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:
1852

PUBLISHER'S NOTE

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

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

May 1988

Reprint published by The Institute Trust
15, Oak Hall Park
Burgess Hill
West Sussex
RH15 0DH
Reprinted by Printit-Now Ltd
Lloyds Bank Chambers
Upton-upon-Severn
Worcestershire WR8 4HU

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 advocacy 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 educed 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," EPH. 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 birthright 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 Mahommedans; 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 enclose 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 repeopling 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 Thea tre 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 appoin ed. 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 ultra-catholic 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 dead 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. Novelties 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 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." From these I conclude that there is a throne on which Jesus will sit. This 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 bestrides 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 discend 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 Millennial 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," (Sŏlomon) "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 deliyered 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 cxxxii. 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. xxiv. 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 til 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."—Hosea 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 neophite 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 representive. *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 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 Millennial 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

* I would refer all doubtful minds to the reperusal 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 forsook 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 are matters not properly weighed nor understood in all their amplitude, by many who choose both to preach and write on such lofty themes.

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-alledged, 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 Goliah, and received the acclamations of the people. Saul's envy was excited, for they had placed David before him in feats 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. 34, '*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 *for ever;* 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 annunciation—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 transetherial 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 *elected* 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 Maccabees, 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 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 Jehoiakim 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

* 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.

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. 8.) "When I have brought them again from the people, and gathered them out of their enemies' 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 catastrophy. 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 apparently 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 i 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 revolution 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, 1848, 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, however, 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, yea, 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." An-

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 enterprize. 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-

tinue 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 conscienciously 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 Jehoiakim 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 observation, 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 befal 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

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

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 prophecies 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—13. 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, xiv. 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 aforetime, 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 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.)

* 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!

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 *millionnaire.* 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 worthy 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 whould 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 bourne upon the shoulders of the Levites.

'And David made him houses in the city 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, Arauneh, 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.'2* 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,'2† and the type of that 'Prince of Peace,' who shall 'reign over the house of Jacob for ever.'2‡

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

* 1 Chron. xv. 1 2. † 2 Samuel, vi. 17. ‡ Joel iii. 17. § Jer. viii. 19. ‖ Mic. iii. 9, 12. ¶ 1 Chron. xxi, 15, 16. 2* Ibid. xxi. 1. 2† Heb. vii. 2. 2‡ Luke i. 33.

The temple of Solomon, with its courts, occupied the whole summit of Mount Moriah. But though it was 'exceeding magnifical, 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;'2* 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 therein 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.*

* 1 Chron. xxii. 5. † 2 Chron. vii. 1.
‡ Exod. xl. 34. § Ezek. viii. 3, 6. ‖ Ezek. x. 4.
¶ Ibid. 19. 2* Ibid. xi. 23.

* 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.*

(*Quære*—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.*

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'AUBIGNE.

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 *h o u s e* 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 "ensamples," do not find their full and complete significancy 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 engrafting 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 wherein they are scattered with a mighty display 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. † Isai. xlix. 5, 6, 8. ‡ Isai. 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 betwen 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 Josedeck 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 forborne, 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 tithe 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

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 sly inuendo—a reckless assertion. He has not correctly quoted our motto, having transcribed it thus, "Speak*ing* 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 forborne 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;
   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 himself 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 fore 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 benefitted by anything I may say or do. Your position is not mine, nor mine your's. 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.)

* 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.

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 appointments 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 furbished 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 drawl 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 ourselves 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 excedingly 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 occured, 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 Hudston, 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, occured 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,*
21*st 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,

Your's 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 Edinburg. 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 into 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."—*Doddridge's Comment on Romans* xi. 12, *Note* a.

In our former article on this subject, a prophetical 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 pecularity 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 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-

* 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.*"

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 th 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, thon 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 accomodated 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 then 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 iv., "'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. viii 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 out 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 prophetical 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 rereward."—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 xlii. 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. xcviii. "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 unreproveable 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.' Acts 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. xlꝑ. 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 carcases 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 Pharoah'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. 1. 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 understod, 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. 165, 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 superstition 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, Macedon, 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 skilfulness 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 promulgate 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 exists 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 promotthe 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 in 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, stiff-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 Christmass. 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 entertained 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 'covenants 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 Samari-

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 menbers 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 baulked 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 apiece. 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 en-

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 bread 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 expense 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 merchandize 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 extra-urbal 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 theologue the sun ever shone upon. If he preach not according to the law and the testimony, let his error be combatted 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 folllowing 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 Dæmons (*daimonioi*) 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 pro duced 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 fitter 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 Thermopylæ, 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, Thessalonia, Achaia, Epirus, Dalmatia, every part of Pannonia:—all these have been laid waste by the *Goths, Sarmatians, Quadi, Alans, Hunns, 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 Lacedemonians, 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 thunderstorm, 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 archepiscopal 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, £40,000; 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 clime 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!—vacilating 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 (*daimonon*) 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, *Vienna;* 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 Iconism, 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 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.

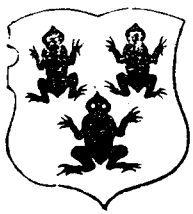
2. In the "Monde Primitif, compare avec le Monde Moderne," par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181, "Nous venons de voir que les Armoiries de la Guyenne sont un *leopard*, celles des Celts (surtout les Belgiques) etoient un *lion*, et celles des *Francs* un *crapaud*. Le crapaud designe les marais dont sortirent les Francs." And again, on p. 195, "La Cosmographie de Munster (l. ii.) nous a transmit 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.

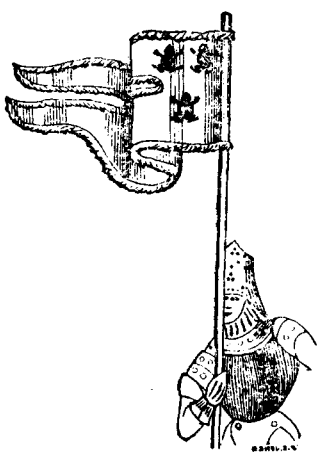
On which, Garencieres observes : "by the eagle he meaneth the emperor; and by the frog, the king of France; for, before he took the fleur de luce, the French bore *three frogs*."

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 Armys of France.

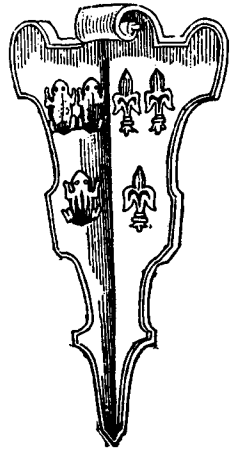
The banner underneath, having upon it the *three frogs*, is from ancient tapestry in the cathedral of Rheims, repesenting battle scenes of Clovis, who is said to have been baptized there after his conversion to Romanism.



The Banner of Clovis.

* 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 World," he says, "The armorial bearings of Guyenne 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 Innspruck; 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, "*Clodovæus 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. Typoticus, p. 75, gives as the device 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 Emilus 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 similitude 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-

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 Runus; 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 France by the *frog*, because of their marshes."

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 priest-craft! 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 tinctured of the Roman Church.

"The movement itself has progressed so rapidly and fiercely that it has confounded 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 whensoever 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 peremtorily 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 *divines* 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 commission 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. Marriot, 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 posses-

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 slanders, 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 Basford, 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 accommodation 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 Pures 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 accommodation. 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, Superintendant 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. Colleagued 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. 19, 20; Col. iv. 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 sect 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 unhealed 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 Millennial 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 Diodati 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 basely 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 mammon 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 absurdity 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 desirious of compelling certain Mahommedan 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 administrators 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-pentecostial 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; lxv. 18.
‖ 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 twaddle, 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 Magogue and Gomer and his bands become subject to the "Prince of Ros, Mosc, and Tobl;" that is, until Germany and the ten kingdoms 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 *eau de vie.* 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.

NEBUCHADNEZZAR'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 Stone-power 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 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 echahd,* 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 be 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 1. 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 gainsayed; 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 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-

* Isa. lxi. 1, 10; Zach. iii. 3—7.

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 12 mo, 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 minutiæ, 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 prophet. 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 secresy. John, indeed, says "He cometh with clouds and every eye shall see him, even those *(kai hoitines)* 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 witheld 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 heather," 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. xii. 10—14.
‡ Isaiah xxiv. 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 syren-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 irresponsive 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. 18. † 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 waking 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 doubtles 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 attatched to them. There being no pavement, in the spring the mud is as deep as on a Michigan causeway, and is impasseable 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 abso-

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 attemp 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 other 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 eights 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 "fatlings 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 significancy 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 Ultra Catholics 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 combatents 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 popery 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 sineth 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.

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

*2 Cor. v. 4. †John vi. 63. ‡Rom. ii. 7. §Ezek. xviii. 20. ‖Rom. vi. 22, 23. ¶1 Pet. i. 13.

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 ressurrection 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 unkinder 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 smoudering 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 channel, 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-

mising 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 baptizeed 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.

†*Haireseis 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 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 develope 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, Issac, 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 ressurrection 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 beings 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 much, 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 heaping 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 himself, and helps others to do more according to his ability. If darkness cover the land, and gross darkness the people in Charlottesville, it will be no fault of his. Would to God that all who *profess* to believe elsewhere would do likewise; there would then be co-operation indeed, and some present encouragement in the defence 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 mountain roads, and spoken two hours and a half at Free Union, so that we felt no scruples of conscience in relieving ourselves 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 efficient a substitute. But we were not always 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 effectually 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 congealed 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 themselves 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 appeared in the Jeffersonian on Thursday, but though commendatory it was insufficient 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, undertakes 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 extinguished by the republican imperiality 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 democratic 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 tl 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 noonday, 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 merchandize 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 ‡ He 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,††

*Eph. i. 10. †Col. i. 16. ‡Psalm. cx. 6. §Psalm. xlvii 2, 3. ‖Ps. lxvii. 4.

*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.

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 knew have allowed the cares 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 immers on, 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 qustion 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 *resurrrection* 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 important 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.

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 similitude illustrative 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 Messias 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

*Isai. xxix. 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 subsequently 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 drank 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. lxvi 15, 16

*Rev. xix. 19, 20. †Ezk. xxxix. 6. ‡Rev. xx. 2.

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 premillennial 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. xi. 6; Isai. xxx. 30, 33; Ezek. xxxviii. 22.

tive 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 Belshatzar 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 Belshatzar 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. 9. 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 completive 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 lxv. 17, and lxvi. 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 remain 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; xiii. 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 tcen exanastasin tcon 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 fanatics and those who deal with them,) which constitutes the mysticism of sectarianism, the flesh-eating "cancre" 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 awaked 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 hoped for*, the evidence 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 those 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 Disciples" 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 texts, "The wicked shall be *turned into Hell*"—Ps. ix. 17; "Let them go down *quick into Hell*"—Ps. lv. 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'd. James Henshall, 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 had not been here long, however, before he told the leaders 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 puros.*" 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 (*apelti ein eis*) the Gehenna, into the fire inextinguishable —*eis teen Geenan, 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 geennees*—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, yea, 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

*Mal. 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 interpret 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 their's 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 Jehoshaphat 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 aforetime 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 inquisition. 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 inquisition 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 *barkthai 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 *hillan* 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 *mokshai 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 Campbelism, 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.

*Numb. xvi. 29—33.

"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 indispensableness of just such or such a view."—*Dobney.*

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 for 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 enligtened 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 infatuated 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 Pharoah 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 acceptation 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. "If," 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 warmed 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 insense to the image in the west, and under the inspiration of the deity that resided in it, became valiant for the leaven 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 heavenlies." 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 corpuscules which had been working mischief there for so long a time. Through them he destroyed baptistism 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, choaking, 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 aspirations 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 monarchal, 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. Jewism 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 Jewism, 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 Jewism 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 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 northwestward, with a new and distinct mission for each nation, as she advances. England is the terminus and the turning 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.

*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.*

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. xxiv. 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. xiii. 3.

*Matt. xxii. 7. †Deut. 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 flieth;" "FOR wheresoever the carcase 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 cast them off: for I am the Lord their God and will hear them.*

*Dan. xi. 45.

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 Hadadrimmon, 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* metanoia; 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 entereth 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 baptised 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 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 tonsured 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 inculcators 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 Lasteyrie'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 sacredotal 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 slily 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 even† 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 feast.* 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. §Jno. xiii. 2.

*John xiii. 29, 30 †1 Cor. x. 16, 17.
‡Luke xxii. 66.

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 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,

*Matt xxvii. 1, 2. †1 Tim. vi. 13.
‡John xviii. 37; §v. 28. ‖Mark xv. 25.
¶John xix. 14.

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 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

*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."

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, alledged 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 dilligent 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 Ellstreeans 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 Ellstreeans 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 Ellstreeans. 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 antiseptic 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 body 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

Mormons, and prepared for any absurdity that might be propounded. The former miracle-worker and his patient did not become Mormons, though their proceedings led to their exclusion. What crotchets they profess as proved by their miracles we have not heard, though we are told they have become bitter enemies to the truth they once declared themselves attached to. Be it so. The truth can only florish in honest and good hearts; and the sooner the sons of evil manifest themselves the better. Thus Millerism has divided and subdivided until, as we are informed by a dearly beloved friend in Derby, there remain only twenty of them who have rejected human folly and tradition, and have embraced the gospel of the kingdom of God. If this be so, then the truth has not only overturned Millerism, and defeated the machinations of Campbellism, but has maintained its own in Nottingham, and "turned" twenty of "the Gentiles from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus." We trust that these believers, who have all our sympathy, will keep the great principles of the gospel before them, as the anchor of their souls both sure and steadfast within the veil. Let them beware of crotchets, or the magnification of things unimportant in themselves; and let all things be brought to the Law and the Testimony. Dwell upon the promises of God, and upon the obvious teaching of his word. Let this be the polar star and no mariner need make shipwreck of the faith.

But before Millerism fell into ruins it was useful in obtaining for the truth a large and attentive hearing. We addressed the people in the Assembly Room frequently through its management. On Sunday night they were literally packed together, so that we had to edge and squeeze along to obtain our place upon the platform. It is calculated that about 2000 people were assembled. We spoke on the subject of Jesus Christ the Heir of the Kingdom and Throne of David. The audience listened with great attention, and judging from the following note received the next day from two principals in the Scotch Baptist church in the neighborhood, they must have been deeply interested.

New Basford, Aug. 7, 1848.

DEAR SIR:

The very able and instructive discourse delivered by you in the Assembly Room on last evening has elicited in us a particular desire that the same should be published, not in part only, but if possible as a whole, that not only those who heard may be able to consider at leisure the subject, the issue of which is so vastly important; but that others who were not so favored may have the same opportunity. We think the publishing of that discourse would be a means of helping forward the object you have in view, and of informing the minds of those less informed upon those great truths so eloquently advocated by you.

Yours very respectfully,

Signed { THOMAS ROBINSON, JOHN SISLING.

To Dr. J. THOMAS.

Reporters from the several journals issued in the town, attended the lectures and published an outline of them in their respective papers, though with many vexatious typographical errors. In this our first tour we spoke about thirteen times at Nottingham, yet Mr. Wallis, who volunteered his services to enlighten the public in regard to our heresies, was present only at one of them!

Millerism in Nottingham introduced us to Millerism in Derby, Birmingham, and Plymouth. We visited Derby on the 9th August. Application had been made to the Mayor for the Town Hall. He referred the request to the Bench of Magistrates, which, it is probable would have granted it, had not one of them reminded his brethren that there had been a man there from America some time ago, named Dealtry, who had created a great excitement among the people; and therefore he counselled them not to grant it to another from the same country. Being denied the use of the Hall, though granted to the Chartists, the Mechanics' Institute was engaged for three successive nights. We desired to secure it for Sunday also; but the librarian stated that he could only let it during the week nights, the committee of the institute having reserved to themselves the letting it for that day. Though Derby is one of the darkest and most bigoted of towns in England, a disposition to hear was at first manifested to some extent. Our audiences were, it was thought, about 1000. A physician who heard us inquired if we were not a Mohamedan! What others may have thought we know not. The impression, however, does not appear to have been promotive of our popularity in "the heavenlies." For on applying to the committee for the continued use of the institute they refused to let us have it, on the ground that the

magistrates had forbid it. This was ascertained about 10 o'clock on Friday night. We were determined, however, not to be foiled by Satan, if we could help it. We succeeded in obtaining the old Assembly Room, and in getting out some bills and placards. One being pasted on a board was suspended on a boy's back, who was sent about the town as "a walking advertisement" from 4 P. M. till night. They would not allow us to put a bill on the board before the Institute advertising the people of a change of place, although we had given out, that we should meet there if no obstacle were thrown in the way. To remove this difficulty we stationed a man at the gate to direct the people who might come, to the Assembly Room. This incident diminished our congregation considerably, though at night the room was filled. The Derbyshire Chronicle intimated that a report of our lectures would appear in its columns; but Satan was at work with the press also, so that it failed to see the light. The Mayor of Derby, who is an "infidel," inconsistently enough declared that we spoke blasphemy! An excellent judge doubtless is he. Our blasphemy, we suppose, was against "the powers that be," in showing that the time was fast approaching when all civil and ecclesiastical authority and power would be transferred from "the wicked spirits in the heavenlies" who were now "the rulers of the darkness of this world," to Jesus, the King of Israel, and the Saints. Should "His Worship" be living then, and officiating as the Mayor of Derby, he will find this blasphemy of such a practical character that he would rather be a breaker of stones upon the road than rendered conspicuous by office in the service of the town

While at Nottingham the kindness of some friends afforded us some recreation in a visit to Newstead Abbey, a beautiful estate formerly belonging to the celebrated Byron, of poetic, eccentric, and unfortunate memory. It is now in the possession of Col. Wildman, an old Waterloo soldier, who permits the public to perambulate his grounds, and inspect whatever of interest his mansion affords. From Derby we visited Keddleston Hall, the seat of Lord Scaresboro, with another party of friends. This estate abounds with deer, hundreds of which may at any time be seen grazing in the park. The interior of the Hall of entrance is quite magnificent and pagan. It is from twenty to thirty feet from the floor to the cieling, sixty long, and forty wide. This apartment is called "the hall," and is entered directly from without. There are some ten or more columns of the Corinthian style, with niches in the wall in which are placed statues of the mythic deities of Greece and Rome. It only required an altar, and the Keddleston priest to make every thing complete for a pagan temple. The former lord was evidently a sensualist. His statues and paintings illustrate in their selection the character of the man. If we had entered his mansion not knowing we were in a country *called* "christian," we should have imagined ourselves in the domicile of an old licentious pagan of more money than wit. The grounds are fine, as indeed are all the parks of the nobility and gentry in Britain —an island where art has dressed off nature to perfection, and subdued its wildness so completely, that to a great extent the eye becomes weary of beauty, and longs for the alpine boldness and deep-delled ruggedness of rocks and mountains untouched by the hand of man. Derbyshire is celebrated for its romantic scenery. Matlock and Dovedale, which we also visited, partake somewhat of the sublime and beautiful combined. Rocky precipices, caverns, and mountain hills, will always make these places the resort of the admirers of the works of God. It was quite an inspiration the contemplation of them. Eternal power and divinity were reflected from all around, and made us feel our nothingness in comparison of Him who created them, and weighed them in scales and balances.

Chetwood says, the Archbishop of Paris would not allow Moliere to be buried in consecrated ground. Louis remonstrated with him for some time but in vain. At last he asked him "How many feet deep the consecrated ground went?" The archbishop replied, "About eight." "Well, then," said the King, "let the grave be dug twelve feet deep, and that will be four below your consecrated ground, and there I insist on his being buried." The account given in the life of Moliere seems more probable, that the archbishop being well informed of the religion and probity of Moliere, permitted him to be buried in consecrated ground, which privilege his profession as an actor deprived him of.

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 repantence 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 it 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 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.

*Eph. iii. 19.

*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 tithes 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, etherial 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 heavenly 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 metalic 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 Greece; 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 Palestina 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 reinstation into his favor, in the position of the baptized believer now, to whom in Christ Jesus there is no condemnation. Wherefore, then, the reinstitution 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 states to have been imposed until the time of reformation;* thereby intimating its discontinuance then. He appears to indicate its *abolition* in the Future Age by the establishment of the "*better*" covenant; whilst Ezekiel exhibits it as *restored* at that epoch.

The above is briefly the difficulty as it presents itself to us. If you, or any correspondent 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 reconciliation for Israel." Our beloved sister in the faith and friends for whom she speaks, 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.

*Amos ix. 11—15; Acts xv. 16.
†Isai. lviii. 12; xlix. 5, 6—8. ‡Acts i. 6.
§Isai. lx. 1; lii. 1. ‖Zech. vi. 12.
¶Isai. lvi. 7. **Isai. lx. 7.

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

*Acts xxiv. 14; xxvi. 22.
†Hos. 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, wilt 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 wil 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,

*2 Chron. xxxvi. 14—17. †Acts i. 6.
‡Deut. xxx. 1—10.

*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.

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* for ever, 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—*hē ano Jerousalem*.‡ 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. †Eph. ii. 12.
‡Gal. iv. 24—27. §Isai li. 21; lii. 1.
‖Isai. ii. 3. ¶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.

*Deut. 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.

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 emane 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

*Lev. xxv. 1—25. †Heb. v. 1—.
‡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 trespasses 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. †Rom. vi. 23.
‡Gal. iii. 21. §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. xliv. 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.

*Ezek. xlvi. 16. †1 Sam. ii 29, 35.
‡1 Kings i. 7, 39; ii. 22, 26, 27, 35.
§Zech. vi. 12, 13.

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 vail. The Mosaic service was not "imposed until the time of *metanoia*," which is the word signifying the "*reformation*" preached. *Metanoeite* "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

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 Shealtiel, 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 ravbah*) 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.

*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 Aaronic from her mother, and Davidic from her father Heli. Jesus therefore partook of both maternally.

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

*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. vii. 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-masoreth ha-berith*—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 received 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 spriritual 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 begrimmed 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, drawl 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 prophets 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 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-

*Eph. v. 5. †1 John v. 21.

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-bye. "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

*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.

goading 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 theologists 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 brimstone 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

*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 trumpetted through out 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 onwards 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 gospellers 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, developes, 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 "possessioned" 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 agreably 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 agreably, 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. Trible, 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 Bethanian, 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. Trible in providing accommodation 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. Trible 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 Ex.*

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 allurement, 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.* xlvii. 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 sware 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 "till 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 Vicegerent, 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 yiquhath 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 judgship, 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 Goliah, 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 Obed-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-

tains, 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.* lxviii. 15, 16. Of this city "glorious things are spoken;" for "all God's springs are in her."—*Ps.* lxxxvii.

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 (*keran*, 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

defeated 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 Daivd*, 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 theologists 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 hopeless 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 too generally 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 requied 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 accounted 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* (*miqudashi*) 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 promises 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.* lxviii. 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, JEHOVAH-SHAMMAH, *the Lord is there.*"—*Ezek.* xxxvi. 26; *Acts* v. 31; *Ezek.* xlviii. 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.* xliv. 16. They are then the priests of Zion clothed with righteousness and salvation.—*Ps.* cxxxii. 9, 16.—the meek 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 inherit 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.* xliv. 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 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.* lxviii. 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 burning 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 ariail kaharail*, 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.* lxviii. 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 in 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 hereafter 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 prefigured 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 unreprovable," 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; *Zech.* 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 faint 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 employs 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 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 fair 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 BRETHREN:

"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.

*Brother to the Editor.—ED.

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. 18, 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, extensive 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, magnifical, 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 *basileos ta*, 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 *pareimi*, 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 vhiou 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. *Eggike* 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*

*Isai. xxiv. 23. 2 Tim. iv. 1. 2 Pet. i. 16, 18.

*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.

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. 38. †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 *metanoeite; 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 ackowledgment 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-

*Luke xix. 12, 15.

*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.

tles, 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 metonomy for God*, who is in scripture, sometimes by periphrasis, denominated *he that dwelleth in heaven*. When *the place* is the sense of the term *ouranoi*, 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 *basileia 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 tou 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 tois 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 heavenlies," *hoi epouranioi*.† "The Heavens" imports the aggregation of "the heavenlies." 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 people*. The heavenlies were, and still are, occupied by the *pneumatika tes ponerias*, 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—*kosmokratores tou skotous tou aionos tuotou*; 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 aeros*, or *ruler 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 heavenlies 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. No 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 sunbeam, 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 (*euaggelisasthai*) 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

*Rev. xi. 15. †Eph. iv. 18.

*Eph. iii. 8—11. †Acts xix. 8; xx. 21, 24, 25. ‡Acts xvii. 31. §Eph. i. 10. ‖Mar. xiii. 9. ¶Acts xvii. 7.

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 possesed 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 colaborers, 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.

*Dan. 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 developement 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.

*Acts xiv. 16; xvii. 30.

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 aforetime, 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

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 being 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 dock-yards 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 sacerdotale;) 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 froward 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 *eclat* 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 Chuch, 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 interdiction. 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-tried 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 fellowshipped 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 biassed, 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 Schleselman, a gentleman at the time high in favor, and of fragrant odor in the olfactories of antiheretical 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 Dundee 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, if 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 doors 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-bodyelse'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 befogged, 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, nay 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 relieved 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. These 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 its effects were left behind. His course was neither 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 satisfactorally. 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 Virginia 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 lack-a-daisical 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 whereinsoever 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 you 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 redound to their account at the appearing of Christ in his kingdom. But they were selfish, wilful, 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 fleeced 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," (*katakyrieuontes toon kleeroon,*) not sparing the flock. Learned fools, 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 whited 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, thereby 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 *Almæ 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 subleties 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 Indianopolis. 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 Bethaniæ. 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 grandiloquous 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 Indianopolis! 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-

gr. gations 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 borther 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 doctrins 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 disasters. 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 TRADITIONS.

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 devilry 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 Ninteenth 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 Gospellilos, 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 in 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 gospellers 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 gospellers 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 "Christendom"—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 Yankeeism 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 gospellers 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 pulpiters 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

from heaven and behold with joy the blessedness of the nations freed from monarchy, and burdensome taxation, and rendering a devout and willing homage to the clergy as the favorites of heaven—the saints who shall possess the honor, glory, and riches of the republic for ever, even forever and ever! Amen.

But all these speculations of the gospellers are mere vanities and lies. Indeed, lay and clerical politicians cannot speak the truth in relation to the future. There is not a single political speech on record, uttered by the orators of the people in regard to the destiny of these United States and other governments of the world, but is perfect foolishness—the merest absurdity that ever escaped the lips of ignorance and imbecility. The blinded people call it wisdom, and idolize the blind that utter it as highly gifted of the gods! But their light is darkness, their wisdom folly, and their knowledge the absence of all truth. They are possessed of a lying spirit like the four hundred prophets of Ahab, for they speak not according to the Law and Testimony of God. How can they speak truly on this subject! If they venture to prophesy, as all the peoples' orators do when they speak of the destiny of nations, a necessity rests upon them to lie; because, being ignorant of the reality, of what God has determined shall be, they can no more speak the truth than a man could who should undertake to narrate, or to predict what should happen hereafter in Lunar or Solar society. Being ignorant, he must lie of necessity, though not intentionally. "I said in my haste," says the prophet, "all men are liars." This pre-eminently applies to the Republican Gospellers. Their gospel is "a lie in their right hand;" and has been invented by "the Father of lies" to discredit the glorious Gospel of the Kingdom of God. If all nations are to be aggregated into one universal republic, or if their governments are to become independent republics, or if this Model Republic is to endure another century, then the Bible is not a true exposition of the reality; and men will be justified in adopting the French Constitution, or the Constitution of these United States, or the Book of Mormon, or the Koran, perhaps, as the political Bible of the nations!! But the Book of God is true, wholly and unimpeachably true; and all sermons, speeches, and vaticinations, which do not reproduce its testimony, whether lay or clerical, are baseless fabrics, mere fables of old wives, the vaporings of an hour, which amuse and deceive the children of darkness in whom works the spirit of disobedience and untruth.

The gospel of Republicanism is the popular gospel of the age, and in direct contradiction to its crushing antagonist the Gospel of the Kingdom of God. We have seen with what "lying wonders" the former beguiles the people to their destruction.* The time is at hand, it proclaims, when the kingdoms of the world shall all become republics, and monarchy shall curse the nations no more. It is false, exclaims the Gospel of the Kingdom; for "the kingdoms of the world shall become the kingdoms of the Lord, and of his Anointed One," or Christ, "and He shall reign for ever." When monarchy is suppressed the people shall govern themselves by their own chosen representatives. It is false, saith the true gospel; monarchy shall never be suppressed on earth; for Christ, the Lord shall be king over the whole earth for ever.† The people shall not govern themselves; for "the kingdom is the Lord's, and he is governor among the nations;"‡ therefore "let them be glad, and sing for joy; for thou, O God, shalt judge the people righteously, and govern the nations upon earth.'§ Instead of choosing their own representatives to make laws for them, "a law shall proceed from me,'‖ saith the Lord; "it shall go forth from Zion;"¶ "my Servant, whom I uphold; mine elect one in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the nations. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."** The nations shall not elect their governors any more than they shall enact their own

*It was faith in this republican fiction that urged on the invasion of Cuba. Some republican gospellers think they have nothing to do but to show their precious persons in a monarchical territory, and annexation to the Model Republic is an inevitable necessity! Such have yet to learn that "God hath determined the bounds of the habitations of all nations;" and that the frontiers of a people cannot be extended at their will and pleasure be they royalist, imperial, or republican. Had the Fillibusteros possessed as much knowledge and intelligence as zeal in propagating their faith, they would not now be going down to the sides of the pit, or pining in the mines of Spain. But this comes of ignorance of the true gospel, and of running before you are sent!

†Rev. xi. 15; Zech. xiv. 9. ‡Ps. xxii. 28.
§Ps lxvii. 4. ‖Isai. li. 4. ¶Isai. ii. 3.
**Isai. xlii 1—4.

laws; but they shall be ruled by those whom they have robbed, and tormented, and murdered, and despised, and hated in times bygone: for, saith the future Lord of the world, To him that overcomes the world by his faith will I give power over the nations: and he shall rule them with a rod of iron.* Men talk of self-government as though their right to do so were indisputable! But they are as devoid of the right as they are unfit to govern with equity and judgment. Human government in its least objectionable form is an usurpation of divine right; for God only has *the right* to govern the nations upon earth. The present state of things in the several divisions of the globe is only permitted, not approved. It is merely provisional, not permanent, and destined soon to pass away. The eternity of republicanism and the divinity of its principles are as great a fiction as the eternity and infallibility of the Roman Jezebel of the peninsular. Mankind are provisionally permitted to amuse and fret themselves with political experiments and impossible schemes until they have wrought themselves up to such a pitch of wicked ambition as to necessitate the interference of Omnipotence to place things upon the foundation which has been laid in his purpose before the world began. Men err egregiously in their notions of government, which they have derived from their original progenitors. These conceived the idea of self-government in transgressing the divine law, and *becoming a law to themselves*. True to their ancestry their descendants audaciously exclaim, "Who is lord over us!" They are willing that God should "save their souls from hell," upon their own principles; but as to receiving *laws* and *governors* from him they have no idea of this; and prefer that he should mind his own affairs above, and leave the world to them.

But, hear this, O ye who preach rebellion and give the lie to God, in your vaporings about patriotism and republican universality! He has proclaimed your gospel to be utter foolishness in announcing his purpose in creating nations to dwell upon the face of the earth. "I have created all thrones, dominions, principalities, and powers," says Jehovah, "for Him who is my image, and the First-Born of every creature;† whom I have appointed Heir of all things,‡ and whose lordship every tongue shall confess, and every mortal bow the knee to his name which is above *every* name, or title, among angels or men upon the earth.* My purpose is to aggregate all kingdoms, republics, tribes, peoples, and nations into one dominion under him for ever;† and he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. He shall rule them with a rod of iron, and dash them in pieces as a potter's vessel.‡ This is my decree, and the kingdom and nation that will not serve Him shall perish; yea, those nations shall be utterly wasted."§ Now when king Jesus is triumphant here;—when *every* knee bows to his name, from the Autocrat to the pettiest prince in Germany, and from the President to the humblest official of the States;—when all kings fall down subdued before him, and all nations serve him‖—what then becomes of your republicanism! The British empire will have fallen to pieces, and your Model Republic will be no more! The Houses of Parliament and the State-Capitols will be barred against the representatives of the people, the echoes of whose uttered foolishness will be silenced in their political death. THE MODEL KINGDOM will become the admiration of all nations, and *the Model Republic* as little remembered, or cared for, as the kingdom of Bashan, or the diminutive republic of San Merino. "The Lord shall be *king* over *all* the earth, and his name one." This is universal monarchy instead of universal republicanism! A glorious monarchy such as the world has never witnessed before—a government which is theocratic, not popular; and one to which none are appointed by votes of majorities, but by the absolute will and pleasure of the Lord God alone.

The anti-republican proposition of the gospel of the kingdom, then, is this—that *a divinely established monarchy righteously administered in all its details is the sole panacea for the evils of the world.* If it were not, God would have devised some other system of things. He has predetermined the existence of such a kingdom, and therefore we may infer it is the best remedy for the evils which exist. Hear it, ye Websters, Clays, and Hugos, ye Mazzinis, and Kossuths, "the thrones shall be cast down," and in place thereof, "the God of heaven will set up *a Kingdom*"—mark ye this, not a republic, but "*a kingdom*," "which shall never be destroyed: it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." *Ye* would establish a

*Rev. ii. 26; 1 John v. 4. †Col. i. 15—17. ‡Heb. i. 2.

*Phil. ii. 9—11; Heb. i. 4. †Eph. i. 10; Dan. ii. 44; vii. 9, 13, 14, 27. ‡Ps. ii. §Isai. lx. 12. ‖Ps. lxxii. 11.

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 intermit 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 accomplisl ed 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, Sectarianism, 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 glorify 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.

*Jer. xvi. 19. †Isai. xliv. 5. ‡Zeph. iii. 9.

*Isai. ii. 3, 4. †Ps lxvi. 1—3. ‡Ps. lxxxvi. 9. §Ps. lxvii. 4. ‖Ps. cxlix. 8.

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 vail 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. Whosoever 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 posses 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.

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, Mi., 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 acknowledgement 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 this 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, *baptise*, 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 baptise. A man cannot be aqueously

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 *sebgat*, that is, *dying*; so that when speaking of a spiritual or religious dying, he called baptism, *sebgat Allah*, the dying of God, or *God's dying*.

And christian baptism is truly God's dying—it is *the dying 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 can not 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 supersede 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

*Isai. i. 18.

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 hear, 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 inrerpretation, 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 fulfiled." 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-

sell, 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 become 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 befal 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 posses, 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 Crœsus 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 abraided. 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 *vav* 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"—*we-hayitha 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 *nethathi* I have made or appointed *cha* 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 coexistent 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 travailing 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 *un*believers 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, many 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, "*I 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. If 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 POPERY 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 confers 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 infalliable 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 denominate 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 Grattans and the Moores, the Keoghs, the O'Connels, 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 Pio 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 outworn" 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 infalliable, 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 bleareyed 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 thwar 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, lies 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 Thermopolac 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 of 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 head quarters 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 lewdest among them would be regarded with horror, and the offender unpityingly 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 execrates 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 candour, and the gracious smile
Bestowed 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."

Elihu 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 inexpensiveness of entertainment is the *rule*, and hence, perhaps, it is that they are

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 invaribly 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 pitcher 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 judgements 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 judgements 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 salvation." 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 peremptorily 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 Hadad-rimmon 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 Shimei 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 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

will admit that it is a maxim pregnant with truth and affording food for the gravest and most serious considerations.

That country is the best defended which has the greatest number of citadels scattered about it: in the same way the system of Monarchy and Aristocracy has strengthened itself by dotting the European Continent with as many thrones as could be conveniently raised up. Yet with such miserable inequality have the territorial partitions been made, that we have, for instance, Russia an independent country with 63,000,000 of people, and Lichtenstein also an independent state, with 6,000 inhabitants. Take France, Austria, Prussia, Spain, and Turkey, whose aggregate population amounts to 112,000,000, and place those five powers in juxta position with the five Duchies of Anhalt Bernburg, Anhalt Cothen, Hesse-Homburgh, Hohenzollern-Hechigen, Hohenzollern Sigmaringen, and Lippe-Schaumburg, with their united population of 167,000: and then let us hear what our statesmen mean by talking of "the balance of power." It is one of the base and despicable excuses which ambitious Sovereigns, unprincipled Ministries, and vile Aristocracies have ever had ready at their fingers' ends, to wage sanguinary wars for purposes of rapine, coercion, and tyranny. Statesmen who talk grandiloquently about "the balance of power," with such anomalies as I have just quoted before their eyes, are worthy defenders of that English system of representation which enables an electoral district of 200 constituents to return the same number of members as the electoral district with 36,000 voters!

By maintaining so many independent States in Europe, thrones are provided for so many royal families, and an excuse is found for the existence of so many aristocracies. Every one of these independent States must have its set of Ministers, its institutions, its laws, its mint, its army, and perhaps its navy. All these are the materials or engines of government: and government is, in plain terms, the art of crushing and enslaving the millions for the benefit of a few. Let us see how the system works. The population of Europe is 250,000,000 of souls: the permanent armies, fleets, constabulary, police, &c., furnish employment to 3,000,000 of men; and the divers governments of all the States employ an aggregate of 2,000,000 of officials. The royal, aristocratic, and non-productive population generally, consists of 20,000,000. Now, add the military, naval, and police forces of all Europe to the number of government officials; and you will find that you have 5,000,000 of men either employed in governing or in defending governments. Then comes the inquiry—for whose benefit is so much government carried on? The answer is—for the benefit of the 20,000,000 of royal persons, aristocrats, and wealthy idlers. Next comes the enquiry—who are they that have to be governed by those vast armed forces and that host of officials? The answer is simple: deduct your non-productive idlers, your armed force and your government officials—25,000,000 in all—from the whole population of Europe, consisting of 250,000,000, and you will find that 225,000,000 constitute the number thus governed—or, in plain terms, coerced, crushed, trampled upon, and enslaved!

Just heaven! what startling anomalies transpire to the view of him who will look a little into the significancy and the meaning of those figures. But *three* principal and astounding facts stand especially conspicuous. The first is, that the *twenty millions* of royal, aristocratic, and wealthy idlers, for whose sole benefit all government exists, require *five millions* of men to carry out or protect their system: thus showing that every four individuals of that worthless lot of idlers need one man either to mount sentinel with the musket in defence of their idleness, or else to justify and protect that idleness by means of chicanery, diplomacy, or class legislation. The second fact that arises to startle us, is that those *twenty millions* are actually living luxuriously upon the labour and industry of the *two hundred and twenty five millions* of oppressed, half-starved, scourged, and down-trampled slaves. The third fact is, that human patience and endurance must be of the most extraordinary quality when those *two hundred and twenty-five millions* of labour-slaves consent to toil from morn to night at their heart-breaking work, for the positive and actual benefit of those *twenty millions* of thankless, heartless, merciless oppressors.

The whole system of government in Europe has hitherto proved ruinous to the nations. Europe may be divided into fifty-six States, great or small; and out of them eight only are without a national debt. Of these eight Switzerland is the only country of any consequence; and the absence of a debt may be attributed to its republican form of government. The other States deficient in a national debt, are Tuscany, Monaco, San Marino, and four of the smallest German princi-

palities. Thus, with one brilliant exception of Switzerland, and the other peddling exceptions of beggarly States too poor to have any credit at all,—every empire, kingdom, duchy, and principality in Europe has contracted enormous debts under the old feudal system of government. Has not the world, then, been governed too much, since a comparatively few families have been enabled, by their miscreant ambition or their accursed lust for gold, to entail such ruinous consequences upon millions of people? Look at the sanguinary wars which have been waged in Continental Europe to support that miscreant ambition and minister to that lust for gold. Ah! ermine may be the favorite dress for monarchs and of aristocrats; but assuredly blood is their most familiar distinction!

Not only has there been too much government in the world; but I have proved that government to be of the most infamous description. Let us take the Emperor of Austria, as he is now situated in relation to his subjects, and with all the circumstances that surround him, and inquire whether that man is reigning for his own benefit, or for the benefit of the 35,000,000 of his subjects? Look at any geography to ascertain what is the form of government in the Austrian empire, and we shall find it described as "a despotism." A despotism?—but this implies something horribly unjust,—something flagrantly revolting to all our ideas of common sense and common justice—something that wounds our tenderest sensibilities and shocks all our better feelings! And so it is. Then by what right does this *one* man dare persist in maintaining a despotism towards millions and millions of people? If they dare to tell him that they do not like his system of government, he calls them rebels—he sends out his armies to dragoon, cannonade, and mow them down—he empowers his generals to commit the most diabolical barbarities—to murder innocent children, immolate helpless old men, and flog inoffensive women. He sends hundreds to the scaffold—he fills his dungeons with victims—and he flings thousands down into the earthly pandemonia of the quicksilver mines of Idria. His rage sweeps like a pestilence over Hungary—traverses the Alps without being cooled by the eternal snows of Carniola—and carries death, slaughter, horror, and dismay throughout the finest provinces of Italy. And yet this man affects to reign "by the grace of God," and is held up as a legitimate governor whom it is treason to disobey: and if he came to England he would be received with all possible respect, veneration, and love at the English Court, by the English Queen—by her husband Prince Albert—and by the English Aristocracy,—while a large portion of the English press would attribute to him every ennobling, god-like, and estimable quality. Yet is not this man a fiend—a veritable fiend,—a demon in human shape—a satanic incarnation, whose presence on earth, if tolerated at all, should only inspire loathing, execration, and abhorrence? Really! when we look at the monstrous crimes of that man and think how he is honoured, worshipped, and adored,—then must we begin to fancy that there is something vilely partial and unfair indeed in human laws, which sent such kindred spirits as Greenacre, Rush, and Manning to the scaffold. Greenacre! why, he was an angel of light compared to some of your Emperors and Kings! He only cut *one* human being to pieces, whereas your crowned monsters of the Continent have butchered and massacred thousands. In fact, I know not a single murderer that ever made his ignominious exit from the world on the drop at the Old Bailey, who does not deserve to be canonized and regarded as a saint, if your crowned assassins are to be worshipped, revered, and adored.

Who, then, will dare tell us that 'tis for the good of those 35,000,000 of people, that the Emperor of Austria maintains his power and consolidates his despotism? Who will dare tell me that any Emperor, King, Queen, or Duke would be tolerated in Continental Europe, if the nations themselves were consulted? It is clear as the sun at noon that they would all be swept away;—thrones and crowns, aristocracies and feudal systems—not a vestige of them would be left, were the millions of the Continent disposed to assert their power and proclaim their opinion. Then why should the world be governed in its own despite? Government is necessary: *this* the world knows full well; and every community will, for its own sake, choose some system of government. No nation, when suddenly left without a government, has consented to remain without one: no nation, having the power to frame its own government, has neglected to establish one. No nation has ever preferred anarchy to order—chaos to discipline. Then certain and sure is it that if all the present systems of government in Continental Europe were annihilated to-morrow, far more suitable ones would be immediately raised up. The sooner

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 ambasador, M. La Valette, has not yet

*Zech. ix. 13, 14. †Zech. xiv. 2.
‡Isa. xviii. 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 negociation 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 instead. In every principal port 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 in 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 Cervi 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. Petersburgh, 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 *in 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 important 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 overland 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 trival 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 imper-

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—how 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 "afore 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.) "afar 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 *setting 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 developement of our arduous, but self-improving and agreable, enterprize. 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, unturing 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 mellon)* 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 sheol 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
Total receipts for the Herald and Lectures	591 75
Aggregate expense of printing the Herald	527 95
Balance	$ 63 80
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 for wear and tear of body, soul, and spirit, in the affair of editing. One of the political editors of 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. Not so with ours. We are the jest of scorners, and 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 thought 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 save 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 imbecillity; 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 disenthral 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 fitting him for the operation of the Holy Spirit, thereby falling into Jewish error in substituting 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 "sudden destruction," is being uttered amongst the nations, whilst 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 striving for that prize set before us in the gospel. Surely I may not lose it—surely all united with us in Christ Jesus now may 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 not the daily offerings, but the yearly sacrifice of reconciliation Paul states to be put away by the one offering of Jesus Christ; and that it is not the yearly atonement which is reinstituted 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."—*Ib.*

CONTENTS OF FIRST VOLUME

Herald of the Kingdom and Age to Come.

PAGE.

On the Names of our Periodicals . . 1
The Destiny of nations 5
Is not Christ to sit upon the throne of David? 7
The Throne of David 9
A brief review of Mr. Campbell's remarks on Mr. Anderson's letter, by the Editor 12
The Restoration from Babylon . . 17
EDITORIAL—Our Voyage from England, &c., ... 18
Elpis Israel . . 21, 47, 136, 144, 192
The Cretans 21
The Editor's Farewell to his friends in Britain 22
The Early Christians 24
The Word 24
Restoration of the Jews . . . 25, 49
Spirited People 28
Mount Zion 31
Striking Truths 32, 192
Representative Things 34
Mr. Campbell and the Gospel Banner 37
Dr. Thomas' Critique on Mr. Campbell's notice of the Banner . . 40, 59
EDITORIAL—Visit to King William County, Va., &c., ... 42
Letter from Scotland 45
Letter from Glasgow 47
Retaliation 53
What ought to be done at this crisis 54
Origin of Christmas Boxes 63
Our Visit to Britain 63, 78, 107, 157, 181, " " " 211, 226, 253
EDITORIAL—Origin of "*What ought to be done*"—Visit to Charlottesville—The Editor lectures at the University of Virginia—The political aspect of affairs in Europe . . . 67
Effects of the First Trumpet . . . 71
Apostolic Bishops 72
The Bishop of London 72
Education 72
The Three Unclean Spirits like Frogs 73, " " " " 97
"The Gathering Storm in the Church" 77

PAGE.

Decline and Fall of the Papacy . . 84
Weekly Communion 86
Hon. B. Noel's Definition of a Church 86
EDITORIAL—The Frog like Spirits—The Millennium and agency by which it is introduced—The Editor lectures at the Capitol of Virginia—Interview with an Israelite . . 87
"Meshullam" 95
The Aggrandizement of Russia . . 101
Palestine 103
The Light of Nature in respect of Immortality 105
Immortality 106
Athanasian Creed 107
Practical Love of truth 111
EDITORIAL—The Editor at Free Union—At Palmyra—A grinder of divinity confounded 112
Literature 118
The Gospel at St. Charles 119
Important Query Answered . . . 121
Letters of Inquiry from Newark, England 121
Lazarus and the Rich Man 122
Age to Come—The Ages of the Ages—Paradise—Absent from the Body 127
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 131
EDITORIAL—An Important Principle—Elpis Israel—The Editor in Lunenburg—Account of the introduction, fortunes, and present prospects of the truth there 136
Foreign Exiles in England 141
Objections from Alabama 145
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 Ordi-

PAGE.

nance—Baptism Defined 145
Defeat and Downfall of the Vatican 150
Jesus and the Passover 152
Josephus' Testimony to Jesus of Nazareth 154
Irresolution 156
Depth of Consecrated Ground . . 161
EDITORIAL—Belief in hope necessary to Justification—The Editor in Hanover, Va., ... 162
Erratum 165
A Word in Season 166
An Inquirer of the Right Stamp . . 166
Law 167
England, Russia, and the East—a Letter from the Editor to Lord Palmerston and his Lordship's reply 167
Coins 168
Is the Restoration of Sacrifices compatible with the principles of the doctrine of Christ? 169
"Theology" irreconcilable with scripture 169
Brief notice of the Kingdom . . . 170
What is a Covenant? 172
The Covenants of the Kingdom . . 172
The Mosaic Constitution of the Kingdom imperfect 173
The Priesthood of the Kingdom under the New Covenant 175
Amendment of the Old Covenant of the Kingdom 176
Jews and Gentiles in relation to the New Covenant and the Blood thereof 179
EDITORIAL—"Doing Good"—The Gospel of the Kingdom heard with lively interest and respect . . . 184
What it is to proclaim the name of the Lord 190
A Word of encouragement . . . 191
An Inquiring Spirit—Matter for a Volume 191
A Liberal Spirit 102
SYNOPSIS OF THE KINGDOM OF GOD
Territory of the Kingdom 193
The Nation, or Subjects of the Kingdom 193
Constitution of the Kingdom . . . 193
"Covenant" Defined 194
Old Covenant of the Kingdom . . . 194
The Levitical Priesthood 194
The Service 194
Sacrifices 195
Royal House of the Kingdom . . 195
Royal City of the Kingdom . . . 197
Aristocracy of the Kingdom . . . 198

PAGE.

INTERREGNUM 198
THE KINGDOM UNDER THE NEW COVENANT 200
The New Covenant of the Kingdom 201
Priesthood of the Kingdom . . . 204
The Temple 205
The Service 206
The Royal Family of the Kingdom 210
The Empire of the Kingdom . . . 210
EDITORIAL—"The Age to Come"—Multum in Parvo—How to treat a Papal Bull 216
Kingdom 217
"Kingdom of Heaven"—the "Heavens"—the "Heavenlies" . . . 219
Will of Peter the Great 224
Epistle Introductory 225
Thoughts on the coming crisis . . 225
EDITORIAL—The Clergy—Bethany College and Scholia—Collegiate Students 235
Letter from Mr. Anderson 239
Lord Bacon on Superstition . . . 240
A Proper Rebuke 240
University of Oxford and the Gorham Case 240
Politicians, or Republican Gospellers and their Traditions 241
Old Ecclesiastical Words—Baptism—Its true Import 250
EDITORIAL—"Our Israelitish Origin" 256
Antagonism of Popery and Liberty 257
Present Aspect of Russia 260
Popery 262
Present Reward of the Wise . . . 263
Peeps into the Literary Circles of London 163
Phenomena of Death 264
The Eclipse out of England . . . 264
Feast of Tabernacles 265
The Governments of Continental Europe 267
"The Impious English" 270
The French Claim to the Holy Sepulchre 270
"Translated into the Kingdom" . . 275
Singular Obstacle to the erection of a Bridge at Rome 276
EDITORIAL—Facts are Stubborn Things—Statement 277
"Bearded Wisdom" 280
The Pope & Dr. Thomas the Prophet 281
Extracts of Correspondence . . . 282
Excommunication of Queen Elizabeth 284
The New Covenant 284
The Land of Israel 284

COMPREHENSIVE INDEX TO VOLUMES 1-11
IN ALPHABETICAL ORDER

Subject	VOL:Page
Aaron & Christ	5:49
Abraham, Faith of	7:83
Abraham's Faith Perfect in Kind & in Degree	8:153
Abraham, The Inheritance Promised to	2:255
Absent from the Body	1:127
Absolutism & Democracy	4:193
Acknowledgement, An	9:110
Adam's Position, The Holy City	8:86
Adam, Questions Concerning	8:85
Address to Christian Jews in America	5:65
Address to Readers of the Herald	10:41
Advancing	5:113
"Advent Harbinger"	2:23
Advent Harbinger's Remarks on Our Reply	2:275
Advent, Queries Concerning The	4:112
Advent, Remarks Concerning The, R Robertson	9:107
Advent & the Vials, The	2:280
Adventual Affairs, Thoughts Concerning	4:37
Afghans, Descent From the Jews	2:52
Ages of Ages	1:127
Age to Come	1:127
Age to Come, The	1:126
Amendment of the Old Covenant of the Kingdom	1:176
American Crisis, The	11:263
"American Hebrew Christian Association"	5:128
Anatolia	4:168,207,210
"Anatolia", Elder Cook's Points Against	5:226,247
"Anatolia", Hindrances to in Britain	5:183
Anatolia, Mr Weethem on	5:280
Anderson Mr, Letter from	1:239;10:229
Ancient Legislation in Virginia	10:240
"Angelical Society, The"	3:8
Angels, People's Notion of	8:115
Anger of Fools	9:181
Anglo-Bethanian Jerusalem, Things In	2:257
Anglo-French Alliance, The	8:33
Anglo-Hiberian Indictment Against Author of Elpis Israel	4:122
Anglo-Indian Moab Protector of the Jews Against the Assyrian, & Occupant of Egypt in the Latter Days	6:57
Answer This	2:72
Antiquity of the Pentateuch, From the Asmonean	3:192
Apocalypse, The	8.34
Apocalypse Unveiled, The	4:91
Apocalyptic "Hour", The	5:230
Apocalyptic Symbolism of the Great Italian Harlot	9:262
Apostasy of the First Century	7:241,265
Apostasy of Israel	2:128

Apostasy, Sentiments Characteristic of the	5:204
Apostles Justified by Faith Before "The Faith" Came	11:108
Apostolic Bishops	1:72
Apostolic Foolishness Better Than College Wisdom	2:93
Appreciation of the Word	4:45
Approaching Judgments	11:169
Approves of the Best, & Yet the Worst Pursues	7:115
Aristocracy of Character	8:72
Aristotle	11:114
Arms, Is it Lawful for Christians to Bear	10:70
Armenian Riots at Constantinople, The	10:210
Assertion Verified, An	3:19
Assyrian & The Rebuilding of Babylon	8:132
At the Request of the Deceased	5:24
Athanasian Creed	1:107
Atonement, The Day of	11:201
Austria, Rome, Russia	5:188
Austria, Position of	5:23
Babbling "Fountain" of Romance, A	7:142
Babylon, Rebuilding of & the Reign of the Latter-Day Assyrian Therein, Affirmed from the Prophets	7:131,151
Balancing Accounts	7:120
Banner-Excommunicated Sister	11:38
Baptism	4:277
Baptism Defined	1:145
Baptism, The Essential "What Is It?"	11:117
Baptism, Henry Ward Beecher On	8:231
Baptism, its True Import	1:250
Baptism an Obstacle to Progress	4:277
Baptism requested	4:119
Baptism of the Spirit, The	11:131,153,251,275
"Baptismal Regeneration"	2:190
Baptistic Torch-Lights Extinguished	10:112
Baptist Church, Reasons for Withdrawing From	9:79
Baptized the Apostles, Who?	2:223
Bapto-Millerite Dennisism	5:203
Barren Place, A	9:41
Be Not Discouraged	8:64
Be Encouraged	6:67
Be Strong & of Good Courage	6:189
"Bearded Wisdom"	1:280
Believer's Baptism	6:225
Belief in Hope Necessary to Justification	1:162
Beneficial Exercise, A	10:163
Benefit of the Clergy	10:215
"Benevolent Institutions of the Day, The"	6:24
Bethany College & Scholia	1:235
Bethanian "Christian Spirit", A	10:106
Better Not to Know, Than Knowing, Not to Do	6:285
Bible, The	3:286;6:71
Bible Examiner on Infantism Examined, The	11:55
Bible Examinerism Examined	11:52

Bible Examiner Protest – "Bold Assumption"	3:231
Bible, Modern Nomenclature & The	8:260
Bible in Rome, The	9:120
Bible, New Translation of	7:168
Bible Solution of the Eastern Question	4:73
Bible Vindicated Against the Thinking of the Flesh	9:59
Bible, An Interesting Book, The	7:94
Bible, But One True Gospel, The	4:67
Bible, Divine Origin of Denied	9:57
Bible, Truth & Divinity of the	4:167
Biblical Discovery, Important	9:260
Bicheno's Thoughts on His Times	5:169
Bigotry Defeated	4:46
Bishop's Bill to Clergymen	3:215
Bishop of London	1:72
"Blasphemy" & "Names of Blasphemy"	7:73
"Blasphemies"	7:168
Blessed Dying in the Lord	10:261
Bloods	2:120
"Bold Assumption, The"	3:255
Bold Book - What Next?	6:70
"Boldly Bad Work, A"	6:265
"Book Unsealed, The"	2:95
Breaking of the Russo-Assyrian Clay, The Redemption of Zion & Her Sons	3:97
Brethren in the War region, Of the	11:140
Britain, Our Visit to	1:63,78,107,157,181, 1:211,226,253;2:41,61, 2:106,159,227;3:33, 3:79,135
British Patronage of Idolatry & Hindoo Conversion	8:191
"Brother"	5:216
Brotherly Love	10:119
Burden of Proof, The	2:72
Burning of the World	9:121
Burial of the Dead	5:37
But Trash	10:13
Call to the Ministry	7:286
Calvin & Servetus	7:167
Campbell, Letter from Alexander	8:63
Campbell's Notice of the Gospel Banner, Dr Thomas's Critique of	1:40,59
Campbell, President & The Herald	6:277
Campbell on the Throne of David	2:72
Campbell's Remarks on Mr Anderson's letter, A Brief Review of	1:12
Campbell, Mr, & The Gospel Banner	1:37
Campbellism, The Habits, Mission & Destiny of	2:264
Campbellism, Light Literature of	8:212
Campbellism Unveiled	10:32
Campbellite Policy	8:107
Canada Asleep	2:281

Canada, Prospects in	4:66
Canadian Conference, & The Doings Thereat	8:228,254
Candid & Just	8:35
Candid Mind	7:183
Candle or no Candle	7:93
Canting Friends	6:71
Carnal Ordinances	1:145
Case Considered, A	5:87
Caution	11:144
Celibacy of the Clergy	5:168
Certain Few at Geneva, Ill., Styling Themselves the Church & Protest Against Them	10:281
Cerinthism, Corrupt Mould of the	7:58
"Child's Paper, The"	2:22
Child Sacrifices	3:264
Children of God, How They Are Known	2:237
China, Rebellion in	3:226
Christ A Doctrine	6:189
Christ & His Brethren's Reign on Earth Defended Against Campbellism	7.21
Christ Return, Will? If So For What Purpose?	8:42
Christ, School of	7:118
Christendom, Doom of	11:265
Christendom, Faith of, Unscriptural & Anti-Christian	6:194
Christendom, State of	3:71
Christian Baptism A Spiritual Ordinance	1:145
Christian Church Defined, A	4:72
Christian Hebrew's Address To His Countrymen, A	5:206
"Christian Magazine, The"	2:117
Christianism Of Moses For All Nations, The	8:248
Christianity, A Jewish System	10:286
Christianity & Man	6:191
Christianity Not Based Upon Miracles	9:33
Christianity Revealed in the Bible, Summary of	5:150
"Christianity The True Judaism"	7:193;8:7
Christians, The Early	1:24
Christmas Boxes, The Origin of	1:63
Christ's Appearing, Time & Manner of	4:112
Christ's Discourse With Nicodemus	3:55
Chronology	2:124
Chronological Difficulty Annihilated	10:161
Church, Definition of a, Hon. B Noel's	1:86
Church Edification – Its Appointed Means	10:126
"Church" in Real Danger, The	9:44
Church of England A Harlot	4:137
"Church, The" Infidel	6:44
Church's Relation to Jerusalem, The	6:174
Clerical Farce, A	8:96
Clerical Heroism	7:252
Clerical Speculation, Absurd	8:167
Clerical Peers & Clerical Paupers	8:114
Clerical Son of a Ghost in Skyana Rejected, and the "Jesus Paul Preached"	8:159

Clerical Views of the Indian Woe	7:281
Clerical Wit	11:48
Cloke of Covetousness, A	11:22
Coincidence, A	8:285
Coins	1:168
Cook, Elder J R, Does not Consent	5:233
Clergy, The	1:128,235
Clergy Enraged Against the Gospel	9:41
Clergy, Self-Idolization of the	8:237
Clergy & Their "Names of Blasphemy"	7:96
Clergy Queries, The	11:96
Clergyman's Experience of Society	4:279;5:65,178,211
Collateral Testimony	6:118
Collegiate Students	1:238
Coming Crisis & its Result, The	11:217
Coming Crisis, Thoughts on the	1:225
Coming Evil, Presentiment of	8:280
"Coming in His Kingdom"	5:141
Coming of the Son of Man	1:145
Coming Rest, The	4:95
Coming Struggle Among the Nations of the Earth, The	3:193
Coming Struggle Among the Nations, Supplement to	4:94
Commanding to Abstain from Meats	5:117
Comments	2:276
Communion, Weekly	1:86
Compromise Inadmissable	4:139
Concordat Between Austria & Rome, Effects of	6:216
Concluding Remarks	4:283
Condemnation of the Ignorant Real Praise	10:110
Confessionals	9:45
Confessions of a Jew	3:285
Conferences, Evangelists & Their "Literature" Impediments to Progress	11:260
Confession, An Intelligent	5:69
Consecrated Ground, Depth of	1:161
"Consent of The Fathers, The"	3:24
"Constantinople, Affairs In"	4:214
Contemporaries, Table Of	1:190
Contentment, Pleasures Of	6:261
Constitution Of Man, The, by John Milton	5:164
Constitution Of The Association In New York	4:10
Constitutionalism Democracy, Or Absolutism, Prevail?, Shall	2:284
Controversy	8:237
Controversy, Our	10:117
Conversion & Renunciation Of The World	5:263
Conversation With an Ex-Professor of Roman Theology on the Bible & Italy	6:152
Cook J B, Justin Martyr & Paul	5:173
1 Corinthian 15:3&4, Exposition of	6:213
Correction Reviewed, A	8:153
Correspondence, Extracts of	1:282
Covenants of the Kingdom, The	1:172

Covenant, What Is A?	1:172
Cretans, The	1:21
Crisis, The	9:138
Crisis in the East, The	4:235
Criticism	6:22
Crochets, Avoid	11:94
Crosse's Mr, Insects	2:270
Curious Occurence, A	7:136
Curious Sect, A	4:234
Current Affairs, Reflections on	8:281
Cynic Philosophy, The	11:191
Czar, The	8:188
Czar & The Bible, The	4:167
Daniel The Prophet	8:27
Daniel's Seventy Weeks, Termination of	2:129
Darkness is Dispelled by Light	10:166
David, An Oracle of	5:25
David, Promises Covenanted to	8:172
David's the Throne of Jehovah's Terrestrial Dominion	2:49
David's Throne, Son of Heli &	5:260
Day of Humiliation, The	7:284
Dead Conscious, Are The? By A B Magruder	4:261
Dead, Debate on the State of the	4:93
Death, Phenomena Of	1:264
Debt to Honor	5:240
De Lara's Letter, Dr	8:10
"Depart & be with Christ"	6:182;7:63
Departed from the Faith	8:47
Despised & Rejected of Men	10:164
Destiny of the British Empire	8:49,73
Destiny of Nations	1:5
Destiny of Sardinia	6:151
Destiny of the USA	10:107
Destruction of the Italian Harlot by Jehovah's Invincibles	6:174
Detroit, Things in	6:17
Devil, Essay on the	3:186
Devil Rampant at Eden Sound, The	9:285
Devil's Religion, The	9:152
Devil's Religion Exemplified, The	9:156
Devil's Religion is Obtained; Or Faith in Kind & Degree, How the	9:235
Devil, Satan	3:260
Devil, Shall we Fight for the ?	11:137
Difficulty & The Remedy, A	3:63
Difficulties for Solution & Considered	8:83
Difficulty for Solution	3:59;11:108
Dilemma & its Hour, The	9.34
Diplomatic Divinities	10:120
Disaster, A	11:3
Disciples, The	6:124;10:46
Discretion	9:216

Disinterested Friend to Humanity 6:71
Distress of Nations 9:118
Disquietude of Nations in Perplexity 8:17
Divine Glory of Jesus not Denied in Elpis Israel, The 6:266
Divinity Confounded, A Grinder of 1:112
Doctrine Defined by "A Divine"! 10:240
"Doing Good" 1:184
Dog & His Master, or The Gentile & The Jew 6:113
"Do It" 3:233
Dreary Region, A 6:238
Duration of the Beast 4:25
Duty of Brethren as Christ's Bowmen 8:270
Duty of Christians in the Present Crisis 11:193
Duty, The Great Point of 8:70
Dying Rich 5:240

Earth the Future Dwelling Place of the Redeemed, The 3:10
"Earth & the Whole World, The" 5:272
"Earthquake, An" 2:92
Eastern Question, The 3:183
Eastern Question, Light on 3:213
Eastern Question, A Voice from St Helena on the 3:285
Eastern Question Reopened, The 10:209
Eccentric Epistle, An by R Mack 2:70
Eclectics, The 11:192
"Ecclesia" In Halifax, England 7:162
Ecclesiastical Cravens 7:82
Eclipse out of England, The 1:264
Edinburgh Christian News, "Life or Death – The Gospel Distinguished 3:260
Editor in Hanover 1:162
Editor in Virginia, The 7:271
Editorial Dialogue with Crito 5:175
Editorial Offset, An 7:230
Editor Rebuked from Auld Reekie 11:213
Education 1:72
Effects of the Gospel of the Kingdom as A Moral Power 4:44
Egypt & Syria –Western Influence 9:19
Eighth Head, The Development of the 9:113
Elegant Extract 2:239
Elpis Israel 1:21,47,136,144,192
Elpis Israel Among the Diggings 2:259
Elpis Israel Among the Doctors 2:258
Elpis Israel A Pioneer 2:282
Elpis Israel Appreciated 2:258
Elpis Israel, A Wooden Sword Brandished 2:57
Elpis Israel, Clerical Wrath Against 2:285
Elpis & Josedec 6:189
Elpis Israel Luciferous 2:259
Elpis Israel, Preface to Third Edition 9:136
Elpis Israel, The Prophecy of Mount Olivet Comments etc 2:44
Elpis Israel's Wandering Star 3:18

Encouragement	8:160
Encouragement, A Word of by E Allan	3:19
"Encouragement in the States"	3:43
Encouraging	4:211
Encouraging Letter From Dr C Waldo	3.20
End, The	1:145
End Approaching, The	6:118
End Hath Come, The	10:285
Endless Torment Refuted, & "Everlasting Punishment Explained"	2:244
Enemies of David's House, The	3:186
England & France – Probability of War	8:163
England, Persia, Russia	7:24
England, Russia & The East – The Letter from the Editor to Lord Palmerstone	1:167
English National Degeneracy, The Cause of	9:48
Enigma, The	6:124
Entering Maimed Into Life	1:131
Envy 9:120;11:72	
Epicureanism	11:114
Epistle From "The Called" in Edinburgh & Reply	7:17
Epistle Introductory	1:225
Errata	7:92
Erratum to page 186	8:203
Escorting to Glory, Errors of the Wise, Their Origenism	2:114
Eternal Life	7:96,244;11:8,47
Eternal Life, Discourse on	11:7
"Eternal Suffering" Vs Universalism by J R Lithgow	9:86
Eternal Torments, College Dispute in England	3:31
Eternal Torture, Argument For by A Campbell	2:242
Eternity, On the Supposed Scriptural Expression for	3:278
Ethiopian, The Case of	6:107
Euphrates, The Great River	7:263
Eureka	10:286;11:44,72,97
Eureka, Prospectus of	10:73,96,130,167
Europe, Developments of Continental	1:267
Europe, The Judgment of Preceding its Renovation	6:174
Europe, & War in The East, The People of	5:17
Europe, Situation of	7:189
Europe, The State of	9:117
Europe, Who Governs?	6:141
European Prospects	2:284
"Every Creature" by R K Bowles	9:240
Everything Asserted, Nothing Proved	6:42
Evidence, Where is the	2:263
Excursion to Halifax, N.S.	2:78
Ex-missionary to Jerusalem Vetoes the Truth at Washington, The	6:62
Expectation Preceded The Advent	3:27
Expediency	8:70
Experience of our Fathers	4:165
"Exposition The", An Organ of Prejudice	10:71
Expression of Thanks	6:66

Extravagance in Dress	5:260
Eye-Beam Extractor of Motes, An	2:240
Eye, Power of Human	10:214
Ezekiel Law of Marriage, The	7:44
Ezekiel's Prophecy of the Breaking of the Mighty Power of Russia & Her Confederation in the Latter Days, by L R Lithgow	4:277
"Facts are Stubborn Things"	1:277
Faith at the Messiah's Apocalypse	11:65
Faith of the Hebrews Was Perfect in Degrees, The	8:150
Faith Inwrought In Israel By Miracles	8:249
Faith Is Not Repentance, by S E Shephard MD	4:175
Faith the Primary Principles	3:263
Faithful Word, A	8:95
False Prophet Power, or Central Italy, The	9:115
Fashionable Church, A	8:190
Fashionable Divine, A	10:215
Fast for the Destruction of the Temple	10:185
Fasting	9:90
Fatal Effects of Perverted Religious Teaching	4:215,261
Fate of the Impartial Writer	2:264
"Fathers, The"	3:22
Feet Washing, by J N Davis	5:142,186
Fellowship With the Son Through the Apostles	8:238
Few Words From Oregon, A	9:131
Few Words From The "Vile Spirit & Firebrand"	10:107
First Trumpet, Effects of	1:71
Flesh & Blood not the Author of The Bible	9:30
Fleshly Fabrications & Contradiction of Sinners	7:59
Flesh of Itself Incompetent to Think Alright on Things Divine	7:137
Flesh, Thinking Of The	9:28
Flying Roll, The Ephah, & so Forth, The	8:121
Food for Profitable Thinking	7:210
Footnote, The	2:73
Foreign Exiles in England	1:141
Foreknowledge	11:43
For Ever & Ever	11:25
Forsake Not The Assembling Of Yourself Together	5:281
Forty Days	4:156
Forty Years	4:157
Four Chariots Issuing from Between the Two Mountains of Brass	8:217
Four Great Kings of Babylon, The	7:174,223
France & England, Alliance of Hateful to the French	8:275
France Arming, Why Is?	8:199
France, State of Feeling in	8:164
Free Union	1:112
French Claim to the Holy Sepulchre	1:270
French Empire, The	3:15
French Revolution of 1848, The	9:156

French Throne, Is the Prince of Algiers Heir to the 5:144
Friends of Truth, To the, by A Anderson 2:66
Frog-Power Ascendant 6:25
Frogs Again, The 2:37
Frog Power & The Beast, The 9:93,162
Frog Like Spirits 1:87
Frog Power, Discovery of a New Plot to Assassinate
The Chief of the 8:161
Frog Power & The Union, The 11:143
Frog – Sign, Elements of 10:143
Frog, Three Unclean Spirits Like 1:73,97
From The Wilderness 11:96
Fruits of Ignorance,The 9:46
Future, Interesting Inquiries Concerning the 5:139
Future Penetrable, The 4:76
Future State, The 10:93
Future, Thoughts on the 8:64

Gallows Repentance, or Convict-Converts of the
Clergy 7:91
"Gathering Storm in the Church" 1:77
Gehenna of Fire 1:131
Gehenna, Judgment of, The 10:178
General Councils 3:22
Genteel Society, A Voice From 10:31
Ghost-Man, The 7:127
"God Gives the Increase" 5:286
God is a God of Order, Not of Confusion 5:275
God is Spirit 5:37
God of Guardians 2:239
Gods of Jacob, The 5:29
Gog Over the Roman West, Exaltation of 6:174
Gog & Magog, By Rabbi Carillon of Jamaica 3:186
Gog of the Land of Magog, By The Editor 9:184
Gogue Of Ezekiel & John, The by A B Magruder 9:182
Gogueship, The Right Direction for the 6:143;7:41
Gomer's Band, Is the South One of? 11:143
Good Intention & The Intention Fulfilled 5:279
Good Broadside Requested, A 10:137
Good Confession, The 4:174
Good Investment, A 8:140
Good Reason for Subscribing, A 6:42
Good Seed Germinating, The 5:234
Good Time, The 8:63
"Good Time Coming, The" 6:163
"Goodness of God, The" 3:73
Good Wishes 10:112
Gorham Case, The University of Oxford & The 1:240
Gospel Believed, The 11:71
Gospel, Condition or Mystery of the 2:33
Gospel Crisis in Rochester, N.Y. 8:109
Gospel, Elements of the 10:235
Gospel Glorified, The 3:64

Gospel in Macedonia, The 7:169
Gospel in Milwaukie, The 5:172
Gospel in Mississippi 5:86
Gospel in New York, The 5:54
Gospel in Norfolk Va. 8:184
Gospel in the Capital of the Union, The 6:37
Gospel, New 3:156
Gospel Not Preached by the Clergy, The 9:247
Gospel Obeyed in Washington 6:115
Gospel of the Kingdom Obeyed, The 3:68;4:67
Gospel of The Kingdom 2:25;6:258
Gospel of The Kingdom & The Baptists Two Hundred Years Ago 5:32
Gospel of The Kingdom Denounced as Blasphemy By The Ex-Campbellite Missionary to Jerusalem 6:39
Gospel of The Kingdom Destructive of School Divinities 4:77
Gospel of The Kingdom Heard With Lively Interest & Respect 1:186
Gospel of The Kingdom in Canada West, The 8:105
Gospel of The Kingdom in Rochester N.Y. 10:131
Gospel of The Kingdom in Texas 9:39
Gospel of The Kingdom in Toronto 9:77
Gospel of The Kingdom Not One Idea, But Manifold Wisdom of God 8:126,149
Gospel of The Kingdom Progressing, The 5:162
Gospel of The Kingdom Progressing in Canada West 7:233
Gospel Preached, The Same by W M Wilson 3:68
Gospel Preached to the Dead, The 7:67
Gospel Schismatic, the – Baptism Not Sin – remitting Apart From the One Faith – Testimony & Reason Indispensable to Scripture Demonstration 3:206
Gospel, The 6:174
Gospel, The Whole 6:124
Gospel, What the True is 9:16
Governing & Being Governed, Sick of 10:93
Glad Tiding From Afar 5:254
Glory & Joy, A 10:165
Grateful Acceptance, A Word of, 8:269
Grateful Acknowledgement 7:234;11:35
Gratifying 6:189
Great City, The 2:121
Great Mosque in Jerusalem, The 6:142
Great Privilege, A 10:136
"Great Tribulation, The", Query Concerning 2:214
Griefs, He hath Bourne Our 10:247

Hadji in Syria 8:263
Hades 4:58
Happy Desideration, A 6:189
Happy Escape, A 10:135
Hard Fight, A 6:34
Hard to Please 10:261

Have Nothing to do with it	7:255
Havelock, General	8:24
"Having The Stars"	5:143
Hearing Ears & Seeing Eye, A	3:40
Heaven, One Only has Ascended to	5:35
"Heaven, Kingdom Of" – The "Heavens" – "The Heavenlies"	1:219
Heaven's Message to the World	6:199
Heavens & The Signs Thereof, The	5:73
Heavy Burden-Binders	9:259
"Hebrew Christianity"	11:58
"He Fell Asleep"	2:24
"He Had No Faith"	7:116
"He Hath A Demon, & Is Mad"	7:271
Heirs & Subjects of The Kingdom	6:33
Hell, Son of	1:131
Herald Approved, The	4:43
Herald & Crochetarianism, The	10:248
Herald of The Kingdom & Age to Come	2:18
Herald Neither Unread Nor Unreadable, The	6:283
Herald Read Without Disgust, The	10:112
Herald's Mission, The	6:96
Herald's Usefulness, The	4:64
Herald's Worth, The	8:67
"He Shall Live for the Aion"	11:185
Hindo Demonization	4:153
Hindrances From Men, Little But	6:24
"His Horn Shall be Exalted"	7:257
Historical Reminiscences	9:64
Holy Alliance, New	7:69
Holy Land, The	10:95
Home Thrusts	5:48
Hope Confessed, The	7:24
Hope of Israel, A Jew on the	3.69
Hope of the Christian, What Is The?	11:158
"Hook With Six Teeth, A"	6:148
Hopeless Case, A	9:166
Hosea 4:19, Scripture Illustration	6:190
Hour at Hand, The	10:15
Hours Recreation, An	8:63
House of Togarmah of the North Parts & All His Host	4:49
How are the Dead Raised – Trinkery	10:133
How Long to Attain to a Scriptural Faith?	6:235
Humbug	10:249
Humility	8:69
Hunger in the Desert	8:160
Hungry Time, A	7:163
"I Am Not Mad Most Noble Felix"	8:106
Idolator Slain, An	7:87
Idolatry in India, Government "Sanction" To	8:96
Ignorance	6:96

"Ignorance of Foolish Men" 6:29
Illinois, Word From 2:66
I'll Read & Judge For Myself 2:282
Il Signor Incognito Denies 6:286
Il Signor Incognito Explains 7:46
Image, Our Exposition of the 2:46
Immaculate Conception 5:24
Immaculate Conception, Protest of the Dutch Catholic Bishops Against the Doctrine of the 7:166
"Immanuel" 3:167
Immateriality & Endless Torment Exploded 6:266
Immersed Infidelity 6:207
Immersion, Administration Of 2:262
Immersion Apart From the "One Faith" No Baptism 6:41;7:259
Immersion Into Three Names 6:124,168
Immersion to Constitute it Obedience of Faith, What is Necessary to be Believed Before 6:103
"Immersion Valid" 6:239
Immortal Soul, Has Man an 6:262
Immortal-Soulism, or Resurrection to Immortality of Body, Did Moses Teach 7:97
Immortal-Soulism an Egyptian Superstition 2:286
Immortal-Soul Religion 4:34
Immortality, Did Jesus & The Apostles Teach the Mosaic Doctrine of 7:121
Immortality, Forty Questions on 10:263
Immortality of the Soul 7:120
Immortality, On 1:106;10:155,217;11:97
Immortality, The Light of Nature in Respect of 1:105
"Impious English, The" 1:270
Important Admissions 4:69
Important Explanations, By The Editor 3:250
Important Principles, An 1:136
Important Principle, No Two Truths Can Be Antagonistic 3:259
Important Query Answered 1:121
Impostures Modified by Truth & Judgment Promotive of the Purpose of God 5:114
Imprisonment for Reading the Bible 5:144
In A Trench 5:256,285
In Whom Doth Jehovah Delight 4:45
Indian Mutiny, Mr Duff on the 8:48
India's Double Government 8:31
Indo-Mohammedan Rebellion; What Meaneth It? 7:275
Inefficiency Of "The Church" 7:161
Inevitable Failure of the Anglo-Napoleon Enterprise Of Crippling Russia & Consolidating The Turk 5:3
Infant-Rhantism Instead of Circumcision Untenable 2:103
Infidelity of the Day 7:263
Infidelity, Pious 8:69
Infidelity & Superstition 6:193
Inquiring Spirit – Matter For A Volume, An 1:191

Inquiry From Scotland	5:109
Integrity of the Inspired Historians	8:238
Intellectual Independence	6:260
Interesting Question, An	7:45
Interpretation Confirmed	4:76
Interpretation Disputed by "Persis"	3:28
Interpretations Not Speculations	2:69
Interpretation, Principles of	6:216
Interpretation Questioned, & Defended, An	2:100
Interpretation Verified	9:157
Interpretation Verified by Events	5:79
Intolerance Of Liberalism	6:69
Inquirer of the Right Stamp, An	1:166
Inviting Sinners to Pray & Sing	9:131
Ireland by The English, Invasion of	5:181
Irrefutable Propositions, & Visit to Kentucky	9:271
Irresolution	1:158
Irvingite Apostle For Italy, & The Peace Society	4:96
Is It So?	10:120
Isaiah 17:12-18:7, New Translation by The Editor	3:103
Islamism, Sacred Banner of	8:48
Israelite Indeed, From A	11:92
Israelite, Interview With An	1:87
"Israelitish Origin, Our"	1:256
Israel, Justice For	8:277
Israel, Lecture On	4:217
Israel, Restoration of	6:264
Israel, Restoration of, "Special Efforts", First Angel Proclamation	4:37
Israel, The Land of	1:284
Israel's Hope	2:167,241;3:259
Israel's Hope & The Pottowatomies	6:15
Israel's Passage Through The Red Sea	8:186
It Is Gratifying	10:116
"It Was, & Is Not, Yet Is"	5:167
Italian Catholic Church, An	6:151
Italian Crisis, The	6:27;9:286
Italian Question, The	9:204
Italy, Comfort For	9:13
Italy, Future Destiny of	6:120
Italy, Hope of	6:174
Italy & The Frog Power	6:142
Italy, The Terrible Future of	6:174
Italy Weighed in the Balance & Doomed	9:225
Invisible Church, The	6:174
Jailer, The	6:124
Jehovah's Invincibles	6:49
Jerusalem, Railway to	7:93
Jerusalem's Destiny	6:174
Jerusalem The Holy City, A Perplexing Theme	6:241
Jerusalem Trodden Down by The Gentiles	9:260
Jesuitism & Great Intellect	5:149

Jesuitism on Crimes	5:118
Jesus Now Upon David's Throne!	2:55
Jesus, Paternity of	9:110
Jesus, Prefect Humanity of	6:267
Jesus Rejected by The House Of Representatives	10:118
Jesus The Heir to The Throne & Kingdom of David	6:210
Jesus & The Passover	1:152
Jesus The Redeemer of Israel	9:190
Jesus & The Sadducees	11:34
Jesus, The Sign of The Burial of	10:129
"Jew"	3:72
Jew Church Warden & Advowsons, A	8:165
Jew & His Land, The	11:187
Jew His Past & Future, The by Ridley Herschell	6:9
Jew, The	6:160
Jewish Affairs	9:48
Jewish Festivals, Concerning Some of The	8:100
Jewish Luni-Solar Years	7:261
Jewish Objections to Jesus Considered	3:1,25
Jewish Settlements in Palestine, Association For the Promotion of	3:90
Jewish Subjects Of The Russian Czar	6:77
Jews, Comprehensive Summary Re The	5:120
Jews, Concerning Resettlement of	10:121
Jews, Conversion of The	8:189
Jews & Gentiles in Relation to The New Covenant & the Blood Thereof	1:179
Jews, Gentile Obligations to The	5:137
Jews in Europe, The	4:128
Jews in Need of Employment, Industrial Plantation Near Jerusalem For	3:229
Jews in Palestine, Effects of The War on The	6:141
Jews in The Danubian Principalities	5:190
Jews of Palestine	4:191
Jews, Proclamation to The	9:192
Jews, Recent Position & Prospects of	8:169
Jews, Restoration of The	1:25,49
Jews, The	5:263;7:191
Jews, Thirteen Questions Answered	10:189
Jews, Would They Believe in Jesus if he Came Again on Earth?	5:95
Job's Tempter	7:44
John 17:3, Literal Translation Sought	6:282
Josedec & The Plain Word of God	6:184
Josephus's Testimony to Jesus Of Nazareth	1:154
Joy in the Presence of The Angels	6:117
Judaism, What Is It?	11:38
Judea, No Pre-Adventual Colonization of, by Joseph Marsh	2:193
Judicial Blindness of The Powers	3:240
Jupiter Tonans	7:141
Kind Wishes	11:183

"King of Kings, The" 3:92
"Kingdom – Believers" 7:45
Kingdom, Brief Notice of The 1:170
Kingdom First, The 8:160
Kingdom of God, The 5:90,192
Kingdom of God, Glad Tidings of The 10:88
Kingdom of God Summarized With Proofs, The 5:192
Kingdom of God, Synopsis of The 1:193
Kingdom of God Is, What The 6:186
Kingdom of God, Who are the Heirs of The 7:103
Kingdom of Heaven at Hand, The 6:36
Kingdom of Heaven Not Introduced at the Destruction of Jerusalem 1:145
Kingdom of Israel The Kingdom of God 11:283
Kingdom, Nature & Machinery of The 6:169
Kingdom & Process of Resurrection, A Sugestive Penograph & The Dr's Reply 4:78
Kingdom – The Basileia 1:217
Known In Part 6:124
Knowledge 6:96
Knowledge, Our Duty In Reference To 8:47

Labor of 1856, The 7:92
Labour of The Year, The 3:272
Laconics 10:48
Lamb 2:240
Lamb's Woman, Waiting For Her Lord 10:78
Land Shadowing With Wings, The 10:292
Language Either Literal or Figurative 3:237
Last Days of Judah's Commonwealth 9:109,120,145,164
Last Words, A Few 11:67
"Last Words of David, The" 11:73
Law 1:167
Law, The 10:24
Layard's Last Discoveries 3:175
Lazarus & The Rich Man 1:122
Leaders Cause to Err, It is the 8:137
Leaven 5:40
Leavened Bread & Mode of Worship 8:279
Lecture at University of California 1:67
Lectures at The Capitol of Virginia 1:87
Legion of Devils, The 4:210
Letter From M A Anderson 4:238;6:283
Letter From Antipodes 5:9,34
Letter From Baltimore 2:141
Letter From Canada West, G.L. Scott 5:43
Letter From Certain Friends of Judah to The Chief Rabbi in London 4:205
Letter From Dundee, Scotland 11:186
Letter From England, Interesting, W Owen 8:204
Letter From Glasgow 1:47
Letter From Indiana 5:82
Letter From New Zealand 10:191

Letter From Nova Scotia, Chris Creed 5:42
Letter From R Robertson, Encouraging 3:258
Letter From D F Sally-Published By Request 4:212
Letter From The Church in Aberdeen, A.D. Black 5:56
Letter From The Church in Halifax, England 5:281
Letter From Tennesse, R Mack 2:189;7:254
Letter From Texas 4:43;7:274
Letter of Inquiry 5:83
Letter of Warning 8:208
Letter to Alessandro Gavazzi, by The Editor 3:127
Letter to Coffman 4:208
Letter to Lord Palmerston, By The Editor 3:174
Letter to Louis Kossuth on the Prospect of Hungary 2:19
Letter to Sir M Montefoire 5:63
Letter to The Czar 4:209
Letter to The Editor of The London Quarterly Journal of Prophecy, by The Editor 3:153
Letters From Canada West, J Williams 8:203
Letters From Dr Passmore 7:90,210,235
Letters From Illinois & Elsewhere 5:44
Letters From London 2:141
Letters From Louisiana 2:140
Letters From Scotland 1:45;2:139
Letters of Inquiry From Newark, England 1:121
Leviathan Hooked, Or Russia Turned Back? 5:59
Liberal Spirit, A 1:192
Liberal Wish, A 6:39
Liberalism 8:240
Life Only Through Christ 3:216
Light in Darkness 5:240
Light Reading, Slightly Suggestive 8:209
Light Wanted 8:161
Literal & The Spiritual, The 9:216
Literal Translation Sought, A 6:282
Literary Circles of London, Peeps Into 1:263
Literature 1:118
Little Light Desired, A 8:36
Locke, John 7:286
London Quarterly Journal of Prophecy 3:148
Looking For The Messiah From Heaven is a Condition of Salvation 10:20
Lord's Day & The Devil, The 11:142
Lord's Prayer, The 8:236
Lord's Table A Sacrificial Altar? Is The 2:133
Lunenburg, Account of The Introduction, Fortunes & Present Prospect Of The Truth 1:136
Lunenburg, In 1:136
Luther's Citadel 2:240
Lying Wonders, A 8:285

Macedonian Call, A 7:116
Magruder A B, Synopsis Of A Lecture by 4:27
Magruder & Orvis's Debate 6:21

Mahometan World In An Uproar, The	8:202
Man, Constitution Of & Nature	11:49,85
Man In Life & In Death	10:3
Man in Society	4:3
Man, The Three Relations of	8:258
Man's Physical Powers, A Remarkable Question	7:162
Materialism or Immaterialism? by G H Lewis	3:139
Matthew 28:19, Inquiries Concerning the Name	4:111
Matthew 24, Questions Upon, Answered	9:40
May it Soon Come	8:88
Mazzinianism	6:151
Mediatorship	3:5
Memorial of The Blessed & Only Potentate	4:169
Mendelssohn & Judaism	8:241
Merchandise of Souls	8:72
Merchants of Tarshish, The	7:240
"Meshullam"	1:95
Messiah, Birth of	9:127
Messiah the Prince	9:264
Messiah's Approach, A Sign of	6:162
Messiah's Birthday	8:44
Messiah Washing the Apostle's Feet	9:88
Messiahship Not Understood by The Laodiceans	10:97
Metanoia & ΑΔΗΣ By S E Shepard, MD. Our Meaning Definitely Stated	4:97
"Meta Physics" Defined	10:48
Methodism, Reasons For Renouncing by J Edmonds	9:167
Methodism, Testimony Against	2:260
Millenial Adventist Consigns Us to Perdition, A Past	10:110
Millenial Pilgrimage of Nations	6:121
Millenial Reign, Letter on the, A Campbell's Remarks & Dr Thomas's Comments	4:241
Millenial Reign the Grand Topic of The Gospel, The	4:69
Millenium is to be Brought in, How the	2:264
Millenium, Testimony of Justin Martyr to the	4:185
Millenium, The	4:166
Millenium, The & Agency by Which it is Introduced	1:87
Millerism Refuted	11:179
Milton on Christian Doctrine	10:48
"Mine Ears Hast Thou Opened"	3:264
Ministration of The Spirit	6:277
Miracles	9:32
Miracles of Jesus, Why the Enemy Rejected the	10:263
Miracles Necessary to the Heathen Now? Are Not	5:37
Miracles, The Design of	6:67
Mirror, The	6:124
Misery to be Lamented, A	3:144
Mission to The Dead	2:205
Missions to The Heathen	4:216
Misunderstandings Rectified	5:130
Mixing up the Isms	7:216
Mode of Making Covenants	3:47
Modern Religion Mere Base Alloy	8:248

Mohammedan Agitation	10:22
Mormonites, The	8:39
Mosaic Constitution of The Kingdom Imperfect	1:173
Mosaic & Nazarene Teaching Concerning God	8:13,27,55,97, 145,193;9:25,34 49,71,97
Moses & Elijah	4:24
Moses – "First-Borns" – "First-Fruits" – Demons: or the Truth Divested of Tradition	4:145
Moses & The Prophet Like Unto Him	3:265
Moslem Empire, The	3:114,168
Most Diminutive Thing, A	10:112
Motley Faith Proved to be Vain, A, By The Editor	3:162
Mouth of The Beast, The	9:46,159
Multum in Parvo	1:216
Muscovites in Asia, The	6:49
Mussulman Propoganda	8:274
Mystery, In A	8:160
Mystery of Iniquity	10:245
Mystery of the Covenant Of The Holy Land Explained	5:297,217,241,265;6:1
Mystery of The Gospel, Of the	8:174
"Nahum's Lightning Chariots"	7:3,25
Names of Our Periodicals, On the	1:1
Napoleon at Bordeaux	10:46
Napoleon's, A saying of	5:48
Napoleon's Fixity of Purpose, Louis	6:166
National Conversions	5:263
Nature of Man, Editors reply To	2:269
Nature of Man Etc, Inquiries Concerning, The, Gavin Greenlees	2:265
"Nazarene, He Shall be Called A"	9:191
Nebuchadnezzar's Image, Unique Interpretation of	2:9
Necessity, A	4:26
Needed Work, A	8:192
New Cottle Church, The	10:117
New Covenant, The	1:284
New Heavens & New Earth, The	7:105
New Jerusalem, The	6:174
New Jerusalem Explained, The, By The Editor	3:121
New Revelation, A	3:47
News From Afar	2:21
New Testament, Authenticity Of, By S P Tregelles, LLD	9:193,217,241,265
New Testament, Literal Translation of the, Proposal By Benjamin Wilson & Joseph Cockroft	5:283
New Testament, On the Text of	10:15
New Testament, Some Results of the Genuineness of The	10:25
New Testament Written in Greek? Why Was The	9:24
New Year's Message, A	9:18
New Year's Message From Halifax, Eng., A	11:32

New Year's Message, Reply to	9:53
New Year's Message, Second Reply to	9:105
New Year's Salutation From England	10:23
New Zealand, Things in	6:236
"Noblest Vocation, The"	3:212
No Loitering on the Way	7:141
"No Peace for the Wicked"	11:95
No Symbol for "Separate Spirits"	2:120
Not Forgotten	10:116
Notice to The Public	10:160
Oak-Grove Superstition	3:95
Obedience to The Apostles Incompatible With an Age of Light & Refinement	2:24
Obedience to The Gospel of The Kingdom Visited With Expulsion From A Church	5:61
Objections From Alabama	1:145
Objections to The Herald's Position	3:84
Odology	2:145,169
Old & New Covenants, The	8:21
Old Testament Scriptures, Concerning the Compilers of the, by Sir Isaac Newton	8:3
Old World in 1854, The	4:158
Olla Podrida	10:136
"One Faith" & "Everlasting Punishments", The	7:258
One Only Has Ascended to The Heaven	5:35
Open Their Eyes	4:210
Opposition Beneficial	3:168
Oracles of God, Teaching of the	5:205
Oriental Philosophy, The	11:115
Original	7:60
Orthodox Diablerie	10:132
Our Assumption	9:30
Our Future Post Office	3:12
Our Great Sin	11:212
Our Labour Not Unfruitful	5:68
Our Motto	2:1
Our Pen's Usefulness	3:63
Our Position, Scriptural & Tenable	3:85
"Our Scribes"	8:137
"Out of The Body"	5:107
Paganism Truly	8:140
Pagan Testimony	9:48
Palestine	1:102;6:140;11:91
Palestine & Its Prospects	6:137
Palestine, German Emigration to	5:94
Palestine Mortgaged to The Rothschilds	4:192
Palestine, Political Condition of	5:22
Palestine, Proposed Partition of	3:117
Palm Awarded to The Right	2:90
Palmyra, At	1:115
Palmyra, Erratum Re Meeting House at	1:165

Pamphlets Received	3:120
Panchristendom Sentimentality	6:84
Papacy, Decline & Fall of The	1:84
Papacy, Strength of, In North America	6:264
Papal Bull, How to Treat	1:216
Papal States, The	9:139,163
Papistry	11:43
Papists, Admission of	9:144
Parable, A	3:142
Parental Discipline	3:216
Parody, A	10:261
"Part Thomasite"	9:43
Parsons, The	11:48
Pasha Attending Church! A	8:142
Passover on the Day of the Crucifixion? Did Jesus Eat The – The Difficulty Removed	6:19
Past, A Glance at the, By The Editor	3:94
Patriotism	4:213
Paul at Corinth	8:176
Paul & The Jailor of Philippi	7:205
Paul's Wish	3:39
"Peace & Prosperity, Nothing But"	4:13
Peace & Safety Again!	6:117
Peace, War & Policy	5:90
Pentecostians, The Faith of	6:72
Perim	8:162
Persecution in Sardinia	6:192
Personality of The Holy Spirit	6:269
Peter A Man of Progress	2:143
Peter The Great, Will of	1:224
Peter, Third Epistle of	11:29
Peter's Confession	8:40
Phrenology in the Pulpit	5:213
Physical Force Reform	8:191
Physician Heal Thyself	3:24
Pilates Question Answered	8:224
Pious Ignorance Ignored	8:34
Pious Ignorance in High Places	11:23
Plagiarism Detected	2:87
Plainness of Speech, Apology For	6:134
Plan For A More Efficient Working & Organisation of The Churches in This District of Illinios	7:163
Plato	11:190
Pleasant Land, The	3:140
Pleasant Words	3:62
Politeness	10:216
Political Aerial & The Signs Thereof, The	10:241,265
Political Aspects of Affairs in Europe	1:67
Political Clouds	8:142
Political Religionists – Being Saved as by Fire	3:65
Politicians, or Republican Gospellers & Their Traditions	1:241
Politics – Education –Porkism	10:138

Pontiff, The	10:177
"Pope A Humbug, The"	8:286
Popedom to Jerusalem, Removal of the	6:248
Pope, & Dr Thomas the Prophet	1:281
Pope Cursing Nicholas	5:150
Pope & His Perils, The	10:45
Popery	1:262
Popery as it is in Italy	6:151
Popery in North America, Strength of	6:264
Popery & Liberty, Antagonism of	1:257
Popery & The Pope, A Few Plain Words About	4:181
Pope's Government, The	9:254
Popular Belief Not Conviction	3:48
Popular Idea of Heaven Repudiated by James Challen, Pastor of Campbellite Church	6:191
Position Defined by H Oatman & Dr Thomas's Comments	9:249
Post-Millenial Hope of Millenial Righteous	2:216
Post-Millenial Subjection to The Father, The Son's	3:59
Power of The Truth Illustrated, The	5:113
"Power Over The Nations"	2:264
Practical Part of Business, The	8:138
Praise – Psalm 148	10:285
Pray Always & Faint Not	10:44
Prayer	5:104
Prayer to Christ Scriptural, Is?	5:282
Preachers? What Are We To Do For	7:258
Preaching Christ of Contention	10:206
Preaching to Spirits in Prison	2:217
Preaching Women	10:261
"Preach The Word"	3:44
Pre-Existence of Christ	5:110
Prelates of England	2:168
Pre-Millenial 40 Years, The	6:61
"Prepare A Place"	8:165
Presbyters & Bishops	3:23
Present Reward of the Wise	1:263
Priesthood of The Kingdom Under The New Covenant	1:175
Priestism	2:24
Priest Power, The Position & Prospects of the	5:182
Principalities, The	8:18
Private Judgment Run Mad, Right of	8:70
Procession of The Son, The	5:36
Profession & Practice	8:144
Pro-Jewish Policy of England, The	6:244
Proof of Santification	6:69
Prophecies, The	4:281
Prophecy An Essential Part of A Saints Religion	9:144
Prophecy, Interpretation of	6:136
Prophecy, Lecture on, by Dr W Anderson	6:73
Prophecy of Mount Olivet, The	3:29;10:252,273
Prophecy of The Incarnation, The	3:168
Prophecy of The Virgin's Son	3:185

Prophecy, What is?	6:159
Prophetic Arithmetic Extraordinary	5:83
Prophetic Language, Of The, By Sir Isaac Newton	8:25
Prophetic Style	3:78;5:262
Prophets, The School of The	10:36
"Protestant Faith, The"	6:264
Protestantism	9:204
Protestantism and The Gospel, Contrast Between	2:278
Protestantism in Italy	5:71
Protestant Ministry, The, by Rev C Beecher	6:157
Proverbs	10:72,167
Proximate Future, The	8:274
Psalms, The	9:119
Psychological Revivalism	8:182
Pulpit, The Inefficiency of the	7:106,183
Punishment of Monsters Of Iniquity	5:108
Punishment of The Wicked, The	6:43
Purpose of God, The	6:174
"Put to Silence The Ignorance of Foolish Men"	7:61
Pythagoras	11:72
Queen Elizabeth Excommunication of	1:184
Queen of Heaven & St Patrick, The	5:116
Queries	8:157
Queries From Richmond	9:91
Query	2:173
Query Concerning The Righteous	2:216
Query From Toronto	6:18
Questions Answered	10:282
Questions & Answers	8:267
Rachel Weeping For Her Children	3:145
Railroad in Ottomania, Commencement of the First	8:273
"Read With Pleasure"	10:107
Reasons From Scripture	5:183
Rebuke, A Proper	1:240
"Regeneration, The"	6:31
Reign of Christ, Of the Necessity of	5:209
Relics, Miraculous	10:173
Religion, Fashionable	7:93
Religion, Foundation of the World's	3:119
Religion & Morals of the 19th Century	2:97
Religion, Sunday & Workday	8:192
Religion Aspects of the Eastern Question	4:133
"Religious Journals"	8:70
Religious Life in N.Y., The Upper & Lower Strata	9:192
Religious Mania in Canada	8:189
Religious Novelty, Latest American	10:23
Religious Revivals From A French Point of View	8:188
Religious Revivals, What is True Religion?	8:117
Religious War in Pimlico, The	4:240
Religious World, The, by A Clergyman	11:90
Remarks by The Editor Upon Mr Storr's Testimony	3:233

Remember The Absent	11:187
Remnant of A Pre-Adventual Jewish Colony, The Refined Third Part Adventually Delivered	2:195
Removal to New York	2:277
Repentance	4:51
Repentance, A Brief Note of	5:235
Repentance, Without Faith, No	4:177
Repentance Without Sacrifice Insufficient For Remission of Sins	3:270
Representative Things	1:34
Rest of The Dead, The	9:165
Rest, The Day of	8:68
Restoration From Babylon	1:17
Restoration of The Jews to The Land Of Israel, New Testament Evidence of, by A McCaul DD Dublin	8:217
Restoration of The Kingdom to Israel, Criticism on the	2:173
Restoration of The Tribes of Israel	6:34
Resurrection & Classification of The Dead, An Extraordinary Question	4:90
Resurrection, Mortal	11:185
Resurrection Not Universal	5:161
Resurrection of Body No Part of Gentilism	3:23
Resurrection, Remarks on	9:235
Retaliation	1:53
Return to Winter Quarters	10:160
Revelation 20, Remarks on	5:118
Revelations & Miracles New & Old	8:23
Review of Events	9:67
Reviewer Reviewed, A	2:86
Revival Preachers	5:215
"Revival, The Great"	8:137
Righteous in Heaven, The	8:157
Righteousness Before Christ Appears, No Reign of	7:213
Rightly Dividing The Word	3:45
Right Spirit, The, by Dr Pyne	8:46
Ripening in The Ear	5:69
Risen Saints, Where Are The Already?	9:91
Rivalry Existing Between England & Russia in Asia	7:155
Robert Roberts, Encouragement From Afar, Letter from	7:43
Rochester N.Y & Some of its Religious Vagaries	10:224
Roman Catholicism in The U.S.A., Influence of	9:191
Roman Emperors, The	11:44
Romanism, A Few Of The Beauties of	5:95
Romanism, Arguments In Favour of?	4:283
Romanism, The Apostolicity of	4:283
Rome	2:48
Rome, A Letter From	10:145,169
Rome, Anticipated Conflagration of	3:264
Rome by Papal Powers, The Sack of	6:174
Rome & Liberty	5:96
Rome, Not Jerusalem, for The Pope	11:72
Rome & The Bible	5:96

Rome & The Campagna	9:141
Romish Idolatry Defined	2:241
Romish Superstition	5:96
Rules of Interpretation	6:56
Rush Like A Tempest With Chariots	7:39
Russia	6:166
Russia, Excitement in	10:211
Russia Faithless	8:60
Russia In Central Assia, Advance of	8:92
Russia In The Adriatic	8:277
Russia In Togarmah	8:33
Russia, Present Aspects of	1:260
Russia, Prophetic Destiny of	5:214
Russia, The Aggrandizement of	1:101
Russia, The Movements of	3:173
Russia & The North West Frontier of India	8:178
Russia Triumphant & Europe Chained	9:188
Russian Account of the Cause of the Eastern War, 1855	5:89
Russian Annexation in Asia	7:279
Russian Church, The	4:47
Russian Empire, The	4:191
Russian Enterprise	8:280
Russian Expansion	8:275
Russian Navy, The	4:238
Russian Priesthood, The	4:218
Russian Railroads, The	7:48
Russia's Bent	8:95
Russia's Tactics Changed	8:279
Russo-French Alliance, The	9:139
Sabbatarian Clergy of England, Challenge to	9:143
Sabbatarianism	9:3
Sabbath Day	11:127
Sabbath, Observations on The	9:11
Sabbath Question, The	11:121,145
Sabbath, The	3:169
Sacramentalism	9:133
"Sacred Melodist"	10:168
Sacrifice in the Age to Come	4:265
Sacrifice, Origin of	8:265
Sacrifices Compatible With The Principles of the Doctrine Of Christ? Is the Restoration of	1:169
Saints Reign on Earth No Figment of the Imagination, The	3:211
"Salvation by Baptism"	7:49
"Salvation is of the Jews"	8:69
Salvation Without Faith	2:209
Samaritans, The	6:261
Satan Against Satan	8:115
Satan Blowing Hot & Cold	8:119
Satan Fight Their Own Battles, Let	11:138
Satan Rebuked, Historical Reminiscences or	9:81
Satan Silenced in Toronto, The	9:180

Satan's Ministers Confounded by The Word	6:30
Satan's Ministers May Be Known, Rules Whereby	6:254
Scarcity of Gold in Turkey & The Restoration of The Jews	2:137
"Science", Bible Uninterpretable Without	10:257
Science & Revelation	10:258
Scorpions	4:110
Scotland, Interesting Letter From	2:185
Scotto-Campbellism Reviewed	10:57
Scripture Investigation Meeting	3:13,63
Scripture, Verbal Accuracy of The	8:214
Scriptures, Authenticity of	9:39
Scriptures, Carnalizing The	6:174
Scriptures, Search The	9:179
Sealed, The 144,000	5:36
Search & See	9:190
"Season & Time"	5:249
Sebastopol	5:256
Sebastopol & What They Are Doing There	9:94
Sect	8:144
Sectarian Appeal to A Grand Jury	6:238
Sectarianism Versus Christianity	4:188
Sects & Their Clergy	7:264
"Seek First The Kingdom Of God"	6:232
Sensible Man, A	8:144
Sermonizing, Modern	2:60,338
Serpent Hiss, Let the	9:112,119
Seven Times of Babylon & Judah, Calender of the	4:141
Seventh Head of the Beast of the Sea	6:97
Shave, Why Israelites Were Forbidden to	3:119
Sheol, Hell & Sorrows of Hell	1:131
Sick Man's End Rapidly Approaching, The	10:214
Sign of The Times	6:286;7:257
Sign of The Son of Man Indicative of His Appearing in Power & Great Glory	5:121,145
Signs Following Belief	5:38
Signs Of The Son Of Man's Presence At The Destruction Of Jerusalem	5:97
Simple Made Wise In The Word, By Elpis Israel	2:260
Singular Opposition To The Erection Of A Bridge At Rome	1:276
Sinning Soul Shall Die, The, By Milton	9:14
Sins, Can The Church Remit?	5:41
"Six Hundred Three Score & Six"	6:12
Sky-Kingdomism Defended & Reply	6:187
Slumbering Giant, A	8:60
Small Talk	8:144
Smooth Things Will Not Do	10:120
Socrates	11:96
Something Annihilated By Nothing	2:174
Something Rational	9:144
Soul, Dr McGuffey & The	2:191
Soul Immortal? Who Made The, The Pope	10:144
"Soul in Hell"	3:96

"Soul, Not Able to Kill the 7:145
Soul & Spirit of Man, Paul Affirms the Mortality of the 10:119
Sour Grapes 8:34
South Western Tour 4:202,227
"Speak as The Oracles of God" 3:263
Speak Out The Truth 10:28
Spectres 3:48
Spirited People 1:28
Spiritism 3:21
Spirit Of Inquiry Awakened in Britain 4:118
Spirit Of The Old Mother, The 10:118
Spirit & Reply to Apphia, Personality of the 2:47
Spirit. The Work of The 11:280
"Spirits in Prison" 2:208;7:66
Spirits Tried & Found Wanting: Solemn
Revealments of The Spirits 4:83
"Spiritualism" More Attractive Than The Bible! 7:119
State of The Dead. By John Milton 5:193
State of The Soul After Death, by Scrutiny 4:261
Statement of Accounts 1:278
Storm in the Political Air, An Embarassment 11:142
Strange Thing Truly, A 11:95
"Strait Betwixt Two, In A" by P C Gray 5:87
Striking Truths 1:192
Subscription List, The 7:261
"Suffer Little Children To Come To Me" 8:38
Superstition, 19th Century 8:286
Superstition, Lord Bacon on, 1:240
Suspension of The Herald, Letters on 11:284
Syria & Its Prospects by Col Gawler 3:217,241
Stoics, System of the 11:191

Tabernacles, The Feast of 1:265;6:145
Table Rappings Not Spirit Rappings 2:67
Tares – "The Sciences" – Metal Trumpery 10:133
Tarshish 3:227
Tempter Considered, The Bible Doctrine Concerning
The (re Dr Epps Article) 2:154,180,200,235
Tempter, Inquiry Touching The 2:154
Ten Horns Plucked up by the Roots 5:227,248
Ten Tribes of Israel, Of the 2:50,55
Terrestrial System Before The Fall, Our 5:159
Testimony to The Freemason Street Baptist
Church, Norfolk, Va. 8:216
Thank Offering, A 8:287
Thank Offering From Scotland Increased 9:260
Thanks 11:95
Thanksgiving, A Word of 7:254
"Theology" Irreconcilable With Scripture 1:169
Thief In Paradise, The 8:36
Things As They Are 4:212
Things in Dubuque, Iowa 5:164
Things in Edinburgh & Plymouth 3:214

Things in Norfolk 9:180
Thinkers, Sayers & Doers, The 8:107
Thinkings of The Flesh 7:136
Third Angel Message 11:167
"This Generation", Reply & Remarks on 2:214
"Dr Thomas Again": Questions Answered 4:224
Dr Thomas & His Followers, by John Bowes 3:249
Thomasism, What Is? 10:10,86
Thoughts on "What Is Truth" 3:46
Three Destinies, The 2:135
Throne 6:33
Throne of David? Is Not Christ To Sit Upon 1:7
Throne of David, The 1:9
Timely Notice 2:215
Timothean, A 9:55
Time & Seasons 5:260
Times & Seasons, Table of 5:264
Tithes 11:192
Toe-Divisions of The Iron Kingdom, Difficulties Respecting The 2:4
Tombstone, An Ancient 7:168
Tongue, Vices of 2:72
Tongues Set on Fire of Hell 1:131
Torments in Hades 6:19
Tour in Canada West 8:222
Tour, Our Recent, June 1860 10:193
Traditions 5:47
"Translated Into The Kingdom" 1:275
Translating Scripture 2:216
Translation Into The Kingdom 3:41
Treaty of Paris Still Unfulfilled 8:71
"Tribulation, In The World Ye Shall Have" 10:166
Tribulation, The Coming 8:89
Tribute of Gratitude, A 5:136
Tripartite Division of The Great City 2:130
Troubled Sea, A 8:281
True Testimony, A 11:69
Trumpet of The Kingdom Blown in Washington, The 8:108
Truth 10:240
"Truth As It Is In Jesus, The" 10:230
Truth, A Word for the 11:141
Truth, Birthplace of 2:78
Truth in Canada, Progress of the 10:67,94,116
Truth in Hamilton C.W., The 6:238
Truth in Lawrence, Mass 6:282
Truth in Norfolk, Va, The 7:144;8:216
Truth, Inquiry Into 4:211
Truth in Washington D.C. 7:232
Truth Obeyed, The 5:163
Truth, Obstacles to The 6:190
Truth, Practical Love of 1:111
Truth, Prevalence of 3:40
Truth, The Power of, by Dr Passmore 8:61

Truth's Side 3:286
Turkey 8:35
Turkey, Decadence of 8:271
Turkey, Inevitable, Fall of 4:126
Turkey, Lord Stratford on 9:92
Turkey, Relations Between The Civil & Spiritual Authorities in 5:91
Turkey Sealed, The Fate of 8:200
Turkey Since The War 8:140
Turkey, State of 8:281
Turkey, The Fate of 3:181
Turkey, The Present Condition of 6:164
Turkey, What is Left of It 9:22
Turkish Empire, Condition of 8:281
Turkish Independence 7:231
Turkish Question, The 3:143
Twenty Dollars Reward 9:48
Two Births, Query Concerning The, by Janetta 3:55
Two Horned Beast, Enquiry Concerning & The French Horn Thereof 3:49
"Two Masters, You Cannot Serve" 5:46
Tyre & The Daughter of Tyre 10:49

Unanswerable Proof 5:48
Unclean Spirit, An 5:36
Unclean Spirits by the Frog Power, Evolution of the 3:159
Unclean Spirits Like Frogs, As Active As Ever, The 6:214
Unenviable Hearts & Brains 9:31
Unfaithful Shepherds Rebuked 2:254
Union-Babel Builders Confounded, The 11:17
United States: Their Destiny: John's Gog & Magog Defined 5:84
"Until Shiloh Come" 8:103
Utopian Christianity 8:68

Vatican, Defeat & Downfall of The 1:150
Vatican Ms, The 9:259
Virginian Ecclesiasticism 8:111,180
Virgins, The Worship of The 5:185
Visit to Canada & The West 6:251;7:9,30
Visit to Charlottesville 1:67
Visit to Europe Concluded 4:100
Visit to Holland, Our 4:21,40
Visit to Kentucky 5:235;9:271
Visit to Kentucky, Mississippi & Tennessee 7:235,247
Visit to King William County, Va. etc 1:42
Visit to Massachusetts & Rhode Island 7:217
Visit to Plymouth, England, Result Of Our 7:256
Visit to Prussia & Germany, Our 4:53
Visit to The Seat Of War 11:203,226,241
Visit to The South East 6:227;8:250
Visit to Virginia 4:246,274;5:10

Voices From The Tomb 8:208
Voice From The West, A 3:66
Vow of Poverty, The 4:140
Voyage From England, Our 1:18

War A Divine Institution 2:232
Warfare, The 7:115
War, First Year of The 5:156
War in The East, The 4:271
War Spirit, The 11:141
Watch! 10:240
Water in Christianity, Grecian & Primitive Use of 5:24
"Weak in The Faith" 8:129
What Are We Looking For? 5:161
What is Necessary to be Believed Before Immersion to Constitute it the Obedience of Faith 6:103
"What Is That To Us? See Thou" 2:189
What it is to Proclaim the Name of the Lord 1:190
What Nation Will Rank the Highest in the Future Years? 7:239
'What of The Actual" 5:103
What Ought to be Done at This Crisis 1:54
"What Ought to be Done", Origin of 1:67
What Sets The Heart on Fire 4:137
What Shall I Do? 4:43
Whited Sepulchres, Beware of 11:66
Who Shall Understand? 5:222
"Who Will Go For Us?" 7:255
Whom Shall We Obey? 11:137
Why? & Because? 6:92
Wicked, The 6:48
Wild, Crazy, Visionary, & Or 2:283
Wild & Frantic Speculations 11:66
Wilful Calumny, A 8:239
Wisdom of the Wise Not Always Folly 11:48
Withdrawal From Baptistism, Letter of 7:271
Wit & Satire 2:72
Word Fitly Spoken, by Aristobulus, A 3:11
Word From Afar 6:116
Word From Afar, A, A H Otis 11:37
Word From Canada 4:65
Word From Iowa, A 8:108
Word From The Bush 7:23
Word in Season, A 1:166;8:284;11:93
Word in Season From the Falls of Genesee, A 6:39
Word of Encouragement From Auchienlech 9:109
Word of Explanation, A 4:120
Word of God, Philosophical Essentiality Of The 8:43
Word of Encouragement, A 1:191
"Word of The Oath, The" 3:190
Word or Two From Virginia, A 5:158
Word, The 1:24

Word to Encourage, A 6:60
Work Cut Out For Slack Times 5:232
"Work of the Law Written Upon The Heart" 8:102
World Become Better, The 10:47
World's Prospects, The 2:73
World, The 5:120
Worm That Dies Not, The 1:131
Wycliff's Testament 3:284

Zion, Mount 1:31
"Zion, The Lover of" 2:278