and his Image,' which are in essence, 'the Beast and the False Prophet.' As I have said before, these are powers, or dominions. 'They are the Imperial and Pontifical sovereignties, which exercise civil and ecclesiastical jurisdiction over those nations which do reverence to the emperor and the pope. These nations are characterized by a sign, or 'charagma,' impressed or signed upon them. Few individuals belonging to them are without the sign. Perhaps none. It is 'the Sign of the Cross,' or accursed tree,† which is signed upon the forehead of every subject of the Beast and his Image when he is sprinkled; or 'baptized,' as they absurdly style it; and upon the palm of the right hand of those of them, who may be afterwards ordained priests to buy and sell in the Bazaars of the Patron-Saints, or *Mahuzim*, of their superstition. These are 'the goats,' who, in their civil and ecclesiastical organization, are symbolized by 'the Beast and his Image,' 'the Beast and the False Prophet,' or by 'the Devil and his Angels.' The resurrected who are driven from the Lord's presence, commingle with the goats, and share with them in the torment prepared.

The armies of the goat-nations being

*Rev. xix. 11—21. †Papists call it "Holy Cross;" but how can that be holy which makes him accursed who hangs upon it!

*Luko xviii. 30.

REV. MARY ANN MEMORIAL SOCIETY, CHURCH of God

gathered before Him, their torment (*basan-ismos*, not *kolasis*) begins. They are permitted to have no rest, or truce, day nor night. The war having commenced, is carried on unceasingly; so that no overtures of peace are listened to, and none will be granted, until the powers that threw down the gauntlet are exterminated. Finding every avenue closed, the conflict becomes, with them, the resistance of despair. Hail, pestilence, fire, and sword, inflict the 'physical pain,' or torment, of the *kolasis* or punishment. The 'mental pain' can more easily be imagined than described. It will be torment of mind and body to the goats and the exiles among them, unassuageable by art or man's device; and will continue till the war is ended by the extermination of them all, when death and corruption will have consummated their fate; for so it is written, 'He that soweth to his flesh shall of the flesh reap corruption;'^{*} which is made by the apostle, in this same text, the contrary to 'life everlasting.' Here is the passage complete. 'Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Here is age-life opposed to corruption; and *vice versa*. If then, the tormentists will have *aionios* to indicate continuance without end, here is *corruption* contrasted with *endless life*. I admit the age-life is endless; because it is life manifested through incorruptible body. The tormentists also claim that the punishment is as endless as the life, because *aionios* is associated with it as well as with life. Granted. What then? That *the corruption is endless*, and the subjects of it, consequently, *mere dust for ever*; for a resolution into dust is the consummation of the corrupting process. This is punishment everlasting in its effects.

But when does the torment of the age-punishment terminate? We have said at the end of the premillennial war. But it may be asked, when is that? When the Beast shall have been slain, and his body consumed by the burning flame; a memorial of which is predicted to continue in these words of the text before us—*Ho kapnos tou basanismou autou anabainei eis tous aionas ton aionon*; 'the smoke of their torment ascends to ages of ages.' Now, previous to the commencement of the tormenting war, we have seen that Rome falls into the abyss like a millstone into the sea. In other words, she sinks like Sodom into the fiery chasm beneath

her. This is a cause of great rejoicing to the resurrected apostles and prophets, and other saints; because it is God's avengement of them upon her.* They are represented as praising God on account of her overthrow, saying 'Alleluia!' It is then added, *ho kapnos autees anabainei eis tous aionas ton aionon*—'the smoke of her ascends to the ages of the ages.' Hence, I conclude, that the volcanic smoke mounting from the abyss in which Rome, the holy city of the goats, shall have been engulfed, is thenceforth regarded as the memorial of their judgment, as the Dead Sea has been hitherto of Sodom and Gomorrah, and the other cities of the plain. Rome's volcanic smoke is the smoke-memorial of their torment. The reader will observe that, it is not the torment that is said to continue to the ages of the ages, but the smoke thereof. The torment ceases with the war: but the memorial of it continues to the end of the Age; that is, for a thousand years, at the termination of which the ages of the ages will be introduced.

To this it may be objected that, 'in the twentieth of the Apocalypse it is said, 'they shall be tormented day and night for ever and ever;' and that this continuance is affirmed of the tormenting, and not of smoke.' True. But the text does not refer to the same event. It relates to what is to happen a thousand years after Rome's destruction, and the judgment of the goat-nations. It has reference to the time, called 'a little season,' during which Six exalts itself among the nations. The text affirms concerning the fate of the *Sin-Power and its adherents*, summarily styled 'the devil,' and says that, 'the devil who deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet (were destroyed,) and they (the deceived) shall be tormented day and night to the ages of the ages.' From this we learn, that the last war that earth will ever know, is to be waged on the same territory, where the premillennial 'devil and his angels' encountered their fate; *secondly*, that the tormenting of the postmillennial *devil and adherents*, is to be concurrent with the alternations of day and night; *thirdly*, that it is to continue during 'the little season,' which terminates at the epoch when the nightless *Ages of the ages* begin. This postmillennial torment will probably be shorter than the premillennial one. The sulphurous fumes of Rome's catastrophe commingle with the torment of the postmillennial insurgents; and disappear in the same con-

*Rev. xviii. 20, 21, 24; xix. 2.

summation. The 'rest of the dead' awake to life and judgment in the 'little season'; and they who deserve the fate share in its torment; while the righteous inherit the renovated earth during 'the ages of the ages,' which begin when the torment ends, and are interminable. This 'little-season' judgment is the final judgment of scripture, and has nothing to do with the Age-punishment of Matthew twenty-fifth. It is the end of the Day of Christ which begins with the establishment of the 'great white throne,' and terminates in bringing forth from the grave the sleeping dead whose names are not written in the Book of Life, and casting them into the lake of fire where the devil is *destroyed*.* The Age-punishment binds him; the final judgement annihilates him, and by consequence *death*.

Mr. C. remarks that the Lord in using the word *kolasis* indicated what sort of punishment he meant. This may be granted so far as this, that the punishment was not to be taken in the sense of *paideia*, which is the chastisement of a father for the correction and improvement of his children. There is no Age-*paideia*; *paideia* is now—the discipline God's accepted children are subjected to in the times of the Gentiles. They are not subjected to *kolasis*; because *kolasis* is for dogs, and swine, and goats, not to reform them, but to exterminate them. There is nothing reformatory in *kolasis*, because it is punishment unto death by violence, the apprehension of which is called *kolasis* in 1 John iv. 18, as well as the punishment itself.

But, the radical idea of *kolasis* is not *torment*, though so rendered in English in the text just quoted. It is repression, keeping within bounds, checking, curbing, restraining; as, *archei tou harmatos kai koladzei tas toon hippoon hormas*, 'he guides the chariot, and curbs the impetuosity of the horses.' The Age-punishment is to repress the wickedness of the nations, and bind the Sin-Power; a process which affords scope for the recompensing of resurrected evil doers according to their deeds. If the Lord had said, 'these shall go away into endless *basanismois*,' that would have been delivering them over to eternal pain, or torment; and have implied their conscious existence in torment without end. But *kolasis* does not. The *kolasis* may even be endless, but consciousness is not therefore necessarily implied; because, as we have seen in Uzzah's case, there was punishment without probably the least bodily, or mental pain.

We learn, then, the peculiar fate of the subjects of Age-punishment, as far as it can be learned from a word, not from *kolasis*, but from *basanidzoo*, which indicates the kind of *kolasis*, or punishment, they shall endure. The text below* says, 'he shall be tormented (*basanistheesetai*) in fire and brimstone;' and 'the smoke of their torment (*basanismois*) shall ascend.' These words come from *basanos*, which signifies 'a species of stone from Lydia, which being applied to metals was thought to indicate any alloy that might be mixed with the n, and therefore used in the trial of metals; hence examination by the Lapis Lydius, or by torture.' Thus it came to stand for torture, torment, severe pain, &c., and is so used in the New Testament. The *basanism* of the goats and exiles is the examination of them by torture, so as to make the survivors of the goat-nations confess that Jesus is Lord.—To *basanize* nations (the verb which signifies to apply a touchstone; to inflict torment; and in the passive voice, to be tormented, pained, &c., by diseases, or any thing else) implies great loss of individual life, but not necessarily the extinction of the national polities themselves. This appears from the use of the word in the following text†—'It was given to the Locusts that they should *not kill* the men who have not the seal of God in their foreheads, but that they should be tormented (*basanisthoosi*) five months: and their torment (*ho basanismois*) was as the torment (*basanismois*) of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.' This was *kolasis* by *basanismois*, or punishment by torment that lasted 'five months' of years without abatement.

Now it is well understood by the best interpreters of prophecy, that the Locusts represent the Saracen invaders of the Greco-Roman territory, styled 'the earth.' The history of their career illustrates the torment to which they subjected their enemies. They were not to kill, or extinguish the Greco-Roman dominion; that was reserved for their successors, the Euphratean Cavalry, or Turks; but they were to harass the *catholic idolators* with all the calamities of a fierce tormenting war.—From this use of the word, then, in the Apocalypse, it is evident, that the torments, or *basanismois*, it predicts before and after the Future Age, with whose terrors the evil-workers who partake in the pre-millennial and postmillennial resurrec-

* Rev. xiv. 10.

† Rev. ix. 5.

* Heb. ii. 14.

G. E. Marsh Memorial Library, Church of God

tions, are to be overwhelmed, are wars of the most terrific and destructive character, in which 'men shall seek death, and shall not find it,' until the purposes of God are fully accomplished upon them.

If the reader have read attentively what has gone before, it will be evident to him, that whatever 'destructionists' may have done in Mr. C.'s estimation, he is decidedly wrong in accusing me of having 'formed a direct issue with Jesus Christ on the subject of eternal punishment.'—Jesus taught *the torment of corruptible persons by war and pestilence, in the Age-punishment to be inflicted by himself and company.* I believe this. Mr. C., and most other sectarians teach, *the torment by material fire and mental anguish of disembodied ghosts in a spirit-world hell burning with brimstone to be inflicted by an immortal personal Devil eternally.* He calls these notions, 'the sanctions of the gospel;' and by help of his peculiar logic, would pain them upon his contemporaries as the doctrine of the Bible! 'Destructionists' do not believe a word of it; because it is mere pagan foolishness, and opposed to scripture and reason. Mr. C., the great modern champion of eternal ghost-torment, feels his weakness in regard to scripture. Hence, he makes very little use of it. Look at his 'Life and Death' speculation, and indeed, at all his writings, and behold what 'a fanine of the word' they present. They are full of reasonings, but his dialogisms are not scriptural analyses of scripture; but speculations of his brain, styled by Paul, 'the thinking of the flesh' (which 'divines' say, cannot think; for with them it is what they call 'the soul,' that is, 'the thinking I' that cogitates);—the cogitations of a mind, darkened by tradition, and vaunting itself in its logic, philology, and science; so that, 'not having the Spirit'—'not knowing the Scriptures' which exhibit the mind of the Spirit—it brings forth nothing but sophistry and vain conclusions. And the worst of it is, that there is no cure for our unfortunate friend, the supervisor; at least so long as he continues to repudiate 'Moses and the Prophets' as a sort of effete almanac of old Jewish times! This is the chief source of all his errors, he is ignorant of the Law and the Testimony; and therefore he cannot speak according to them; and as a necessary consequence, 'there is no light in him;' and even that which may be supposed to be in him, becomes mere darkness visible. All the logic, Greek, Latin, and Hebrew, and all the science in the world, will not compensate an expounder of the New Testament

for ignorance of the meaning of the Old. He can neither understand the gospel, nor 'the sanctions of the gospel.' If Mr. C. would talk rationally about punishment, he must humble himself, and as a little child begin to learn what 'the Gospel of the Kingdom' is. There is no getting along in the work of interpretation without this. He is floundering up to his neck in the bogs of old paganism, in which he will be assuredly suffocated, if he accept not the friendly hand extended to him by those 'Destructionists' who understand 'the gospel promised through the prophets in the Holy Scriptures.' And what we say of Mr. C. we affirm of all eternal ghost-tormentists. We speak of him more particularly, because he is their Magnus Apollo in this country. If we make goose of him, they all become goslings of necessity; for he is the modern incubator of syllogisms for their noisy utterance against what Mr. C. designates, the weak and vicious heads that infer that torments cease in a second death!

Speaking of syllogisms, let us glance at that one Mr. C. has incubated out of his spermology 'for the sake of a few mere pretenders to sound argumentative discrimination, and great logical acumen!' How condescending, and how polite! We shall see if Mr. C. is anything else than a 'mere pretender.' Hitherto we have seen nothing to the contrary; but rather that his weakness is that of pretending to things which are too high for him. But let this pass. We have got a syllogism here which condenses his argument into 'regular form;' and now, says he, look at it, ye Destructionist pretenders to reason; see what ye have got to encounter, and tremble!—Oh! what will become of us!

Behold the redoubtable syllogism:

"No one dispossessed of conscious guilt can be punished.
But persons annihilated are dispossessed of conscious guilt;
Therefore, no one annihilated can be punished."

The major premiss of this syllogism thrown into an interrogative form, is the question at issue between the eternal-tormentists and their opponents—*Can a person dispossessed of conscious guilt be punished?* The tormentists take the negative, and say that, *no person unconscious of guilt can be punished.* This is their syllogistic conclusion, as expressed in the above. Their major premiss and conclusion are 'No one dispossessed of conscious guilt can be punished; therefore, no one annihilated can be punished because he is dispossessed of conscious guilt: that is, *no thing can be; therefore*

nothing can be, because it can not be. This is all that can be extracted from the major premiss and conclusion; that is, they are *mere assertion* which previous argument has failed to prove. The minor premiss affirms a truth admitted by 'destructionists' and eternal-tormentists, that 'persons annihilated are dispossessed of conscious guilt:' and, if there were no fallacy in the major premiss, they would be bound to admit the conclusion; which would involve them in the guilt of denying all punishment, which Mr. C. desires to convict them of.

But as I have abundantly proved in this article, there is an egregious and ridiculous fallacy in the major premiss. I have shown that, *persons dispossessed of conscious guilt can be punished* by whatever law. This having been proved, Mr. C's syllogism is converted into moonshine, or rather into visible darkness; and a better 'regular form' takes the place of it; thus:

Any one dispossessed of conscious guilt can be punished;
Persons annihilated are dispossessed of conscious guilt;
Therefore, any one annihilated by law is punished.

The ridiculousness of the fallacy which converts Mr. C's logic into sophistry, will be seen from the conversion of his syllogism into the following forms:

No one is punished who is dispossessed of conscious guilt;
Uzzah, when breached upon, was dispossessed of conscious guilt;
Therefore, though Uzzah was struck dead for transgressing the Law, he was not punished!

Again,

No one is punished who is dispossessed of conscious guilt;
When a man is hanged he is dispossessed of conscious guilt;
Therefore, hanging is no punishment!

But, whence comes it that so great a logician as my friend C. should be guilty of such an absurdity as to teach, in effect, that hanging is no punishment; or perhaps therefore, a very agreeable thing!—What crochets has he got into his head that has so perverted his intellect! That makes him contend for eternal consciousness of guilt and pain as the 'everlasting punishment' of scripture? The crochets that perverts him and all eternal tormentists is, the supposition that the 'natural man' is a compound of a mortal body and an immortal soul. They teach that this soul is the sinner, who lives after the body dies in heaven or hell; or according to certain, in some intermediate places in 'the spirit-world,' where it is happy or miserable short of the full degree it is ca-

pable of, according to the deeds it made the body do! They say that the gospel-salvation and damnation is for this soul; hence, *assuming that it is immortal*, they convert the 'everlasting life' of the gospel into eternal blessedness; and its 'everlasting punishment' into eternal torment. As they have assumed the existence of this sort of a soul in man; and assumed also that the good things of the scriptures whatever they be, are for that soul—they have *soulized* the words and sayings of God, and his messengers. Hence, they have converted 'death' into *life in misery*; 'destruction' into *always destroying*; 'perished' into *coming to nothing but never arriving there*; 'everlasting punishment' into *eternally punishing*, &c.; for the obvious reason that if death, destruction, perished, torment, &c., be affirmed of a thing which is essentially deathless, and indestructible, they can mean nothing else. It is this canker-eating assumption that is the crochets of their bewitchment. While they hold on to this fiction of the flesh they can never understand the Bible, which is silent as the grave on the existence of an hereditary immortal soul in mortal man. The most logical immortal-soulists know they cannot prove its existence from the Bible. Hence, they fall to speculating upon their own consciousness, or fly for proof to animal magnetism! There, on the sensoria of clairvoyants are mesmerically reproduced, the thought-images of their own brains; and this is the highest evidence they can obtain. It is upon this shade of animal magnetism called 'the soul,' first observed by the idolators of old Egypt, that the superstitions and theologies of our age, are founded. Expunge this fleshly conceit from the mind, and priestcraft with all its fooleries, against which the advocates of the punishment, the life, and Kingdom of the approaching Age, contend, become the contempt of him, whom the gospel has dispossessed, and endued with a hale and sober mind.

As the 'everlasting punishment' is supposed to be for 'an immortal soul,' eternal-tormentists can see nothing of it till after death. But this does not accord with the Lord's teaching. The 'these' of whom he was speaking were persons who had risen from the dead, and who were corporeal existences. They had been dead for ages, and from their own showing do not appear to have known their fate till they attempted to justify themselves in his presence. During all that time previous to their resurrection, it is clear, they had not been in a state of punishment; but being

sentenced, they are commanded to 'go away into age-punishment.' Now, as Jesus comes to Israel's land, and is there at the resurrection, when he shall say, 'Depart from me, ye cursed, into the Age-fire,' 'go away into Age-punishment,' they are driven out of the country to a region afar off. This is termed in another place, being cast out of the Kingdom, into outer darkness which is a cause of 'weeping and gnashing of teeth.* The 'punishment' occupies the interval between the resurrection and the commencement of the thousand years, a period of some forty years; and is the judicial torment of living men for the evil of their doings. It has nothing to do with ghosts, or 'separate spirits,' or 'disembodied souls,' but with men, flesh and blood, like ourselves. It is the appearing before the judgment seat of Christ, and the receiving *bodily* the things threatened for evil doing.†

Such is 'the Terror of the Lord'—resurrection to torment by hunger, thirst, pestilence, fire, and sword, until payment is made of all that is due.‡ The tormentors (*basanistai*) who are the Lord's messengers,§ will know how to execute judgment with due severity. The guilty rise from the dead full grown men and women, as Adam and Eve when they first breathed the vital air, with a life of forty years before them; to receive just such a retribution as they would have experienced had their offences when committed been immediately followed by the penalty due. The covetous, for example, though idolators, are not punished before death. The day of their calamity is when they rise from the dead. Being rich at death, they are 'sent empty away' into the country of the Beast and False Prophet; and as beggars there, suffer all the torments of poverty, and disease amid social disruption and distress, with all anguish of mind on account of their cursed folly in sacrificing life and glory, and honor in the Kingdom for the sake of their fleshly lusts; and with no prospect before them but unmitigated evil and death eternal. Men are horror-stricken when such calamities seem to threaten them in the present state, and do all in their power to avoid them, or obtain deliverance. But now they have hope.—Then, however, the covetous wretch is hopeless. Though he worshipped his wealth, and looked upon the necessities of his brethren without sympathy, before his death; at his resurrection, he finds society

in dismay, and himself unknown, uncared for, a homeless outcast, cursed of God and man, with the words ever echoing in his ears, 'No covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.*' He will seek death, and shall not find it; and shall desire to die, but death will flee from him, until he has paid the last mite. Thus, while Lazarus and his friends are comforted in the kingdom, he is tormented† with the worshippers of the Beast.

But enough for the present. Who is there among the eternal tormentists, that assume the custody of the public conscience, dare publish this article in any of their papers for the information of their readers? The exposition is new to this generation; but amply sustained by scripture. Its novelty should command attention, as that is the attractive principle of the age; and its scripturality a minute examination. Will our friend, the supervisor, venture to republish it, and treat it to a reply! It will be pastime, surely, for so magical a logician to parade its fallacies, and prove our logic mere pretence! Come, ye 'wise and prudent,' take up the pen and try!

EDITOR.

*Eph. v. 5; 1 Cor. vi. 9. †Luke xvi, 25.

—o—

UNFAITHFUL SHEPHERDS REBUKED.

DEAR AND RESPECTED BROTHER :

Many thanks to you. I trust I may yet have it in my power to prove my attachment and love to you, as having been the means of showing me the way of life: and above all, as being the champion of the faith. Every day I feel stronger in the conviction that ours is the 'one faith'—'the truth,' which, when understood and believed in, makes a man 'free indeed': free from all the superstition and priestcraft, doctrines of devils, &c., which enshroud in darkness and mystery the poor deluded creatures, who hope to inherit *they know not what*.

When I read some of the 'commentaries' on the scripture—'explanatory notes' of those who set themselves up as teachers and pastors, I am filled with something akin to indignation, seeing the manner in which the plain word of God is wrested, spiritualized, and made void, in order to suit their theories. Zeal for the truth, I trust it is, which causes this feeling to arise. 'The meek shall inherit the land,' says our blessed Redeemer. He

*Mat. viii. 12; Luke xiii. 28.

†2 Cor. v. 10.

‡Mat. xiii. 41.

§Mat. xviii. 34.

means any thing else but what he says, the learned commentator would have you to believe. Oh, I believe they will have much to answer for this on this score. I do not believe, but that in studying the scriptures, time and again, their judgment and conscience have protested against their so wilfully perverting the word of God to suit the doctrine they held and taught: and I am satisfied this is the secret of their abhorrence of controversy. They know their weakness; learned in the wisdom of this world as they may be.

I can imagine how that one who 'knows and understands the Law and the Testimony' would 'use them up,' if they would dare to try the rotten wooden swords of 'the fathers' and 'tradition,' with 'the two-edged sword of the Spirit, which is the word of God.' Catch them at it! Their ideas of 'earnestly contending for the faith,' seem to consist in denouncing every thing as heretical, soul-destroying, and awful doctrine, which clashes, or is opposed to, their theories; instead of proving them to be such from scripture.

You would be much pleased to read some portions of a book by Dr. Candlish, the great Presbyterian Free Church preacher of Edinburgh, on the Book of Genesis. It is wonderful how clear he is about 'the inheritance promised to Abraham.' If I thought he had never seen Elpis Israel, I would mail him a copy of it. Oh! that absurd, and vain conceit, immortal-soulism, what bright minds and noble intellects has it overshadowed and darkened! Were it not for this, how many would quickly see the truth! I am led to exclaim thus, when I perceive how the mind of Candlish is spoiled by this vain philosophical notion. The subjoined extracts I hope will please you if you can manage to decipher them, my only excuse for their hieroglyphical appearance being extreme haste—stolen time in fact.

Next Lord's day Mrs. H— becomes obedient to the faith. I believe I am to be privileged to assist her. I conceive it to be the duty, as well as a privilege, for a baptized believer of the gospel of the kingdom to assist another in tendering this indispensable obedience. Nor is it necessary, I judge, that a person should be 'set apart' by any body of believers, and retained as a minister, in order to qualify, or privilege, him to baptize.

Hoping soon to hear from you, I remain yours sincerely and affectionately for the truth's sake, as well as your own,

J. R. L.

HALIFAX, Nova Scotia, Aug. 17, 1852.

"THE INHERITANCE PROMISED TO ABRAHAM."

BY ROBERT S. CANDLISH, D. D.

"The Lord appears to Abraham, and makes him expressly the Heir of the Land; saying, 'Lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward; for all the land which thou seest; to thee will I give it, and to thy Seed for ever.' And again still more pointedly, 'Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.'—He is, we may say, encircled in the land. It can scarcely be doubted that there is something more here than the promise of the earthly Canaan to Abraham's Seed after the flesh. Twice the Lord repeats the express personal assurance to Abraham individually—'To thee will I give it.' That the hope of an inheritance for himself individually did actually form a part of the faith of Abraham, as also of the faith of Isaac and Jacob, the apostle Paul most expressly testifies. 'He looked for a city which hath foundations, whose builder and maker is God;' and this was the promise of which he was the heir. And the same is said of Isaac and Jacob, of Sarah and of all the 'strangers and pilgrims' of that olden time. Such a city, and such a country, the apostle Paul distinctly assures us, Abraham looked for and desired at a time when, as Stephen says, 'God gave him none inheritance in Canaan, no, not so much as to set his foot on.' He died in the faith of that city and country being his. It is plain, therefore, from the apostle's statement, that Abraham had promises given to him of a country and a city, since he died in the faith of these promises. But no such promises are on record in the Old Testament, unless we hold such an assurance as this. *Nowhere does Abraham receive any promise whatever of future good, or of a future inheritance for himself, if it be not in the announcement, 'I will give thee this land.'* That this announcement does convey such a promise, may be argued from an expression used by the apostle when speaking of Abraham's call, he says, 'he was to go out into a place which he should after receive for an inheritance;' for it is to be remarked, the apostle makes no reference in this whole passage to Abraham's posterity as inheriting the land: he speaks throughout of Abraham as an individual. Abraham

'sojourned,' as he says, 'in the land of promise, as in a strange country, dwelling in tabernacles as did Isaac and Jacob;' *but it was in the land of promise still.* He had been called to go out into a place which he should after receive for an inheritance; and *this was that place.* He knew and recognized it as such. On this ground alone he had to rest his personal and individual hope for eternity. This was his warrant for expecting and looking for *a city which hath foundations, whose builder and maker is God.* (The kingdom which the God of heaven shall set up in the land.—Editor.) Thus we learn to connect the promise of a heavenly city and a heavenly country, which Abraham undoubtedly had, *with the declaration respecting the place to which he was called to go out, that it was the very place which he should afterwards receive for an inheritance.* And with this inspired commentary, we cannot now hesitate to understand the words, 'I will give thee this land,' as conveying to himself, personally, the promise of a country and a city.

"Still further, the apostle's reasoning would lead us to place the *fulfilment* of the promise now before us *after the resurrection:* for he says, 'Wherefore,' by reason, or in consequence of this promise, 'God is not ashamed to be called their God.' When he consents and condescends to be called 'their God,' it is because he has some great things in store for them—something worthy of himself to bestow, something corresponding to so near a connection as is implied in his being 'their God,' and their being his people, his sons, and therefore, *his heirs.* But according to our Lord, this same title, 'God of Abraham, God of Isaac, and God of Jacob,' conveys also *a promise of the resurrection.* It is only of Abraham, Isaac, and Jacob, *not dead,* but living, that he is, or can be, the God. The promise, or preparation of a city, in respect of which he alone assumes that title, was secured to them, *not as disembodied spirits,* but as living men in the body. It was with Abraham in the body, that God graciously dealt in the way of becoming his God. Whatever privilege or whatever promise that relation or title implies, *belongs to Abraham in the body:* and hence, if the Lord is still his God, it must be with reference to his living again in the body; since 'God is not the God of the dead,' he never assumed this name, or gave any of the pledges or promises which it implies, in relation to the dead or disembodied spirits. 'He is the God of the living;' it is with the living, with men

alive in the body, that he has to do. Such is the import of our Lord's argument. God was not merely the God of Abraham while he sojourned as a pilgrim upon the land; he is his God still. But this cannot mean that he is the God of Abraham's disembodied soul only; for he never constituted himself the God of Abraham in that sense. It was of Abraham in the body that he condescended to become the God; that is, of Abraham in the body that he is the God still; and it is to Abraham in the body, that he is pledged to make good all that that name denotes. Abraham must therefore yet live in the body to receive the fulfilment of the promise which God gave him in the body, and in respect of which God says not I was, but 'I am the God of Abraham.'"

Dr. Candlish concludes thus, "there may be a risk of making the eternal state, in one conception of it, too gross and material; but there is danger also in the dreamy and ideal spiritualizing which would refine away all matter, and which ultimately comes very near the notion of absorption into the infinite spirit. The personal reality of hope, as well as the personal responsibility of sense, is turned into a dim abstraction. But the resurrection of the body, and the renewal of the earth, realized as events still to come, stamp a present value and importance upon both: and the reflection that the very body I now wear is to rise again, and the very earth on which I tread, is to be my habitation hereafter, arrests me when I am tempted to make my body the instrument, or the earth the scene of aught that would but ill accord with the glorious fashion of the one, or the renewed face of the other."

After reading this it might be inquired, 'what place is there in Dr. Candlish's system for immortal-soulism?' It is probable he would reply 'the intermediate state'—or, that soul-existence which is supposed to be mediate between the death of the body and its resurrection to life eternal. His reasoning, however, which is excellent, leads to the conclusion that God, on the supposition of Abraham's disembodied existence, in the spirit-world, is not now his God; and that consequently Abraham has been living 'without God' since he died, and will continue to do so, till he lives again in the body. Dr. Candlish truly says, 'It is only of Abraham living in the body that God is or can be God. And again, He never assumed the name, 'God of Abraham,' or gave any of the pledges or promises it implies, in relation to disembodied spirits. It is clear then, that between God,

and the ghosts called Abraham and so forth, by immortal-soulists, there exists no affinity or relationship whatever. Dr. Candlish's adhesion, therefore, to Platonism serves not to assist him in his interpretations, but rather to preserve his orthodoxy from being mobbed by craftsmen, whose zeal for their inventions is inflamed in proportion to the intensity of the selfism jeopardized by the prevalence of the truth.

EDITOR.

THINGS IN THE ANGLO-BETHANIAN JERUSALEM.

DEAR BROTHER:

I am glad I can address you as such, in hope of a reunion in the general assembly of the saints, if not before. I cannot feel sufficiently thankful to you for your honest endeavours to enlighten us in the truly glorious things of the Spirit of God. I can say in sincerity with your other correspondent from this country, 'you hold a place in our hearts none else can ever occupy.' Thankful am I you ever came to England to proclaim 'the Gospel of the Kingdom.' It has not, nor will it be in vain. I delight to meditate on the glorious things spoken of Zion in the word, and to give myself wholly to them.

Many have read *Elpis Israel*, but by not studying it with the scripture references, and watching passing events, they often mistake your meaning. I am satisfied, however, it is the right exposition of the prophetic word in relation to the nations of the Latter Days. The *Heralds* are most interesting indeed. We devour them here with great avidity, and generally at one meal. Permit me to thank you for the '*Synopsis of the Kingdom*,' and your replies to queries respecting the 'Restoration of Sacrifices,' &c., in the previous volume. '*Study the word*,' was your parting advice to me on leaving England. Yes, dear sir, the word is worth studying. I have found it so. The king, rulers, subjects, territory, throne, and service of the kingdom, are topics of the deepest interest; and the testimony of God abounds concerning them.

I hope the liberality of the friends of truth and independence will enable you to carry on the war through the *Herald*. It is, as you say, pastime to hew Agag in pieces; and it ought to be done. It is an honor to bear the burden and heat of the

battle; but it is an honor which the soldiers of the faith should be careful to see shared by them all, and not monopolized by one. If they be poor in houses and lands, they may be rich in faith; bearing fruit unto eternal life. But there are scarcely any of them so poor, but they can contribute something to sustain the advocacy of that truth through which alone they can inherit the kingdom of God. It is a good work, and affords them an opportunity of proving, in helping to sustain it, what they would do if the Lord himself were present and in need of their support as in the days of old.

Since you left here we have had some changes, as you know. The word, I think, has purged out nearly all the old leaven, and made us a new lump. Some have been made partakers of God's promise in Christ by the gospel. We number from twenty to thirty; and meet every Lord's day to read, and to endeavor to understand, and explain the scriptures. It has been proved to a great extent among us, that the truth can only dwell with those of an honest and good heart.

Madame Bethany's daughter in this place has some trouble. A division has taken place at Barker Gate. About thirty of the members refused to submit to Mr. Wallis' tyranny. Some time since, a colored evangelist came over from America* with anti-slavery ideas. He found an opponent in James Wallis, which resulted in a division; the split-offs declaring they would not fellowship slavowners. So much for peace and union in "this reformation."

I perceive you have noticed Alexander the Great's attack upon you. Really he is scarcely worth noticing. It is sickening to read his libels, they are so mean and contemptible. He does not attack *Elpis Israel* in a fair and legitimate way, because he feels he cannot. There are some writers who copy after him in the British Mill. Harbinger. The editor of this periodical has got the *tidbit* about David's throne and the 'big head' in his pages, as a matter of course. Any slander against Dr. Thomas, or the Hope of Israel, is most acceptable to this gentleman. Like his patron in America, he can denounce us as materialists, teaching soul-withering speculations; but, sir, he cannot reason. He declares that the Hope of Israel is all a humbug. He was very hot when he said this. But 'let God be true, and every man a liar,' says the apostle; and his sons and daughters may


*Wonder if his name was Geary!

yet live to say, 'Surely our fathers in herited lies.' Mr. W. can find abundance of room for all sorts of vain speculation on Demonology, the Devil a fallen angel, Coronation of Christ in heaven, and so forth; but for any sober-minded exposition of the divine testimony, he has no place. These are subjects on which Mr. Campbell's imagination runs riot. Had he not better write a few essays on the *sayings* as well as the *acts* of the Apostles. The Bethanists might then learn something beneficial. Philip preached *the things* of the kingdom; let Alexander tell his disciples what these are.

But I must conclude in offering you my best wishes; and in expressing the hope, that it may be our happiness to sit down with Abraham, Isaac, and Jacob in the kingdom of God.

WILLIAM OWEN.

Nottingham, England, May 1852.

 I am quite in the dark in regard to the onslaughts in the British Millennial Harbinger upon Elpis Israel and myself. I have not seen a number of the periodical since I left England. It is characteristic of the Knights of the Wooden Sword, that they flourish their weapon most stoutly when they imagine the enemy is out of sight! This is signally the case with the Knight-Commander, and Knight-Lieutenant of the Order. We like a little relaxation occasionally from more serious work; so that if we could only catch a glimpse of them now and then, when they were most valiantly hacking and hewing, and thrusting, *the air*; or doing the wonderful against windmills and flocks of sheep—we might just step in and, by way of recreation, run them off the field. Our knightly braves are desperate cowards when they see double-edged steel glancing in heaven's light. They have no armour that will stand it. Cloud-caps are their head gear; filthy rags their breasting; a flimsy gauze-stretching their shield; and a worm-eaten sap-stick their weapon for a fight! Surely poor fellows were never in worse plight for combat with the truth. They know it, and feel keenly what they know. Hence they take care never to let us see what they say or do. Some of our friends, however, might just send us word when they are *in plukken* by transmitting their manifests; and we would do them the honor of a cut up for the simples, by way of illustrating the impregnability of our position, and the foolhardiness of those who after them would venture an attack. EDITOR.

ANALECTA EPISTOLARIA.

ELPIS ISRAEL APPRECIATED.

DEAR BROTHER:

I want you to send me another copy of Elpis Israel as I have parted with the one I had to a mutual friend. Do not unnecessarily delay sending it, as I feel quite at a loss without it. I prize it far more than gold or silver. I want to take the Herald of the Kingdom as long as I live and can raise two dollars to pay for it. I am a poor man, but if I had the funds your writings should never be suspended for want of means. Though you have many difficulties to contend with, I hope the truth in your hands will gain the day, and bring all its enemies and yours to naught. It is mighty and will prevail sooner or later; therefore you need not fear. I am single-handed here, but I hope I shall not stand so much longer; for Elpis Israel is gone out, and is able to confound, confute, and convert many. It will go into the hands of some of the learned, as they are esteemed. But I think after they have read that valuable book, if they would act according to honest conviction, they would give up their vain theories, or perversions which they preach for gospel.

I remain yours truly in Israel's Hope,

J. D. DRAKE.

Sturgeonville, Va., Sept. 1, 1852.

— o —

ELPIS ISRAEL AMONG THE DOCTORS.

DEAR BROTHER:

My copy of Elpis Israel has been circulating nearly all the time since I received it several months ago. Not a few of the clergy here have had the perusal of it. It is not to be expected that Presbyterian, Baptist, and Methodist, preachers could read it, and have no objections to its contents. 'It is a smart work,' say they; or, 'on the whole an interesting book; but the Sabbath,' or 'the Devil,' or some other minor objection is suggested; all agree, however, that it is 'a most interesting work;' and several of them have got Dr. D——, of the First Presbyterian church, to send to Baltimore for one after reading mine. This gentleman has left this country for a year on a visit to Europe and the Holy Land. He is a whole-

souled Millenarian, and correct as far as a Presbyterian can be. I have frequent intercourse with him. He was much delighted with your letter to Kossuth. He sent for me to come and see him; and gave me a manuscript copy of a letter he addressed to the great Magyar about the same time. He was astonished at the similarity of sentiment. We have had a baptist preacher here for the last year or more, who has read my Elpis Israel twice. He has, for the time I mention, boldly and eloquently advocated the appearing of the Lord, and various other matters very much as Elpis Israel exhibits them. I supplied him with the Herald as I read it. He has gone to Hamilton, C. W. Go on brother Thomas. Care nothing about Mr. Campbell's spitefulness. He can't write so excellent a book. The spirit of blind party zeal unfits him for the enterprize. Notwithstanding the injustice of himself and friends, who condemn without reading, which is disgraceful, Elpis Israel is, and will be, a blessing to the world. A bitter party spirit is the spirit of Campbellism. As in Bethany, so is it in Detroit. The Campbellite disciple is like his master. Would that they knew the truth, and what a glorious thing it is to the impracticable and selfish schemes which distract and divert their attention from the word!

The last number of the Herald is most interesting, both as regards the Devil and Spirits. I feel anxious to see the next. Your views of Satan and the Devil, I think, are correct. Your articles on 'Odology' are splendid. They kill Spirit-Rappings completely; and explain many passages of scripture not easily understood. So say several that have read my Herald. The view of the book of life is grand. A gentleman who read the article on returning the paper said, 'I never read anything that pleased me more; it is first rate.' I hope you will elaborate the subject still more, as bearing on Spirit-Rappings, Swedenborgianism, &c. &c. Your exposition is the best, or rather, it is the antidote to these old delusions newly revived.

That your valuable life may be long spared to advocate the whole truth, and to correct public sentiment wherever it tends to make it of none effect; and that the truth's friends may do themselves the honor, and gladly avail themselves of the privilege of keeping the pen in your hand, by according to you the 'material aid' necessary to carry on the great and important work in which you are engaged—

is the earnest prayer of your brother in the hope of the Kingdom.

J. DONALDSON.

Detroit, Michigan, Aug. 22, 1852.

ELPIS ISRAEL LUCIFEROUS.

DEAR SIR:

Last April I left England on a visit to this country, where I have found Elpis Israel. I have begun to study it, and am fully convinced of that which I have studied.

I may be called home any day, so I write to ask if you will give me the address of some believer residing in Liverpool, of whom I may inquire concerning things I may not understand; because when I return, I shall have none to teach me, but all will be against me.

Previous to coming out here, I was a member of the Church of England; but thanks be to God that light has come in upon me, even the light of life.

Thinking you may desire to know something of my character before introducing me to any one I subjoin the copy of a letter I bear from my former pastor.

He writes—"I have much pleasure in certifying for the satisfaction of all whom it may concern, and especially any of the clergy in foreign parts, that Mr. James Whitehead, of this place, who is leaving England for America, is a young man of most exemplary character, a regular attendant and communicant at the parish church, and well reported of by his late employers, the Messrs. Akroyd & Son, the largest manufacturers in this large and populous parish—and that he carries with him the good opinion and best wishes of all with whom he has had to do.

Signed. "CHARLES MUSGRAVE, D. D.
"Vicar of Hatfield and Archdeacon of Craven."

HALIFAX VICARAGE, April 5, 1852.

A reply as soon as convenient will much oblige, as I may have to return to England in a few days.

I remain, yours truly,

JAMES WHITEHEAD.

Geneva, Illinois, Aug. 16, 1852.

ELPIS ISRAEL AMONG THE DIGGINGS.

DEAR SIR:

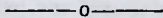
I have Elpis Israel with me here in the mountains of California. I have read it, and claim it as one of its greatest and

most devoted admirers. A person's realization of my attachment to the work, would be to him a sure commendation in its author's behalf, with the expressed wish that *all*, or *many* at least, might be no less favored than with the benefit it helps to bring in their way. Others may delight in what seems to them, 'good light reading,' but let me indulge in the substantial. This being only a slip I have not room for detail. What I have suggested is sufficient, I trust, to assure you of my hearty co-operation in the promulgation of that *only* good so much needed among mankind. I hope my friend and agent will send you full means to cover the expense of the volumes of the Herald for the past and future, &c., as also sufficient to prepay postage for some time to come, as I cannot leave California yet.

In conclusion allow me to say, that from the first of my acquaintance with your teachings, I was captivated with their coincidence with 'the word,' and especially with the subject of 'the Future Age.' This is to me of all absorbing interest; and engages my attention more than all other subjects whatever. You will hear from me again. In hope of the restitution of all things, spoken of by the prophets since Moses, I remain yours,

ALBERT H. OTIS.

Centerville, Grass Valley, California.



THE SIMPLE MADE WISE IN THE WORD BY ELPIS ISRAEL.

DEAR BROTHER :

I feel it my duty to return you my thanks for the much trouble and pains you took in answering my inquiries concerning 'the gospel of the kingdom' in our February Herald. The pamphlet you sent me intitled 'The Wisdom of the Clergy proved to be Folly,' answered my purpose. I discovered as soon as I read it, that I had understood the gospel, and had been contending for it, with the preachers here for twelve or eighteen months. I am happy to inform you, that I have not only understood and believed it, but I have obeyed from the heart that form of doctrine which has been delivered to me; and am now rejoicing in the hope, that when the Lord Jesus appears in power and great glory to re-establish Israel's kingdom, and ascend the throne of his father David, and in Mount Zion and Jerusalem to reign before his ancients

gloriously—he will raise me from the dead, (for I have no expectation of living to witness his descent, as I am old and very infirm) give me a body incorruptible and immortal, 'equal to the angels,' and honor me with a share in the kingdom, that I may live and reign with him a thousand years over the nations of the earth.

You intimate the probability of the *Herald of the Kingdom and Age to Come* being discontinued unless those who believe it advocates the truth sustain it better than they did last year. This will never do. We can't begin to think of its discontinuance so long as it sheds such a flood of light on the divine testimony of the Prophets and Apostles. I am not able to do as much as brother Lemon; but I will give *ten dollars*.

As for Elpis Israel, I do not know what estimate to place on it. It is valuable indeed; for since I have understood the gospel, and read Elpis Israel, the Bible is like another book; the prophecies of the old, and parables of the new, scriptures that were formerly mysterious and unintelligible, are now plain to me.

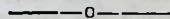
Old friend — is getting along in the faith of the kingdom. I think he will get straight after a while. I applied to him to immerse me. He sent out, and convened his brethren, and spoke beautifully on the Restoration of the Kingdom to Israel, and the subjugation of the nations to their king. He supposed some persons might blame him for immersing me as I had been immersed before; but he could not refuse to immerse a man, who had added more to his faith than he.

Wishing you health and length of days, I subscribe myself, in the hope of the speedy appearance of 'the King,

Your Brother,

NATHANIEL ANTHONY.

Fayette County, Tennessee, Aug. 5, 1852.



TESTIMONY AGAINST METHODISM.

BY ONE WHO WAS A METHODIST.

September 29, 1852.

DEAR SIR :

I take the liberty of writing these few lines as an humble acknowledgment for the scriptural light and knowledge I have derived through you, both by your lectures in Birmingham, and by carefully perusing your talented writings. Truly I have found them what you designed they should be, '*Books to open the understand-*

ing that the scriptures may be understood ; for before I heard you lecture and read your works, I was as profoundly ignorant of 'the Gospel of the Kingdom' as any infant suckling the Bishop of Exeter ever sprinkled for its *baptismal regeneration*. And yet, sir, enshrouded in *theological* darkness as I was, I laboured under the impression that I was basking in the bright sunshine of gospel light ; because I was a member of the Wesleyan Methodist Society, conforming to all their rules and usages in attending regularly to the preaching of *their gospel*, going regularly to class meeting, paying my penny per week and shilling per quarter, as well as to the numerous collections, &c., &c. ; and besides I had undergone their process of conversion in having been dragged up to the penitent bench, and there, with the assistance of some of the *pious* brethren, I was persuaded into the spurious belief that God had, for Christ's sake, pardoned all my sins ; and consequently, ready at death for my soul to wing its way to mansions in the skies, as preached from their sacred desks, and sung with pious strains by a willingly ignorant congregation, in such words as the following from Wesley's hymns :

" Beyond the bounds of time and space,
Remove me to that heavenly place ;
The Saints' secure abode."

Under this belief, teaching, and training, I continued three and a half years, and perhaps should have still continued ; for although I could perceive very great discrepancies between their teaching and the word of God, yet the '*ministers*' were, as I then considered, men called of God, and wholly set apart for the expounding of his word. I generally concluded that they ought, and did know better than I ; and as I was only a poor illiterate layman, I had no business to question their decisions ; in fact, such thoughts as doubting their teaching, or authority, I was led to believe to be nothing but suggestions of the *Devil*, and consequently a dangerous sin.

At length, one day as I was perusing a newspaper, I saw that a certain Dr. Thomas had come from America to England for the special purpose of denouncing the curses of God upon all Catholic and Protestant Europe ; but more especially on Ireland ; that the judgments of God would fall thick and heavy upon all these nations, and would end in the Advent of Christ ! So stated the Stamford Mercury. I had heard of Johanna Southcott, Joe Smith, and many other similar impostors,

and accordingly I only considered Dr. Thomas the latest edition of the fraternity. But as there was something novel in the newspaper paragraph, and as I had never yet heard any of the said fraternity, I resolved that for once I would go and hear one, if you should ever visit Birmingham. A short time after I saw a placard announcing that you would deliver a course of lectures at the British School Room, Ann street ; but by some means or other I was prevented from going to hear you at that time, but in June following you were again announced to deliver a course of lectures in the same room on the Great European Earthquake : accordingly I resolved to attend and hear what I considered would be the ravings of a fanatic ; but when you made your appearance, and began, with your calm and forcible manner, to explain and show the things of the Kingdom from the word of God, in such a way as I had never before been shown, I confess that I became riveted, and felt overwhelmed with shame and confusion ; for instead of hearing a wild fanatic as I had expected to do, I found a cool, calm, reasonable, and really a sensible, man, expecting us to believe nothing but what the scriptures testified of ; and that, too, set before us with such force, eloquence, and reasonableness, that no man unspoiled with philosophy and vain deceit, could gainsay or resist. I soon perceived that instead of my having for three and a half years basked in the sunshine of gospel light, I had been overwhelmed in a fog of mysterious superstition and folly, groping in the mazes of error and delusion.

At length your *Elpis Israel* came out. I obtained a copy and read it carefully, comparing it with the scriptures to see if the teachings it contained were so, and I soon found that instead of Wesleyan Methodism being a system of christianity, it was only one of the various forms of superstition constituting the aggregate of the strong delusion through which we believe a lie. As soon as I became thoroughly convinced of this, I renounced all connection with Wesleyanism, and endeavoured to find out a people whose teachings and practices were more in accordance with the teachings of scripture. Such a people I expected to find meeting together in the room you lectured in ; but alas ! I only found there a people like myself, just emerging from the labyrinth of error. They had broken up their little society, and had just formed what they called a class for the investigation of the scriptures ; this they did by commencing

with reading a chapter, each one reading a verse in rotation, and when any difficulty presented itself some explanation was endeavoured to be given by any one that considered himself competent to give it. This, instead of bringing about an acquaintance with the things of the kingdom, and an unity of the faith, only led to the development of each one's peculiar ideas, which ultimately ended in discord and disunion, and the breaking up of the class, through the lukewarmness and apathetic spirit displayed by those that took the most prominent part in its proceedings; and who ought to have been the very life and soul of it in keeping it together. Since its final break up, about half a dozen of us have met together on each Lord's day, in my house, to break bread, &c., and for our mutual instruction and edification; and four of us have been immersed into Israel's hope, for which Paul was in bonds; which with two that had been previously immersed, make up all that at present meet together in Birmingham.

Now, sir, the great stumbling-block to some of the friends is: they say we are not baptized into Israel's hope, because the brother that immersed us was himself immersed before he believed in the restoration of the tribes of Israel, and that we ought to have sent somewhere for some one duly qualified to immerse us, *i. e.*, some one that you yourself had immersed. Now, sir, would you please to state through the Herald, at some convenient time, whether you consider the legality of our immersion in any way affected by our brother officiating in immersing us into Israel's hope? My opinion is, that it is the faith which we who are immersed possess that justifies, independent of the faith that the officiating brother may possess; otherwise I cannot at present see any way of our being legally baptized save through apostolic succession; for if my salvation rests on another man's faith, (and as it is impossible for me to know the heart of any one but myself,) it must be by some one that is duly authorised and appointed by God; and as I cannot find that God has appointed any since the days of the apostles, then, as a matter of course, it must come through succession, and this is too much of a camel for me to get down at present.

Perhaps, sir, a few lines from your able pen may help us over the difficulty; in the meantime I shall do my best towards promulgating the truth, by endeavouring to obtain as many subscribers as possible.

for the Herald, as I believe it to be the only true exponent of the truth, and herewith I annex a list of subscribers for the present volume as an earnest of what may come.

Hoping to meet you in the kingdom of God, I remain yours in Israel's Hope,
 GEORGE HATFIELD.
 23 Cherry Street, Birmingham, England.

ADMINISTRATORS OF IMMERSION.

“*By grace are ye saved through the faith.*”
 PAUL.

We who believe that ‘the testimony of God’ is truthfully expounded in this paper, and who desire that its voice shall not be silenced for want of adequate support, return brother Hatfield sincere thanks on its behalf for the encouragement his list affords. I trust that all, both in Britain and America, whose eyes have been opened by our humble endeavors, will follow his example; and thus, not only evince their own gratitude for benefit gratuitously conferred, but show their devotion to the truth they have confessed, in yielding to it their best services for its diffusion, and ascendancy in the world. The first thing is to enable the Herald ‘to stand;’ the next, to run to and fro to the ends of the earth ‘preaching the kingdom of God.’ ‘*Understandest thou what thou readest?*’ said Philip to Candace’s treasurer, whom he beheld reading in the prophets. ‘*How can I, EXCEPT SOME MAN SHOULD GUIDE ME?*’ This inability of the Ethiopian is the almost universal condition of the public mind at the present crisis. ‘*Moses and the prophets, &c.*’ are in their hands, but even if they read them, they understand not what they read; and though abounding with teachers, they have none to guide them to the saving comprehension of the purpose and promises of Jehovah therein revealed. Shall no effort be made to supply them with an interpreter? Shall Christ’s sheep among them, if any there be in this cloudy and dark day, hear no voice of warning, or invitation to the coming kingdom and glory? Shall the still small voice of truth be overpowered by the senseless noises of surrounding chaos? We trust not. The believers of ‘*the gospel of the kingdom*’ say that the Herald is an intelligent, faithful, and fearless preacher of this glorious truth; the enemy, of course, denies it: but then, we have not now to do with

Satan. We expect nothing else from him. It is to believers we speak, when we say, *res non verba quæso*—deeds, not mere words, I pray.

Mr. Hatfield is doubtless right. "It is," as he says, "the faith we who are immersed possessed that justifies." "By faith are ye justified," says Paul. It is desirable to have an unexceptionable administrator if possible; but if this cannot be obtained, the next best thing to be done is to get the least objectionable we can. Better be immersed by an unimmersed believer, or by one who turns out to be a Judas or a hypocrite, than not to be immersed at all. The great thing is to believe the gospel of the kingdom before immersion, that when immersed our belief of the truth may be "counted to us for righteousness." It is the subject's pre-immersional faith in the gospel preached by Peter and Paul, that constitutes immersion "the obedience of faith,"* not the administrator's. If the subject be without that faith, his immersion is not the "obedience of the truth" which purifies the soul,† though the administrator himself may "believe all things." If then, the purity of the administrator compensates not for the imperfection of the subject's faith, it is not to be supposed that the soundness of the latter can be made of none effect by the administrator's short coming. Have an immersed believer of the gospel of the kingdom to baptize you, if you can; if he is not to be obtained, have an unimmersed believer of the same truth to do it: if you can get neither of these, request an immersed professor of good standing, who reveres the bible as the only book of God among men, and admits the claims of Jesus to the Messiahship, to do it after such a formula as this: *As a believer of the gospel, I immerse you in water at your request, that in that act you may be immersed into the name of the Father, and of the Son, and of the Holy Spirit, as the Lord Jesus hath enjoined upon all believers of the truth.* In these words the administrator appears in his real littleness, that is, simply as the dipper, or burier of the dead to sin—the faith, the act, and the name, are everything; but as you value the "great salvation" promised, see that you yourself believe "the things of the kingdom of God and the Name of Jesus Christ" before you apply for immersion; for it is only *your* faith in these can make your immersion anything else but "a form of godliness without the power."

Immersion is *the uniting act* by which a believer in the Kingdom and Name is married to that name. None but such a believer can, in the nature of things, be so united; for the act is only made uniting where faith in the gospel of the kingdom in the name of Jesus is found in the subject. *Immersion once made uniting by the "one faith" must not be repeated.* It is only the spuriousness of the subject's previous faith, that is, of his faith at the time of his immersion, that makes its repetition necessary; and when repeated, it is equally powerless for union, if he be still ignorant or faithless of the kingdom of God. See to it then, that you be "in the faith," having a faith that works by love and purifies the heart: no administrator, however excellent, is a substitute for this.

From what has been said, Mr. Hatfield will see that I do not regard his immersion, and that of his friends, as vitiated by the administrator's want of faith in the restoration of Israel previous to his immersion. He believed the truth when he immersed his friends. His former denial of Israel's restoration vitiates his own baptism, not theirs; for he that denies that, denies the kingdom of God, for without their restoration there is no kingdom, because they are "the children of the kingdom," being its subjects in their land. But more of this anon. Let our friends in Birmingham be content. Having obeyed the truth in good faith, they will doubtless "inherit the kingdom," and "enter into the joy of the Lord," if they continue to walk worthy of the high exaltation set before them in the gospel, and devote themselves energetically to the truth they have believed.

EDITOR.

WHERE IS THE EVIDENCE?

The individual experience of every thoughtful person, we are told, affords convincing evidence of mind working apart from matter. But where is the evidence? Who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument. All we know of mind is in connexion with a living brain. Give us an instance of a brainless mind, and we will thankfully acknowledge it.—*Leader.*

*Rom. xvi. 26.

†1 Pct. i. 22.

THE FATE OF AN IMPARTIAL WRITER.

"If I might give a short hint to an impartial writer, it would be to tell his fate. If he resolved to venture on the dangerous practice of telling unbiassed truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless: and this is the course I take to myself."—*Author of Robinson Crusoe.*

To tell unbiassed truth, without respect to party or person, is our determination to the end of the chapter, as it has been our practice from the beginning; and our experience in the venture hitherto, has convinced us of the verity of De Foe's prevision—it places one in antagonism with the devil and his angels, and with all his works. From these we ask no quarter, and intend to give none. Take from him the power of inflicting political pains and penalties, as in this country, and he is found to be a mean and contemptible coward; enticing to transgression for the sake of present advantage; but failing in this, instead of boldly meeting you in argument, he hypocritically charges you with "a bad spirit," "bitter severity," and "discourtesy," and calumniates you with all manner of lies and evil reports. Whoever draws the sword against such antagonists, should throw away the scabbard; and, as De Foe intimates, be prepared for martyrdom on every hand, and in every shape. Such combatant need expect neither justice, mercy, nor real sympathy from any but the impartial and unbiassed freedmen of the truth. Advances from any other source, are but stratagems to make him fall.

EDITOR.

THE HABITS, MISSION AND DESTINY, OF CAMPBELLISM.

"Our brethren," saith Mr. Walter Scott, "have a mission: they are a people

of principle. As such, their destiny is doubtless to convert the world: and in the prosecution of their mission, to suppress all sects and schisms, and finally tranquilize the Kingdom of God. This is awarding to our brethren high ground, but I believe it is their destiny." On reading this, the student of the prophets can but exclaim, what infatuation! What utter ignorance of the truth, and purposes of God!
EDITOR.

HOW THE MILLENNIUM IS TO BE BROUGHT IN.

Speaking of those Baptists and Campbellites who go in for "union" and a new version of the scriptures, Mr. Walter Scott remarks, "God's seventh and last blessing on those who love the truth, may be to change the spirit of the age, and replace the spirit of schism by that of union: then christians will, on the original principles of the gospel, flow together like kindred drops, and the church become one in all the earth, and so bring the millennium." Alas! If the millennium come not till then, farewell to it forever!

"POWER OVER THE NATIONS."

"To have power over the nations, and rule them with an iron sceptre, is to be made a king over them, and to reign with Christ, which is not granted till the commencement of his visible reign on earth after the first resurrection."—*Lord's Exp. Apoc.*

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write?—*Milton.*

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in eternal progress.—*Dr. Arnold.*

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. RICHMOND, VA., December, 1852. VOL. II.—No. 12.

INQUIRIES CONCERNING THE NATURE OF MAN AND OTHER MATTERS.

DEAR SIR :

I am very glad that you have given an opportunity for correspondence on the contents of your invaluable *Elpis Israel*. In common with many others, I heard your lectures in Glasgow; and although your hearers could not agree with you in all the views you expressed, I feel convinced that they universally hailed your visit to this country as an omen of better times—of times in the history of theological investigation in which common sense, instead of dogmatism, would be used in the examination of the best of volumes, that is, the Bible.

For years I have been a member of a strict Baptist church in this city. But, the union of pure principles with a lax practise, as well as a growing disregard to the institutions of Jesus, found in most of the churches of this sect, have induced a few of us, of kindred sentiments on these matters, to leave that communion, and to meet on the first day of the week, that by mutual reading and examination of the scriptures, we might divest ourselves of the traditions of our fathers, and learn, and practice the faith once delivered to the saints. We feel much indebted to you for your valuable hints on many subjects in which the 'christian world' is confessedly astray; for your lucid exposition of the Millenarianism of the New Testament; and, generally speaking, for the third part of *Elpis Israel*. Yet we cannot, really, get over the things contained in the first. Much of it is really new and startling to your Scottish readers; yet, in our ex-

perience, as well as that of others, it must lead to good results. We have gone over the entire Hebrew scriptures, and extracted the original words translated 'Lord God,' &c., in our version, in order that by a comparison of the various passages, we might find out the meaning of the word, '*Elohim*' as used by the Spirit. Judging scripture to be the best interpreter of itself, we resolved to put your opinions through their ordeal, and, if found scriptural, to adopt them. You will, I have no doubt, pardon us for this freedom of speech about your views. Indeed, as co-believers, striving for the faith, we feel that we have much in common with yourself. Believe us, brother, we have no sinister object in view in writing thus. Our simple, and undivided desire is to '*buy the truth*;' and having found it, to practise it, in order that we may have an abundant entrance administered to us into the everlasting kingdom of our Saviour at his appearing. We have individually and collectively been much maligned since we have seen it to be our duty to leave a baptist church for principle's sake, by those who bear the name of Christ. We say this, not in the language of boasting, but that you may be convinced of our honesty in writing to you for a clearer exposition to our apprehension of some parts of *Elpis Israel*. God knows, that in our hearts, we feel too much ignorance and prejudice, and depravity, to think of boasting in such a matter. We allude chiefly to your remarks on *the nature of man*.

We will, then, first reproduce here in brief a few passages from your work, as sources of information from which we gather your ideas of the constitution of man. In your view of the matter, animal life seems to be a combination of three

elements: first, the body formed of clay; second, the vitalizing principle, or *neshemet el*; and third, the *ruach*, or spirit, generally found in combination with the foregoing. With regard to the body, you say, on page 32:

"But at present we have to do with animal or natural life, which is all the life the fleshly sons of the first Adam can boast of. Enough, however, I think, has been advanced to show the scriptural import of the text already quoted, that 'the Lord God formed Man, the dust of the ground, and breathed into his nostrils the breath of lives; and Man became a living soul.' The simple, obvious, and undogmatic meaning of this is, that the dust was first formed into 'clay,' which was then modelled by Jehovah Elohim into the form of the soul called 'man,' as a potter shapes the substance of his vessels. Thus, Elihu said to Job, 'I also am formed out of the clay;*' and again, 'We are the clay, and thou our potter; and we all are the work of thy hand.†' The fashioning of the clay being accomplished in all its component parts, which in the aggregate constitute man; that is, the dust being animalized, and then organically developed, the next thing was to set all the parts of this exquisite mechanism into motion."

With respect to the *neshemet el*, you say on page 33:

"This (the setting the parts into motion) was effected by the inrush of the air through his nostrils into his lungs according to the natural laws. This phenomenon was the *neshemet el*, or 'breath of God,' breathing into him; and, as it was the pabulum of life to all creatures formed from the dust, it is very expressively styled, 'the breath of lives' in the plural number. Some imagine that Jehovah Elohim placed his mouth to the nostrils of the yet clay-cold man-soul prostrate before him, and so breathed into them. Be this as it may; of this, however, we are without doubt, that God breathes into every man at his birth the breath of lives to this day; and I see no scriptural reason why we should deny that he breathed it into Adam as he hath done into the nostrils of his posterity, namely, by the operation of the natural, or pneumatic, laws. Hitherto man, though a soul formed from the ground, had been *inanimate*; but as soon as he began to respire, like the embryo passing from fetal to infant life, he 'became a living soul,' not an *everliving*,

but simply *nephesh chayiah*, a living breathing frame."

With regard to the *ruach* or spirit, on page 30, you remark:

"From these testimonies it is manifest that the *ruach*, or spirit is all pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost depths of the sea, in the darkness, in the light, and in all things animate, and without life. It is an *universal* principle in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals of all species breathe it; but it is not their breath: yet without it, though filled with air, they would die."

"Thus from the centre of the earth, and extending throughout all space, in every direction, is the *Ruach Elohim*, the existence of which is demonstrable from the phenomena of the natural system of things. It penetrates where the *neshemet el*, or atmospheric air, cannot."

Such, we think, is man generically considered by you—first, made up of dust; second, vitalized by atmospheric air, combined with which is third, the *ruach* or Spirit, an unknown something existing everywhere, and in which is the source of all motion. As such, then, there is no difference between him and the inferior animals, *being all made of dust vitalized in the same way*. Proofs of this are found every where through your first part of Elpis Israel, particularly on pages 28, 33. But specifically there is an essential difference; in other words, you consider that specific difference is *the superior phrenological development of man above the inferior animal*. The following extracts clearly show this: on page 33 you remark, that

"Man differs from other creatures in having been modelled after a divine type or pattern. In *form* and *capacity* he was made like to the angels, though in *nature* inferior to them."

Again, on page 34, "Seth was also 'in Adam's own likeness.' While *image*, then, hath reference to form or shape, 'likeness' hath regard to mental constitution, or *capacity*. From the shape of his head, as compared with other creatures, it

*Job xxxiii, 6.

†Isai lxiv, 3.

is evident that man has a mental capacity which distinguishes him above them all. Their *likeness* to him is faint. They can think; but their thoughts are only sensual. They have no moral sentiments, or high intellectual aspirations; but are grovelling in all their instincts, which inclined only to the earth. In proportion as their heads assume the human form in the same ratio do they excel each other in sagacity; and as in the monkey tribe, display a greater likeness to man. But, let the case be reversed; let the human head degenerate from the godlike perfection of the Elohim, the standard of beauty in shape and feature; let it diverge to the image of an ape's, and the human animal no longer presents the image and likeness of the Elohim; but rather, the chattering imbecillity of the creature most resembling it in form. Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so-forth."

This view you further explain when speaking of the Serpent's qualities on page 72.

"And what use," you inquire, "should we naturally expect such a creature would make of this faculty? Such an one, certainly, as its cerebral constitution would enable it to manifest. It was an intellectual, but not a moral, creature. It had no 'moral sentiments.' No part of its brain was appropriated to the exercise of benevolence, veneration, conscientiousness, and so-forth. To speak phrenologically, it was destitute of these organs; having only 'intellectual faculties' and 'propensities.' Hence its cerebral mechanism, under the excitation of external phenomena, would only develope, what I would term, *an animal intellectuality*. Moral, or spiritual, ideas would make no impression upon its mental constitution; for it was incapable from its formation of responding to them. It would be physically impossible for it to reason in harmony with the mind of God; or with the mind of a man, whose reasoning was regulated by divinely enlightened moral sentiments. Its wisdom would be that of the untutored savage race, whose 'sentiments' by the desuetude of ages, had become as nothing."

Again, on page 79, you remark that,

"The Serpent had propensities and intellect, and so had the woman; but her mental constitution differed from his in having 'moral sentiments' superadded to her propensities and intellect. By the

sentiments she was made a morally accountable being; capable of believing, and able to control and direct her other faculties in their application. The propensities enabled a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so-forth: *intellect* enables it to do these things for the gratification of its sensations; but when, in addition to these, a being is endowed with the *sentiments* of Conscientiousness, Hope, Veneration, Benevolence, Wonder, &c., it possesses a spiritual or sentimental organization, which makes it capable of reflecting as from a mirror, the likeness and glory of God. The appropriate sphere of the propensities is on things sensual and fleshly; while that of spiritual, or sentimentalized, intellect is on 'the things of the Spirit of God.'"

Now, thus far, we think, we understand and agree with you, at least, that man's body, vitalized by the atmospheric air, &c., is mortal or subject to death; but we are at a loss what to say with regard to his thinking part, or what is usually called the mind. We earnestly hope that you will favor us anew with your views on this subject. We are, we confess, *immaterialists*; and we have ever considered that the scriptures countenance this doctrine. We are willing, however, to revise this as well as other things. We will state our difficulty as distinctly as we can.

To proceed then. The three elements which have been already referred to, are called by you '*the Flesh*.' Now when on page 114 you say that the flesh thinks, we are at a loss to know to which of the three elements you allude, since one of them must do so, seeing they are essentially different. Again, on page 80, you quote Paul's phrase to *phroneema tees sarkos*, 'the thinking of the flesh,' as proof that the brain thinks, or is the thinking substance. If we are to take this expression absolutely, there is an end to all reasoning in the matter. The brain truly is flesh or matter. Doubtless, then, the matter of the body thinks. But *motion* at least takes place in thinking. Now in treating of the *ruach* (which is certainly not the brain) you say, on page 30, that it is 'the substratum of all motion' whether in animate or inanimate creations. Now we are anxious to know, how these two statements can be reconciled. Besides we would like to know also, what you would make of the next clause of the same verse, to *phroneema ton pneumatos*,

'the thinking of the Spirit.' If the apostle's *sarx*, or flesh, be a substance, so must his *pneuma*, or spirit, be; for they are contrasted as causes of certain results. Here then are two thinking substances in man. We apprehend, however, that the apostle is here speaking not so much of the thinking substance, as of the channels or media through which thoughts are effected. His idea may be paraphrased thus;—just as water takes its qualities from the bed it flows over, so are the affections and thoughts tinged by the fleshly or by the spiritual medium through which they must proceed before they are represented by the action, which action always depends for its moral nature on the state of the affections, &c. In another place,* it is said, *ho lucinos tou soomatos estin ophthalmos*, 'the light of the body is the eye.' Is not this a passage of similar construction to the one you quote? If so, does it prove any thing else than that the eye is the medium through which we see? But, must not your next clause on page 80, modify your absolute expression 'the brain thinks.' The brain, you say, is termed by Paul, *the fleshy tablet of the heart*. So indeed it is. We know, however, that the tablets to which Paul referred, served the same purpose as our slates, or sheets of paper, do now. It was on them that the ancients wrote. In the same way the heart's tablet is written upon by the heart, and therefore cannot be the heart itself; but only the medium through which the heart acts.

But again, we are at a loss to know why you fix upon the rain in particular as a corresponding expression for the apostle's *sarx*, or flesh. The only proof you allege, as far as we can see, is that contained on page 114, where you say, quoting the same language, to wit, "The apostle says that the flesh thinks, *to phroneema tees sarkos*, that is, the brain thinks, as all who think are well assured from their own consciousness." Now we would inquire, Is not this abandoning your own principles of reasoning, and resorting to the wooden swords of the schools, against the use of which you caution your reviewers? Assuredly I am conscious of thinking; but I am far from being conscious of the thinking of my brain. Besides, we would like to know if there be not in the New Testament a corresponding expression for the Old Testament word *ruach*? One would think that if 'life and immortality were brought to light' in the New Test-

ment, some discoveries might be made there in things which are mysterious in the Old. Are the *ruach* and the *pneuma* not identical? They are certainly both similarly translated, and for any thing that we can see, they are synonymous in their meaning. Thus in 2 Kings iii. 17, and in Jonah iv. 8, the word *ruach* is translated 'wind.' Now, I need not quote the passages in the New Testament where *pneuma* is thus rendered. From testimonies of this kind are we not intitled to say, that they both denote the same agent? We must confess that we do not like your definition of the word *spirit*. You appear to us to confound it with *spiritual body*. The Swedenborgians pursue an opposite course, and with the most unblushing effrontery, declare that the immaterial part of man is what Paul means by 'spiritual body!' Does the truth not lie between you? I must, however, acknowledge that your notions of the *ruach* have shed a flood of light on many passages of the scriptures, which hitherto were an enigma. Yet, I think you will see cause to modify them. In such passages as 'Holy men of God spake as they were moved by the Holy Spirit.' What are we to make of the Spirit's individuality?

Your views, too, of the Elohim are worthy of all praise. There is only one passage on which we would like to hear your opinion—Deut. vi. 4. Is the word *Elohuimoo* dual or plural? We certainly can see no objection to translate the phrase *Jehovah Elohim* by the corresponding one in English *Lord of the Rulers*, understanding by the *rulers*, the angels or spirits into whose hands are committed the affairs of this present world during the current ages.

By-the-bye, one good christian brother is much displeas'd because you say on page 114 that "the body of Jesus was as unclean as the bodies of those he died for." He cannot see how the texts you quote as proof can have any connexion with the body of Jesus, namely, John iii. 6, and particularly, Ps. li. 5. Perhaps you would drop a hint on this matter.

The same brother requests me to ask you if any reviewers of *Elpis Israel* have made their appearance; and what magazines they may be found in!

And now for the present we say, adieu. When this evil age is passed away, we trust we may have an opportunity of conversing about these matters, if not before. In the mean time, it is ours to fight the

good fight of faith, laying hold of eternal life. *Then* we shall have rest. We wish you more and more success in your present enterprize; and hoping that you are well, we unaffectedly subscribe ourselves, yours in the hope of eternal life,

GAVIN GREENLEES.

3 Greenhill Street, Anderston, Glasgow,
N. B., March 14, 1850.

“ELEMENTS”—“SOUL”—“VITALIZING PRINCIPLE”—“IMMATERIALISM”—“THE THINKING OF THE FLESH”—“THE THINKING OF THE SPIRIT”—HOW IT WRITES UPON THE HEART.

Although the foregoing epistle is three years old in March '53, the matter it contains is as fresh and timely as when originally conceived. Other affairs, which wholly occupied me, left me no leisure for a reply as early as desired. I therefore put it aside for a more convenient season. Since then, however, I had lost sight of it, until looking over some old letters recently, it unexpectedly turned up; and, on being re-read, seemed to merit a respectful and serious attention.

The writer, who speaks for others as well as himself, has very fairly stated what he and his friends conceive to be the views set forth in Elpis Israel on the constitution of man. He speaks of his being regarded there as a compound of three elements. I should allow this to pass as admitted, if I did not apprehend that the reader might misconstrue the sense in which I admitted the use of the word *element* as expressive of the views I hold. I do not admit the use of the word in its chemical sense. I do not mean by *element* that which cannot be reduced to any thing more simple than itself. I admit that the *ruach* is strictly elementary—a principle that, however it may be diluted, or modified in its manifestations, cannot be resolved by analysis into more simple or elementary matter. But this cannot be said of the body of man, and the *neshemet el*. The apostle styles the former ‘vile body,’ which is strictly true; and this villanousness is attributable to its non-elementary, or composite nature; its constituents being incompatible when the combining influence of the *ruach* is withdrawn. The *neshemet el*, or atmospheric air, styled in scripture ‘the breath of

God,’ is also compound, consisting of oxygen, nitrogen, and some carbon. It is evident, therefore, that a living man cannot be scientifically said to be compounded of three elements; nor can animal life be said to result from a combination of only three *Elements*, then, must be taken with grains of allowance. The subject is animal life, or the life of an animal. Without the animal, of course, there can be no animal life. In this sense, therefore, we may admit that the animal is a constituent or element of the life, or existence. But drain from it its *blood*, and though the body remain undecomposed, there will be no life, though *neshemet el*, or air, and *ruach* or spirit, may abound. Blood, air, and spirit are the elements, or constituents, by whose affinities alone *motion* is produced in the organs of the body, through their operation upon the nervous system, which is composed of the brain, spinal chord, and sympathetic, and other nerves. This *motion* is so subtle as to be almost imperceptible, perhaps quite so in the matter of thought where no lésion exists; at other times very obvious. Motion is the effect of the operation of two forces. It is therefore a duodynamic effect, and in common parlance, called *life*; which, more strictly speaking, should be applied to the forces, or to that which develops or sets the forces free, than to the ordinary phenomena so styled. *Nephesh habbahaahr baddahm hir*, ‘the soul of the body (is) in the blood itself.’ *Nephesh* is the Hebrew word for *soul*; and *bahaahr* for *body* or *flesh*: *dahm* is *blood*, and *bad-dahm*, in the blood. There can be no mistake, therefore, about the above rendering. Theologians may speculate about the body’s soul till they lose themselves in immaterialism beyond the skies; we believe Moses, who was God’s interpreter of truth, that the soul of man is in his blood. Jehovah, speaking to him, is very explicit upon the subject—*nephesh*, says he, *kol-bahaahr dahmo be-naphsho hoo*, ‘the soul of all flesh (is) its blood for the soul thereof.’ And again in the same verse, *nephesh kol-bahaahr dahmo hir*, ‘the soul of all flesh (is) its blood itself.’ It is soul makes atonement for soul; hence, it is written in the law, *haddahm hoo bannephesh yekaphpair*, ‘the blood it expiates for the soul.’ When, therefore, the blood of Jesus was poured out from his cross-suspended *bahaahr*, or body of flesh, the words of the prophet were fulfilled, *he-*

erah lammahveth naphsho, ‘he poured out his soul unto death;’ and again, *im-tahsim ahshahn naphsho*, ‘verily, his soul thou shalt cause to made an expiation.’* *Soul* is sometimes used for *body* or *flesh* as well as the sense above written; as, *lo-thaazov naphshi le-sheol*, ‘thou wilt not leave my soul in the grave.† But to return.

It is manifest that the corporeal element of animal life is blood; and that consequently it may be received as an axiom in psychology that *where there is no blood there is no living soul*. This compound fluid it is, which, acted upon by the air and electricity of our atmosphere, and permeating the minutest tissues, and diffusing itself every where throughout the body, is the divinely appointed source of human life. It matters not how much ‘immortal soul’ may be imagined to exist in the body—yea, it may be saturated with it—yet, unless the brain be duly supplied with arterial blood, there can be no ‘thinking of the flesh,’ nor can any thing be inscribed on the tablet of the heart; and if withheld a sufficient length of time, motion would cease in all the organs, which would be death. Blood, air, and electricity, then, are the matters from which life is kindled in ‘all flesh.’ They are necessary to constitute life; hence they are the *elements* of life, and in this sense I am willing to tolerate the word in the statement of what I am supposed to teach is revealed in the scriptures concerning the constitution of man.

I am supposed to say that the *neshemet el*, or air, is ‘the vitalizing principle.’ This is not an exact representation of my view of the matter. I regard no one natural simple element as the principle of life. Oxygen alone, diluted or undiluted with nitrogen; nor *ruach* or pure spirit; nor blood, separately considered, is the principle of life. It requires all three to vitalize flesh such as sin’s body is composed of. Chemical decomposition is the beginning of life, as observed in the phenomena of digestion. By this process, added to respiration, living blood is generated; and becomes the soul or life of the heart, liver, lungs, brain, and all other parts of the body, which are collectively styled ‘sin’s flesh,’ and sometimes simply ‘flesh.’ It is the immortal-soul theory that vitalizes the body by a single principle—a physiology well befitting the science of old Egypt, but worthy of no respect since many have run to and fro,

and knowledge has been increased.* A child lives by the life-development of its maternal flesh; an existence which is continued after birth, not by being born with an immortal vital principle hereditarily derived, or by the inrush of an immortal spirit with its first breath, but by the same process that continues in being ‘the soul of all flesh,’ from man to a mouse. Let the reader take the following remarkable phenomenon as an illustration of *creature-formation, and animal life, the result of a due combination of principles according to some unknown existing law to which matter has been subjected in the wisdom of God*. I extract the notice from the *Tribune*, where it appeared recently under the caption of

MR. CROSSE’S INSECTS.

“A great deal of discussion has lately taken place in the scientific world in reference to certain experiments of Mr. Crosse, an amateur philosopher of Somersetshire, England, who was said to have created insects called the *Acarus Crossei*. It was a mistake, however, to suppose that Mr. Crosse claimed the creation of the insects, for he only alleges that he has been enabled to develop insects under the most singular circumstances. Our Consul at Liverpool, Mr. F. F. Ogden, has recently visited the house of the philosopher, and, in a letter to *The National Intelligencer*, gives this account of what he saw:

“I own to utter incredulity until I had the opportunity of a thorough examination of the process and a full explanation of the means. No room was left for doubt. No delusion, no self-deception, no favorite hypothesis to be carried out, had any influence in the result. On first witnessing the result, Mr. Crosse would not believe his own senses. He locked up his laboratory and took a long walk in the open air to assure himself that he was not laboring under some illusion. On his return he beheld the actual living insect in various stages of its formation. The apparatus was prepared for the purpose of producing crystals from the silicate of potash.

“A tubulated retort, with its long end plunged in a glass dish of mercury, has a platina wire passing through it, connected with a negative pole of a weak galvanic battery. Through a neck in the retort, hermetically sealed, another platina wire, immersed in the caustic solution, commu-

*Isai. liii. 10, 12.

†Ps. xvi. 10.

*Dan. xii. 4.

nicates with the positive pole. The bulb of the retort is two-thirds filled with a most carefully prepared caustic solution of silex and potash. Pure black flints and caustic soda, after being subjected to a white heat, are pulverized and melted into a glass, which is soluble in distilled water. In this solution no animal life can possibly exist, nor can there in the mercury. The whole was then placed upon a shelf for constant inspection. A gelatinous substance was first observed to have formed around the bottom of the positive wire. Then No. 1 made its appearance, gradually expanding into Nos. 2 and 3, when flexible filaments were observed. No. 4 began to show *animal life*, and, after one hundred and forty days' watching through all its changes, *the perfect living insect crawled up the wire!*—not singly, but in sufficient numbers to dispel all doubt, if any could have existed, and prepared for another stage of life. Like our mosquitoes, that merge from the element in which they are produced, and are drowned in it if they return, any unfortunate straggler that missed his hold immediately perished. The *Acarus Crossei* is now known as a distinct species."

Here is *the formation of living animals* from materials in which animal life could have by no possibility previously existed. A great outcry was raised against Mr. Crosse by the religious when the phenomenon was first announced in the British journals. He was denounced for an atheist for revealing the fact that a physical law existed by which living creatures were producible by galvanism. Mr. Crosse did not affirm that galvanism was the creator; nor did he claim to be the contriver of the law, but simply the discoverer of its existence. But superstition and fanaticism are without reason as they are regardless of scripture. Mr. Crosse has doubtless stumbled on the verge of a great fact—on the principle according to which Jehovah Elohim form living souls from the dust, and waters of the sea. The *ruach*, like the galvanism in the above process, directed by superhuman intelligence, is *formative and life enkindling*, no matter what the substance operated upon may be; so that, as John observed, 'God is able of these stones to raise up children to Abraham.' He employs means in all he does by himself and others. These means are laws to a vast extent completely hidden from his creatures. The law of soul-creation from the dust is known only to Jesus of all the sons of men. The law

exists though hidden; and awaits its application by him for the resurrection of the dead. Jesus, as God's representative, will re-create their souls from their original dust by God's spirit.* 'God,' says Paul, 'shall make alive your mortal bodies by his *ruach*, pneuma, or spirit.† He will not require the mechanical contrivance used by Mr. Crosse to bring the formative *ruach* or spirit into formative and life-enkindling contact with their dust. His spirit-directing finger, is enough for this. He wills it, and it is done; not without law, or contrary thereto, but in harmony with latent physical principles whose *modus operandi* is known only to Him that appointed them, and is prepared and authorized to apply them. The formation of a living soul from dust, called Adam; and the reproduction of everliving souls from mortal dust, by resurrection, is demonstrated to the infidel to be possible by Mr. Crosse's insects. He admits the formation of these by the positive and negative forces of galvanism applied to a solution of calcined silicate of potash and soda in condensed steam, or distilled water.—This is wonderful; and the resurrection of the dead is but a similar wonder on a grander scale. That the dead will rise is a matter of testimony; that they can be raised, is demonstration; and how? no one is stumbled at who can trace the 'worm Jacob' to his manhood, the *Acarus Crossei* from animal nonentity, and believes that 'all things are possible with God.'

Our intelligent correspondent confesses that he and his brethren are 'Immaterialists,' and believes that immaterialism is taught, or countenanced by the scriptures. But they are not like immaterialists in general; for they mix candor and teachableness of mind with their immaterialism, 'being willing to revise it as well as other things.' They do not assume that they are infallibly right, and that all who do not assent to their system are mere disciples of French materialism, which recognizes neither God, a future state, nor rewards and punishments to come. This is the antipodes of their theory, though it recognizes all these things, 'the truth of the gospel' has no affinity with either.

This will appear when we consider what the nonentity is, if I may so speak, that passes current under the term 'immaterialism.' As defined by Webster, it signifies 'the doctrine of the existence or state of immaterial substances or spiritual beings.' Now if any one can comprehend this, it is more than I can. 'Imma-

*2 Cor. iv. 14.

†Rom. viii. 11.

terial' is defined to signify, 'not consisting of matter;' and 'substance,' 'something material, real, solid, body, corporeal nature or matter.' 'Immaterial substance,' therefore, must be a phrase signifying *no matter matter*, unsolid solid, incorporeal body, &c. Now, this is a fair specimen of words without knowledge, or positive absurdity. And such 'immaterial substances' form the idea entertained by immaterialism of 'spiritual beings!' It begs all speech to give expression to immaterialistic conceptions. 'Beings!'—What sort of beings are immaterial substances? Nonentity! And these are the spirits of immateriality! The immortal souls of metaphysics! From this the reader will perceive that it is only necessary to define the terms of the hypothesis to show what absolute nothingness is wrapped up in the conceit. Most assuredly, the scriptures countenance nothing so palpably absurd; and I doubt not, that, if so sensible a writer as our correspondent were to reconsider the matter, he would hasten to disclaim all affinity with an hypothesis whose vocables are so indefinite, and manifestly foolish.

I come now to the difficulty of our friends the Immaterialists. They assume that I call 'the three elements' *the flesh*: and that as I affirm that Paul says *the flesh thinks* (which is indeed evident to all) they want to know to which of the three elements I allude as the thinking principle of the flesh—whether to the brain, *the neshemet el*, or to the *ruach*. This difficulty would very naturally arise in the mind of an Immaterialist, whose hypothesis regards *life and mind* as a single principle capable of incorporeal existence and intellectual operations. A difficulty of this sort, however, would not occur to one unperverted by the notion. He would answer, that abstractly considered neither of them thinks—neither the brain alone, nor the *neshemet*, nor *ruach* at all, alone or combined, with the brain or without it. Brain or flesh alone is mere dead matter. Neither Paul, nor I after him, ever hinted that inanimate flesh thinks. To say this would be like saying that a locomotive is self moving independently of fire and steam. The brain-flesh is the machinery of thought, the thinking apparatus, the intellectual locomotive, which 'goes ahead' only under the forces generated by the mutual affinities of blood, air, and electricity. Man has formed the railway locomotive from crude unsightly iron ore, that it can move forward or backward, with the slowness of the ox, or the

velocity of the wind. Show an ancient man of a thousand years ago a mass of ore, and tell him that a moving machine could be constructed from it capable of running at the rate of sixty miles an hour with a burden two hundred horses could not move on a common road, and he would conclude you were either in jest, practising on his credulity, or beside yourself.—'What! that iron ore move itself at sixty miles an hour!' This would be as astonishing to him as it is to immaterialists to say that God has constructed a thinking machine from the dust of the ground.—'What!' they exclaim, 'tell us that matter thinks!'—that that dust which the wind can blow away with a puff can compose the Principia, Milton's *Paradise Lost*, or Shakespeare's plays! And why not?—Is that more surprising than the raising up of children to Abraham from stones; or the production of living animals by the galvanic forces from calcined silicate of soda and potash dissolved in distilled water? 'All things are possible with God.' It is much more reasonable that solid matter should think, than that *neshemet el*, or air, or *ruach*, electrical spirit, should.—But unorganized matter is as incapable of thought as unorganized iron ore is of moving sixty miles an hour. When Paul speaks of 'the thinking of the flesh,' it is of organized matter in living action he affirms the thinking. And so do I. When I use the phrase 'the flesh,' in speaking of mind, I mean the brain, the thinking apparatus, set in motion by the vital forces. The brain does not originate its own power to think, any more than the railway locomotive its own power to move; but they are both so formed that under an appropriate stimulus, the one can think, and the other run sixty miles an hour. The locomotive, however, cannot regulate its own movements. It requires a hand directed by intelligence. Once started, and it would run till its forces were exhausted, or it was arrested by an obstacle it could not overcome. So the brain requires guidance in *right* thinking by some other influence than the vital forces. Under the mere impulse of these its thinking is *instinctive*, in other words, the actions of the creature are generated by physical impulses spontaneously arising in the organs of the brain. Brain, whose fibres vibrate only under the excitation of natural forces, is incapable of right thinking. Worked after this manner it is brutish. Its thinking is wrong, and without the admixture of a single spiritual idea; and manifested in the actions of the creature, exhibits to view

man in the savage state. 'This is 'the thinking of the flesh' in genuine physical manifestation. Left to itself, it runs like the unguided locomotive, into headlong excess. 'This is seen in the savage varieties of our race, among whom Paul's *to phronema tou pneumatou*, or thinking of the spirit,' cannot be found. The *spirit* referred to in that phrase does not exist in them in the sense in which it is so used.— If by 'the spirit' we are to understand 'the immortal soul,' which immaterialism plants in all human beings, then there would be no savage, or semi-barbarous, or unenlightened, ungodly, people on earth; for under that hypothesis, the thoughts of all men, women, and children would be 'the thinking of the Spirit,' which Paul says 'is life and peace,' as opposed to 'the thinking of the flesh,' which is 'enmity against God.' Immaterialism teaches that what it terms 'the immortal soul' is 'a particle of the divine essence,' and the originator of human thoughts and actions; for with this *ism* it is the thinking principle, and principle of life! Hence, it elevates every man, Indian, Hottentot, New Hollander, and Thug, into an incarnation of the deity, which is mere God-blaspheming Pantheism. 'The phrase 'immortal soul' imports a deathless soul. Now, for a soul to be deathless it must be incorruptible; and the living thing that is incorruptible is essentially pure, holy, and undefiled. Does the reader imagine that such a soul or 'Spirit' in savage, semi-barbarian, or civilized man, presiding over his thoughts and actions, could coexist in them with the characters they are known to possess? Their diabolism triumphantly refutes the immaterialistic notion of men being in any sense immortality incarnate.— No; the principle in his flesh is not a deathless one, but mortal sin; and hence all the enmity against God, and wickedness in the world from 'the thinking of the flesh.'

Our correspondent says truly, 'If we are to take this expression absolutely, there is an end to all reasoning in the matter.' By 'absolutely' he means *without limitation*; that is, if we are to interpret the phrase, 'the thinking of the flesh,' as meaning simply what it says. And why should we not? Because, says Mr. Greenlees, in thinking there is motion; and you say that the *ruach*, or spirit, is the substratum of all motion: therefore, as the *ruach* produces the motion, it must do the thinking. This seems to be his argument as deduced from what he says.— The *ruach* doing the thinking through the

flesh, is the immaterialist interpretation of 'the thinking of the flesh;' but if so, then what do they mean by 'the thinking of the spirit?' These too thinkings are antithetic; but immaterialism makes them the same; therefore their results must be identical, which, according to Paul, is not the fact. Immaterialism has no taste for absolute significations; because they leave no scope for speculation, or 'thinking of the flesh;' I am, however, particularly partial to them, because in the thinkings of the Spirit of God they remarkably abound.

I have indeed said that 'the *ruach* is the substratum of all motion.' But by 'substratum' is meant 'that which supplies the basis in which are inherent the qualities from which motion results under certain conditions. But without the blood and the air, the *ruach* would not cause a single fibre of the brain to vibrate a thought; nor would the blood and the air without the *ruach*. The substratum of motion in flesh is, indeed, made up of these three; and under the influence of their resultant the liver secretes bile, the stomach gastric juice, and the brain thinks. The resultant does not perform the thinking any more than it does the secreting of bile and gastric juice; yet without it all three operations would cease. From this it will be seen that there are no diversities of statement to reconsider.

'The thinking of the spirit' is a divine superaddition to the 'thinking of the flesh.' The latter is common to all men and beasts, in a greater or less degree of perfection; while the former is peculiar to the prophets and apostles; and the saints of the living God. 'This is the reason why there is so much diversity between true believers and the world. The world's mind is the *unenlightened thinking of Sin's flesh*, the propensities being *ascendant*; while that of the true believer is *thinking which results from the understanding and earnest belief of the things of the Spirit of God*. In this case, the intellect is enlightened, the sentiments elevated, and God's truth enthroned. The thinking is then in harmony with that truth; and as the truth is the Spirit's, the thinking is the Spirit's likewise. This explanation, I hope, will remove Mr. Greenlees' supposition, that I teach that there are two thinking substances in man, unless by substance we are to understand *the truth* as well as *the brain*. The apostle is certainly not speaking of *channels* of thought, but of the *sources* of thought in the believer, on the one hand, and in the unenlightened man subject to his propen-

sities, on the other. The Spirit-truth is the light, the eye of the brain body in things divine, as the eye is the light of the same organ in regard to things without.—When a man is indoctrinated with it, it is the true light within which restrains him from running off into wild excess of thought, word, and deed; and conforms his thinking to the mind of God.

Mr. Greenlees is manifestly mistaken in saying, that 'the heart's tablet is written upon *by the heart*; and therefore cannot be the heart itself; but only the medium through which *the heart* acts.' Paul speaks of two kinds of tablets—stone tables, and fleshy tables of the heart. On the former, the Mosaic law was written; on the latter 'the epistle of Christ.' It is worthy of remark here, that the scripture divides heart-tables into two kinds—stony heart tablets, and fleshy heart tables. The former are like the tables of the law, *hard and insensible*; the latter, soft and sensible as flesh. Israel now, and of old time, seeking a justification by the law, is an illustration of the old stony heart in the flesh; being unbelieving, perverse, and stiffnecked—'uncircumcised of heart, and ears.' The Gentiles are like them. God, however, has promised to give Israel 'a new heart,' which he styles 'a heart of flesh,'²⁵ upon which he will write his law.† that they may fear him forever.‡ This new heart was given to the apostles, and to those, both Jews and Gentiles, who believe the gospel of the kingdom, and in Jesus as the king, through their word.—There was a congregation of these new hearts of flesh in Corinth. In the second letter which the apostle wrote to them, he tells them they 'are the epistle of Christ written *with the Spirit of the living God* on fleshy tables of the heart. § It was not the heart, then, of each disciple that wrote upon his fleshy table, as our ingenuous correspondent supposes; but the Spirit of the living God that inscribed upon it 'the law of the spirit of life.'¶ Does the reader inquire, How did the Spirit write the epistle of Christ upon the Corinthian heart? Paul says, he did it *by him and Timothy*. They were the Spirit's amanuenses or secretaries. 'Ye are the epistle of Christ,' says he, '*ministered by us*' The way they wrote the letter at the dictation of the Spirit is set forth in the narrative of the introduction of the gospel of the kingdom into Corinth. 'He *reasoned* in the synagogue every Sabbath, and persuaded

the Jews and the Greeks.' He went to them 'declaring the testimony of God,' 'teaching His word among them,' and 'testifying that Jesus is the Christ' (or king) 'in demonstration of Spirit and of power.'† He did not bring them to the acknowledgment of a theory by eloquence or a display of worldly wisdom. Their reception of the truth was the work of the Spirit through him and Timothy. The *testimony* was God's, the power was God's, and the demonstration his Spirit's; and the reasoning alone was the apostle's, who testified also that he had seen Jesus and conversed with him, since his crucifixion, and that consequently he was indeed risen from the dead.‡ 'Many of the Corinthians hearing, believed, and were baptised.' Their heart tablet, stony before, became fleshy, and inscribed so notably with Spirit-truth, that they were known and read of all men as Christ's in whose hearts he dwelt by faith.

When a man thinks, and at the same time his brain is in an aching state, he is conscious of thinking with that organ.—Observation also proves that the brain is the thinking substance of the body; for pressure upon it suspends all thought and sensation.

The scriptures do not say that 'life and immortality are brought to light in the New Testament;' but that Jesus Christ has brought them to light 'through the Gospel;' which, the same apostle whose words these are, says, 'God promised before by his prophets in the holy scriptures.'

Strange that any one should say that I confound 'spirit' with 'spiritual body.' Spirit has many meanings in the scriptures, and one of these meanings is *spiritual body*; as *apo kyriou pneumatos*, 'from the Lord the Spirit,' and 'that which is born of the Spirit is Spirit;' and again, 'the last Adam was made into a life-imparting Spirit.' But these texts are not immaterialistic; hence confusion arises in the minds of immaterialists, whose idea of spirit is mere incorporeal invisibility.—Swedenborgianism is mere mesmerism bewitched—a contemptible crotchet, unworthy of a scripturally-wise man's consideration for five minutes. It is as absurd for them to style 'the immaterial part of man' the *spiritual body*, as it is for immaterialists to affirm that there is any *part* of man that is *immaterial!* The only differ-

²⁵ Acts. xviii. 4; †ver. 11, 5.

†1 Cor. ii. 1-4.

‡Acts xxii. 17-21; xxvi. 15-18; 1 Cor. xv. 8, 20.

¶ Acts. xviii. 8.

²⁶ Ezek. xxxvi. 25.

† Jer. xxxi. 33.

† Jer. xxxii. 39.

‡ 2 Cor. iii. 3.

¶ Rom. viii. 2.

ence I can see is that they synonymize *nothing with something*; while the others leave *something* out of their system altogether. I find the word *spirit* used in the Bible for what science styles electricity, galvanism, magnetism, &c.; for mind, natural courage, natural force, life, instinct, ambition, apparition, demon, breath, disposition, a disease, words of truth, God, teaching-unction, angels, the gospel, conscience, &c. Any one may see that *spirit* is not to be rendered by one meaning in all the texts where it occurs. Its signification must be determined by the subject in text and context. This is the rule I work by; and by its aid I find no difficulty in making sense of all the passages where it is found.

'What are we to make of the Spirit's individuality?' Why, just what the Bible makes of it. It is as inseparable from God himself as his wisdom, knowledge, life, and power. It is the medium of connection between Him and all his works; so that by it he is everywhere present, though corporeally a million of years removed from some parts of his universe. By it He is cognizant of the fall of a sparrow upon earth, and at the same instant, of events in the stars billions of leagues remote. 'There is nothing hid from him.' No man hath seen God at any time; but by his spirit he makes himself known, as to his 'holy men' of ancient time.

Elohai in the sentence, *Shema yisrah ail Yehovah elohainoo Yehovah echahd*, 'Hear, O Israel, Jehovah our God is one Being,' is neither dual nor plural.—*Elohad* is singular with the plural pronoun *ainoo*, our, affixed—'our God,' not our gods, two or more. The plural would have a *Yod* between *ai* and *noo*. *Yehovah ail elohim*, Jehovah, God of gods, is the God of Israel; not God of idols, but of angels, the provisional superintendents of human affairs.

The 'christian brother' is unnecessarily 'displeased.' Paul says the body of Jesus was 'the nature of Abraham's seed.' I have said no more. Was this clean or unclean? Jesus was 'born of the flesh,' and was therefore flesh, whatever that may be. This is the connexion of John iii. 6 with his body. Ps. li. 5 is prophetic of his being so born.

I am not aware of any reviews of *Elpis Israel* having appeared. There have been occasional notices showing that it is a book the reviewers don't like to meddle with. Prudence is sometimes the better part of valor.

EDITOR.

THE ADVENT HARBINGER'S "REMARKS" ON OUR "REPLY."

'We have delayed publishing this reply, hoping to find time to give that attention to it which the magnitude of the questions under investigation demands; but in this we have been disappointed, and as our time will be all taken up in making necessary preparations for our eastern tour, and as we desire to have our readers see the article, all we can do now is to give it to them with the following brief remarks:

1. We very highly prize the spirit of christian kindness manifested in this 'reply.' It is a rare grace among religious disputants in these degenerate times: may it more and more abound in us and our worthy friend of the *Herald*, so that we may be enabled to 'keep the unity of the Spirit,' though on some minor points we may differ in sentiment.

2. We profess to be 'grounded and settled' in the great fundamental doctrines of christianity, for they are plainly taught in the inspired Word; we therefore expect to make no essential changes in reference to them. But relative to unfulfilled prophecy, we freely confess that we are a learner, and as a matter of course are not perfect in knowledge in this respect—and should be willing to be taught more perfectly by any one; and we are happy to be assured that the editor of the *Herald* possesses this teachable disposition; and we would that we could say the same of the editors of other *Heralds*. Were they willing to learn of Christ, they would become wiser and much better qualified to teach others than they now are.

3. Bro. Thomas is mistaken in saying that we hold that the 'Twelve Tribes will be restored to the land promised to their fathers . . . immediately subsequent to the battle of Armageddon,' for we have supposed they would be gathered *previous* to that battle. We have viewed the order of events thus, 1. The personal advent of Christ and the gathering of the saints, &c. 2. The resurgence of Israel to their Messiah at Jerusalem, [whom they would not know at first, any more than Joseph's brethren at first knew him.] 3. The kings of the earth, or Gog and his confederates, make war with the Lamb, or the battle of Armageddon is fought, on the mountains of Israel, and the Lord and his people are victorious. 4. Christ, or the anti-typical Joseph, then reveals him-

*See *Herald* page 195.

self to his brethren according to the flesh, and they mourn, &c.

4. Bro. Thomas agrees with us that the general gathering of Israel, &c., will not be perfected until after the advent, but thinks it will be sufficiently commenced previous to that event, to have a colony of Israelites in Jerusalem and Palestine when the Lord shall come; 'two-thirds' of which (the people in the country) will be cut off—and the city will be taken, &c., by the invading army of Russia, and at this time of sore trouble of the Jewish colony, the Lord will come to their deliverance, and to the destruction of the army of Gog. At this crisis Gentile times will terminate, and the 'times of restitution' begin.

We will, when we shall have time to do so, compare these views more thoroughly if possible, than we hitherto have done, with the sure word of prophecy, and endeavor to follow its light wherever it may lead us, for every other way is dark, and ends in disappointment. We would not be too sanguine on these great matters, which are yet in the future. We may be mistaken, and Bro. Thomas in the right, on certain points, and *vice versa*; or both may be incorrect in some respects, and the truth may lie between us. The order of events may stand thus:

1. The advent of Christ into the atmospheric heavens.
2. The resurrection of the righteous, who with the living saints, will be caught up to meet the Lord in the air.
3. The gathering of Israel to their own land, &c.
4. The indignation of the Lord, or vials of wrath on his enemies, while his saints are secure with the Lord in their 'chambers.'
5. The gathering of the army of Gog on the mountains of Israel, by which Jerusalem will be taken, sacked, &c., two-thirds of the inhabitants of the land be cut off, as predicted in Zech. xiii., xiv.
6. At this time of trouble of Israel, the Lord with all his saints, (who were caught up to meet him in the air, at his first manifestation) will descend to Mount Olivet, destroy the hosts of Gog and deliver Israel, who will then acknowledge him to be their Messiah, and mourn on account of their sins, &c.

Let us candidly compare these different views with the revealed word, with a child like disposition, willing to receive the truth, however much it may cross our most dearly cherished opinions, and the true light on these important matters will

so shine upon the eye of our understanding as to enable us, beyond all doubt, to decide which is the right way.'

COMMENTS.

It will be seen from the above that our friend of the A. H. does not expect the battle of Armageddon to be fought at the appearing of the Lord of hosts; but subsequently to that event, and 'the gathering of Israel to their Messiah at Jerusalem.' His difficulty in the case, I think, may be referred to his regarding the phrase 'the battle of Armageddon' as a single fight, instead of a series of bloody campaigns. The apocalyptic words are *eis ton polemon tees heemeris cheinees tees megalees tou Theou tou pantokratoros*, that is, 'unto the war of that great day of the almighty God.† The kings of the Roman territory are gathered by the agency of the Frog like spirits, not to a *machee* or pitched battle, but to a *polemos* or war; and this war is styled 'the war of Armageddon,' because the symbolic angel of the sixth vial through the Frog-Spirits 'gathers them into the place (or country) called Hebraistically Armageddon.' The Armageddon war begins with the striking of Nebuchadnezzar's image on the clayey feet at the appearing of Christ; it continues during the comminuting of its fragments to dust; and ends with the utter destruction of the Powers which now rule the goat-nations of the earth. A war precedes the Armageddon war which is being prepared for the world by the ambition of Napoleon. This Napoleon war will ultimate in the gathering of all the goat-nations' armies against Jerusalem under the Russo-Assyrian Gog, who will take possession of the city, as predicted by 'Zechariah.‡ Thus the crisis is formed which necessitates the coming of Michael, or Jesus, to deliver Daniel's countrymen and their city, which deliverance of the city begins the Armageddon war, which is Christ's and his Saints' war against Israel's foes. During this war the work of Israel's restoration under Elijah as Christ's forerunner to the Ten Tribes, progresses to its consummation—a work which will have been accomplished when peace is granted to the world.

The sacking of Jerusalem after the Lord's appearing in the air, the fifth thing in the order of our friend's theory, cannot by any means be admitted. The enemy will be in the possession of the city when the Lord appears. He comes to drive him out. But to permit him to sack

†Rev. xvi. 14, 10.

‡Zech. xvi. 1, 2.

the city in his very presence, would be to inflict a discomfiture on Israel's king, which would fill the hearts of his followers with dismay.

In reasoning upon all these events it must not be forgotten, that Jesus is to be 'a stone of stumbling and rock of offence to both the Houses of Israel.* This has been fulfilled in relation to the House of Judah; but as yet he has never been so to the Ten Tribes. Scope must therefore be afforded for this work; so that any theory that leaves it unprovided for must be defective in some important element of interpretation.

EDITOR.

*Isai. viii. 14.

REMOVAL TO NEW YORK CITY.

This number closes our engagement with our subscribers for 1852; yet renewable, we trust, from year to year until the King of Israel comes to his own in power and great glory; when the instruction and warning of the press will be required of us no more; and we shall exchange the pen for the two-edged sword of judgment,* when 'judgment shall be given to the Saints of the Most High.'

Circumstances beyond our control, (through which, we take it, God gives expression to his providence concerning us) render it expedient that we transfer the publication of the *Herald of the Kingdom and Age to Come* from Richmond to New York City. Whether the move will be for the better, we cannot say. We are not hypersanguine, seeing that the fortunes of the truth will not be materially benefited until 'the time comes for the Saints to possess the kingdom.' There will be there, however, more ample scope for our well meant endeavors. In Richmond, we have been long convinced, there is none; and have therefore ceased for years to make it other than a place of publication, our post office, and a sort of caravanserai abode. We spend, however, necessarily many Lord's days in the year in one place, being detained there writing, and superintending the Herald. These days require to be more profitably employed than they can be here in the nature of things. We have advised with our friends in Eastern Virginia and elsewhere on this subject; and though they express regret at our removal farther off, yet con-

sidering the cheap and rapid facilities for locomotion, they say they doubt not the change will be for the better in every respect. We hope it will. Here there are only 16,000 whites out of a population of 32,000 to operate upon. These are subdivided into papists, episcopalians, presbyterians, methodists, baptists, universalists, campbellites, politicians indifferent to all sects and principles, and 'the baser sort,' styled by Jesus, 'dogs and swine.' In New York there are all these in proportionately greater numbers; but then there are more abounding 'odds and ends,' who believe that truth is more precious than gold and popularity, and who are willing in a Berean spirit to 'search and see.'—The population of New York and its suburbs is over half a million, with great facilities for divergence to all points of the compass. The Jews also are concentrated there in considerable numbers; and printing is cheaper than in this city. The field presenting these attractions is not to be neglected. Its cultivation is worth a trial, we have therefore concluded to go, and sow 'the word of the Kingdom' in hope of some fruit springing up to everlasting life. By this change, however, expenses will be considerably increased. We trust, therefore, that the friends of the Herald, both in America and Britain, who profess themselves to be under great obligation to Elpis Israel, for the knowledge they have obtained of the 'great salvation,' will redouble their diligence in its behalf; and remember that the press cannot be kept in operation without money to pay the expenses of the work. The friends of truth are few, and fewer still the friends who believe and love 'the truth.' It is necessary therefore for them to do more, to devise more liberal things, and that spontaneously as cheerful contributors, than if their numbers were of a large amount.—We are reproached by the Adversary because we are few, as if that were an evidence against the truth of the things we plead! We accept the reproach, and follow Jesus, who is 'the truth,' without the camp forsaken of all his friends. He died for that truth, and maintained it by his single testimony. We are not yet reduced to one; but are hundreds. Will it not be to our eternal disgrace, if we allow our public testimony in the face of the scoffing world to be suppressed for the want of funds, seeing that many of us have enough and plenty to spare? Let not this be our reproach, whatever else may come. Let us all put our shoulder to the wheel with cheerfulness. The truth has nothing to

*Ps. cxlix. 6; Dan. vii. 22.

tear from the enemy. Let its friends be true, and it defies the world.

To New York, then, we remove after the issue of the present number. Our correspondents after its receipt are therefore respectfully requested to direct their letters and papers for us to the care of Mr. Stacy, 234 Wooster street, N. Y., until further notice. The January number will be issued thence; and when received will be a hint, tendered in the most respectful manner possible, that the season has returned for sending on subscriptions in advance according to the usual terms.

EDITOR.

Subscribers in Britain and the Provinces will receive their papers for 1853, when their names are forwarded to us by Mr. R. Robertson, 89 Grange Road, Bermondsey, London; and by our other agents, according to our 'Timely Notice' on page 215.

EDITOR.

"THE LOVER OF ZION."

The *Lover of Zion* is the title of a paper just issued at Hartford, Connecticut, by Henry Heyes, at 50 cents per 12 numbers, payable in advance. The word 'Zion' in the above title is not used by the editor in the sectarian sense, for a gentile denomination of religionists who fancy themselves to be the church of God; but in its genuine import as the name of 'the city where David dwelt,' and where Jehovah has decreed* the Son of David shall reign as his King over Israel and the Nations for a thousand years.

The number before us, which is the first number, abounds in intelligence from the Holy Land, and goes to establish the fact, that that highly interesting country is being colonized; an event which no one can be indifferent to who believes 'the Gospel of the Kingdom.' The way is preparing for the return of the kings of the east to the land promised to Abraham and Christ for an everlasting possession. The *Lover of Zion*, we presume, will glean all the information available upon this subject, that his readers may see how events are striding onwards to the political resurrection of the great nation of the east; which, under the Lord of hosts and his associate kings, as his sharp two-edged sword will smite the nations, and overturn the kingdoms of the world. But we will

*Ps. li. 6-9.

let the editor state his object in his own words:

'Our object in publishing the *Lover of Zion* is—to exhibit the true hope of the Christian Church; to maintain the literal principle of Bible interpretation; to set forth the bearing of passing events upon the near crisis of nations, and the certain and speedy advent of Messiah to take the throne of his father David, and to rule the world in righteousness; to urge the disciple of Christ by every meet consideration, to take heed that the day come not upon him unawares; to warn against the dangers of the present hour, especially the rapping spirit delusions, 'clairvoyance' and the soul-poisoning instructions often conveyed through 'Phrenological' lectures and publications; to expose and rebuke the sins of the age; in short, to testify to the Truth, according to our ability, wholly and thoroughly.'

The *Lover of Zion* is to be issued monthly. All remittances of money, letters and communications must be directed post-paid to Henry Heyes, Hartford, Connecticut.

We wish the editor all possible success in the accomplishment of the object proposed.

EDITOR.

"CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL."

This is the title of a pamphlet of 82 small duodecimo pages written by Mr. N. M. Catlin of Smith's Basin, New York, and issued from the Advent Harbinger office, at Rochester, N. Y., by its editor, Mr. Joseph Marsh, who will furnish it at \$9 per hundred copies.

We have read it, and can commend it to our readers as setting forth the kingdom's gospel in lively contrast with that incongruous affair current by the name of Protestantism—a thing which, while it protests against Popery, and is more favorable to civil and religious liberty than that hateful 'Mystery of Iniquity,' is equally gospel-nullifying in its traditions, and powerless for the salvation of the soul, and the redemption of the world.

In a letter accompanying the copy transmitted to us, Mr. Catlin says: 'It was your writings led me to the consideration of the subject, and which finally resulted in my totally repudiating protestant faith; in fact, so many ideas gathered from you

were in my mind at the time I was writing *'The Contrast,'* that I hesitated lest I might be guilty of plagiarism: and it was a query with me whether to give you credit by quotations, or otherwise. I finally determined to make my reference to the matter in the preface, and so save the cumbrance of quotations, especially as I had reason to believe you were not a sensitive man about small matters.' Our brother has well judged in this. So that the truth finds circulation we rejoice, even though stolen from our treasury without acknowledgment; still we would prefer to see it credited, that we may be able to note the result of our endeavor to illustrate it to the conviction of the public mind.—Bro. Catlin has satisfactorily acquitted himself of all discourtesy in the case in saying, 'I have been materially aided by the writings of Dr. Thomas, editor of the *Herald of the Future Age.*' *Preface.*

The author of *The Contrast* is evidently sound in the faith of the gospel, both in theory and in practice. The following extracts may afford some clue to his doctrine and position relative to the truth:

'It is evident, that to believe the gospel a man's faith must embrace the hope contained in 'the Word of the Truth of the Gospel.' In another form, he must believe the *unfulfilled promises* relating to the Kingdom of God; that believing he may 'wait for the hope of righteousness by faith.'

'And if a man would successfully preach the gospel, he must understand the things concerning the kingdom of God.'

'Now, reader, mark the contrast. Protestantism makes the belief of the doctrine of Christ crucified, and freedom from sin and perdition through his sacrifice, the standard of gospel faith. It knows nothing of the 'glad tidings' of the kingdom of which we speak, and have many things yet to say. We admit, that the man who believes the gospel, necessarily believes the things concerning the Lord Jesus; but one may believe these facts as taught by Protestantism, and yet be as ignorant of the doctrine of the kingdom of God as an uninstructed heathen, having his mind blinded by the popular belief of going up to heaven.' p. 49.

His relation to the kingdom's gospel appears from what follows:

'Let those that can afford it get along with a baptism into a false hope received before being enlightened in the Gospel of the Kingdom of God.' The writer, and many

others have felt it a privilege to correct a mistake in this respect; and thus, as it were, exchange a bad title for one that reads in harmony with the divine plan.—It is right at any time to do right.' p. 82.

'Baptism into a false hope' is *immersion into the hope of the soul's ascent to heaven at death there to inherit kingdoms beyond the skies.* This is not only an unfounded, unscriptural, and false hope, but subversive also of the one true hope of the calling. It is 'another gospel,' for *it is the hope that defines the character or nature of the gospel believed.* A false hope makes a false gospel; for 'gospel' is *glad tidings* of or concerning a hope: if therefore the hope believed be a false hope, and therefore 'no hope,' its gospel is false, or in fact, no gospel at all. 'Baptism into a false hope' is consequently baptism into a false gospel, which is equivalent to no baptism at all. This is Mr. Catlin's conclusion, and a perfectly logical and correct one it is. He could not afford to get along with such a baptism, and therefore corrected the mistake he had made in submitting to it, by being immersed again into the 'one hope of the calling' to the kingdom and glory of God.

We are very much astonished at many good and honest people, who believe 'the gospel of the kingdom,' not being able to see into this matter. They have faith now, but they are so tenacious of the doings of their old 'piety' and sincerity, that they cannot see their insufficiency. Their cherished notion is, that belief of the truth after an immersion predicated upon ignorance of it, will amend all its defects.—This belief may not take possession of them until twenty or twenty five years after their immersion into a false hope; yet so enamoured are they of piety, sincerity, and dipping, that they will tell you that had they died in their ignorance of the kingdom's gospel they would have risen from the dead to inherit it! From this, it is clear, that 'the truth' is less esteemed by them than their piety, sincerity, and immersion into a false hope. Surely, they must possess some talisman, or charm, or open-sesame, some private interest in the king's court, by which they can gain admission into the kingdom upon other terms than those granted to the apostles and their contemporaries! Mr. Catlin cannot afford to get along through this world on such a presumption. He is wise to make his baptism and election sure, and to leave nothing to a mere hypothesis. He has done right in being baptised into the true

hope, and so putting off his false one.— Scripture and reason say, 'Seek first the kingdom of God and his righteousness,' and then the addition of the 'all things' shall follow. But the fashion is to invert the king's order, and seek first God's righteousness and then his kingdom; not understanding that '*the righteousness of God is accessible only to those who believe the word of the kingdom*'; and without that righteousness no flesh living can be saved. We therefore congratulate Mr. Catlin and all others who have purged out the old leaven, and become a new lump. First believe the gospel of the kingdom, and then obey it. This is the order laid down by Jehovah's king; for it is the belief of that gospel that justifies the immersed, and not immersion into piety and misbelief.

Let those, however, who have 'become obedient to the faith' remember that baptism into the one hope of the calling to the kingdom and glory promised, is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that 'Ye see how that by works man is justified, and not by faith only.*' It is these postbaptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the Day of Christ. The way, therefore, to the kingdom is plain, though beset with suffering, difficulties, and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's king appears. The straight gate will then be closed; and the glory and honor, the incorruptibility and life, of the kingdom, will be inaccessible to the sons of man for a thousand years. Their principle is to 'work while it is called to day.' This is the duty of them all to work, for 'he that will

not work, shall not eat.' They must all therefore work in some way. He that can neither write nor speak in behalf of the faith must enable those to do it who can. And it must be done cheerfully too; for 'the Lord loves a cheerful giver;' and what is done, must be done as to the Lord, and not to man. It is the Lord's truth, and the Lord's people must sustain it; or be condemned for covetousness, and consequent exclusion from his kingdom.— 'Buy the truth,' then, 'and sell it not;' that is, don't part with it for any present advantage; and do your utmost to disseminate it, for by so doing, you prove that were He in your midst who has styled himself 'THE TRUTH,' you would be indeed devoted to his cause. But he who in Christ's absence leaves the truth to eke out a feeble, lingering, existence, would leave Him to pine away in a common gaol without relief.

Bro. Catlin's *brochure* is one of the few things issuing from the press that we can commend to the patronage of our readers. The copy sent to us is a defective one, being deficient of sixteen pages; but judging from the sixty six we have read, we feel able to trust him for the goodness of the rest. It is his testimony for the gospel of the kingdom. Let those who have the means give it a circulation; and however, extensively they may do it, after they have done all, let them say from the heart, 'O Lord, we are unprofitable servants!'

EDITOR.

THE ADVENT AND THE VIALS.

I see it stated in the Advent Harbinger of Oct. 30, over the signature of 'J. B. C.,' that 'many fix on the event at the Fifth Vial as the Advent—I refer to Dr. Thomas and others.' If by this is to be understood that I refer the appearing of the Lord Jesus to the opening of the fifth vial, I would say that the supposition is altogether erroneous. I consider the third, fourth, and fifth vials as being poured out through the agency of the French under Napoleon I. The throne and kingdom of the Two-Horned Beast were the Germano-Papal, which suffered so severely that for several years previous to the battle of Waterloo, this dominion, styled the *Holy Roman Empire*, was darkened; and its dignitaries, spiritual and temporal, the blasphemers of God and his saints, truly

* JAMES 1. 22-24.

'gnawed their tongues for pain,' but 'repented not for their deeds.'

Between the fifth and sixth vials was an interval of six years; that is, from Napoleon's last battle to the breaking out of the Greek revolution, which culminated in bringing out the ninth horn of the Ten Horned Beast. This sixth vial has been emptying its contents upon the Ottoman dominion from that time to this; and will continue to do so until it is blotted out from the dynasties of nations. The Seventh Vial began to pour out in 1830, and was marked by the fall of the elder branch of the Bourbons, and the establishment of Belgium as the tenth horn of the Scarlet Colored Beast. I consider the Sixth as the vial of judgment or wrath upon the eastern Roman territory; and the Seventh, that on the western. They have been dropping upon these two divisions of the prophetic earth collaterally since 1830; and will so continue to do until the East and West coalesce into the dominion represented by Nebuchadnezzar's Image, when the Seventh vial affects the whole territory indiscriminately till the crowning victory of the Faithful and True One over the kings of the earth, and their armies, by which the wrath of God is stayed against the nations.

The mission of the Frog-Power headed up in the embryo emperor of the French, is to commingle the streams of these two vials that the manifestation of Nebuchadnezzar's Image may result. They are the last vial, or wrathful periods of the Seventh Trumpet, which is subdivided into seven such. That is, when the First Vial commenced, the Seventh and Last Trumpet began to sound; and when the Seventh vial shall be exhausted, the sounding of the trumpet will cease: so that from 1793 to the conquest of the kings by Him 'who doth judge and make war in righteousness,' are 'the days of the voice of the seventh angel—*ho tan mellee salpidzein*—when he shall sound (not 'begin to sound,' as in the English version) in which the mystery of God is finished, as he hath declared to his servants the prophets.' In these days, not in the Fifth Period of them, however, nor at the beginning of the Sixth, but when the Sixth and Seventh have commingled, and Gog, the Russo-Assyrian Head of Nebuchadnezzar's Image, shall be in possession of the Holy City, will the Advent, or appearing of the Lord Jesus Christ in his kingdom, become manifest to the armies of the Goat-nations encamped upon the mountains of Israel's land. His power indicative of his presence will be manifested in the plagues of their over-

throw. Only one sixth part shall escape to proclaim their, to them, unaccountable discomfiture; while the third part of the Jewish residents in the land (all that remain of the colonists now beginning to settle the country in hope of a speedy national restoration) will rejoice in the Deliverer, saying, 'Blesseth be He that cometh in the name of the Lord.'

I shall esteem it a favor if my friend of the Advent Harbinger will insert this correction in his paper. What 'others' may say of the synchronousness of the Advent and Fifth Vial, may be as brother J. B. C.' affirms; it is not so, however, as to my view of the matter. Though the Fifth Vial's effects are still felt, it has a long time since ceased to flow, and Christ has not yet appeared. He stands, however, 'knocking at the door,' saying to the children of light, 'Behold I come as a thief,' open unto me; 'Blessed is he that watcheth and keeps his garments.' The working of the Frog-Power is the loud-sounding reverberation of the Sixth Vial period indicative of the manifestation of Israel's King in the Seventh. 'Keep your garments, then, if you have on the garments of salvation; it not, O Reader, delay not to divest yourself of your filthy rags' by not only 'believing the things of the Kingdom of God and the Name of Jesus Christ,' but by obeying that kingdom's gospel, that oil may be found in your lamp when the cry is heard 'Go ye out to meet him!' Make ready, then, for 'the time is at hand.'

EDITOR.

Nov. 8th, 1852.

— o —
ANALECTA EPISTOLARIA.

CANADA ASLEEP.

DEAR SIR:

Having made up a small subscription list for a dozen copies of *Elpis Israel*, I hasten to send it to you. The parties belong to nearly all denominations in this place.

The people of Canada generally, that is, so far as I have observed them, are very much priest-ridden. Their whole time is consumed in gathering wealth; and they seem to think that it pays them better to get their thinking done by the minister.—The 'disciples' are much under Bethany influence, and many of them cold as icicles—they have all much need to be aroused from their lethargy. I had some thought of sending a copy of *Elpis Israel* for re-

view to the editor of the — —,* the most popular reform journal in Canada West. He is a 'disciple,' and professes to be very liberal; perhaps he might give it a candid reading.

Yours, very truly,
G. L. SCOTT.

Paris, C. W., July 3, 1852.

*We suppress the name of the paper, as 'Bethany influence' might be exerted upon its editor, as that of Bar-Jesus the sorcerer on Sergius Paulus, to turn him away from a candid examination of the faith; or indeed, to prevent an examination of Elpis Israel at all.—*Editor.*

ELPIS ISRAEL A PIONEER.

DEAR BROTHER:

I consider Elpis Israel to be the most valuable book, except the Bible, I have ever read. It has been instrumental in removing many difficulties that laid in the way of my understanding many portions of the scriptures, especially the prophecies.

It would afford me much pleasure to see you, and to have your company at my house; if you ever find it convenient, be sure and call on me. I pray that the good Lord may preserve you in body and mind unto his appearing in His kingdom and glory; and that you may be instrumental in his hand of accomplishing much good, that may redound to the glory and honor of his great name.

In hope of the Kingdom and Age to Come, I remain very respectfully yours,
NELSON WALTON.

Louisa, Virginia.

I'LL READ AND JUDGE FOR MYSELF.

DEAR BROTHER:

When I commenced reading the Millennial Harbinger, &c., some of my Baptist brethren told me, if I wanted to be bitten with the frost of infidelity to continue reading A. Campbell's writings. I have continued to do so to the present time, and I am inclined to believe I have been greatly benefitted. I am now told that the Herald is a paper of the like kind by brother Campbell and his friends. I mean such a paper as the Baptists used to tell me his was. When I read his, I had to read and judge for myself. I am only doing so by yours. I am now an old man, and have behaved my-self tolerably well. I hope yet to be a worthy man and a christian; and so far as I may gain information, I am willing to impart it to

others; and I hope you and brother Campbell will indulge me in reading what each of you write; and that so long as I behave well, you will give me credit for so doing; and if I should understand something different from both of you, I hope I shall not be the less worthy. I have always been sorry that you and he have differed so much, and that such hard feelings have been indulged in, as it seems to me, by both of you. Now it may seem strange that while you and he love each other so little, that I should love both of you; I fear, however, sometimes lest some day I may lose the love of both of you, because I love you both. But, be it so — I want to do right; and I have no good reason for not highly esteeming you both.

I remain yours in the Redeemer,
MATTHEW W. WEBBER.

Shelby, Tennessee.

Our good friend was a young man when he began to read Mr. C's writings, and he has read them till he has become old. If he had read them exclusively, however, it is much to be feared, from thousands of cases extant, that he would not now in his senility have much love or esteem for us or our works. He sees that we are not what our opponents evilly represent us to be; therefore, being of an honest and good heart, he cannot hate us as they do. But, however much he may love them, he may depend upon it they entertain no real love for him after avowing his love for us. The world hated the apostles because it hated their Lord. And so it is now. Men hate the champions of the faith, and all that sympathize with them, because they hate the truth. — Mr. C. hates what we contend for, that is, 'the gospel of the kingdom,' and does all in his feebleness he can to destroy it. Because he hates the gospel of the kingdom and its principles, he hates us; and would crucify us to morrow if he could, as the Sin-power crucified 'the truth,' when it nailed the King of Israel to the cross. — Nevertheless, our friend does well to love him, in the sense of loving his enemies. — We love him in this sense likewise; and therefore do all in our power to convince him of his errors, and to 'turn him from darkness to light, and from the power of Satan to God.' This we conceive is the best way possible of proving our love to our greatest enemy. This love, however, he has never reciprocated; but leaves us to perish without the least effort to snatch us as a brand from the eternal burnings in which he believes! We believe that the truth is so intelligibly exhibited in the

Herald, that 'the ordained to eternal life' may easily come to the comprehension of it. Not knowing whether he be of that number or not, we send it to him, that running he may read it. It is to be supposed, that he thinks the truth is more intelligibly set forth in the Millennial Harbinger than in the Herald, where he would deny that it can be found at all. But, alas for his philopsochy, he leaves our 'never dying, immortal soul' in hopeless ignorance, *refusing to send his paper in exchange for ours.* This editorial discourtesy of his, though a small affair in itself, shows that his spirit is not so loving towards us as ours is to him. We desire his salvation, and therefore treat him as we do. We pry not into his private affairs or relations. This is the function of lowly fellows of the baser sort; with us the domestic economies of our adversaries are tabooed. We care not, nor inquire about them and their parents, their wives, their children, their debts, and their profits. In argument, these things are no concern of ours. If they killed their parents, divorced their wives, starved their children, and cheated their creditors, the truth or falsity of their opinions would not be at all affected thereby. We inquire *what* is said, not *who* says it. We war against the thing; not against the person; but so long as the latter sticks to the thing, he becomes an Agag against the truth, and must be hewed in pieces.— There is no help for it. There is no mercy for the truth's enemies until they sue for quarter, which will readily and lovingly be granted when they confess and yield obedience to the faith.

Our worthy friend in Shelby ought not to be sorry for the difference that has developed itself between us and Mr. C.— That difference has been the means of elaborating 'the gospel of the kingdom,' which could only have been brought out by the kind of warfare that has prevailed between us. 'Hard feelings' are inseparable from war of every kind. The war has been carried on by our opponents in a cowardly and dishonorable manner. Sin always fights in this way. We have protested against it, but to no purpose. We have *felt hard* while suffering Sin's injustice and malevolence; and have done the best we could under the circumstances to show up the enemy in his true colors, and to expose the sophistry and shallowness of his pretences. We have put him to silence as far as argument and testimony go; though he still occasionally gnashes his teeth and growls in wrath against us. His feelings no doubt are hard, very hard. But we can't help that. It is the fate of

the mortally wounded. Truth and Error have had a battle, a series of combats.— Truth, though crushed to earth, and over and over again declared to be dead, has risen again; and Error is dying amidst its worshippers. Can these things be, and 'hard feelings' have no place? The gospel of the kingdom stands strong in the name of the Lord; while Immortal Soulism, Sky kingdomism, and Spirit-worldism, have received a deadly wound, and their advocates cut up hip and thigh. If our beloved friend, love the combatants on both sides, what ground does he himself occupy? Suppose the controversy had to be decided by vote, and the casting vote were with him, into which urn would he put the lot? We are glad he has resolved to read and judge for himself. We always rejoice in this; because truth must by this process be the gainer in some way. We shall never quarrel with him, or any other person, for pursuing this course.— Read, mark, learn, and inwardly digest, if you would rejoice in the truth. It is only in that is opposed to investigation; for it is by ignorance he keeps his slaves in bondage. Our friend will never lose our regard by thinking independently, and judging for himself.

EDITOR.

"A WILD, CRAZY, VISIONARY."

DEAR SIR:

I forget whether I paid up last year's subscription, or not. Please inform me, for I want to keep even with my dues, if possible, though I hardly have money enough to defray the necessary expenses of my family. Yet I want your Herald, and will pay for it, if nothing prevents.— I commenced my subscription during your absence in England and the Continent, merely as a trial; thinking, very probably, you were but a wild, crazy, visionary, the depths of whose imagination I had a great desire to fathom. Hence, I have continued my subscription to the present time. But please to accept my confession. There was 'more in your philosophy than I dreamed of' in mine. Hence with much gratitude, and with great pleasure, I remain your subscriber still, if you will accept me; and also yours very truly in this glorious Hope,

J. J. D.

Batavia, N. Y., March 26, 1852.

We insert the above as an example of honesty, due appreciation of the truth, and nobleness of mind and disposition. Surely brother D. is, a man of 'honest and good

heart.' Would that all who regard us as 'wild, crazy, and visionary,' would do likewise! They would, we doubt not, benefit *themselves* greatly by the effort.— They would perhaps find, as he has done, that we are 'not mad, but speak forth the words of truth and soberness,' and that the wild, crazy, and visionary, mentality is on the side of our traducers. What can be more wild and visionary than immortal-soulism in all its principles and details!— What more truthful, reasonable, and demonstrative, than 'the gospel of the kingdom,' and all its consequents! This is 'the wisdom of God in a mystery;' that, the merest foolish thinking of proud, conceited, ignorance—the foolishness on which is based all the superstition of this evil world.

We thankfully accept brother D., and all like him. A paper sustained by such subscribers would have no valuable space consumed in dunning; and no cause of complaint against '*patrons*,' who read, approve, and pay the postage, but nothing more!

EDITOR.

CANDOR.

ADALINE, ILLINOIS, Oct. 25, 1852

DOCTOR THOMAS,

Dear Sir:—Enclosed you will find five dollars which you will apply on my subscription to the '*Herald*.' This is all that I have paid you with the exception of one dollar and fifty cents for the first volume of the '*Herald of the Future Age*.' The balance due you I shall send you this winter, and sooner than the '*Herald*' shall be discontinued, I will give at least ten dollars a year towards its support. The cause of my delinquency has not been my not being able to pay, for I am abundantly able; but the fact is, I never took much interest in the matter; I merely received your paper, paid the postage, and skimmed over the contents, and filed them away, until with in the last year I began to study them a little, (I have each number of each volume since 1844.) and I began to see, as far as I understand, that you have been advocating the truth, and that truth appears to be your whole aim; not what this man believes, or that man holds forth; but what do Moses and the Prophets, Christ and his Apostles, teach. You are the only man that I know of who is devoting his whole time and energies to spread God's truth through this benighted, bewildered, and ignorant world. I notice when you get an idea from the Scriptures

you give it as your knowledge of the matter; and if any person can produce a more scriptural one, you are ready and willing to receive it. Such is not the case with your opponents; they first get an idea from Plato, Calvin, or Wesley, then bend the Scriptures in support of it.

Go on in the good cause, truth is mighty and will prevail some day.

Your sincere friend and well-wisher,

J. A. E.

EUROPEAN PROSPECT.

DEAR SIR:

Your article entitled the '*European Prospect*,' in Vol. i. p. 223 is very interesting. I expect to get it inserted in one of our principal newspapers. I fear, however, we are all here, politically, so enthusiastic in our sympathy with the leaders of the democratic portion of the European world, that it will be difficult to get the public to believe that the cause of despotism (alias the *Czar*) will ultimately triumph.— However, truth will be found to outlive all error. God in the end will not only be justified in his deeds, but in his words, or 'sayings' also; as it is written, 'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.'
Glasgow, Scotland. * *

SHALL CONSTITUTIONALISM, DEMOCRACY,
OR ABSOLUTISM, PREVAIL?

The universal public will not believe, nor is it expedient that it should. If the European public believed that the democracy would be eventually and finally defeated, it would not enter into combat with the enemy. In this event the purposes of God could not be carried out according to the plan he has devised and revealed in the Bible. The blindness and perverseness of the people and their leaders is a condition that guarantees the execution of his will. Would not the Socialists rather be content with things as they are in France, imperio-republican as it is, and despotic too, than seek to unfurl the banner of Red republicanism as the national ensign, if they understood that the temporary triumph of their policy would ultimate in the annexation of France to the Autocrat's domain? Why then seek to enlighten mankind on the destiny that awaits them? *Eis martyrion autois* 'for a testimony to them' who believe not, and for the salvation of the '*few*' who have ears to hear, and hearts to understand.— We have nothing to do with consequences.

The pleasant duty imposed upon 'the wise' is to 'contend earnestly for the faith.' There may still be some of Christ's sheep among the people yet to be man fested — The truth must therefore be forced upon public attention that all the members of his flock not yet separated from the goats may hear his voice, and be saved. For this cause, it is well to attack public foolishness in all its departments, and to show its subversiveness of the 'testimony of God' and 'the faith of Jesus.' It has been customary hitherto for men to confine their disputations to mere abstractions in theology, as though 'the faith' had nothing to do with the politics of the world. Hence the insipidity of theological disputes, and the careless indifference of the majority to their verity or falseness. Next to the worship of Mammon, speculations in politics are most absorbingly interesting to the people. 'What's the news?' Is the Athenian characteristic of the Nineteenth Century; so that newspapers are vastly more interesting to mankind than the Bible, which they regard as an unintelligible mystery about souls in fire and brimstone, or singing psalms beyond the skies! Now we should avail ourselves of this condition of things as far as practicable in order to attract public attention to the Gospel of the Kingdom. It is a great political as well as religious question—a key in fact to the right understanding and solution of all the movements of the age, and the consequences that must necessarily follow. We are glad that our friend intends to get 'the European Prospect' before the news-loving public in Glasgow. If we could afford it, we would purchase the right to a column in the most extensively circulated newspaper in New York, in which we would keep the politics of God's Kingdom as opposed to popular political theories, and the political purposes of the world's rulers, constantly before the public. But the parsimony of professors cripples all enterprise, so that the testimony can only be declared in a very limited degree. We cannot therefore do what we would, glad are we then when we find one here and there co-operating in this direction. Truth, like murder, will out at last, and then those who have *labored and made sacrifices* in its interests will have reason to rejoice.

Absolutism will certainly triumph, and the propagandism of the leaders of the democracy in both worlds, will expedite the crisis. The scribe well instructed for the kingdom of heaven will desire all speedy success to their efforts, and the as speedy subjugation of the democracy

to absolutism; not however because he loves despotism, but because he loves truth and righteousness, and sighs for its permanent establishment over the nations. But, is Russian despotism a truthful and righteous incorporation? The very reverse. In its full manifestation it is 'the Dragon, the old Serpent, the surnamed Devil and the Satan'^{1*}—a hideous tyranny, more terrible than any that hath yet calumniated the truth and played the adversary against all righteousness. But 'the wise who understand'† know that 'the kingdom,' which they pray 'may come'‡ that 'God's will may be done upon the earth as it is in heaven,' cannot be established until that despotism—the absolutism of Goguet—shall be revealed in all its magnitude and power; and, possessing the city of Jerusalem, shall prepare to grasp the sceptre of the farther Ind. Upon this ground it is, and upon this alone, they say, 'Down with the Democracy and success to Absolutism for a little time.' The amputation of a limb is a severe operation, but sometimes necessary to the life of the patient; even so the trouble coming upon this generation is terrible, but it is an element in the regeneration of society, and its future blessedness in Abraham and his Seed, that cannot be dispensed with; if therefore the cure of the world's maladies be 'a consummation devoutly to be wished,' in the same ratio is it desirable that Democracy and Absolutism should come to blows, and that the latter should prevail.

EDITOR.

March 1852.

*Rev. xx. 2. †Dan. xii. 10. ‡Ezek. xxxviii.

CLERICAL WRATH AGAINST ELPIS ISRAEL.

Halifax, N. S., Nov. 1st., 1852.

DEAR SIR:

It is with mingled feelings of pleasure and admiration that I now take the liberty of addressing you, and I hope you will pardon the same. I have purchased a copy of 'Elpis Israel,' and although I have received a scriptural baptism by being immersed for the remission of sins, and I trust, a believer in the faith once delivered unto the saints, I was very much in the dark respecting some of the most important portions of the law and testimony, especially the prophecies; but since I have perused your invaluable work I have received more perfect knowledge

that way. I heard you every time you lectured in our city last autumn, and I rejoice at the news that we shall soon have the pleasure of hearing you again. Our Doctors of *Modern Divinity* are quite alarmed at the circulation of 'Elpis Israel;'¹ one of them has anathematized the work, forbidding it to be read by his congregation; another has declared that it contains 'damnable doctrines.' My object for addressing you is to inform you that I have reduced your advice to practice, by making a whole burnt-offering of all my books of curious theological arts, creeds, and confessions, of my former faith. When Hogan quitted the church of Rome, he committed all his creeds, and confessions of faith, to a good warm hickory fire; I have done the same with mine to a good warm coal one. 'Elpis Israel' and 'the law and testimony' alone now constitute my library. The grand reason why our Doctors of *Modern Divinity* are so wrathful is, they are afraid their craft is in danger, the silver shrines being much more an object with them than 'the truth as it is in Jesus.' At the opening of Salem Chapel, the Rev. Mr. Geikee informed his congregation, that the Church of Christ was made up of all the sectarian parties of the day, four excepted, which he enumerated as follows, viz: Roman Catholics, Universalists, Mormons, and Adventists. These, he said, could not be saved for the following reasons, viz: Roman Catholics were priest-ridden, their clergy would prevent them from coming to a knowledge of the truth. Secondly, Universalists, because hell was too warm a climate. Thirdly, Mormons, for they resided at too great a distance to be reached. Lastly, Adventists, because they entertain wrong views of the scriptures. This pretended successor to the faith of the Apostles, denies that which was their hope, joy, and glory, and brands all with heresy, who now advocate these views, the second appearing of Christ and the re-establishment of David's throne and kingdom. But we do not allow the Rev. Mr. Geikee to be a judge in these matters, seeing that judgment belongs to the day of Christ, which is so rapidly approaching; and as he is connected with that branch of the Apostacy, styled Congregationalists, we leave him to that day, when there will be a howling among the false shepherds of the deceived flock. If one doctrine stands forth more prominently than another in the scriptures, it is the clearly revealed second appearing of Christ our Lord from heaven, to rule the world in righteousness, and administer justice amongst the nations

of the earth. It was this grand doctrine which made our forefathers in the faith endure the loss of all things, defy the tyrants' zeal and bigots' rage, and seal the testimony with their blood. What our Lord said of the Scribes of his day is perfectly applicable to the Doctors of ours, 'ye have made my father's house a den of thieves.' It was this great truth which animated the apostle to the Gentiles in all his labors, sustained him in all his adversity, and inspired him with the most sublime hopes, and soothed him in his expiring hour. We would advise the Rev. gentleman to study more minutely the following text. 'Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation.' May we be followers of them who, through faith and patience, will yet inherit the promises. That you may be instrumental in adding many jewels to the crown of Christ, in the day of his appearing, is the sincere prayer of your brother; and may the Lord grant us all a glorious resurrection from among the dead, or a translation from among the living, according to whatever state we shall be found in at his coming, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Yours in the hope of the gospel, and the Lord's appearing and kingdom,

LUCAS.

IMMORTAL-SOULISM AN EGYPTIAN SUPERSTITION.

The Egyptians conceded immortality to souls in general—this is evident, in part, from their mythology even. As among most other heathen nations, so also among the Egyptians, Polytheism originated chiefly from the notion, that meritorious persons are gifted with a divine principle, and that their soul, after its separation from the body, actually becomes endowed with divinity. So were *Osiris* and *Isis*, according to Plutarch,* transformed only into gods out of good spirits. Herodotus calls the Egyptians the first who recognized the human soul as immortal † Egyptian superstition the parent of the dogma! Moses was well acquainted with the idea, being learned in all the wisdom of the Egyptians, yet he gives not the remotest hint concerning it from Genesis to the end of Deuteronomy. He had evidently no faith in it. EDITOR.

*Plut. de Isid. et Osir. cap. xxix.
†Herod. lib. ii. c. cxxiii.

INDEX OF ARTICLES.

	PAGE.		PAGE.
Our Motto	1	Wit and Satire	72
Difficulties Respecting the Toe- Divisions of the Iron Kingdom .	8	The Burden of Proof	72
Unique Interpretation of Nebuchad- nezzar's Image	9	The World's Prospects	73
Herald of the Kingdom and Age to Come	18	Birthplace of Truth	78
Copy of a Letter to Louis Kossuth on the prospects of Hungary . .	19	Excursion to Halifax, N. S. . . .	78
News from Afar	21	Plagiarism Detected	86
The Child's Paper	22	A Reviewer Reviewed	90
Advent Harbinger	23	"An Earthquake"	92
Priestism	24	Apostolic Foolishness better than College Wisdom	93
Obedience to the Apostles incom- patible with an Age of Light and Refinement	24	"The Book Unsealed"	95
"He Fell Asleep"	24	An Interpretation Questioned, and Defended	96
The Gospel of the Kingdom	25	The Religion and Morals of the Nineteenth Century	97
The Conditions or Mystery of the Gospel	33	Difficulties Presented and Con- sidered	100
The Frogs Again	37	Infant-Baptism instead of Circum- cision Untenable	103
Our Visit to Britain 41, 61, 106, 159,	227	Escorting to Glory, Errors of the Wise, &c.,	114
Elpis Israel, The prophecy of Mount Olivet, Comments, &c	44	"The Christian Magazine"	117
Our Exposition of the Image	46	Bloods	120
Personality of the Spirit, and Re- ply to Apphia	47	No Symbol for "Separate Spirits" The Great City	120 121
Rome	48	Chronology	124
David's the Throne of Jehovah's Terrestrial Dominion	49	Apostasy of Israel	128
Of the Ten Tribes of Israel	50, 55	Termination of Daniel's Seventy Weeks	129
Descent of the Affghans from the Jews	52	Tripartite Division of the Great City	130
Jesus now upon David's Throne! A Wooden Sword Brandished at Elpis Israel	57	The Three Destinies	135
Modern Sermonizing	60, 238	Scarcity of Gold in Turkey and the Restoration of the Jews . . .	137
Word from Illinois	66	Letters from Scotland	139
To the Friends of Truth by A. Anderson	66	" " Louisiana	140
Table-Tappings not Spirit-Rappings Interpretation not Speculation . .	69	" " Baltimore	141
An Eccentric Epistle by R. Mack Campbell, on the Throne of David The Footnote	72	" " London	142
Answer this	72	Peter a Man of Progress	143
Vices of the Tongue	72	Oology	145, 146
		Inquiry touching the Tempter by J. B. Cook	154
		The Bible Doctrine concerning the Tempter Considered 154, 180, 200, 235	154, 180, 200, 235
		Israel's Hope	167, 241
		Prelates of England	168
		Query	173

	PAGE.		PAGE.
Criticism on the Restoration of the Kingdom to Israel	173	Things in the Anglo-Bethanian Jerusalem	257
Something Annihilated by Nothing Interesting from Scotland	174	Elpis Israel Appreciated	258
Revisit to Britain	185	“ “ among the Doctors	258
Letter from Tennessee by R. Mack	188	“ “ Luciferous	259
Baptismal Regeneration	189	“ “ among the Diggings	259
Dr. McGuffey and the Soul	190	The Simple made Wise in the Word by Elpis Israel	260
No Pre-Adventual Colonization of Judea, by Joseph Marsh	191	Testimony against Methodism	260
The Remnant of a Pre-Adventual Jewish Colony, the Refined Third Part Adventually Delivered	193	Administrators of Immersion	262
Mission to the Dead	195	Where is the Evidence	263
“ Spirits in Prison”	205	The Fate of an Impartial Writer	264
Salvation without Faith !	208	Mission and Destiny of Campbellism	264
Query concerning the Great Tribulation	209	How the Millennium is to be brought in	264
Reply, and Remarks on “ this Generation”	214	“ Power over the Nations”	264
Timely Notice	214	Inquiries concerning the Nature of Man, &c., by Gavin Greenlees	265
Query concerning the Righteous	215	Editor's Reply	265
Post-Millennial Hope of the Millennial Righteous	216	Mr. Crosse's Insects	270
Translating Scripture	216	The Advent Harbinger's “ Remarks” on our “ Reply”	275
Preaching to Spirits in Prison	217	Comments	276
Who Baptized the Apostles	223	Removal to New York City	277
War a Divine Institution	232	“ The Lover of Zion”	278
A God of Guardians	239	“ Contrast between Protestantism and the Gospel”	278
Elegant Extract	239	The Advent and the Vials	280
An Eye-Beam Extractor of Motes	240	Canada Asleep	281
Luther's Citadel	240	Elpis Israel a Pioneer	282
Lamb	240	I'll Read and Judge for Myself	282
Romish Idolatry Defined	241	‘ A Wild, Crazy, Visionary	283
Argument for Eternal Torture, by A. Campbell	242	‘ andor	284
Endless Torment Refuted, and “ Everlasting Punishment” Explained	244	European Prospect	284
Unfaithful Shepherds Rebuked	254	Shall Constitutionalism, Democracy, or Absolutism, Prevail	284
The Inheritance Promised to Abraham	255	Clerical Wrath against Elpis Israel	285
		Immortal-Soulism an Egyptian Superstition	286
		Index of Articles	287

END OF SECOND VOLUME.

Mosaic Law was the covenant
of Kingdom of God for 1687 yrs
First King, Saul son of Kish King of
Second " David son of Jesse King of Jud
Third " Solomon " King of Jud

R. ~~20~~ yrs 8 or Ten yrs

R. 40 yrs.

R. 40 yrs.

