HERALD

OF THE

KINGDOM AND AGE TO COME:

A PERIODICAL

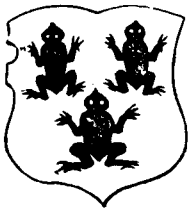
DEVOTED TO THE INTERPRETATION

OF

"The Law and the Testimony,"

AND TO THE DEFENCE OF

"The Faith once delivered to the Saints."



THE OLD ARMS OF FRANCE.

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

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1859.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Jan., 1859.** [VOL. IX. No. 1.

Sabbatarianism.

Brother Thomas:—There are several in this neighborhood *patiently* waiting to see your answer to Bro. Dunn's letter respecting the Law and the Sabbath, thinking you may throw some light upon our benighted minds.

We believe *The Herald* is what its prospectus proclaims it to be, "a trumpet of no uncertain sound." May the Lord bless your labors and strengthen you to labor on.

I should like to see your exposition of the first thirteen verses of Matt. xxv. I shall endeavor to be a life subscriber to the *Herald of the Kingdom*, notwithstanding the hardness of the times. In haste.

Yours in the hope of eternal life,

GEORGE R. HALL.

Chatfield, Minesota, Sept. 2, 1858.

NOTE BY THE EDITOR.

The letter to which Bro. Hall refers is contained in the March No. of '58. Our extensive and long-continued travel has prevented us from attending to many subjects concerning which information has been sought by correspondents from different points of the compass. We must still trespass upon their patience a little longer. Health and time permitting we shall attend to all their inquiries. We expect to be able to treat of "*The Historic Evidence of the Authorship and Transmission of the Books of the New Testament*," in reply to certain sceptical friends in our Feb. or March issues. In the meantime we produce here for the information of our Sabbatarian friends the following article we wrote some ten years ago, on

The Sabbath Day and the Lord's Day.

On the seventh day, which was neither longer nor shorter than the days which preceded it, "God ended his work which he had made;" and because of this notable event, "he blessed and sanctified it." A day is blessed, because of what is or will be imparted to those who are commanded to observe it. The sanctification of the day implies the setting of it apart that it might be kept in some way different from other days. The manner of its original observance may be inferred from the law concerning it when it was enjoined upon the Israelites. To them it was said, "remember the sabbath day to keep it holy." If it be asked, how was it to be kept holy? the answer is, "in it thou shalt not do any work, thou, nor any one or thing belonging to thee;" and the reason for this total abstinence from work is referred to the Lord's own example in that "he rested the seventh day." The nature of its observance in the ages and generations, and the recompense thereof, is well expressed in the words of Isaiah;—"if thou turn away thy foot from the sabbath from doing thy pleasure on my holy day: and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."*a* In this passage the conditions are stated upon which faithful Israelites might inherit the blessing typified by the rest of the seventh day. They were joyfully to devote themselves to the way of the Lord. They were not simply to abstain from work, yawning and grumbling over the tediousness of the day, and wishing it were gone, that they might return to their ordinary course of life; but they were to

a Isaiah lviii. 18, 14.

esteem it as a delightful, holy, and honorable day. Their pleasure was to consist in doing what the Lord required, and in talking of "the exceeding great and precious promises" he had made. To do this was "not speaking their own words," but the Lord's words. Such an observance as this, however, of the sabbath day, implies a faithful mind and a gracious disposition as the result of knowing the truth. Neither antediluvian nor postdiluvian could "call the sabbath a delight," who was either ignorant or faithless of the import of the promise "thou shalt delight thyself in the Lord, and ride upon the high places of the earth, and feed with the heritage of Jacob." A man who simply looked at the seventh day as a sabbath in which he was interdicted from pleasures and conversation agreeable to him, and from the money-making pursuits in which he delighted, would regard the day more as a weekly punishment, than as joyous and honorable. Though he might mechanically abstain from work, he did not keep it so as to be entitled to the blessing which belonged to the observance of the day to the Lord. It was irksome to him, because being faithless he perceived no reward in keeping it; and "without faith it is impossible to please God."

The reward to antediluvian and postdiluvian patriarchs and Israelites for a faithful observance or commemoration of Jehovah's rest from his creation-work was, "delight in the Lord, riding upon the high places of the earth, and feeding with the heritage of Jacob." This was neither more nor less than a promise of inheriting the kingdom of God, which is a summary of "the things hoped for and the things unseen," or the subject-matter of the faith that pleases God. When that kingdom is established, all who are accounted worthy of it will "delight or joy in the Lord;" and occupy "the high places of the earth," ruling over the nations as his associate kings and priests; and share in the "new heavens and earth," in which dwells righteousness, when Jerusalem shall be made a rejoicing, and her people Israel a joy. (*a.*) The knowledge and belief of these things was the powerful and transforming motive which caused Abel, Abraham, Moses, Jesus, &c., to "call the sabbath a delight, holy of the Lord, and honorable;" and to observe it as the sons of Belial cannot possibly do. But while this was the motive, even faith, which actuated the sons of God in their keeping holy the seventh day, Jehovah did not permit the faithless to transgress or desecrate it with impunity. We know not what penalty, if any, was attached to its violation before the flood; but its desecration under the Mosaic constitution was attended with signal and summary vengeance, as will appear from the following testimonies:—

1. "And the Lord spake unto Moses, saying, Speak thou unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is *a sign between me and you throughout your generations;* that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy *unto you.* Every one that defileth it shall surely be put to death: for whosoever doeth *any work* therein, that soul shall be cut off from among his people. Six days may work be done, but in the *seventh* is the sabbath of rest, holy to the Lord; *whosoever doeth any work on the sabbath day shall surely be put to death.* Wherefore *the children of Israel* shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is *a sign between me and the children of Israel for ever;* for in six days the Lord made heaven and earth, and on the seventh day he rested and was *refreshed.*"(*a.*)

2. "Remember, O Israel, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath day."(*b.*)

3. "Six days shall work be done, but on the *seventh* day there shall be to you a holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. *Ye shall kindle no fire throughout your habitations upon the sabbath day.*"(*c.*)

4. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."(*d*)

5. "Thus saith the Lord, take heed to yourselves, and *bear no burden* on the sabbath day, nor bring it in by the gates of Jerusalem: neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no bur-

a Matt. xxv. 23, 34; Rev. ii. 26, 27; iii. 21; v. 9, 10; xx. 4; Dan. vii. 18, 22, 27; Isaiah lxv. 17, 18.

a Exodus xxxi. 12—17. *b* Deut. v. 15. *c* Exodus xxxv. 2, 3. *d* Numb. xv. 32—36.

den through the gates of this city on the sabbath day, to do no work therein: *then shall there enter into the gates of this city kings and princes sitting upon the throne of David*, riding in chariots and upon horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the temple of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."*a*

6. "Abide ye every man in his tent, let no man go out of his place on the seventh day. So the people rested on the seventh day."(*b*)

From these testimonies it is clear that it was unlawful for servants in the families of Israel to light fires, cook dinners, harness horses, drive out families to the synagogues, or priests to the temple to officiate in the service of the Lord. The visiting of families on the sabbath day, the taking of excursions for health or for preaching, and conversing about worldly, or family, or any kind of secular affairs, was also illegal, and punishable with death. The law, it will be observed also, had regard to the *seventh*, and to no other day of the week. It was lawful to do all these things on the *first* or *eighth* day (some particular ones however excepted), but not on the seventh. On this day, however, it was "lawful to do good;" but then this good was not arbitrary. Neither the priests nor the people were the judges of the good or evil, but the law only which defined it. "On the sabbath days the priests in the temple profaned the sabbath, and were blameless;"(*c*) for the law enjoined them to offer "two lambs of the first year without spot as the burnt-offering of every sabbath."(*d*) This was a profanation of the seventh-day law, which prohibited "any work" from being done; and had not God commanded it they would have been "guilty of death." It was upon this ground that Jesus was "guiltless;" for he did the work of God on that day in healing the sick as the Father had commanded him.

"The sabbath was made for man and not man for the sabbath: therefore," said Jesus, "the Son of Man is Lord also of the sabbath day."(*a*) It was a wise and beneficent institution. It prevented the Israelites from wearing out themselves and their dependants by incessant toil; and revived in them a weekly remembrance of the law and promises of God. It was, however, only "*a* SHADOW *of things to come*," the substance of which is found in the things which pertain to the Anointed One of God.(*b*) It was a part of "the rudiments of the world" inscribed on "the handwriting of ordinances that was against us, which was contrary to us," and which the Lord Jesus "took out of the way, nailing it to his cross." When he lay entombed he rested from his labors, abiding in his place all the seventh day. Having ended his work, he arose on the eighth day, "and was refreshed." The shadowy sabbath disappeared before the brightness of the rising of the Sun of Righteousness; who, having become the accursed of the law, delivered his brethren from its sentence upon all.

The ordinances of the law of Moses are styled by Paul "the rudiments," or "elements of the world," which, in Galatians, he also terms "weak and beggarly elements, whereunto they desired again to be in bondage." They evinced this desire by "observing *days*, and months, and times, and years;"(*c*) not being satisfied with the things of Christ, but seeking to combine the Mosaic institutions with the gospel. This was Judaizing, and the first step to that awful apostacy by which the world has been cursed for so many ages. When the Mosaic constitution, as "the *representation* of the knowledge and the truth," had "waxed old" by the manifestation of the substance to a sufficient extent to nullify it, it "vanished away" by being "cast down to the ground" by the Roman power, and with it the law of the seventh day. Even before its abolition, Paul expressed his fear of the Galatians "lest he should have bestowed labor upon them in vain," seeing that they were becoming zealous of the ordinances of the law. They seemed not to understand that the Mosaic economy was only a temporary constitution of things, "added because of transgressions, *till the Seed should come*;" that when he came he redeemed them from the curse of the law, being made a curse for them;" and that therefore they had nothing to fear, nor to hope for from keeping, or transgressing its commands. They had got it into their heads that "except they were circumcised and kept the law of Moses, as well as believed and obeyed the gospel of the kingdom, they could not be saved."(*d*) Therefore they "desired to be under the law," and began to busy themselves about

a Jer xvii. 21—27. *b* Exodus xvi. 29. *c* Matt. xii. 5. *d* Numb. xxviii. 9, 10.

a Mark ii. 27. *b* Col. ii.16, 17; and 14. *c* Gal. iv. 8, 5, 9, 10. *d* Acts xv. 1—5.

"keeping the sabbath," and doing other works which Moses had enjoined upon Israel. Paul was very much distressed at this, and describes himself as "travailing in birth again until Christ be formed in them." They had been delivered from "the yoke of bondage" by putting on Christ; but by seeking to renew their connexion with Moses' law, they were selling their birth-right for a mess of pottage. "I say unto you," saith Paul, "that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that *he is a debtor to do the whole law.* Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." A partial observance of the law can do no one any good. If he kept the sabbath in the most approved manner, but neglected the sacrifices, or eat swine's flesh, he was as accursed as a thief or a robber; for to one under the law it saith, "Cursed is every one that continueth not in *all things* which are written in the book of the law to do them;" hence even the sinless Jesus was cursed by it, because he was crucified; for it is written, "Cursed is every one that hangeth on a tree."(*a*) What hope then is there for Jew or Gentile of escaping the curse of the law, seeing that from the very nature of things connected with the present state of Jerusalem it is impossible to observe it, save in the few particulars of "meat and drink, or in respect of the sabbath partially," &c. The observance of the seventh day was regulated by the Mosaic law, and the penalties due to its "desecration," or "profanation," are pronounced by it alone; but, it is clear, that the law being taken out of the way, or abolished, by Jesus who nailed it to his cross, there remain no more retributions for the non-observance of its appointments; and therefore there is no transgression in working or pleasure-taking, or in speaking one's own words on the seventh day.

On the first day of the creation-week God said, "Let there be light, and there was light;" so on the first day of the week "THE TRUE LIGHT" came forth from the darkness of the tomb, "like dew from the womb of the morning." This event constituted the day after the sabbath, or eighth day, the day of the Lord's resurrection; and therefore styled by his disciples "THE LORD'S DAY." It is a day to be much remembered by them, because it assures them of their justification "in him," of their own resurrection to life, and of the certainty of his ruling or "judging the world in righteousness" as Jehovah's king, when they also shall reign with him as kings and priests to God.(*a*) This day is also notable on account of the special interviews which occurred between Jesus and his disciples after his resurrection. (*b*) He ascended to heaven on this day, even the forty-third from his crucifixion; and seven days after, that is the fiftieth, being that Lord's day styled "the day of Pentecost," the gift of the Holy Spirit was poured out upon the apostles, and the gospel of the kingdom preached for the first time *in his name.*

Power being in the hands of their enemies, the christians of the Hebrew nation still continued to observe the seventh day according to the custom. Hence we find the apostles frequenting the synagogues on the sabbath days, and reasoning with the people out of the scriptures.(*c*) To have done otherwise would have been to create an unnecessary prejudice, and to let slip one of the best opportunities of introducing the gospel to the attention of the Jewish public. They did not forsake the synagogues until they were expelled. While they frequented these, however, on the seventh day, they assembled themselves together with the disciples whose assemblies constituted the churches of the saints and of God. They ordained elders over these societies, and "taught them to observe all things whatsoever Jesus had commanded them."(*d*) In his letter to the Hebrew christians he exhorts them "not to forsake the assembling of themselves together."(*e*) Such an exhortation as this implies *a stated time* and place of assembly. On what day, then, did the churches of the saints meet to exhort one another so as to provoke to love and to good works? Certainly not on the seventh day, for then the apostles were in the synagogues. What day then more appropriate than the Lord's day, or first day of the week? Now it cannot be affirmed that the saints were commanded to meet on this day, because there is no testimony to that effect in the New Testament. But it is beyond dispute that they did assemble themselves together on the first day of the week, and the most reasonable inference is that they did so in obedience to the instruction of the apostles from whose teaching they derived all their faith and practice, which constituted them the disciples of Jesus.

To keep the first day of the week to the Lord is possible only for the saints. There is no law, except the emperor Constantine's, that commands *sinners* to keep *holy* the first, or eighth day, or sunday as the Gentiles

a Gal. iii., iv. v. 4.

a Rom. iv. 25; viii. 11; 1 Cor. xv. 14, 20; Acts xvii. 31; Rev. v. 9, 10. *b* John xx. 19, 26. *c* Acts xvii. 2. 17; xviii. 4; xix. 8. *d* Matt. xxviii. 20; Acts ii. 42; xiv. 21, 23. *e* Heb. x. 25.

term it. For a sinner to keep this day unto the Lord he must become one of the Lord's people. He must believe the gospel of the kingdom and name of Christ, and become obedient to it, before any religious service he can offer will be accepted. He must come under law to Christ by putting on Christ before he can keep the Lord's day. Having become a christian, if he would keep the day to the Lord, he must assemble with a congregation of New Testament saints, and assist in edifying and provoking them to love and good works, in showing forth the death of Jesus, in giving thanks to the Father, in celebrating the resurrection of Christ, and in praising and blessing God. Under the gospel, or "law of liberty," he is subjected to no "yoke of bondage" concerning a sabbath day. It is his delight when an opportunity presents, to celebrate in this way, the Day of the Resurrection. He requires no penal statutes to compel him to a formal and disagreeable self-denial or "duty;" for it is his meat and drink to do the will of his Father who is in heaven.

The law of Moses was delivered to the Israelites and not to the Gentiles, who were therefore "without the law." "What things soever the law saith, it says to them who are under the law;" consequently the nations were not amenable to it; and though they obtained not the blessings of Mount Gerizim (unless they became faithful Jews by adoption), neither were they obnoxious to the curses of Mount Ebal.(*a*) The faithless Jews and Gentiles are equally aliens from the precepts of Christ and his apostles. What these prescribe is enjoined upon the disciples of Jesus. They only are "under law to Christ." "What have I," says Paul, "to do to judge them that are without? God judgeth them."(*b*) He has caused the gospel of the kingdom to be preached to sinners "for the obedience of faith.' When they are judged, it will be for "not obeying the gospel of the Lord Jesus Christ,"(*c*) and not because they do not "go to church," or do not keep a sabbath instituted by a semi-pagan emperor of the fourth century. The sabbath God requires sinful men to observe is, to *cease from the works of the flesh*, as completely as he rested from the work of creation on the seventh day, that they may enter into the millennial rest that remaineth for the people of God.(*d*)

Men frequently err in their speculations, from inattention to the marked distinction which subsists in the scriptures between those classes of mankind termed "saints" and "sinners." They confound what is said to, or concerning the one, with what is said in relation to the other. Relatively to the institutions of God they are as near or afar off as are "citizens" and "foreigners" to the laws and constitution of the United States. "What the law saith, it saith to them who are under the law." This is a principle laid down by Paul concerning the law of Moses, which is equally true of the codes of all nations. "Citizens" are the saints, or separated ones, of the particular code by which they are insulated from all other people; while "foreigners" or "aliens" from their commonwealth are sinners in relation to it; for they live in other countries in total disregard of its institutions, and doing contrary to its laws, and yet are blameless: so that if they were to visit the country of that commonwealth, they would not be punished for their former course, because they were not under law to it. Let them, however, while sojourning there, continue their native customs, and they would become guilty and worthy of the punishment made and provided for such offenders. It is a fact, that "God blessed and sanctified,' or set apart, "the seventh day;" and doubtless, Adam and his wife rested, or intermitted, their horticultural tendance upon that day. Yea, we may go further and say, that it is extremely probable that "the Sons of God" before the flood, worshiped God according to "his way" upon that day; but in all the history of that long period which intervened from the sanctification of the seventh day to the raining down bread from heaven for the Israelites in the wilderness, (*a*) there is not the least hint of any punishment for breaking the sabbath day. Guiltiness before God cannot therefore be argued against the Gentiles so as to entitle them to death or reprobation, predicated on the threatenings of the patriarchal code. Whatever the appointment might be, it was no doubt significative of the blessings to be obtained through observing it; not alone, but in connexion with the other matters which made up "the way of God."

As I have shown, the observance of the seventh day was obligatory only upon the Israelites so long as the Mosaic code was in force, being "a sign" between God and them. The sabbaths belong to the land and people of Israel, and can be only kept according to the law while they reside in the country. This will appear from the fact that the law requires that "two lambs of the first year without spot" should be offered with other things "as the burnt-offering of every sabbath;" an offering which, like all the offerings, &c., must be offered in a temple in Jerusalem where the Lord has placed his name, and not in the dwelling-

a Deut. xxvii. 29—6. *b* 1 Cor. v. 12, 13. *c* 2 Thess. i. 7—10 *d* Heb. iv. 9—11.

a Exodus xvi.

places of Jacob. Israel must therefore be restored to their own country before even they can keep the sabbath. Then, when "the throne is established in mercy; and he (the Lord Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness,"(*a*) then, I say, "shall the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: and *they shall hallow my sabbaths.*"(*b*)

But these sabbaths will be no longer celebrated on the seventh day. They will be changed from the seventh to the eighth, or first day of the week, which are the same. The "*dispensation of the fullness of times,*' (*c*) popularly styled the Millennium, will be the antitype, or substance, of the Mosaic feast of tabernacles which was "a shadow of things to come." In this type, or pattern, Israel were to rejoice before the Lord for seven days, beginning "on the fifteenth day of the seventh month, when they had gathered the fruit of the land." In relation to the *first day* of the seven, the law says, "it shall be a holy convocation: *ye shall do no servile work therein.*" This was what we call Sunday. The statute then continues, "on the *eighth day,*" also Sunday, "shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and *ye shall do no servile work therein.*" Again, "on the first day shall be a sabbath, and on the eighth day shall be a sabbath."(*d*) Thus, in this "pattern of things in the heavens," the first and eighth days are constituted holy days in which no work was to be done. It also represents the palm-bearing or victorious ingathering of the twelve tribes of Israel from their present dispersion to the land of their fathers, "when the Lord shall set his hand *a second time* to recover the remnant of his people."(*e*) Three times in four verses does Zechariah style the yearly going up of the Gentiles to Jerusalem to worship the king, the Lord of Hosts, there, the keeping of the feast of tabernacles;(*f*) an event which is consequent upon the destruction of the dominion represented by Nebuchadnezzar's image, and the reëstablishment of the kingdom and throne of David. This national confluence of the Gentiles to Jerusalem is characteristic of Messiah's times; and of the true or real festival of tabernacles when he will "confess to God among the Gentiles, and sing unto his name," and "they shall rejoice with his people," Israel.(*a*) Referring to this time, the Lord says, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel *for ever*, and my holy name shall the House of Israel *no more* defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. * * * they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and *I will dwell in the midst of them forever.*" (*b*) This is clearly a prophecy of what shall be hereafter, because the House of Israel still continues to defile God's holy name by their abominations; but when this comes to pass they shall defile it "*no more.*"

After the declaration of these things, Ezekiel is commanded to show them the description of the temple which is destined to be "the house of prayer for all nations," with the ordinances, forms, and laws thereof. The Lord God then declares, "the ordinances of the altar *in the day when they shall make it,*" and when the Levites of the seed of Zadok shall approach unto him. The "cleansing of the altar," and the consecration of the priests, is then effected by the offerings of *seven days.* "And when these days are expired, it shall be, that *upon the eighth day, and* so FORWARD, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, O Israel, saith the Lord."() Thus the Lord's day, the day of his resurrection from his seventh-day incarceration in the tomb, becomes *the sabbath day of the future age* which shall be hallowed by the priests of Israel, and be observed by all nations as a day of holy convocation in which they shall rejoice, and do no manner of servile work at all.

This change of the sabbath from the seventh to the eighth, or first day of the week, is the full development and establishment of the observance of the Lord's day by the disciples of Jesus since the times of the apostles. Constantine, though not a christian himself, paid homage to the truth so far as to compel the world to respect the day on which Christ Jesus rose from the dead. Hence, in 328, he ordained that the day should be kept religiously, which a judaizing clergy construed into a sabbatical observance according to the Mosaic law concerning the seventh day. This is the origin of that sabbatarianism which so ludicrously, yet mischievously, illustrates the Blue Laws of

a Isaiah xvi. 5. *b* Ezek. xliv. 15, 24. *c* Ephes. i. 10. *d* Lev. xxiii. 34—43. *e* Isaiah xi. 11. *f* Zech. xiv. 16—19.

a Rom xv. 9, 10. *b* Ezek. xliii. 7—9. *c* verse 27.

Connecticut,(*a*) the zeal of the Agnews and Plumptres of the House of Commons, and the rhapsodics of the pietists of the passing day. These well-meaning persons, whose zeal outruns their knowledge, seem not to be aware that Christ and his apostles did not promulge a civil and ecclesiastical code for the nations, when they preached the gospel of the kingdom. Their object was not to give them laws and constitutions; but to separate a peculiar people from the nations who should afterwards rule them justly and in the fear of the Lord, when the dispensation of the fulness of times should be introduced.(*b*) To be able to do this, these peculiars were required to be "holy, unblameable, and unreprovable before God."(*c*) To this end instructions were delivered to them, that under the divine tuition "they might be renewed in the spirit of their mind; and put on the new man which after God's image is created in righteousness and true holiness." As for "those without" "who receive not the love of the truth, that they might be saved, God sent them a strong delusion, that they should believe a lie,"(*d*) as a punishment. They are left to govern themselves by their own laws until the time arrives for Christ to take away their dominion and assume the sovereignty over them conjointly with "the people of the saints." If they please to impose upon themselves yokes of bondage, binding themselves to keep the *first* day of the week according to the Mosaic law of the *seventh* day, they are left at liberty to do so. But for this act of "voluntary humility" they are entitled to no recompense from God, seeing that he has not required it of them. The rewards due for observing a judaized Lord's day voluntarily inflicted upon themselves; or, the pains and penalties to which they may be entitled for its "profanation," are such, and such only, as result from the will and pleasure of the unenlightened lawgivers of the nations. It is a wise regulation to decree a cessation from labor and toil for man and beast during one day in seven; but it betrays egregious misunderstanding of the scriptures, and singular superstition, to proclaim perdition to men's souls in flaming brimstone if they do not keep it according to the Mosaic law of the seventh day. All I need say in conclusion is, that if it be necessary to keep Sunday as the Jews were required to keep Saturday by the law of Moses, then those who make so much ado about sabbath-breaking are themselves as guilty as those they denounce for the unholy and profane. "He that offendeth in one point is guilty of the whole." If they do not keep open shop, or perambulate the parks and fields, or take excursions, or go to places of public resort and amusement on the Lord's day—yet, they light fires in their dwellings and meeting-houses, they entertain their friends at comfortable, warm dinners, drive to church in splendid equipages, annoy the sick and distract the sober-minded with noisy bells, bury the dead, speak their own words, &c., —all of which is a violation of the divine law which saith, "thou shalt not do *any work*, thy man-servant, nor thy maid-servant, nor thy cattle;" and "thou shalt not speak *thine own words*." This would certainly put to silence nearly all the preachers of the day; whose "sermons," when made by themselves, are emphatically *their own* in thoughts and *words* without dispute. It is not only ridiculous, but down-right pharisaism, the fuss that is made about breaking the sabbath. Let the zealots "first cast the beam out of their own eyes; and then will they see clearly to cast out the mote from the eyes of others." If they would "keep the day to the Lord," let them believe and obey the gospel of the kingdom in the name of Jesus; and then "continue stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"(*a*) on the Lord's day; and cease from the works of sinful flesh(*b*) every day of the week; and they will doubtless "delight in the Lord, and ride upon the high places of the earth, and feed with the heritage of Jacob in the kingdom of God," as the mouth of the Lord hath spoken.

Of the things, then, which have been written under this head, this is the sum.

1. The six creation-days were each as long as the seventh, whose duration is defined by the Mosaic law; and consequently the geological notion of their being six several periods of many centuries each, falls to the ground as a mere conceit of infidel philosphy.

2. The Lord God ended his work on the seventh day, "and was refreshed" by the songs of the Morning Stars, and the joyous shouts of the Sons of God.

3. To celebrate his rest he constituted it holy and a day of blessing. Hence it was commemorative of the past, and "*a shadow of things to come.*"

4. The seventh day was observed by Adam and Eve as a day of delight, before they became sinners. The immediate cause of their joyousness on the day of rest is not testified. It is certain it was not a burdensome day; for sin had not yet marred their enjoyments. It was probably because of the gracious interviews granted them by the Lord God on that day; and of the revela-

a By these a woman was forbidden to kiss her child on the sabbath! *b* Acts xv. 14; 1 Cor. vi. 2; 2 Sam. xxiii. 3, 4; Titus ii. 11. *c* Col. i. 22, 23; 1 Thess. ii. 19; iii. 13. *d* 2 Thess. ii. 10—12.

a Acts ii. 42. *b* Gal. v. 19.

tions made to them of the things contained in the blessing pronounced upon it when he "blessed and sanctified it."

5. There is no record or hint of the existence of a penal statute for not observing the seventh day, from the sanctification of it till the raining down bread from heaven for the Israelites in the wilderness of Egypt.

6. The observance of the seventh day by absolute rest from every kind of work and pleasure-taking, accompanied by a peculiar sacrifice on the brazen altar of the temple, and spiritual delight in its blessedness, was its Mosaic celebration enjoined upon the Israelites, and their dependents in Palestine, and upon them alone.

7. Its profanation by citizens of the commonwealth of Israel was punishable with death by stoning.

8. Israel was especially commanded to remember the seventh day and keep it as appointed by the law; because God in creating their world brought them out of Egypt, and rested from the work of its creation when he gave them a temporary and typical rest under Joshua in the land of Canaan.

9. For an Israelite to remember the seventh day to keep it holy, spiritually as well as ceremonially, so as to obtain the blessing which it shadowed forth, he must have had an Abrahamic faith(*a*) in the promised blessing, and have ceased or rested from the works of "sinful flesh."

10. The blessing promised to Israelites, who were Abraham's sons by faith as well as by fleshly descent, for a spiritual observance of the seventh day (and which, until "the handwriting," or Mosaic law, was blotted out and nailed to the cross, could not be spiritually observed and ceremonially profaned) was, that they should "delight in the Lord, ride upon the high places of the earth, and feed with the heritage of Jacob their father," when the time to fulfil the promises made to Abraham, Isaac, and Jacob, should arrive.

11. The blessing pronounced on a national observance of the seventh day was, the uninterrupted continuance of the throne of David and great national prosperity. Its desecration to be punished by the breaking up of the commonwealth of Israel and desolation of their country.

12. The Mosaic observance of the seventh day was appointed as "*a sign*" between God and the twelve tribes of Israel. It was a holy day *to them*, and to be observed perpetually throughout their generations.(*b*)

13. It was lawful for Israelites to do good on the seventh day; but they were not permitted to be the judges of the good or evil. This was defined by the law. The priests profaned the sabbath by hard work in slaying and burning the seventh day sacrifices on the altar, yet they were blameless; because this was a good work which the Lord of the sabbath commanded them to do.

14. Having *finished the work* the Father had given him to do,(*a*) on the *sixth* day of the week, Jesus, while suspended on the accursed tree, cried with a loud voice, "*It is finished!*"(*b*) "All things were now accomplished," so that the Mosaic hand-writing was blotted out, being nailed with him to the cross, and taken out of the way as a rule of life. The Lord Jesus "rested from his labors" on the seventh day in the silent tomb, and "his disciples rested according to the commandment."(*c*) He abode in his place, and did not go out of it until the sabbath was at an end.(*d*) But, on the eighth day, styled also the first day, God gave him liberty,(*e*) he left the tomb and "was refreshed." Having "spoiled the principalities and the powers" constituted by the handwriting, he made the spoliation manifest, "triumphing over them in himself" (*εναύτω*) that is, in his resurrection; thus forever delivering men from the bondage of the law, which Peter says, "was a yoke which neither our fathers nor we were able bear."(*f*) With the abolition of the Mosaic handwriting the obligation to keep the seventh day as a rule of spiritual life was cancelled as a matter of course.

15. The apostles and christians (*g*) of the Hebrew nation in Palestine continued a ceremonial observance of the Mosaic festivals (*h*) (the annual atonement for sin excepted) and of the seventh day, until the destruction of the commonwealth by the Romans, on the same principle that New Testament christians among the nations now observe Sunday and the laws; not as a means of justification before God, but as mere national customs for the regulation of society.

16. Hebrew christians who proposed to blend the law of Moses with that of Jesus as a spiritual rule, or means of justification, and consequently to keep holy the seventh day, were severely reproved by the apostles, who stigmatized it as "Judaizing." (*i*) (*Ἰουδαΐζειν*).

17. The judaizing christians endeavored to impose the observance of the law upon the Gentile converts, which would have compelled them to keep holy the seventh day. But the apostles and elders of the christian community at Jerusalem positively forbid it, and wrote to them saying, "we have heard

a Rom. iv. 12, 18—22. *b* Matt. i. 17—the forty-two generations from Abraham to Christ. Col. i. 26.

a John xvii. 4. *b* John xix. 28—30. *c* Luke xxiii. 56. *d* Mark xvi. 1. *e* Matt. xxviii. 2. *f* Acts xv. 10. *g* Acts xxi. 20; *h* verse 24—26. *i* Gal. ii. 14.

that certain who went out from us have troubled you with words subverting your souls, saying, 'be circumcised and *keep the law:*' to whom we gave no such commandment." On the contrary, "it seems good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well."(*a*)

18. The Lord's day is the first day of the week, or day after the seventh, and therefore sometimes styled the eighth day. It is termed his day because it is the week-day of his resurrection. Upon this day the disciples of Christ assembled to show forth his death, and to celebrate his resurrection; which, with an enduring rest from the works of "sinful flesh," was all the sabbatizing they practised on the Lord's day.

19. There is no law in the scriptures requiring the nations to keep the Lord's day in any manner whatever during his absence at the right hand of the Majesty in the heavens. So long as they continue faithless and disobedient to the gospel of the kingdom, neither nations nor individuals can present an acceptable observance of the day before the Lord: on the principle that "Jehovah is far from the wicked, whose way and sacrifice are an abomination to the Lord:"(*b*)—and,

20. The Lord's day was judaized by Constantine, the man-child of sin,(*c*) and his clergy. His present representative is the Italian high priest of papal christendom. When his power, and that of his kings, is finally destroyed in "the burning flame;" when Israel is engrafted into their own olive again, and the nations are subdued to the glorious sceptre of the king of saints—then will the Lord's day become the holy sabbath, "blessed and sanctified" of God instead of the shadowy seventh day, which was merely "a sign" of the things which will then have come to pass.

THE following clear and well-written article from the pen of Bro. Nicholas Dabb, of Elizabeth Port, N. J., we republish from the Gospel Banner of Dec., '58. Bro. Dabb was formerly a Methodist Preacher in London, England. He had then evidently mistaken his calling. God, in his providence, has since called him to a better and higher destiny, to his kingdom and glory; and, as every honest man would do, on believing the truth, he put off Methodism in putting on Christ, and abandoned *soul-quacking* for a living, and turned his hand to the more honorable craft of car-painting for the New Jersey Central. We presume that Bro. Dabb is doing what he can to enlighten his friends and neighbors, who are as truly "sitting in the region and shadow of death" as the Galileans of old time; for New Jersey and New York are verily a Zabulon and Naphthalim of the western world. One who can write so well can certainly speak to the instruction and edification of all interested in the truth.

The following is the article referred to:

"Observations on the Sabbath."

If the observance of the Sabbath be a matter of so much importance as our Sabbatarian friends contend for, is it not incomprehensibly strange, that neither our Lord nor any of his Apostles ever said a word about it? The New Testament is perfectly silent on the subject. Trace our Lord's teachings, as contained in the four gospels. Did he ever utter a word, from which even a fair inference might be drawn, that he intended his followers should observe the Sabbath? Not one such word. But on the contrary, he *does* teach that his followers are no longer placed under the obligations of the Sabbath law, Matt. xii. 1-8. The hypocritical Pharisees had found fault with Jesus' disciples, because they had rubbed the ears of corn in their hands, and eaten it on the Sabbath day. What did our Lord say about it? "The Son of Man is Lord even of the Sabbath day," evidently implying that he had the power to abrogate the Sabbath law, and that he would do it. I would especially commend the entire story to the Pharisees of this generation. They may derive a great deal of instruction from it.

Not only has Christ given no command to his followers to observe the Sabbath;—but Paul,—the voluminous writer Paul,—is also equally silent. More than one-fourth of the New Testament is from his pen. Fourteen epistles were written by him, to various churches and persons. Every doctrine and duty connected with Christianity, is commented upon in one part or another of his writings. If anything be omitted, surely it must be a matter of very small importance indeed. How then is it to be accounted for, that Paul says nothing whatever about the keeping the Sabbath? On the other hand, he *does* tell us that the Sabbath law is abrogated. See Col. ii. 14-17. But there is one part of the new Testament, to which I would especially call the attention of our Sabbatarian friends,—viz. the xv. chap. of the Acts. From the history recorded in

a Acts xv. 24—29. *b* Prov. xv. 8, 9, 26—29. *c* Rev. xii. 2—5.

this chapter, it appears that serious disturbance had occurred in the infant church at Antioch, in regard to Circumcision, *and keeping the Law of Moses.* The dissensions arising therefrom became so violent, that, in order to settle the question, it was deemed advisable to send Paul, Barnabas, and other brethren, as a delegation from the church, to the Apostles and Elders at Jerusalem, to take their opinions and instructions in the matter. In this extremely interesting history there are several very noteworthy particulars. 1st. The Council convened at Jerusalem to discuss this subject, constituted the highest authority which then existed in the Christian Church. This is evident from the deference paid to their decisions; as well as from the authority, with which these decisions were promulgated. It was not composed of ordinary men. Its members were Apostles:—divinely inspired men:—and that their deliberations were guided by the Holy Spirit, is evident from the 28th verse. "It seemed good to the HOLY SPIRIT, and to us, &c." 2nd. The 5th verse tells us distinctly the business for which the Council was convened. "There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, (the Gentile converts) and to command them to keep THE LAW OF MOSES." This was the sum and substance of the whole matter. In the 6th verse we read, "And the Apostles and Elders came together, for to consider of THIS MATTER." From this it is impossible for us to mistake the subject of their discussions. It was simply this,—*Is the Law of Moses, or any part of it, to be imposed on Gentile believers?* Now, then, follow the minutes of the Council to the close,—and what was the result of their deliberations? "For it seemed good to the Holy Spirit, and to us, to lay upon you *no greater burden* than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Now it must be evident to the merest child in intelligence, that, if ever God, or his Christ, or the Holy Apostles, ever designed or intended that Christians should keep a Sabbath, this was, of all others, the proper time and place to make the announcement. And yet the record is silent as the grave on the subject. 3rd. This was undoubtedly intended to be a final settlement of the question, whether any of the Mosaic law is still in force under the Christian dispensation? That must be a bold man indeed, who will dare to affirm, that these men, acting under such inspiration, overlooked, or neglected to notice, any part of the law of Moses, which it was necessary or desirable for Christians to observe.

In reviewing the history of this council, I would ask the advocates of Sabbatarianism, how they can account for such perfect silence on the subject. If keeping the Sabbath be a matter of such immense importance as is contended for in these days, how can it be accounted for that the Apostles neglected to inform the infant Church at Antioch of the fact?

Having thus far confessed ourselves to the argument *against* keeping a Sabbath, let us now consider the principal arguments used by Sabbatarians *in favor* of it. It must be conceded, that there is not in the New Testament any direct command to keep a Sabbath, either on the seventh or on the first day of the week: but it is claimed that the *practice* of the early Christians is alluded to with sufficient clearness to determine the question. Let us see. After careful research, I can find but two places where any such allusions are made. In Acts xx. 7, we read: "And *upon the first day of the week*, when the disciples came together to break bread, Paul preached unto them,—ready to depart on the morrow,—and continued his speech until midnight; and there were many lights in the upper chamber where they were gathered together." Now, observe, this was an evening meeting. In 1 Cor. xvi. 2, we read:—Upon *the first day of the week*, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From these passages it is evident that the primitive Christians were in the habit of assembling together on the first day of the week. They met to break bread in remembrance of Jesus; because on that day he had risen from the dead. But what of this? There is not in these texts, neither do we find in Ecclesiastical history, the least particle of evidence that these early Christians regarded the day in the light of a Sabbath; or that they discontinued their ordinary avocations on this day. Besides, the thing in thousands of instances would be an impossibility. It must be borne in mind that the early Christians were generally poor;—thousands of them were servants; many of them were slaves. Suppose one of them were a servant to a Jew. His Jewish master *could* not allow him to work on the seventh day; and is it probable, that he *would* allow him to keep the first day also, thereby losing two days of his servant's labor in one week? The idea is preposterous. Suppose the Christian were a servant to a heathen; is it likely

that his master would consent to lose his services on that day, just to gratify what he would regard as a superstitious whim? Certainly not. All we can gather from these passages is just this;—that the early Christians were in the habit of assembling together, *on the evening* of the first day of the week, after their ordinary avocations were concluded.

I therefore repeat it again;—There is not the least particle of evidence, or even the least shadow of a hint, that they met to celebrate a sabbath; or that they imagined for one moment that the obligations of the Jewish Sabbath, either wholly or in part, were transferred to the followers of Christ.

Another passage, on which great reliance is placed by our Sabbatarian friends, is Rev. i. 10, in which the Revelator says, "I was in the Spirit on the Lord's day." Not to dwell on the acknowledged fact, that this is a difficult and mysterious book from beginning to end; and also, that its language, style, and matter, are widely different from that of any other book in the Sacred Canon; I would ask our opponents, Are you *sure* that the "Lord's day" in this text means the first day of the week, or our Sunday? May not the text warrant another and widely different interpretation? This is not the only passage of Scripture in which this kind of language occurs. In 1 Thess. v. 2, and 2 Pet. iii. 10, we read, "The *day of the Lord* will come as a thief in the night." In 2 Cor. i. 14. "Ye also are (will be) ours in *the day of the Lord Jesus.*" Similar language occurs in 2 Thess. ii. 2; 1 Cor. v. 5; Mal. iv. 5; Zech. xiv. 1, and other places. In all these passages the *Day of the Lord* undoubtedly means the Day of Christ's second coming. May not the passage now under consideration refer to the same period? Might not John have designed to teach us, that, while in the Isle of Patmos, at one particular period, he was in a trance or ecstasy, produced by the Spirit of God; and that, while in this condition, his mind was divinely directed to a consideration of the events which should precede, usher in, and characterize the *Day of the Lord?*—the day, "when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 10. I do not dogmatically affirm that this is the true meaning of the text, although I am inclined to believe it is: but I have adduced this argument to show that it is susceptible of another interpretation than the one usually applied to it. But, even were we to concede that the usual interpretation is correct; it utterly fails to establish the Sabbatarian position. All that could be gathered from it would be this: That the early Christians called one day of the week, by preëminence, "The Lord's Day," because on that day he had risen from the dead. The text fails to prove that they ceased from their ordinary employments on that day, and still more signally does it fail to prove that they celebrated it as a Sabbath.

A standing argument with our opponents is, that the Decalogue has never been repealed. To this I would reply by asking,—Was the Decalogue a part of the Mosaic code?—If it was, (and surely none will deny this,) then the passages quoted by "Z," in his articles, prove to a demonstration, that the *whole* law has been abrogated, Eph. ii. 15; Col. ii. 14–17. I would here venture to lay down an axiom; and I fearlessly challenge the entire fraternity of Priests and Preachers to impugn or overthrow it. *Every part of the Mosaic code has been abrogated, and is no longer binding on men, except any of its requisitions have been reäffirmed by Jesus or his apostles; and have thereby become incorporated into the Christian system.* Knowing this axiom to be inexpugnable, I would ask,—Where is the law of the Sabbath, or any part of it, so reäffirmed? It seems to me that there was something more than mere chance, in the fact, that all the other nine are so reäffirmed, but of this one, not a word is said, except to oppose it. If the reader desire proof of the reënactment of the other nine, let him open his New Testament at the following places: For the 1st & 2nd Commandments, see 1 John v. 21. For the 3rd see 1 Tim. vi. 1. For the 5th see Eph. vi. 1; Col. iii. 20. For the 6th see 1 John iii. 15. For the 7th see Matt. v. 28; Heb. xiii. 4. For the 8th see Eph. iv. 28. For the 9th see Titus iii. 2; 2 Tim. iii. 3. For the 10th see Luke xii. 15; Eph. v. 3. There are a multitude of passages, in which the nine commandments are directly, or indirectly, reäffirmed, but not a syllable to sustain the fourth. Let the Sabbatarian account for this if he can.

Another argument is sometimes used by the Sabbatarians, although it is so weak and futile as scarcely to be worth the trouble of confutation. It is this. From the Acts of the Apostles we find that they were often found in the Synagogues on the Sabbath day, disputing the Jews, and preaching the Gospel. This is true; but you must observe, This was on the Jewish Sabbath day, therefore this argument is more to your detriment than to your advantage. The reason why they attended these places was simply this: they could always find a congregation there on that day. The Jews would of course always attend the synagogues, and the Apostles availed themselves of these favorable opportunities for bringing before

them the things concerning the kingdom of God, and the name of Jesus Christ.

Perhaps some one may by this time be ready to ask, Why are you so anxious to do away with what is usually called the Christian Sabbath? Friend Sabbatarian, listen to me for one moment. I am not at all *anxious* to do anything of the kind; but since you, and the *professed Christian world* generally, have agreed to denounce as a flagrant sinner every man who does not keep a Sabbath after your own fashion, I have felt constrained to ask,—What authority have you for so doing? This is just what I have been trying to do in this article. I have been examining the Law, and the bearing which that Law has upon Christians,—and I think, that, in connection with Friend "Z," I have succeeded in showing that you and your friends are making "Much ado about nothing." In conclusion, let me ask as a favor, that, before you denounce me as a sinner again, have the goodness to show your authority for it.—NICHOLAS DABB, *Elizabeth Port, N. J.*

The Sinning Soul Shall Die.

OBJECTIONS CONSIDERED AND EXPLAINED.

BY JOHN MILTON.

ON the other hand, those who assert that the soul is exempt from death, and that when divested of the body it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture. Psal. xlix. 15, "God will redeem my soul from the power of the grave." But this proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to be redeemed, namely, at the resurrection, when "God shall receive it," as follows in the same verse. As for the remainder, "their redemption ceaseth forever," verse 8, and they are like the beasts that perish, verse 12, 14.

The second text is Eccl. xii. 7, "the spirit shall return unto God that gave it." But neither does this prove what is required; for the phrase the spirit returning to God, must be understood with considerable latitude; since the wicked do not return to God at death, but depart from him. The Preacher had moreover said before, Eccl. iii. 20, "all go unto one place;" and God is said to have given and to gather to Himself the spirit of every living thing, whilst the body returns to dust. Job xxxiv. 14, 15, "if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. See also Psal. civ. 29, 30. Euripides, in the Suppliants, has, without being aware of it, given a far better interpretation of this passage than the commentators in question.

> Each various part
> That constitutes the frame of man, returns
> Whence it was taken; to th' ethereal sky
> The spirit, the body to its earth.
>
> Line 599 *Potter's Transl.*

That is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Ezek. xxxvii. 9, "Come from the four winds, O breath;" it is certain, therefore, that the spirit of man must have previously departed thither from whence it is now summoned to return. Hence perhaps originates the expression in Matt. xxiv. 31, "they shall gather together the elect from the four winds." For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed through different countries. In the same manner is to be understood 1 Kings xvii. 21, "Let this child's soul come into him again." This, however, is a form of speech applied to fainting in general: Judges xv. 19, "his spirit came again, and he revived." See also 1 Sam. xxx. 12. For there are many passages of Scripture, some of which undoubtedly represent the dead as devoid of all vital existence; but what was advanced above, respecting the death of the spirit, affords a sufficient answer to the objection.

The third passage is Matt. x. 28, "Fear not them which kill the body, but are not able to kill the soul." It may be answered that properly speaking, the body cannot be killed, as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human compound, or for the animal and temporal life; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse and from 1 Cor. xv. 44.

The fourth text is Philip i. 23, "having a desire to depart (cupiens dissolvi, having a desire for dissolution) and to be with Christ." But, to say nothing of the uncertain and disputed sense of the word ἀναλῦσαι *analusai*, which signifies anything rather than dissolution, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body, it is received immediately into heaven or hell. For he had "a desire

to be with Christ;" that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port (such is the order in which his wishes arrange themselves), omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3, "if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (See Colossians iii. 4.)

The fifth text evidently favors my view of the subject: 1 Pet. iii. 19, "by which also he went and preached to the spirits that are in prison," literally, in guard, or as the Syriac version renders it, in sepulchro, in the grave, which means the same; for the grave is the common guardian of all till the day of judgment. What therefore the apostle says more fully, chap. iv. 5, 6, "who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the Gospel preached also to them that are dead;" he expresses it in this place by a metaphor, "the spirits that are in guard;" it follows, therefore, that the spirits are dead.

The sixth text is Rev. vi. 9, "I saw under the altar the souls of them that were slain." I answer, that in the Scripture idiom the soul is generally often put for the whole animate body, and that in this passage it is used for the souls of those who were not yet born; unless indeed the fifth seal was already opened in the time of John; in the same manner as in the parable of Dives and Lazarus, Luke xvi., though Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

The seventh text is Luke xxiii. 43, Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." This passage has on various accounts occasioned so much trouble, that some have not hesitated to alter the punctuation, as if it had been written, "I say unto thee to-day;" that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee and assure thee, that thou shalt hereafter be with me in paradise, that is, in some pleasant place (for properly speaking paradise is not heaven), or in the spiritual state allotted to the soul and body....Nor is it necessary to take the word to-day in its strict acceptation, but rather for a short time, as in 2 Sam. xvi. 3; Heb. iii. 7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation.

The eighth text is Luke xxiii. 46, "Into thy hands I commend my spirit." But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language. Psal. xxxi. 5, although he was not then about to die: "into thine hand I commit my spirit while it was yet abiding in, and with the body." So Stephen, Acts. vii. 59, "Lord Jesus, receive my spirit ....and when he had said this, he fell asleep." It was not the bare spirit divested of the body that he commended to Christ, but "the whole spirit and soul and body," as it is expressed, 1 Thess. v. 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved unto the appearing of the Lord. So 1 Pet. iv. 19, "let them commit the keeping of their souls to him in well-doing."

The ninth passage is 2 Cor. v. 1-20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse, "the house of this tabernacle," is opposed not to the soul, but to "a building of God, an house not made with hands," that is, to the final renewal of the whole man, as Beza also explains it, whereby "we are clothed upon" in the heavens, being clothed,....not naked. This distinctly appears from the fourth verse: "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." See also verse 5, "now he that hath wrought us for the self-same thing is God;" not for the separating of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, "to be absent from the body, and to be present with the Lord," must be understood of the consummation of our happiness; and "the body" must be taken for this frail life as is common in the sacred writers, and the absence spoken of, for our eternal departure to an heavenly world; or perhaps to be "at home in the body and to be absent

from the Lord," may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given "for we walk by faith, not by sight;" whence it follows "we are confident and willing rather to be absent from the body, and to be present with the Lord;" that is, to renounce worldly things as much as possible, and to be occupied with things heavenly. The ninth verse proves still more clearly that the expressions "to be present" and "to be absent" both refer to this life: "Wherefore we labor that whether present or absent, we may be accepted of God:" for no one supposes that the souls of men are occupied from the time of death to that of the resurrection, in endeavors to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the Apostle says "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 it be good or bad." There is, consequently, no recompense of good or bad after death, previous to the day of judgment. Compare 1 Cor. xv., the whole of which chapter throws no small light on this passage. The same sense is to be ascribed to 2 Pet. i. 13-15, "as long as I am in this tabernacle," &c., that is, in this life. It is, however, unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of Scripture which has not been already explained by anticipation.

What the True Gospel Is.

(From the Gospel Banner.)

THE word "Gospel," as is pretty well known—signifies "good news" or "glad tidings." It is derived from the Saxon *god*, good; and *spel*, speech or news. In the Greek its equivalent is *euanggelion*; from *eu*, good, and *anggelion*, a message—a good message. When the definite article *the* is placed before the word, it is used to denote, by way of preëminence, that particular "good news" which concerns the best interests of the human race as revealed in the Bible, viz., salvation. So far, then, all agree; but the common idea stops short here, dealing only in generalities, and cannot enter into particulars, nor give a clear, consistent definition, except some vague theory that it is "the good news of forgiveness of sins through Christ's death on the cross to save men from eternal woe." Take, for instance, Spurgeon's sum and substance of it, expressed as follows:—"If any man here should be in doubt on account of ignorance, let me, as plainly as I can, state the gospel. I believe it to be wrapped up in one word—*Substitution—Christ standing in the stead of man.* If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and *there is no need to execute sentence twice for sin.* Christ took the cup in both his hands, and

> "At one tremendous draught of love,
> He drank damnation dry!"

Of a like nature is another sentiment, that "one drop of Christ's blood is able to save ten thousand worlds." But as we have already proved these to be very unscriptural definitions, we leave them to their folly and pass on to our theme.

This "joyful sound," Ps. lxxxiv. 15, is known by various names in Scripture. It is called "the Gospel of God," because it comes from him, as its author, Rom. xv. 16, and "the gospel of the *grace* of God," Acts xx. 24, because it publishes his *favor* and loving kindness to fallen men, and because all this *favor* is *freely* given by him, *unbought* either by Christ's blood or anything else. Hence the term "grace" in many texts, must be understood as referring to the gospel, though not always specified. Such as—Acts. xiii. 43; Rom. v. 2, 15; 1 Cor. i. 4; 2 Cor. vi. 1; ix. 14; Gal. ii. 14; Eph. iii. 2, 7; Heb. iv. 10. It is called the "gospel of Christ," because it is about him, and sent forth by him, Rom. xv. 19, 29; 1 Cor. iv. 15; 2 Cor. iv. 4; and is glad tidings concerning the mission of mercy he is working out for men. It is this "grace," kindness or favor of God and of Christ, that brings us salvation, Titus ii. 11; and is bestowed on men without any former merit or purchase on their part. This "gospel of our salvation" is identical with the "Word of Truth," Eph. i. 13; and Jas. i. 18, 21; it is called the "Word of the Truth of the Gospel," Col. i. 6; and had Pilate waited a little to receive an answer to his question, "What is truth," may be he might have received one which would have definitely settled the matter in the plainest terms. Still there is sufficient to show to the candid that "*the Truth* as it is *in* Jesus" must be comprehensive of the gospel, Eph. iv. 21. "The Truth" and "the Gospel," are therefore convertible terms, and so is the phrase "the Faith;" and frequently another expression, "the Word of the Lord," or more simply "the Word," is used to denote the gospel enlarged to its fullest extent by the additional testimonies of Jesus and the Apostles, and is applied both to God and Christ. This expression does not always mean the Bible, as many suppose, but is generally restricted in the New Testament to the collec-

tion of those grand and saving truths which formed the subject-matter of their preaching. And occasionally it is termed "the Word of Life," 1 John i. 1, and "the words of this life," Acts v. 20; because it reveals Immortality.

We will now present a few things treated of in the true Gospel, and then elucidate them fully.

1. Paul says it was preached to Abraham in these words, "In thee shall all nations be blessed," Gal. iii. 8. The instance he refers to is recorded in Gen. xii. 1–3, and yet there is not a word said in any of these about those things which are now said to be the gospel.

2. It was preached to Israel in the wilderness, Heb. iv. 2. If we turn to the only cases in which anything like gospel was announced there to the twelve tribes, we shall find that it had reference to "the promised Rest," as stated in Hebrews, Exod. xv. 17, 18; Num. xiv. 21, 22, 23. 30; Deut. i. 34, 35. This was the goodly *promised land* which was destined to be their permanent abode if they continued faithful; and it was because they brought a slander on the land, and despised the place where God would place them in peaceful rest, that, as the apostle reasons, "they could not enter in through unbelief," and as some *must* enter in, the same privilege is yet open to all who chose, and there still remains a Rest for the people of God. Heb. iii. 19; iv. 1, 2, 3, 6–11. But more of this anon.

3. The gospel is intimately connected with the Seed of David, 2 Tim. ii. 8. Nay, this forms an integral and very important item thereof. But not so with the popular ones. It makes no real difference to them, beyond the simple fulfilment of a prophecy, whether Christ was born of the Seed of David, or of Cæsar. But he who reads the word aright, knows that it was needful that he should spring from David in order to reign on David's throne, in accordance with the covenant made with that poet-king of Israel.

4. The true gospel reveals A JUDGMENT DAY, Rom. ii. 15, 16; Acts xvii. 31.

5. And announces "THE ACCEPTABLE YEAR (or BLESSED ERA) OF THE LORD," Isa. lxi. 2; Luke xiv. 2.

6. And A TIME OF RESTITUTION OF ALL THINGS, Acts iii. 21.

7. And A PERIOD OF REGENERATION, Matt. xix. 28.

But what has the sectarian gospel to do with these things? Nothing. Therefore it cannot be the same the apostles preached.

All these are general terms, and need to be connected with something still more definite and earthly before our intellect and faith can lay hold of it. The inquiry is raised: "But what is the Truth? what is the Word of gospel-truth about, tell us its definite topics, but tell us all, keep nothing back, and tell us clearly and intelligibly the way of salvation!" We will. If we could not do this, if we dealt with "everything in general and nothing in particular," and were unable to present anything tangible for faith; we might justly be accused of the same lack that has been complained of against others. Now, then, let us narrow the subject down to a smaller compass. In one place we read of such a thing as the "Word of the Kingdom" being sown in the mind, Matt. xiii. 19, under the figure of "good seed." This is the same as the Gospel, which is often styled simply "the kingdom of God," or "of heaven," and sometimes both are conjoined together as "the gospel of the kingdom," Mat. iv. 23; xxiv. 14; ix. 35; Mark i. 11–15.

Here, then, is the true definition—the gospel is the *glad tidings concerning the Kingdom of God*, and *Salvation in* and *by* it. "But why and how? Why should salvation be connected with the setting up of a Kingdom more than anything else? we always were taught that simple faith in Christ as the person who will save the world is enough." As these inquiries are fair and natural, a proper answer is demanded, and shall be given.

The reason why human redemption is so indissolubly connected with the establishment of this Divine kingdom is, because men bear the relation of revolted subjects from their original allegiance to God, who, as the Governor of the Universe, has a right to the dutiful and loyal service of all his rational creatures. But man used his free agency to break loose from under this kind, paternal restraint, and to yield his submission to a power of Sin, called in the Bible "the Devil and Satan, who deceives the whole world," the great adversary of truth and righteousness "who leads men captive at his will," 2 Tim. ii. 25, 27; "the powers of darkness;" "the prince of the power of the air, the spirit that now works in the children of disobedience," Eph. v. 2. Into the controversy whether these names are applied to a real personal being, or only in a figurative manner to the principles of sin in the aggregate, we do not enter; but it amounts to the same thing in either case—that men are subjects to the kingdom of Satan, or the dominion of sin—not to that of God; and the whole object of redemption is to "translate us from this power of darkness into the kingdom of God's dear Son," Col. i. 13, to re-establish the divine government in the world. Thus, as it is sin and rebellion that separates

man from God, and interferes with the regal authority of the Creator, it must be destroyed out of the way, and mankind restored to become obedient and happy subjects again.

A Request.

HALIFAX, Dec. 3, 1858

DEAR BROTHER THOMAS:—Will you please insert the accompanying epistle in the Jan. No. of "Herald," and oblige the brethren here. We are sending copies to each church in Britain, but can only address our American brethren in a general manner, through the press.

The church here may be said to "dwell where Satan's seat is," i. e. the infidelistic Satan, whose emissaries oft-time disturb and oppose, something as did the Jews when they rent the air, threw dust, and blasphemed. The orthodox take care that we come not into contact with them, or rather they with us. As a congregation, we are only feeble, needing more help, which, however, we have got in a first instalment.

Wishing you every success in your courageous and laborious testifying, I remain, your brother in faith,

(On behalf of the church,)
JOHN WILSON, *Cor.*

A New Year's Message.

To the brethren of "like precious faith" scattered throughout America, the church in Halifax, England, send greeting.

May your health and prosperity flourish; may peace and rejoicing abound with you; and may your hearts be filled with all wisdom and knowledge, that you may be honored with an abundant entrance into the kingdom of our Father, when our heavenly Master returns to gather all to himself. It has seemed good to the brethren meeting in this place, to make the present season of kindly salutation an occasion of greeting to the household of faith, that all may be stimulated in the good work of "patient well-doing," and that our hearts may be more closely "knit together in the bonds of love."

Dear brethren, we have rejoiced to see the progress which is being made in truth-sowing in both this island and among you. The growth of many churches in numerical strength, and the founding of others, we hail as tokens of good, inspiriting us to more zealous endeavor in our Master's service, and making us desire that all other brethren may be incited to still more efficient activity. Many reasons ought to induce this life in labor. Our beloved Lord was unceasing in his service to us, leaving us in this "an example that we should tread in his steps." When we consider his zeal, we can not give place to that lukewarmness which in effect says: "I have found; let others seek for themselves." "Even the Christ pleased not himself, but (doubly) gave his life a ransom for many." We cannot sit at ease if we but think of the great salvation to be attained in so short a time.

True, the cares of every-day life, and the influences of this world's pursuits, do oppose themselves; but let us hold in mind the reward for well-doing, and then we cannot but be earnest in our warfare with the world. We are beset with temptations peculiar to this mortal condition, and to this disorganized state of Gentile domination. We have to foster faith and love toward God, while surrounded by influences so essentially adverse to their existence. Business pursuits must have our attention during the greater portion of our time; and the cankering care thereby induced is apt to eat the nerve and muscle of our faith; whilst the moral effect of our contact with, and the invidious scorn of ignorant and unbelieving men is, to dampen our ardor, and to obscure the brightness of that glorious image which has been impressed upon our hearts by faith. The weakness of the flesh is another great difficulty, from its engendering weariness and indifference, if not watched against. Our confidence of hope is also peculiarly assailed in this day. The sectarian scoffer inquires triumphantly: "Where is the promise of his coming, for ... all things continue as they were from the beginning?" And the subtletics of the sceptic cannot fail to affect our hearts. We *fear* not the rebuffs of the adversary; still these things do have an insidious and imperceptible tendency to dishearten and stagger. But, beloved brethren, let us "not be weary in well-doing, for in due season we shall reap, if we faint not." Let us give constant heed to the word of Christ, which, if it "dwell in us richly, in all wisdom," will make us able to overcome the choking cares of this life. Let us keep our minds *en rapport* with "the oracles of the living God," by daily and unremitting study.

The brethren of the Lord Jesus ought to live as becomes their high calling, using themselves and their substance in the Father's service. For if any pursue their business as do the men of this age, keen in the getting of riches, or expend their good things in their own gratification, they come into that class of whom Jesus says, "the cares of this world, and the deceitfulness of riches, choke the word." But capital and labor devoted to helping the poor of the churches, disseminating the word of truth, &c., we are assured is a most profitable investment.

Beloved brethren, let us be zealous toward God, "working with all diligence to make our calling and election sure." O that each of us would remember that in degree according to our *deeds* will be our reward. The Son of God declares: "I will give to every one of you *according to your works.*" It is not the enrollment of names on the lists, but the successful running which ensures the victor's chaplet. Then, brothers and sisters, through another year let us strive earnestly and with a high aim, yea, "let us *press* toward the mark for the prize of the high calling which is in Christ Jesus." Shall we not try to earn high distinction by our works of labor, patience, and love; our enmity to evil; our perseverance; our service; our faith? The promises to *those who overcome,* are many and great, even all the blessings pertaining to immortality and incorruptibility. Let us then labor to obtain them, by a fervent, earnest, courteous demeanor in life and testimony. "Let us put on the whole armor of God," and gird up our loins to the conflict. Let us fight the good fight of faith, and in one united band advance to victory! O let us never flag! The bright dawn of eternal day approaches; the hour hastens when these corruptible bodies shall put on incorruption, being fashioned after the brightness and perfection of him whose countenance shines like the sun in his strength.

The sum of all the duties of our service is zeal. Not fire and furor; but calm, plodding, persevering zeal. We ought to measure our service by our actions, (daily accounted,) whether these be active witnessing to small and great, exhorting, reproving, counselling, almsgiving; or the passive testimony of a perfect life, the outflowing of love, patience, joy: by these, rather than by the success as regards others which may attend our word. If we bore this in mind, there would ensue less of that downheartedness which so often makes us halt because we *see* no fruit. Certainly we may all desire that some one shall place on our heads the coronet in the day of redemption, and confess we were the agents of their coming to the knowledge of the truth; but this must not be the aim of our endeavor. If we laid up in mind the thought that the daily pennies of labor make the pounds of reward, we should be incited to persevere "through good report and evil report;" when the other will be almost sure to follow.

Then to all the household—young men and maidens, middle-aged, fathers and mothers in Christ, would we say: Companion us in a determination to do the utmost for the testimony of God, by teaching, by preaching, by word, by deed, by every means which we can employ. Young men, upon you depends mostly the *force* of our congregations; be warm and vigorous. We say with John: "I write to you, young men, because you are *strong,* and the word of God *abideth* in you, and you have overcome the wicked one. Love not the world, neither the things in the world." Young sisters, you are the graces of "the family," softening and beautifying the whole. Incite the brotherhood to continuous zeal; win to Christ those who are dear to you. Fathers and mothers, the end of the race is not far distant; you have borne the heat and burden of the day—do not relax your efforts yet, but add a little to your sum of labor.

Brothers and sisters, one and all, we can but say with the Apostle, that "*now* it is high time to awake out of sleep, for now is our salvation nearer than when we first believed. The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." *Now,* when all the earth is waking to the struggle, is no time to sit selfishly at ease. If we have any thought for "the recompense of reward," we must "be not conformed to this world." It is, alas! too true a charge brought by outsiders against the believers of God's electing message, that their deportment and conversation differ almost nothing from the world's votaries. There is too little observance of the command, "Let your conversation be as becometh the gospel of Christ." Oh, brethren, be it ours to "let our light *shine* before men, that they may see our good works," and thus we shall glorify our Father.

"The time is short" in which we can labor. It is the "eleventh hour." "The Lord is at hand," and "redemption draweth nigh." The glad morning of salvation is about to dawn on this sin-stricken world. The grave shall but little longer retain the fettered sons of God; but one long bright morning of freedom shall burst upon the world in the advent of our Lord and Saviour Jesus Christ, "who shall change our vile bodies," and destroy the unrighteous governments which have so long burdened the earth. Let us then be patient in our present tribulation, and continue "seeking for glory, honor, and immortality," by

"LABORS MORE ABUNDANT."

Signed by all the brethren.

Theiopolitical.

Behold, as a thief I come! Blessed is he that watches.

Egypt and Syria—Western Influence.

(From the North British Review.)

THIS article is not so much a review of some half-dozen works on Egypt and Syria,

as it is an exposition of our status in those unsettled and coveted countries — of our mistakes in policy, together with a powerful elucidation of the rival policy of other European powers. The whole article is well worth attentive perusal, it is eminently suggestive, and though we do not entirely agree with some of the writer's strictures and conclusions, upon the whole, the writer's ability and information have carried us with him, and we especially commend his remarks on our consular appointments in those regions to the notice of the high authorities of the empire. The writer says :—

The whole system of consular government in the East requires amendment. These European representatives are too strong and too weak. They can defy and they can be defied, even in matters of law and justice. They are quite strong enough to oppress the feeble; they are not strong enough to resist the powerful. They would not, perhaps, defile their hands with a bribe, like an Eastern Kadi; but they are accessible to influences which are quite as corrupting; the blandishment or the menace doing effectually the work of the bribe. Stimulated by rivalries, one part of their vocation is to thwart each other. Acting as political delegates from their several governments, their object is to watch each other's movements and countercheck each other's schemes. Ostensibly they come to care for the interests of the men of their own nation; in reality they concern themselves as much about the interests of those beyond their jurisdiction. Holy Scripture speaks of men who are "busy-bodies in other men's matters," or, as the word is, *αλλοτριοεπισκοποι* that is, "everybody's bishop but their own;' and, perhaps we might, without injustice to some at least, use the word here, and say that many of these men of authority are everybody's consuls but their own. Espionage becomes the consulate as ill as the embassy; but, in the present jealous condition of Western politics, the consul is compelled to act the part of spy, or at least sentinel.

Nor is one surprised at the large consular establishments of Alexandria; nor the smaller but equally numerous vice-consulates of Cairo; nor at the recent elevation (a few months since) of the French vice-consulate at Suez into a regular consulate. Suez, indeed, is little better than a large khan, a station on the great Haj road to Mecca through the desert; nor can it ever be a port, on account of the shoals of the Red Sea, and the drifting sands on both sides, which are yearly compelling its waters to retreat; but then its importance as an *entrepôt* both for France and England cannot easily be overrated, at least until the Euphrates Railway shall attract into the Persian Gulf the commerce that now passes up the blue strip between the peninsular peaks and the bluffs of Ras Atakah. Cairo, both for size and Oriental celebrity, has some claims upon European notice, though, from its position, it is not likely to be a focus either of enterprise or intrigue. Alexandria, certainly, is the great center where East and West meet, and in it Europe ought to be well represented—England, above all, for she has the most at stake. Yet, if report speak true, the diplomacy, the nerve, and the influence, are monopolized by France, which, always true to its national interests, seeks out men for places, not places for men, and sends *talent* to courts or consulates where England is content with *title*.

But it somewhat surprises one to find some six or eight European consuls or vice-consuls at Jerusalem. What can they be doing there?

A first-rate power, like England, might, if it were not so passive and easy-minded, secure a very much larger share of power in Rome than she has at present; but a second-rate power, such as Prussia, has little likelihood of success, whatever energy she might throw out. At Jerusalem, however, Prussia has a considerably better chance. She has but to send a tolerably clever consul, not over-scrupulous or modest, with instructions to spare neither chicanery nor violence, in cajoling, menacing, and bullying Pasha, Effendi, or fellow-consul. And if the supposed Prussian consul can only get himself backed by one or more ambitious ecclesiastics, as tools and coöperatives in the great continental work of humbling England, and edging her gradually out of her position in the East, the cabinet of Potsdam may congratulate itself on being able to drive a tolerable business in the East, and bring on political complications, of which Latins and Greeks will take prompt advantage.

It would be a very shallow mistake to suppose that the capture of Sebastopol ended the quarrel between the Greek and Latin churches in Palestine. The conflict was suspended for a season, till sword and cannon had done their work in the Crimea. Had Russia conquered, *the Syrian crisis would have been precipitated*, and European influence would have, ere this, been ebbing out of Jerusalem. The church of the Holy Sepulchre would have been in her hands, and the imposture of the Pentecostal fire would have been triumphant. Had she, on the other hand, carried on the contest a little longer, say even for another year, the state of the East would have been entirely altered, and England would by this time have had the whole of Syria at its feet.

Russia was exhausted ere her Crimean fortress fell, and would have had to withdraw her pretensions in Jerusalem as head of the Greek Church. But France, too, was no less exhausted; and by the time that another campaign had terminated, England would have been the only power capable of lifting a sword. The dictatorship of the East would have fallen into her hands without a struggle. But Russia paused in time; and by pausing as she did, in January, 1856, she saved herself from total humiliation, and prevented what, by January, 1857, would have been the inevitable conclusion of the warfare, *the establishment of British supremacy both in Syria and Egypt.* Our statesmen were terrified at the prospect of having to carry on the war alone against the Northern Emperor, as in a few months longer we should have had to do; but the conflict was one to which our resources were thoroughly equal, and the issue would have been worth all the cost, though the disturbance of the balance of power would have been great indeed.

The warfare having ended in the Crimea before France and Russia were drained of men and gold, it could be revived, after a season, on the spot where the quarrel originally began. Accordingly, *it has been so renewed.* The church of the Holy Sepulchre is surmounted by a dome, large and somewhat clumsy. In 1853, this dome had fallen somewhat into disrepair. On its south side, some feet from its base, time and weather had worn away the outer covering, and a large rent or hole disfigured the outward aspect of the building, and made it uncomfortable within. It must be repaired. By whom? Greeks or Latins? For to both the church belongs. Let it be remembered that this was not a case in which the parties were desirous of evading the expense of repair, and of casting the burden off their own shoulders. Nor was it a case in which each party was merely claiming the honor of doing such a work. It was not the honor, but the *power* which the doing of the thing would confer upon the party doing it; for in the East, the man who assists in repairing a house has a claim over the house, almost amounting to actual property. Hence France stepped in, and in the name of the Latin Church, insisted on her right to be the repairer. Russia stepped in, and in the name of the Greek Church, maintained her right in the matter. The Pasha quietly made offer, it is said, to take the cost upon himself. But France would not yield to Russia; Russia would not yield to France; neither would yield to the Pasha. The *power* at stake was too great to be easily conceded. Hence to this day the dome has remained in miserable disrepair; and the last accounts were, that the rent was getting so wide that the rain poured in.

It was the question, "Who is to repair the dome?" that led to the Crimean war! During that war the question was held in abeyance, in the hope that Crimean victories would settle it. The war ceased, but the question remained unsettled; the dome, of course, remained unpatched. The *point* has been stirred again. M. de Thouvenel, a French envoy at Constantinople, has revived the Latin claim to the cupola; and Russia is mustering all her diplomatic influence to maintain the rights of the Greek Church. Around the supposed tomb of the Prince of Peace, the battle of the two churches is again renewed. Neither nation is in a condition for war; yet both have sufficient power to fan the ecclesiastical animosities of a thousand years, and *to hinder any adjustment of the question.* No one can tell when this old cupola may be repaired; for a compromise between the parties seems almost impossible. They will rather allow the edifice to go to wreck. ANOTHER WAR MAY AT ANY TIME BE THE RESULT. The direct *interest* of Britain in these disputes about sacred edifices is not very obvious; but her indirect interest is great in the extreme. It is of no moment to her who patches the holy dome, or who possesses the "Church of the Resurrection," in so far as the dome and the church are concerned. Why should she then be drawn into the strife; and why should she incline to the side of the Latin rather than the Greek Church? The reason lies close at hand. The preponderance of the Greek Church is the preponderance of Russia in the East; and the first exercise of Russian supremacy in the East would be *to bar out England from India.* Better, then, that any other power than Russia should have sway in Syria and Egypt.

Foiled in her first attempt to seize Palestine, Russia will be more wary now. Her object is now to gain silent influence, while she avoids open rupture. Nor will any effort, direct or indirect, be spared to accomplish this. As, during the war, she made Prussia her servile tool; and, by means of her, threw daily impediments in the way of the allies; so will she continue to do now. The game that Prussia is playing in Palestine, is as much for Russia as for herself; and while Russia carries on the diplomatic war with France, she, with wily sagacity, confides to Prussia the work of assailing and affronting Protestant England. The Prussian consul at Jerusalem is quite aware of the part that he is expected to play.

After paying a just tribute to the energy of

our present consul, the writer goes on to say:

England is the more called on to support her consuls in the East, because at present, as will be seen from Mr. Porter's able letters in the *Times*, the Turkish authorities are doing their utmost both to bully and to overreach them. The Pashalic of Damascus is in a critical position, and Turkish fanaticism is gathering strength and fury. Strange to say, it is specially against England that this fanaticism is showing itself; probably because continental hatred of our land bands European consuls together, and leads them to unite their influence and intrigues in stimulating against our consuls the smothered bigotry of Islamism. Should our Government show any vacillation in this matter, or any shyness in supporting vigorously the counsels and measures of its representatives, our peril is great and imminent; the Jaffa tragedy will be reënacted at Jerusalem, and Mahommedanism will rush forth, scimitar in hand, from El-Khulil, Nablus, Esh-Sham, to do for the Christians of Syria what it has been doing for the Christians of Oude. A little more trifling and indecision on our part, a few more indications of timidity and submissiveness, and we have irremediably destroyed both our prestige and our power in these Eastern regions.

Speaking of the condition of the Jews in Syria, the writer declares that "the Jew is a stranger in Palestine—nowhere can a Jew feel insult and injury more than in his own land, and at no hands can he resent wrong more than at those of a Christian Gentile:

Among Englishmen, the interest in the Jew is much greater than among other nations. One does not wonder that the men of France, or Spain, or Italy should be so contemptuous towards the Israelite. Romanism has taught them this; and even the Protestants in these nations have imbibed, not perhaps dislike, but at least indifference.

It is among the Christians of Britain that the Jew has ever found his truest, warmest friends. Somehow or other there seems an affinity, or at least a sympathy, between the Israelite and the Englishman, such as does not exist between the Israelite and the German. Among English consuls, too, there is a disposition to protect the Jew such as is not displayed at the consulates of other nations. And it is remarkable, that the greatest friend of Israel in the whole East is the British consul of Jerusalem.

The writer states, we fear with too much truth, that

England is not *loved* in the East, any more than in the West. She is great enough to be envied, or perhaps admired, but too great, too strong, to be loved. That she is feared, is obvious enough; and much more feared might she be, were she as punctilious in claiming her position, and insisting on her rights, as some nations are. Her conscious strength makes her too easy and too patient; she lays aside needful vigilance and jealousy; she concedes to weakness what she would deny to power. The Moslem, indeed, if he does not love her, yet in some measure trusts her; for she is much more honest than others, and little disposed to aggression or cruelty; so that, unlike all others, she would rather suffer wrong than inflict it. But by all there is a recognition of her greatness; and even they that dislike it most, are proud when placed in circumstances which enable or entitle them to wield her power. A Syrian consul or a German ecclesiastic, entrusted with British power, is a proud man indeed. Ten chances to one, however, that he will abuse it. To have the power of such a nation committed to them, even in humble offices, is sufficient to turn some men's minds. Some of the most "fantastic tricks" that have been played in the East, have come about in this peculiar way. The position, which would not for a moment elate an Englishman, would at once upset a foreigner; nor does anything gratify him more than when he can wield English power against some unhappy Englishman that may have fallen under his displeasure by his boldness and independence.

England is by far too remiss in regard to her own interest in Syria; and if our government at home is not more vigilant and energetic, she will find herself gradually edged or elbowed out of the land. France, Russia, Austria, and Prussia have all their schemes of national aggrandizement there. The courts of Paris, Petersburg, Vienna, and Berlin, are quite alive to the importance of securing a strong position in the East. They instruct their consuls on this point, and they warmly back them. There is not one of their officials but knows that he will be vigorously supported by his government in any scheme, however ambitious, or in any blunder, however gross, if only that scheme or that blunder tends to aggrandize his nation, or humble its rival.

These remarks are very suggestive; the whole article, we repeat, will repay perusal.

"What is Left to Turkey?"

(Manchester Times, Sept. 9, '58.)

We ought perhaps to feel grateful rather than otherwise, that Turkey is an exception, at the present moment, to the almost universal somnolency of the political world. But let us be thankful. If all is quiet else-

where, there is always something stirring in Turkey. There can be no repose in the "sick man's" bed-chamber. There, in stillest midnight, the lamp is always burning; there we are sure to hear the shrill voices of intriguing nurses, who have taken the patient "by the job," and are resolved to make short work of it, and of doctors whose counter interests lead them to prolong the crisis, with the settled intention of making the patient so ill that he cannot possibly recover, at the same time, by the use of restoratives and anodynes, taking good care that he does not slip out of their hands.

We recently called attention to the dilapidated condition of Turkish finance. The Sultan seems to have comprehended at last the desperate state of his affairs, and to have aroused himself to action. As usual, the entire blame is thrown upon his ministers, who, with a too easy hand, have, at immense sacrifices, never failed to meet the incessant demands made upon them for money. The various members of the Sultan's family have acted on the maxim, "ask and have." They have enjoyed the happiness, known but to few mortals, of an unlimited supply of cash. Not having to find the money themselves, the commonest thrift would have been a bootless virtue. Accordingly, it was nothing to them that court tradesmen charged them for every article they wanted twice as much as it was worth, or that every purchase had to bear the weight of a ruinous discount through the comparatively worthless paper in which the payments were made. So long as means were forthcoming to cover their extravagance, the sum total of their little bills was merely a question of figures, falling within the province of arithmeticians, not of courtiers. It was, however, quite plain, even to the intellect of Turkish financiers, that matters could not long go on at this rate, and at length the Sultan's ministers undertook to inform their master that he was living too fast. The Sultan, to his credit, has met the emergency by a display of the most virtuous resolves. He is determined in future to cut his coat according to his cloth. He has been sinning in pure ignorance. He had no idea of the prodigality which was being indulged in under the shelter of his name, and he has issued peremptory orders that in future the utmost economy is to be practised in every department of the imperial household. It is even stated that jewelry already purchased, but not paid for, has been sent back to the original owners. In a word, the Sultan, finding that his wives and relatives have been running up rather high accounts in his name, has formally announced that he will not be responsible for their debts. We see such notifications in our columns every week. It is an unpleasant but a prudent step, and we can only hope it will succeed. Unfortunately, to reform a spendthrift is about the hardest task in the world, while it is the easiest thing imaginable to put down virtuous resolves on paper. Prodigals in general are well-meaning men, distinguished for the honesty and rectitude of their intentions, though, by a singular fatality, they don't know "how to do it." When brought to bay by exacting creditors, and forced for the sixth time to melt the heart of some rich old uncle, nothing can exceed the depth and beauty of their penitence. They see at a glance the evil of their ways; they have long been bent upon a change; their own solicitude seconds the good advice which superfluously assails them from without, and they are going decisively to turn over a new leaf. So the tale runs, and we know with what uniform results. The imperial spendthrift at Constantinople may be about to furnish an exception to the ordinary annals of prodigality, but it is too much to expect that he will be able to pause on the fearful decline down which the force of almost uncontrollable circumstances pushes him to ruin.

But these are vulgar matters. When princes have to notify to the world that they will not be responsible for a wife's debts, we begin to believe that they are but ordinary mortals after all. The state of Turkey abounds with more imposing problems than the mere practice of economy. To take the first on the list, a European commission has just been engaged in settling the boundaries of Montenegro. Now, considering that the Sultan claims Montenegro as an integral portion of the Turkish empire, it is rather remarkable that a board of foreign commissioners should be permitted to map out its frontier. The question raised by this frontier topic lies between Montenegro and—not the territory of a foreign state, but—some other portion of Turkish territory. Supposing the claims of Turkey to the sovereignty of Montenegro to be well founded, this proceeding may be compared to a commission appointed by France, Austria, and Prussia, to determine the boundary line between England and Scotland or Wales. By imagining a similar case in reference to ourselves, we can the better appreciate the one we have described. Beyond a doubt, Queen Victoria will have ceased to reign, and London will be in the hands of the Cossacks, before any foreign power will be permitted thus to intermeddle in our domestic concerns. True, the commissioners have been appointed only to institute inquiries and present a report. They will be at liberty to recommend to the Sultan what measures they

choose, but their recommendations can take effect only by his authority. This course, while it appears to save the prerogatives of the Sultan, is in reality only adding insult to injury. The governments whose representatives so deferentially recommend, have the power to dictate. They can force the Sultan to do as they think fit, or take the consequences of their hostility. If they were agreed among themselves, the necessity imposed upon him would be sufficiently ignominious; but they are not agreed. The measures recommended by France and Russia are opposed by England and Austria, and the unhappy Sultan has to take his choice between these two alternatives, with the certain knowledge that he cannot decide either way without making a couple of sworn foes. They thus rob him at once of the dignity of independence and the peacefulness of subjection. He is at once tormented and enslaved.

One great point of difference between the powers who thus hamper Turkey with their protection is, whether or not Montenegro shall be allowed to acquire a seaport on the Adriatic. This question grows out of the weakness of Turkey. As the price of peace in former wars, Austria has wrested from Turkey nearly the whole of the Adriatic seaboard, thus depriving the inland provinces of their natural outlets to the ocean. If we imagine a line drawn from Dover to Cornwall, at the distance of a few miles from the coast, and then from Cornwall up as far as Liverpool, so as to sever the southern and western counties of England from all communication with the sea, we shall be able to form some idea of the predicament in which the Adriatic provinces of Turkey find themselves placed by the impotence of their protectors at Constantinople. Such a strip of seaboard Austria possesses from Fiume to the Gulf of Cattaro, thus completely excluding from the sea the populous provinces adjoining, viz., Croatia, Servia, Bosnia, the Hertzegovine, and Montenegro. The Montenegrins from their mountains can almost see the waters of the Adriatic, but they are not allowed to reach it. By every principle of natural right the seaboard belongs to them, but it has been given up because Turkey had not the power to defend it. France and Russia recommend that Cattaro, or some other port, should be conceded to Montenegro, and thus afford the hardy mountaineers an opportunity of coming in contact with the civilized world. England and Austria object to this proposal, on the ground, forsooth, that they see in it some Russian intrigue. But it is surely obvious that the likeliest way to rescue these provinces from Russian intrigues is to make them contented; and it is, or ought to be, still more obvious, that the welfare of populous provinces is not to be sacrificed to the visionary scarecrows of diplomacy. It would be idle to conjecture what is left of the integrity of the Turkish empire, when the only point of contest seems to be, which of the protecting powers shall be foremost in the work of its dismemberment.

Why was the New Testament written in Greek?

The Greek language was at that time extended over the whole civilized world. It prevailed even in several cities of Palestine, and was to the Jews of Egypt, and of all other foreign lands, the language of the Bible and of literature. As soon, therefore, as Christianity passed the bounds of Palestine, it was necessarily propagated in this language, although at the outset it was preached first to the Jews. At an early period, however, there were found among the Christians native Greeks or Greek Jews, who preached the Gospel to the Greeks. At Antioch, the point whence proceeded the missions to the Greeks and the Greek Jews, the Greek language and culture prevailed. Barnabas and Paul, who led these missions, were Greek Jews; and the latter was probably the father of the New Testament literature. Ancient tradition claims for *but one* of the New Testament books a non-Greek original. The supposition of other such originals is inadmissible. And wisely was this so, for from the earliest rise of Christianity to the present time, the spread of the Gospel has waited on extension of commerce. Alexandria was the grand emporium of trade, the resort of the great Jewish merchants, and the seat of their celebrated philosophical school, where the common language was the so-called *popular dialect* of Greek, or the Macedonio-Alexandrian. Into that dialect the Old Testament had been translated, centuries before the advent of the Saviour, by the Seventy, and but upon especial occasions it is to that translation that Our Lord himself, as well as the Apostles, always refers. The Gospel had been rejected by the unbelieving Jews. It was to be preached to the Gentiles, and Greek was, at that period, preëminently the language of the Gentile world—even that Macedonio-Alexandrian Greek, which had become the vernacular language of commerce throughout all the ports of the Mediterranean.

Errata.

There are printer's errors in our last issue which we hope the reader will be able to correct.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Feb., 1859.** [VOL. IX. No. 2.

The Mosaic and Nazarene Teaching Concerning God.

NO. VII.

The subject of this article, in relation to the Old and New Testament revelation of "God," is the Effluent Manifestation of the Eternal Father in the Cherubim.

The first place where כרובים "Cherubim" occurs is in Gen. iii. 24, which we translate thus:—"And He caused to dwell at the east of the Garden of Eden the Cherubim, and the flame of destruction (lit. of the sword) turning itself to guard the way of the tree of the lives." From this and the context, we learn, that the dwelling place of the Cherubim was east-ward in Paradise and contiguous to the tree of lives, to which none could approach who were unfaithful and disobedient. This is the teaching of Moses, who, though acquainted with the Egyptian dogma of "immortal souls" in the mortal bodies of all men, women, and babes, taught that there was no immortality for faithless and wicked men. In this Moses and all the prophets, Jesus and the apostles, are all agreed. Men must become Cherubim, they must dwell in Paradise and there eat of the tree of life, as the condition of an interminable existence. All others are obnoxious to the "flame of destruction," styled by Daniel "a fiery stream that issues and comes forth from before the Ancient of Days; in whose presence minister thousand thousands, and ten thousand times ten thousand stand." In this Daniel exhibits the allegorical signification of the Mosaic narrative respecting the devouring flame. It issues and comes forth from before the Ancient of Days and his thousands, at which time, Daniel testifies, "the judgment sits, and the books are opened." The Eden Cherubim, and Daniel's Ancient of Days and company, are doubtless allegorical, the former of the latter; for Moses wrote not only of the literal, but of that in such a way that he intended something else than is contained in the words literally taken. His writings are therefore both literal and allegorical; and to understand them in their allegorical sense we must pay strict attention to their literal significance, which is "the form of the knowledge and the truth." The literal narrative is "the form;" "the knowledge and the truth" the allegorical signification of that form.

Daniel's Ancient of Days and the ten thousands that surround him in judgment are equivalent to "the holy messengers and the Lamb" in Rev. xiv. 10, where we find fire and brimstone before them tormenting their enemies—the full allegorical development of the Eden Cherubic flame that guarded against all approach to the "tree of the lives" by the unfaithful and disobedient. "Whosoever was not found written in the Book of Life, was cast into the lake of fire burning with brimstone."

The etymology of the word "Cherubim" is said by Gesenius to be obscure; and he suggests what he calls "a new derivation." He says "if the word be of Semitic origin, perhaps we may take the root כרב *chārāv* as having a meaning like חרם *khārām* "to prohibit from a common use." Hence, to consecrate, &c. "So that כרוב 'cherub,' would be keeper, warden, guard, that is, of the Deity, to guard against all approach." Hyde, in his "Religion of the Ancient Persians," page 263, supposes that "cherub" may be the same as קרוב the first letter being ק *koph*, instead of כ *caph*, and signifying one near to God, his minister —one admitted to his presence." Both these derivations are in accordance with the truth concerning the Cherubim,—nevertheless, not satisfactory to our mind. We believe that the word is derived from the root רכב

rāchăv, "to ride," whether on an animal or in a vehicle. By transposing the first two letters and heemantively inserting ו *wav* before the last, we have כְּרוּב "cherub" or that which is ridden—in the plural, "cherubim." This convertibility of the verb *rāchăb* into the noun "cherub" is illustrated in Psal. xviii. 11, thus—

וַיִּרְכַּב	עַל־כְּרוּב	וַיָּעֹף
wy-yirchab	*cherub-al*	*wi-yoph*

flew &, cherub-a upon rode-he-And

In Psalm civ. 3, the clouds are styled Jehovah's רֶכֶב *r'chub* or chariot, which is "ch'rub," with the first two letters transposed.

The "Cherubim," then, constitute a vehicle, in and upon which the Eternal Power self-styled "Ehyeh" or "Yahveh," otherwise "Jehovah," rides as in a chariot. Hence, David, in speaking of them, in 1 Chron. xxviii. 18, terms them הַמֶּרְכָּבָה הַכְּרוּבִים *ham-merchāvah hak-cheruvim*, "the chariot of the Cherubim," which, he says, "spread out and covered the ark of the covenant of Yahveh." The Spirit is the rider, and the Cherubim the "clouds," the "horses," the "chariots," the "living creatures," the "wheels," the "great waters," the "winged host," upon which he rides. Hence, of the Eternal Spirit it is said, "Behold, he cometh with the clouds,"—the clouds of his witnesses, of whom the present evil, *aiōn*, or course of things, is not worthy—Rev. i. 7; Heb. xii. 1; 1 Thes. iv. 17; and again, "Was thy wrath against the sea that thou didst ride upon thine horses, thy chariots of salvation? * * * Thou didst march through the sea with thine horses, through the heap of great waters."—Hab. iii. 8, 15.; also, "Whither the Spirit was to go the living creatures went * * * and they ran and returned as the appearance of a flash of lightning. And the noise of their wings was like the noise of great waters, as the voice of the Almighty, as the noise of a host."—Ezek. i. 12, 14, 24; Rev. i. 15, xix. 14. In this last citation, wings, great waters, Almighty, and host, all refer to the same company—a multitudinous embodiment of the Effluence of the Eternal Father, who soars on these wings of the Spirit. וַיִּדְאֶה עַל־כַּנְפֵי־רוּחַ *wy-yaideal chanphai ruach*.—Psal. xviii. 2.

But the Eternal Spirit not only "rides upon," "soars upon," and "flies upon," but the Father by that Spirit also "inhabits the Cherubim." David in Psal. lxxxi., and Hezekiah, in Isaiah xxxvii. 16, say, in their address to Jehovah, "O, Yahveh of Hosts, Elohim of Israel, inhabiting the Cherubim, shine forth, Thou, He, the Mighty Ones, (*athtah-hu ha-Elohim*) Thou alone of all the kingdoms of the earth: Thou didst make the heavens and the earth." In this passage is a remarkable combination of titles and pronouns in the singular and plural numbers. Yahveh or Jehovah is singular; Elohim, plural; athta-hu, two pronouns in the singular joined to hah-Elohim in the plural: athtah signifies thou, and hu, he, in the third person, which in the original text are connected by a hyphen, thus, Thou-He. The common version has it, "thou art he" in many places, but in the text before us they have omitted the "he" altogether, and instead of the literal rendering, "Thou-He, the Mighty Ones," they have substituted what was not written, namely, "thou are the God."

The words of Hezekiah literally translated into English are, "O, Shall-be of armies, Mighty Ones of Israel inhabiting the cherubs, Thou-He, the Mighty Ones, thou alone of all the kingdoms of the earth: thou didst make the heavens and the earth." This affirms that the Eternal Spirit is the sole creator of all that exists. He is one, and that unity is expressed by the singular verbal noun, Yah-veh, "Shall-be," and the pronouns, Athtah, "thou," and hu, "he." The Eternal Spirit (Heb. ix. 14) as creator is necessarily before all things, and is therefore the Θεος, "*Theos*," and the Γογος, "*Logos*," of John i. 1, 3, where it is testified that "all things were made on account of Him; and without Him was made not one thing which exists." This same Eternal Spirit was effluently in Noah, in Moses, in David, and all the prophets, in Jesus and the apostles. One Spirit in these many persons. In the Mosaic system the Effluence of the Eternal Power was represented by "an oil of holy ointment," or "a holy anointing oil"—an unction that was not to be commonly used upon pain of death—Exod. xxx. 25; 1 Jno. ii. 20, 27. It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when "the diadem of the anointing oil of his Elohim" was said to be "upon him." Lev. xxi. 12. The holy anointing oil was not to be used apart from these, for "upon man's flesh," saith the Law, "it shall not be poured."

The Cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and of themselves differed nothing from that which

was common. This principle of ONE IN MANY is thus foreshadowed in the law and the prophets—One Eternal Spirit-Power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth —"Thou," Eternal and Anointing Spirit, art "He" in "the Mighty Ones of Israel," the *Theos* and the *Logos* creator of the heavens and the earth."

The "Holy Anointing Spirit-Oil" is styled by Peter in 1 Epist. i. 2, "the Spirit of Christ which was in the prophets;" because "Christ" signifies "Anointed," and the Spirit that was poured out upon Jesus and constituted him anointed also, anointed them; hence it was said of Abraham, Isaac, and Jacob, "touch not mine anointed, and do my prophets no harm."—1 Chron. xvi. 22. Speaking of the same Spirit, Nehemiah says, "Thou gavest Israel thy good Spirit to instruct them; and many years didst thou forbear them, and testifiedst against them 'by thy Spirit in thy prophets;' yet would they not give ear: therefore gavest thou them into the power of the peoples of the lands"—as at this day.

By this Spirit-Effluence the Eternal Power inhabits the Cherubim. The common version makes David and Hezekiah say that Jehovah "dwells between the Cherubim." But the preposition between, is not in the original text. The words there are these יֹשֵׁב הַכְּרֻבִים *yoshaiv hak-cheruvim*, "inhabiting the Cherubim." Hence, whatever the Cherubs may prove to be, the Eternal Spirit, self-styled Yahveh or Jehovah, dwells in them. Thus, "Jehovah will dwell (in the holy land) forever. The chariots of mighty ones (are) two ten thousands, thousands of glorified ones. The Lord is among them as on Sinai, in the holy land. Thou hast ascended on high; thou hast led captive captivity: thou hast received gifts AS THE ADAM; yea, even for YAH Elohim to inhabit rebellious ones."—Psal. lxviii. 16, 18. This testifies the future presence of Jehovah, or Yah-Elohim, as Adonai or Lords in the Holy Land in the midst of thousands of mighty and glorified ones as on Sinai in the days of Moses. These are the chariots of the Spirit—the Intelligences prefigured in the Cherubs. It testifies also that the Lord "from all eternity," (the Father) and the Lord "for all eternity," (the Adam), having as YAH, the Spirit, first necessarily descended, afterwards, as the Adam, ascended on high; that, in ascending, the YAH-ADAM led captive Death, which made a captive of Him, as it does of all mankind, and therefore styled "captivity;" and that then, "as the Adam," styled by Paul, who spoke the same things as David, "the Last Adam" and "the Second Man," he received gifts—"spirits" or spiritual gifts; to the end that YAH-Elohim—the Spirit of the Mighty Ones—"might dwell in the rebellious;" that is, in Gentiles, "by nature sinners," but enlightened by the Gospel of the kingdom and subjected to "the obedience of faith."

To such, that is, to once rebellious, but now obedient men and women, Paul, speaking of this indwelling, says, that "the One Father-Power has decreed the subjection of all things to the last Adam, except himself; and that when this subjugation is perfected, the Adam shall himself be ranked under the Eternal Power who subdues all things to the Adam, that *Theos*, the Eternal Father may be "all things in all men." This is Moses and David's teaching of One in Many—the effluence of the Eternal inhabiting men, and being "over all, and through all, and with all of them;" as it is also written, "I will dwell in them, and walk in them, and will be a father unto them, and they shall be my sons and daughters, saith the Lord Almighty;" and again, "He that sitteth upon the throne shall dwell among them—1 Cor. xv. 27; 2 Cor. vi. 16, 18; Eph. iv. 6; Rev. vii. 15—xxi. 3.

Here then are the Old and New Testament writers all teaching one and the same doctrine concerning the terrestrial manifestation of the Eternal Power—one central power over, through, and with many persons by its effluence, each person being eternal power incarnate, and these in their glorified aggregate represented by the Cherubim—the cherub-chariots of the Spirit.

Now that a cherub is representative of an exalted Power is evident from Adonai-Jehovah's address to the Tyrian Royalty, in Ezek. xxviii. 12—19; as:

"Thus saith Adonai Jehovah,—
As a signet of curious engraving;
Full of wisdom and perfect in splendor art thou.
13. Thou hast been in Eden, the garden of Elohim.
Every precious stone thy covering:
The ruby, the topaz, and the diamond,
The beryl, the onyx, and the jasper,
The sapphire, the emerald, and the carbuncle.
And the workmanship of thy tabrets and thy pipes was of gold in thee:
In the day of thy being created they were prepared.
14. Thou ANOINTED CHERUB, even I constituted thee a protector;
On the holy mountain of the Elohim thou hast been;
In sparkling gems thou didst walk to and fro.

15. Thou hast been upright in thy dealings
from the day of thy being created, until iniquity hath been found in thee.
16. Through the greatness of thy traffic they have filled thy midst (with) extortion;
And thou hast sinned, therefore I will break thee out of the mountain of Elohim;
And I will destroy thee, O protecting Cherub, from amidst the sparkling gems.
17. Thine heart was lifted up because of thy splendor:
Thou hast corrupted thy wisdom because of thy brilliancy:
I will prostrate thee upon the earth;
I will lay thee before kings to rejoice over thee.
18. From the greatness of thine iniquities through the unrighteousness of thy traffic,
Thou hast polluted their holy places:
Therefore I will cause to come forth a fire from thy midst;
It shall devour thee, and I will give thee for ashes upon the earth,
In the eyes of all observers.
19. All that know thee among the peoples were confounded because of thee;
Thou shalt be calamities (to them) and nothing of thee till the Olahm."*

In this quotation, more correctly and therefore more intelligibly translated than in the common version, a political power headed up in the King of Tyre is styled an Anointed Cherub; and the reason appears to have been, because Jehovah had "constituted it a Protector" of peoples, which function is signified by outspread wings which are an important element of the Cherubic symbol. The Tyrian Power was an "anointed" Cherub in the same sense in which the pagan Cyrus, King of Persia, was "Jehovah's Anointed," or Messiah, who was surnamed of Jehovah before his birth, and 176 years before he appeared upon the page of Bible history—Isai. xlv. 1–4. The Eternal Spirit created and rode the Tyrian Power, as in a chariot: and developed it as an element of that system of powers, whose relations to Israel in the days of Jeremiah, Ezekiel, and Daniel, were allegorical of "the Powers that be," in their relations to the Hebrew nation, when the Russian Nebuchadnezzar shall make war upon the Anglo-Syrian protector of the Jews in "the holy mountain of the Elohim," and cast it out at the time just preceding the apocalypse of the Ancient of Days and his company of glorified myriads.

The Cherubim stationed as guards at the east of Eden's garden were certain Elohim or powerful Ones, detailed by the Eternal Spirit for the protection of the Life-Imparting Tree, and "the Way," that led thereto. Hence, all communications from the Eternal throne for the instruction of mankind would pass through them. Themselves corporeal focalizations of spirit, they were vehicles in and by which were conveyed "the mysteries of the faith," into which they desired to look, but were not able—1 Pet. i. 12; Mark xiii. 32. These "conveying vehicles" or chariots of the Eternal Spirit, were "public official spirits sent forth for service on account of those hereafter to inherit salvation"—Heb. i. 14. Hence, they are styled מלאכים יהוה *Mălălchim-Yehovah*, angels or messengers of the Eternal Power, self-styled Ehyeh, Yahveh or Jehovah. David, addressing these Angel-Elohim, says, "Bless ye Jehovah, ye his angels, mighty of power, executing his command, hearkening to the voice of his word. Bless ye Jehovah, all ye his armies, his attendants executing his pleasure:" and elsewhere, "O Jehovah, my Elohim!"—O Eternal One, my Mighties—"thou art very great, covering thyself with light as a garment, spreading out the heavens as a curtain; who makes dark clouds his chariot; who goes on the wings of spirit, making his messengers spirits, his attendants a flaming fire. He established the earth upon its foundations, that nothing shall be moved during the age and beyond." עולם ועד *ōlahm wah-ed*—Ps. ciii. 20; civ. 1—5.

[*To be Continued.*]

*That is, Nothing of thee in Eden till "the time of the end,"—which immediately precedes and terminates in Olahm, or the Millennium.

Thinkings of the Flesh.

"The thinking of the flesh is death: because it is enmity against God; for to the law of God it is not subjected; nor indeed can be."—Paul.

Dear Sir,—I am well pleased with your interesting periodical, and wish to continue my contribution to its support.

I have never had the pleasure of reading much that you have written, but in all that I have perused you seem to *assume* the authenticity and genuineness of the writings of the Old and New Testaments as proved. Now I am aware that President A. Campbell has been pleased to say, that he did not envy the heart or brains of any man who denied the divinity of Jesus of Nazareth; but that is mere bombast and subterfuge. Such men as Gibbon, Hume, Volney, Voltaire, etc., were as gifted by nature, and perhaps almost, if not quite as learned (save Greek criticism and lore) as he, or

any other "divine" of this or the last century; and I believe with as much moral character as "the Clergy" generally possess—this is my humble opinion.

It would give not only myself, but many of my friends, and I have no doubt most of your readers, much pleasure to see a series of essays in *The Herald* from your pen upon the following subjects; namely,

1. *Miracles are not susceptible of proof adapted to our nature and experience; that is, they are opposed to the laws of nature, and against human experience.*

Christianity is based upon miracles; therefore christianity is not susceptible of proof, and consequently, is as a fable to us. See Hume's argument in Starkie on Evidence, where the editor attempts a refutation, and involves himself inextricably!

The old argument or illustration, that we believe such a man as Cæsar lived over two thousand years ago from human testimony, is not applicable, and is foolish; because there is nothing in opposition to nature and human experience, in that testimony; but in the miraculous testimony concerning the birth, death, and the resurrection of Jesus, there is. Are not miracles just as necessary to our faith as to that of the ancients? I mean, as necessary to see them performed as for them?

2. *A system professing to set forth the nature and conditions of eternal life, should be adapted to the comprehension of the masses.*

The Bible by its voluminousness and occultness cannot be understood by the great body of the people; therefore, if the Bible be "the Book of Life" it is not addressed to the bulk of mankind—like Caligula's laws, out of reach of the subjects!

3. *The Bible teaches that Christian faith must be based upon the word of the living God, and not upon the wisdom of the schools.*

Not only the ignorant, but the learned have to depend on human testimony, human industry, human agency, which are the media through which they receive the so-called "divine testimony." Therefore, their faith is not of God, but of men—is not reliable, and cannot become the basis of a hope, that will "be an anchor within the veil," to draw our floating and billow-tossed barks toward "the haven of rest eternal;" hence one of the difficulties of *thinking* men to lay hold and persevere in the "One Hope."

4. It is assumed by you that Adam and Eve were made capable of the development of character, but had actually none; which seems to be true. Now there are subjective and objective forces acting upon man. The Bible informs us that Eve was *acted upon by objective forces*, which was "*evil*," because it turned the scale, and thereby produced a preponderance of the animal over the moral powers, and consequent perversion of those organs, which were intended, (if properly exercised) to produce pleasure in the adaptation of the means, to "multiply and replenish the earth." God, therefore, being the creator, or what Atheists term "prime causation" of all things, He is the author of evil, both affirmatively and negatively speaking; because he directly created the objective force (or evil force) that operated upon Eve; and he is indirectly, or negatively, the author of evil in withdrawing good from Eve and her suffering children! *Whence came sin?* Now it might have been all right thus to have created "*evil*" the mother of Sin (!?) but the Bible, or rather people say the Bible denies it; and now where is the doctrine of Optimism?

5. By induction, it is now understood and taught by Physiologists, that the conditions of health and therefore of happiness and disease, and consequently of misery, are founded on, or rather are analogous to, the immutable laws of nature, or of nature's God; and that every obedience and infraction of said laws, produces corresponding pleasure and pain, without any exception. Now it follows that in order to be perfectly healthy, and, of course, happy in all our physical and intellectual functions, it is necessary that we understand those laws, or conditions, and obey them. Well, this is in the power of all rational men and women, because they are discernible by observation and experience. Now, by analogy and the general positive teachings of the scriptures, you have (as I believe, properly) come to the conclusion, that the conditions of "*heirship*," and enjoyment of the future kingdom are equally certain, definite, immutable, and inexorable in their requirements; and as certain in their results as the laws of health deduced as aforesaid. You also teach that they must be understood, in order to be obeyed unto eternal life. There are scarcely any two of "the learned world" that apply the principles of Hermeneutics in the same direction with reference to the doctrines "of christianity: and perhaps there is no man living that *professes* to UNDERSTAND the great scheme of redemption *perfectly;* and consequently, he cannot adapt his course in this life to its perfect requirements. Therefore, *none are in Christ*; and if not in Christ they are not "heirs;" and if not "heirs" will never enter upon the enjoyment of the promises to Abraham, Isaac, and Jacob.

Where then is the material for that grand superstructure, "the building not made

with hands?" Where are the saints to come from that are to fill the earth after the coral insect has reared her mighty piles to fill up the oceans with new continents in obedience to an instinct of her nature?* I tremble under the contemplation of the awfulness of the conclusion that certain modes of reasoning lead to upon this grave, sublime, and eternal theme—"the end of the beginning" and its consequents!!

6. It is now generally admitted by "the scientific world" (and I believe it) that *mind is the result ot action of the brain*—that a sane mind is the result of a sound brain; that a sound brain corresponds to the soundness of the whole respiratory, muscular, and vital systems; and that therefore the moral tone, as well as the physical and the intellectual, depends finally upon hygenial laws. Now Jesus of Nazareth himself, and Moses in the law, disregarded these laws, instead of preaching and practising them; which (it is argued) is a proof of, either that he was an impostor, or that he did not come to be the saviour of mankind, except in a special sense, and toward a special few, who might hereafter discover and obey *these hygenic laws*. Now this was leaving the matter very uncertain, indefinite, and inconclusive; as well as manifestly a reckless disregard on his part of the laws of nature, or of nature's God, whose Son he claimed to be! But I must quit before I wear your patience clean out.

I do not present the above as my own positions. or, in other words, as *my convictions*. Yet, except the first two arguments, they are of my construction. For many years I had difficulties to encounter in the investigation of the claims of the Scriptures, which were somewhat obviated by a very careful reading of the debate between the now President Campbell and R. Owen, of Lanark, Scotland; and yet some of the same difficulties presented themselves after reading that work, that followed the reading of Paley, the great blunderer; and Bishop Watson, the simple; and Dr. Nelson, the quaint; and all the others upon the "Evidences of Christianity." But after reading some of your writings, one of the most "ungetoverable" difficulties vanished, which was this:—I believed that man is mortal. I did not believe the popular idea of eternal torments, because it is contrary to the former position, and also derogatory to the character of God, as I believed; and therefore, being always taught that the Bible taught this doctrine, I discarded the Bible; but you have harmonized "*that thing*." However, I have some difficulties yet, and hope, if not inconsistent with your plan, that you would take these subjects, and give them the benefit of your fruitful pen. I do not believe that Hume's argument has ever yet been fairly answered.

Excuse the length and haste with which I have penned this scrawl. It was the best I could do under the press of business, and very bad state of health.

Yours truly, in search of truth.

WILLIAM OGLE, M.D.

Louisiana, Feb. 27, 1858.

* But where is the water to go to?

Our Assumption.

WE admit that we have reasoned and expounded upon the *assumption*, that the writings of the apostles were AUTHENTIC, or *had everything necessary or requisite, to give them authority*; and were GENUINE, or not *spurious; but just what they claimed to be, as expressed in themselves*. From personal examination, we were satisfied of the authenticity and genuineness of the books usually denominated "the Scriptures;" and in our course of life, having been thrown among those who professed to believe that the Bible contained the only revelation of the mind, will, purpose, and promises of God, extant among men; and that it is, consequently, not only authentic, but the only authority to be deferred to in all religious questions and controversies:—having stood related to such as these, we have not hitherto labored to convince them of what they *professed* to believe already; but confined ourselves to the *confirmation* of their professed belief, in trying to impart to them an understanding of what it taught. We have succeeded in the work to some limited degree; but not to the extent the testimony and the labor bestowed authorized one to expect. The reason probably is, or at least it may be one reason, that our unconvinced readers do not really believe the Bible-teaching to be the voice of God—that they merely acquiesce in the current *opinion* that the Bible is His word in some sense or other; but really believe nothing at all about the matter.

FLESH AND BLOOD NOT THE AUTHOR OF THE BIBLE.

But though we have assumed that our readers were in truth believers in the authenticity and genuineness of the Bible, we have ever been presenting them the strongest possible testimony for its divine origin and authority in showing them, that from the very nature of the peculiar principles and doctrine it revealed, and which we

have endeavored to teach them, it must have come from a source independent of the laws to which flesh and blood are subjected. In other words, that the truly philosophical way to faith in the Bible is to understand its teaching. We never yet heard of a man who understood it, denying that God spake by the prophets and apostles; but we have heard of many learned in the wisdom of the world, but fools in the teaching of the Bible, who reject it as a cunningly devised fable. These persons have been unable to define and expound one of its first principles, and yet they have rejected it with scorn and contempt. Such a course as this would be condemned as exceedingly unphilosophical and reprehensible by those very persons, if bibliofidels were to act so in relation to the subjects they favored and approved. We conclude, then, that the first step to faith in the authenticity and genuineness of the scriptures is to understand the doctrine, or teaching, in other words, THE SYSTEM OF IDEAS—they reveal. This system will be found to be *sui generis*—as high above any system elaborated by human wisdom, or rather folly, as the throne of the Eternal is above this nether earth. From our experience and observation of flesh and blood in its literary and spiritual enterprizes, which are in accordance with the history of the world in all ages, we are certain that no combination of brains working by blood arterial, under the excitation derivable from all that is in the world, and from their inner consciousness, could elaborate such a system of ideas as is peculiar to the Bible alone. To any one that understands it, it is manifestly not of the flesh; nor in harmony with the flesh; the flesh it never flatters, but denounces it as utterly destitute of any good thing; and condemns it to death, corruption, and final abolition from the earth. Hence, as it makes war upon the flesh; and rejects it as profiting nothing in regard to the eternal destiny of the children of Adam; all who are of the flesh walking after its principles, impulses, and failings, reject it as unsuitable to nature, to nature's laws, and to nature's conception of nature's God.

Nay, verily; nature, that is, flesh and blood, or ground-nature is not, and could not in the very nature of things be, the author of the Bible. Its ideas are too grand, too luminous, too exalted for souls of dusty origin to conceive. None but a Mind comprehending all things at a glance; that sees the end from the beginning, with all those intermediate devious and entangled complications weaving out that predetermined consummation;—none but such a mind could have built up, during four thousand years, the pyramid of thought destined to stand out from a background of seventy centuries, the observed from base to point of all earth's ransomed people, so long as the sun and moon endured The Bible system of ideas being of this character, we find it impossible to attribute any other origin to it than that which it testifies of itself—that "prophecy was not actuated at any time by man's will, but the holy men of God spake being moved by the Holy Spirit." This is Peter's testimony to which also Paul consents, saying, "In many portions and in various ways God formerly spake to the fathers in the prophets, during these last days he spake to us in a Son, whom He appointed heir of all things:" and the apostles both agreed with Nehemiah, the old Tirshatha of Jerusalem, who addressing Jehovah, saith, "Thou gavest also thy Good Spirit to instruct our fathers" in the wilderness. "Many years didst thou forbear them, and testifiedst against them *by thy Spirit in thy prophets*, yet would they not give ear."

UNENVIABLE HEARTS AND BRAINS.

As to President Campbell's saying, it is a mere flourish of trumpets; for our own part we would rather have the heart and brains of one denying the divinity of Jesus of Nazareth, than Mr. Campbell's heart and brains, who, professing to believe it, neither receives the gospel nor practices the precepts, he delivered. "No one can say that Jesus is Jehovah but by holy spirit"—that is, by God's spirit in the prophets and apostles, teaching through them, and confirming the Word. Now all the testimony for Jesus is contained in the scriptures. If it be not there, it is no where else among men. Many a heart and brains is denied access to that testimony by educational and circumstantial hindrances, whose owner would otherwise not only confess that Jesus is Jehovah, but would also believe the gospel and obey it, if he could but free himself, or be freed, from their trammels. The men whose hearts and brains are not to be envied, are those having the hearts and brains of presidents, professors, theologists, and clergymen, who are ever babbling about divinity in trinity, and making the word of God of none effect by their traditions. It is such men as these that have perverted the people, and turned them into merely nominal believers of the Bible, which is literally of no use in the matter of clerical piety and religion. The Bible has fallen into disuetude; and "ignorance" has become among Protestants, who once boasted that the Bible was their religion, truly "the mother of devotion." In fact, infidelity

now reigns in church and world, and all its "hearts and brains" are overpowered with spiritual surfeiting and drunkenness.

Gibbon, Hume, Volney, and Voltaire were men, whose want of faith in the Bible was mainly attributable to the hearts and brains of the clerical orders of their respective countries. Volney and Voltaire only knowing christianity as burlesqued in the sprinkled paganism of Europe, renounced "the church" and uttered impieties against the Jesus of the idiotic and demoniac priests of Rome. Gibbon and Hume were surrounded by similar influences. They looked at christianity through the state religions, or prostitutions, of Britain, and rejected it; as the Jews now reject it, because they do not understand the Old and New Testaments; and confound Romanism, Protestantism, and Sectarianism with the doctrine of Christ. It is the clergy that make men infidels by teaching them nonsense, which makes the Bible unintelligible and fabulous to all thinking men who try to interpret it by their traditions. This Gibbon, Hume, and others, found it impossible to do; and therefore, instead of rejecting the foolishness of the clergy, and holding on to the Bible as not responsible for the ignorance and sophistry of learned fools, they rejected the whole affair, and avowed themselves the disciples of Nature, and the hierophants of what is termed by that school, "Nature's God."

"MIRACLES."

Our correspondent has not stated in what sense he uses the word "miracle." In scripture, the word is *τερας*, *teras*, a wonder; and is used in sixteen texts in the New Testament, but always in connection with other words, as *σημειον*, *sēmeion*, a sign; *δυναμις*, *dunamis*, power; or *μερισμος*, *merismos*, distribution. In Heb. ii. 4, Paul introduces the four words, saying, that God bore witness to the apostolic testimony "by *signs* and *wonders*, and various *powers* and *distributions* of holy spirit, according to his will." Objectors to the manifestations of divine energy as "opposed to the laws of nature, and against human experience," group these indiscriminately under the word "miracles," which they regard as violations of nature's laws; so that their proposition amounts to this, namely, "*A sign, a wonder, power and distributions of holy spirit, are all contrary to the laws of nature, and against human experience!*" But in opposition to this, we venture to affirm, that these things are all in accordance with nature's laws, and in harmony with human experience in a multitude of instances. Thus, "the lights in the firmament of the heaven are *for signs*"—Gen. i. 14. The rainbow is *a sign* that the earth shall be no more submerged by a flood of waters—Gen. ix, 12, 13. Isaiah and his sons were for signs and wonders in Israel—ch. viii. 18. There is nothing in all this contrary to nature's laws or staggering to human experience; but perfectly reasonable in the bearings thereof.

But "wonders and signs" used oftentimes to go together. Thus, Moses was a subject of *wonder* in his own person. He put his hand into his bosom and when he drew it out, "it was leprous as snow;" and he put it in again, and withdrew it a second time, "and it was turned again as his other flesh;" This was wonderful, but was it contrary to nature's laws, and human experience? Do men never have the leprosy and get cured? Yes, but not so suddenly. Truly; and the suddenness of the thing made it an especial wonder. Its suddenness was not contrary to Moses' experience, for it happened to him; but then not as yet within the range of other people's experience; and as to human experience in general, we venture to say that it is not yet acquainted with all the wonders which are educible by the intensifying of laws already existing; many of which it is to be presumed, Human Experience, though very wise in its own conceit, has not yet discovered by its philosophisings and experiments!

Now the sudden infliction and cure of a disease (which on a larger scale was repeated in the case of Miriam, the sister of Moses) was not only a wonder, but *a sign* to be exhibited before Israel in Egypt, in confirmation of the truth that the God of Abraham had appeared to him, as he declared. This was what the wonder signified when performed in connexion with Moses' declaration, that the God of Abraham had appeared to him, and sent him to deliver them. When the wonder was performed, it became an item of human experience; and apart from any declaration only signified to Moses and those who saw it, the presence of a supernatural power; the declaration of the angel at the bush, made the wonder a special sign; and every Jew that rejoices in Moses as their deliverer from Egypt, is a living witness that a sign and a wonder are reasonable, and possible things, and according to the experience of 600,000 men, who in consequence of this experience put themselves under him as their commander and prophet king.

But all wonders are not genuine. Some in the scriptures are styled "lying wonders." Jannes and Jambres performed wonders "*by their enchantments;*" but had

at length to give up the contest, and confess that Moses performed his wonders by the power of God. Paul also predicted that "power and signs, and lying wonders" would be displayed in the establishment of the Apostasy, which now, as a pall of intense darkness, overspreads the world. The existence of these very counterfeits in all the countries where the apostles labored through all ages since, is a standing and living testimony to the fact, that signs and wonders, powers and distribution of holy spirit, were formerly familiar elements of human experience, and assuredly believed to have been performed by the finger of God.

"I am Jehovah (saith the Spirit) the powers (*elohai*) of all flesh;"—"by me they live and move and do exist"—"*is there any thing too hard for me?*" Has he given laws to nature, and can he not work great wonders upon and through that nature; vastly greater than the natural mind has ever yet experienced or conceived? Is nature subject to no other laws than are known to men? Are their knowledge and experience to be the measure of Omniscience? Can not the power that made man raise him from the dead, give him sight, and heal him of whatever malady afflicts him, in an instant? All these things he can do, and more than we can conceive; and upon principles it has not yet entered into the heart of man to divine. But not to dwell longer on this point we leave it with the remark, that the proposition concerning "miracles" is untenable in all its parts.

CHRISTIANITY NOT BASED UPON MIRACLES.

It is said that christianity is based upon miracles. To those who read the scriptures, but do not study them, this may be taken as evidently true. They see that signs and wonders are frequently narrated in the scriptures; and therefore imagine that the system of ideas they reveal is based upon what they consider a violation of the laws of nature; with which indeed, all the philosophers of the human race that ever lived, put together, have only been microscopically acquainted. The foundation of christian doctrine is not signs and wonders, but *the verbal promises of the Eternal who cannot lie.* If signs and wonders had never been wrought, these promises would still remain. The signs and wonders were originally performed to convince the descendants of Abraham, Isaac, and Jacob, of the ninth and forty-second generations from Abraham, that the Eternal Spirit spoke by Moses and Jesus. It is not necessary here to speak of the intermediate times; what we are aiming at is sufficiently established by what happened in the ninth and forty-second. These two generations are representative of the nation; and the purpose of Jehovah was to make this nation his witness as long as the years of God. Thus he saith to this nation, "YE ARE MY WITNESSES, saith Jehovah, AND MY SERVANT whom I have chosen; *that ye may believe and know and understand* that I am HE; before Me there was no AIL formed, nor shall there be after me. I *am* HE *who* SHALL BE (אנכי אנכי יהוה *anoki anoki yahweh;*) and beside me, no Saviour." "Ye are my witnesses. Is there an Eloah besides me? Yea, there is no Rock; I know not any"—Isai xliii. 10, 11; xliv. 8. Individuals and generations die and pass away; and the non-Hebrew nations, called gentiles, sooner or later perish from the earth; but the Hebrew Nation is immortal, as it is written, "Though I will make a full end of all the nations whither I have scattered thee; yet will I not make a full end of thee, O Jacob my servant; but I will correct thee in measure, and will not leave thee altogether unpunished"—Jer. xxx. 11; xlvi. 28.

Here then is *a witnessing nation* for all generations, to whom, says Paul, "were committed the oracles of God. And what if some did not believe? Shall their unbelief make the Faith of God without effect?"—Rom. iii. 3. He considered that this committal of the scriptures to Israel's care gave the Jews a great advantage over the Gentiles. Now Jehovah by his signs and wonders convinced this nation of the divine mission and inspiration of the prophets, whom they maltreated, rebelled against, and put to death often, because they would not prophesy to them "smooth things." Such a nation is certainly a credible witness in the premises—witnessing to the truthfulness and excellency of the men who convicted them of the most hideous abominations against God and men. This nation contemporary with Moses, with Jesus, and with ourselves, as living witnesses, testifies that the Eternal Power proved to them satisfactorily; and so demonstratively that they have never been able to forget it; that Moses had seen his messenger at the bush; and that he had been made a God to Pharoah, with Aaron for his prophet; and constituted both at the bush and at Sinai, the Captain of their Salvation from Egypt; and the lawgiver, prophet, and king for the Eternal over Israel. That their faith in this had not wavered for three thousand four hundred years, and more; and that they have not, and could not honestly deny it, though extermination by the most cruel torments might impend. Were

they to deny it, their whole history would pronounce them to be contemptible and perjured villains. It is impossible, therefore, that they can give any other testimony concerning Moses than that which is on record in the public archives of the nation, called the Bible, or THE BOOK.

Now there is not in the world the first inkling of contemporary testimony even to cast a doubt upon the truth of *this great national conviction* no one can therefore say, "I do not believe that Moses ever exi-ted; or that he was the Eternal's prophet, historian, and registrar." As faith is the belief of testimony; and the testimony does not exist, such an one can have no such faith. He may play the fool, indeed, and say "I dont believe;" and when asked the reason, say, "because I dont!" But what is the value of a fool's dissent from the united testimony of so ancient and renowned a nation as Jacob? It is lighter than vanity, and nought to be accounted of.

Well then, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, called the Pentateuch, contain a true and faithful account of things from "the Beginning" to the death of Moses inclusive, the nation to whom they were committed being witness in all its generations. Certainty in regard to this is a great foundation to stand on. They are authentic and genuine records; and being assured of this, we have "the assurance of faith;" and do not need "miracles," which could add nothing useful. The foundation of Christianity is laid in Genesis, where Moses has recorded the promises of the Eternal Spirit. We believe those promises, not because of signs and wonders, but because Moses, the servant of Jehovah, declares that God made them according as he has stated. The doctrine of Christ is based upon the promises in Gen. iii. 15; xii. 2, 3, 7; xiii. 15—17; xv. 5, 6, 18—21; xviii. 5—8; xxi. 10, 12; xxii. 15—18 These passages are the basis—Abel and the Sons of God before the flood believed the promise in Gen. iii. 15, as a matter of testimony; and Abraham, Isaac, Jacob, Joseph, and Moses, believed all the passages in the same way—they believed the promises without signs and wonders; so that their christianity, which is also *The Herald's*, rested upon the word of God credibly testified. "We walk by faith, not by sight" of signs and wonders. "A wicked and adulterous generation demands a sign;" we are not of this sort: but believing Moses' writings, we receive as genuine and authentic the promises he records.

Thus we have seen that the foundation of christianity is declared to have been divinely laid, and proved to have been so. Moses declares it; and Jehovah's witnessing nation testifies that he is infallible authority in the matter.

When Jesus came to the forty second generation of Abraham's posterity, the great object of his mission was not to perform signs and wonders; but to deliver a message to Israel from the Eternal Spirit, announcing to them peace through the re-establishment of the kingdom, which was then prostrate before their enemies. The signs and wonders he performed by holy spirit and power were to convince that generation that God approved him, and spoke by him, as he had by Moses. This conviction was thoroughly wrought into the minds of thousands of the nation, both priests and people; and into those also of such multitudes of contemporary Gentiles, that they abandoned their gods, and became Jews by adoption, being circumcised with the circumcision of the Christ, in putting off the body of the sins of the flesh, when buried with him in baptism Col. ii. 2. From that day to this, all true believers of the other nations, become Jews when they become Christians; and thus become an element of the Hebrew nation, and therefore WITNESSES OF GOD.

These two classes, then, the believing Jews and Gentiles of the first century, became *a witnessing nation*, and are styled in the New Testament, THE ECCLESIA, because *called out* by the gospel-invitation to possess hereafter the kingdom when restored to Israel. This generation of believers contemporary with Christ and the apostles being thoroughly enlightened and convinced, they became to all subsequent generations, what the ninth generation from Abraham was to them—*credible witnesses for Jesus*. This Ecclesia was constituted "the pillar and support of the truth," whose mission in its several generations is, not to perform signs and wonders, but "to contend earnestly for the faith once for all delivered to the Saints;" and in so doing to save themselves, and those that hear them. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"—2 Tim. ii. 2. This was the arrangement for the future—by teaching the testimony; not by signs and wonders. For the present let this suffice.

EDITOR.

The Dilemma and its Horns.

IN *the Expositor* of Nov. 15, at the date of this notice, we have read some remarks from the pen of Messrs. Marsh and Nathaniel Field, M. D. of Jeffersonville, Ind., under the caption of what he is pleased to

term "Inconsistencies of Dr. J. Thomas." In regard to these, Joseph says:

1. That it is inconsistent in us to take the position that faith (unqualifiedly) in the gospel is necessary to qualify a person for baptism, and then decline to say whether or not, that faith must be perfect in degree; or whether all the gospel must be believed before baptism in order to make that ordinance valid.

In the first place, then, under the head of *Inconsistency* No. 1, we would make the general remark, that there are some intellects so obtuse that they cannot discern when a question is answered, or when a proposition is proved; while there are others who will not see lest their vested interests should suffer, or their popularity be destroyed. There are others who are naturally obstinate and perverse; and would rather hold on to an error, than acknowledge themselves defeated, especially by the most unpopular and "uncharitable" man of their generation. Many other reasons might be cited why, notwithstanding a volume of testimony and argument, they are "of the same opinion still;" but we forbear. It is the policy of such (and certainly not "the best policy," though the policy of *expediency) to persist in affirmation* without regard to anything that may be urged to the contrary. If they have been crucified and buried by their opponent's testimonies and reasonings, they give them all the go-by, and with the most imperturbable impudence of face over and over again affirm that these positions have been unheeded! If they edit papers, they take care, as much as in them lies, not to let their readers see what has been written that they may judge for themselves, they will suppress it under divers flimsy pretences; such as, if the "*Minutes of a Conference* be sent them testifying against the views advocated by brethren Joseph Marsh, G. S, and Nathaniel Field—*believing them to be opposed to the plans and harmonious teachings of Jesus Christ and his inspired apostles" which they unquestionably are* —they will exclude it from their columns on the ground of "a want of skill in preparing such matter for the press!!—Expos. Dec. 15, pp. 387, 388: as though all the "Minutes of Conferences" appearing there were skillful productions! Perhaps they are, their framers skilfully suppressing whatever may put their editors in the wrong; and so "cooking the reports" as to prevent all things however really pestilent *en conleur de rose*, that the self-complacency and infallibility of the party may not be disturbed.

But if they do not edit papers, but are simply correspondents, and advocates or admirers of "the sentiments of all Christendom,* figuring ever and anon in the armor of a partydoxy; and "conferences" are found to testify against their all-christendom speculations, then it is very convenient to "fire up" the furnace of their zeal against Dr. Thomas, or some other unlucky wight, that christendom-sentimentality thinks proper to proscribe. Swear at the Devil, and though you may be his Grand Vizier, yet if you curse in holy speech and tone, the ignorant and foolish, who are the vast majority of christendom-sentimentalists, will belaud you for a saint. Be sure, however, that your curses be loud and deep; for the more noise you make, the more will the particular devil be despised, and your own sanctity be perfumed! A policy of this roseate hue will serve the present hour capitally. Just cry out in the spirit of the Ephesian craftsmen "inconsistent," "uncharitable," and all other sorts of a man, and you need no more trouble yourself with his testimonies and reasonings than they did with Paul's In our ecclesiastical experience we have had to do with many such; and by giving them ample scope and room enough to develope themselves, the loudest and most sanctimonious zealots have generally displayed their own rottenness. Is one provoked at not being able to make a tool of us for the promotion of his own unhallowed and petty ambitions? His policy is to divert attention from his own unrighteousness by affecting great zeal against some assumed delinquencies of the "incubus" that inertly weighs upon, or gives the nightmare to, his ungodliness. Does another called a brother, pay his devotions in the secret of his closet to an earthen jug? Does he pour out libations to the deity of his thirsty soul? Does he under the inspiration of the fiery and sparkling patron of all the groggeries, convert himself into a public and private nuisance?—It is astonishing with what readiness he can discern, and with what zeal for "the truth" he can proclaim the injury "the good cause suffers from the harshness and severity of Doctor Thomas! Does a man who professes to have obeyed the gospel of the kingdom, and has declared that we "preach the true gospel of Israel's Messiah;" but who lives and moves in Gentilism, and exists upon its contributions for the dissemination of the trashy "senti-

* Dr. Field used the phrase "the sentimnets of all Christendom" in his attack upon us some two or three years ago; and considered us highly reprehensible in teaching and acting contrary thereto. But he received a Roland for his Oliver in our dialogue with Dr. Jeffersonville.

ments of all christendom"—does such an one fear the loss of his hire, if we open our mouth boldly against the Apostacy in its principles and practices? Forthwith he tries to persuade us to rebuke sin at a distance; and though he professes to have no more faith in them, or sympathy for them, than we, he exhorts us with pious arguments, scripture quotations, and holy whine, not to be "so hard," "so very bitter and severe." But when he finds he can make no ipmression upon us, he turns his back upon the truth; is penetrated with holy horror at Dr. Thomas' uncharitableness towards "the sentiments of all Christendom;" takes refuge in a Baptist church, belauds the great revivals of sectarianism as "the most magnificent and most wonderful event of the nineteenth century;" as "a wholesome and blessed movement," as "the great blessing;" as "the Spirit of the Lord moving about the country spreading health and salvation everywhere;" denounces all who despise them as infidel editors," "the ungodly in a rage," "scorners," and so forth; and starts a periodical for the conversion of the Jews—to what, blessed reader? To a "Hebrew Christianity" that recognizes Jesus as the Christ, and Patron of all the contradictory faiths of Christendom, except those of the Latin and Greek churches!!! Such an "*Israelite Indeed*" "turns his back" upon us who, as he has said, "preach the true gospel of Israel's Messiah," plunges into the ocean of all Christendom's sentiments, where Messrs. Marsh and Field are floundering like dying fish harpooned of Galilee, and all for the wages of unrighteousness after "the way of Balaam the son of Bosor!" Such an *Israelite Indeed*, anything but a guileless Nathaniel, seems to be quite according to the taste and intelligence of *The Expositor*, where it is commended as "a valuable Jewish journal," which "worthy effort of our Jewish friends" all expositorians are exhorted to sustain; "for," says he, "we have a duty in this respect which cannot be evaded without a fearful responsibility!!" But we forbear.

In short, where honesty is the policy, candor the intellectual characteristic, and consciousness of rectitude and love for its own sake, are the moral features of those with whom we have to do, though we may have inconsistencies, and errors in their opinion, still, there we are greeted with a frank and open face and friendly hand. They rejoice in the much truth they acknowledge we have exhibited to their view; and let the supposed inconsistencies pass as inconsiderable trifles to rectify themselves in due time; or to be more seriously scanned when they shall have comprehended and thoroughly digested the substantial repast already set before them by our means. But לא־כן רשעים *lo-kain hah-reshahim*,, "the wicked are not so;" *nor those who walk in their counsel*;—"the sentiments of all Christendom." They love this counsel; and therefore that hate us, and all who have the courage to speak out boldly their convictions of its unscriptural, antichristian and pestiferous character. This counsel of pious wickedness is their theological existence—the bone-marrow of their impoverished and barren souls. It is their sectarian life; and as their father well knows, "all they have will they give for their life"—Job. ii. 4. No wonder then, that they ignore the evidence, and belabor the witness. Destroy him, and as they seem to think, the testimony will perish with him. But this is an old *ruse de guerre* —an old artifice of Satan—that has ever, and will for ever, fail:—"truth crushed to earth will rise again; while error dies amid its worshippers." Dr. Thomas sinned against the Supervisor of a Sect twenty years ago, and has some inconsistencies even now; therefore the immersion of an ignoramus—one piously ignorant of the gospel—is a valid baptism! Blessed and beautiful logic, in what thicket or copse of Paradise hast thou hid thyself! "Common sense!" where art thou? Away on the wings of light to Expositoria, and visit these men! Save them from one another, and themselves; teach them "the best policy;" and through the testimony, convert them to right reason and the truth!

With such views and premises as these, the reader cannot fail to see, that the praise or blame of our former friends, Joseph and Nathaniel (we do not mean the slave of Potiphar, and the ancient "Israelite Indeed;" but they of Expositoria) are equally indifferent to us. We expect nothing else but sophistry; for nothing else will suit an intellect befuddled by the heterogeneous sentiments of all Christendom. Only think, reader, of heads full of such sentiments; for our own part, we would rather be without a head than possess one so bewildered and bewitched! When the Galatian brethren got only a little crotchet in their "noddles" about circumcision, Paul exclaimed, "O foolish Galatians who hath bewitcheu you, *that you should not obey the truth!*" What then, would he have said to Expositorial Joseph and Nathaniel had they been in Galatia with their phrenologics literally crammed (as they must be considering the things contained) with "the sentiments of all Christendom," capped off with world burning and dry-goods ascension robes for

an æriel flight in 1843! Until their brains are thoroughly exorcized of the legion of sentiments, and they become clothed in a right mind, we have no hope of their being raised from the Romish catacombs, to live above ground in the free and healthy atmosphere of the truth. While they breathe the atmosphere of death they will only stand forth as sepulchres intensely whitened with the wishy-washy sentiments of Protestantism effete, infidel, bewitched. But it is only whitewash after all, which the dew and the rain-drops of the Spirit's doctrine rightly understood, would obliterate; and leave exposed in all their deformity the lath and plaster monuments of death.

After all we have written upon "faith, perfect in kind, and perfect in degree," not an argument of which have we seen any notice of from Joseph's expositorial pen, it would be time and words vainly expended in any further effort "to open his eyes, to turn him from darkness to light, and from the power of Satan to God." We cannot but regard him as a whited monument of death, "dead in trespasses and sins," who answers to Butler's Hudibras, of whom he sang,

> "Convince a man against his will,
> He's of the same opinion still."

We tell friend Joseph once for all, that he does not speak the truth in saying, that we "decline to say whether or not the faith that qualifies for immersion must be perfect in degree in order to make it valid baptism." Every one that reads the Herald with attention knows that he does not speak the truth in so affirming. We have proved that the faith which justifies, and therefore validifies immersion, must be perfect both in kind and in degree. He knows this, or he might have known it, if he do not; for our own statements *in extenso* are before him elsewhere.

INCONSISTENCY No. 2.

2. The second inconsistency docketed against us by friend Joseph, is our judging others as "sinners," "apostates," &c., because under the excitement of 1843 they embraced some erroneous doctrines which since then they have renounced, and confessed their mistake, when at the same time greater sins lie unconfessed at our door.

Here again Joseph is blundering and pitching to and fro in outer darkness. He knows that we have presented him with an argumentative alternative placing him on one of two horns of a dilemma;* so that whichever supposition he accepts, *he judges himself* to be "a sinner" or "an apostate;" not we. We have said to friend Joseph thus—If thou didst really believe the gospel of the kingdom before thou wast immersed as a Christ-yan some thirty years ago, then thine immersion was a valid baptism; and thou wast not a Christ-yan, but a christian.

But, in 1843, thou didst most zealously embrace the gospel-nullifying and gospel destroying dogmata of

1. The extermination of all nations by fire;

2. The non-restoration of the twelve tribes of Israel, which had been, were then, and to all eternity were destined to be, cast away, God having no further use for them;

3. That all who believed the contrary were "Judaizers;"

4. That the planet earth was to be burned up at the advent of Jesus;

5. That the kingdom of God was the old Eden Paradise restored in a new earth with dominion over nations of lions, tigers, hyenas, hogs, dogs, cats, owls, rats, and bats!!!*

Now all, or any of these believed is destructive of the gospel of the kingdom in the mind of him who believes them. They destroy the "covenant of promise" to Abraham and David, and make God a liar. In doing this, *they abolish the resurrection of the dead*, which is one of the promises covenanted to Abraham and his Seed—*Christ and all in him*. If these items be true, then Christ is not risen, and there is no future resurrection of the saints. There is no use in men saying with the mouth that Christ is risen, and the dead will rise, while they believe in their hearts any or all of these items; for they are as logically destructive of the resurrection as is the dogma of the natural immortality of the soul. Paul's reasoning in 1 Cor. xv. is strictly applicable to a believer in Millerism. In making a bonfire of the covenants, he logically affirms that "*there is no resurrection of the dead saints.*" This charge cannot be got over. Therefore Paul in effect says to all Millerite deniers of their resurrection by implication, "If the dead rise not then Christ is not raised: and if

*A *Dilemma* is an argument equally conclusive by contrary suppositions.

* The reader may, perhaps, think that we are joking in making this statement. But no; we are as grave as Jack Ketch at an execution. About 1843, we went to a Millerite meeting at Aurora, Indiana, where we met a Millerite preacher named C——n, now a merchant in N. Y. City, who divides his religious attendance with George Storrs and Henry Ward Beecher. *Arcades Ambo!* After the preaching we asked Mr. C. if Christ did not promise power over the nations to the saints? He replied that he did. But, said we, if the world be burned up, where will be the nations for them to rule? "Oh," he replied, "they will reign over the animals as Adam and Eve did in Paradise." But, we rejoined once more, where in the Bible, or out of it, do we ever hear of such political organizations of birds and quadrupeds as are implied by the term "nations?" This was an extinguisher of the light within. He left the tent abruptly, and seeing a sheep that had been worried by a dog, but not dead, he called to one of "his brethren in the ministry" for an axe to knock this premillennial subject of the saints upon the head, and so end its misery!

Christ be not raised, your faith is vain; ye are yet in your sins: and they also who are fallen asleep in Christ are perished." He said this to persons who had been baptized for remission of sins; but he tells them that the baptism was all vain, they were yet in their sins, if their crotchet were received.

Now at the present time friend Joseph professes to believe that Millerism is all fudge. He, therefore, by this confession condemns Joseph Marsh the Millerite of 1843, as a professor of "humbug." Now this is Joseph cut Joseph; and not Dr. Thomas judging Joseph. We are merely telling the story for the benefit of our contemporaries, and a warning to the generation to come. Well, when Joseph was humbugging himself and the public with Miller's dogmas, which he knew nothing about before he was immersed, was his position still the same, and had he the same religion or faith in 1843 that he had in 1828? He that says his position and faith or religion (for it is the faith that characterizes the religion) at those two different periods were the same, would undertake to prove that the moon was made of green cheese; and with such an one it would be folly to argue.

He was, then, the professor of two different religions at those several periods;—which was the true one? He says, in effect, the religion he professed in 1828 or thereabouts. By that confession, then, he logically condemns himself as "an apostate" in 1843. It is not Dr. Thomas that judges him thus; but the identical expositorial Joseph who substantially proclaims to all the world and his wife, that he himself apostatized from his 1828 religion in falling away to the Millerite root and branch conflagration of the christianity taught by Moses and Jesus!

Now this is one horn of the dilemma upon which he hangs himself—*the Horn of Apostacy*. This is a deadly horn we believe; for we can discern no scope for repentance granted in the gospel to apostates from the "One Faith." Neither blood, nor water, nor spirit will obliterate it; much less the wordy confession of the lips. "It is impossible," says Paul, "for those who were ONCE ENLIGHTENED &c., *if they shall fall away*, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." To fall away is for a saint to sell his birthright for some consideration not recognized of God; and for such there is no repentance though he might seek it with tears.

Thus, then, friend Joseph by contending for the validity of his 1828 religion, gibbets himself upon this terrible horn, which is "unto perdition"—Heb. x. 38, 39. But while he thus judges himself, we "charitably" interpose for his deliverance; and suggest that he could not possibly have apostatized in 1843, *not having been "enlightened" in* 1828. We argue in his defence, that it is not possible that he could have been enlightened then, on the ground of the impossibility of an honest man, (as we supposed he was,) enlightened in and by the gospel of the kingdom, to embrace so bald, palpable, and naked, an imposture as Millerism. An ignorant man might very honestly and sincerely become a Millerite, Mormon, Mohammedan, Jew, Papist, Infidel, or any thing else; but a man once enlightened by God's knowledge—no, never sir, never! Believing Joseph to have been honestly disposed, we cannot admit that he was an apostate; but convince us that he was not honest, but a wicked, crafty, man, and then we will readily admit that he might have been an apostate; but otherwise, not.

We contend, then, on the supposition of his candor, ingenuousness, and honesty of heart and mind, that the dogmas he embraced in 1843, *a posteriori* prove, that he was totally ignorant of the "One Faith" and the "One Hope of the calling" previous to his immersion in 1828, or whenever it may have been performed. This proved, and it results that the theological gymnastics he exhibited before men and angels in 1843, were not "a drawing back unto perdition;" but the gropings of a blind man feeling for the wall. In this case, he was *an honest hearted man sinning grievously through ignorance*. This is the other horn of the dilemma upon which he can hang his theological self. There is hope, or deliverance rather, for a man who suspends himself upon this horn; but there is none for him who hangs upon the other. The gospel of the kingdom is for sinners, not for apostates. A friendly hand may cut the rope that hangs a sinner before it is "too late," and save him from death; while the apostate is condemned without reprieve to the "sorer punishment, which shall devour the adverseries"—he is hanged in chains, a spectacle to angels and to men.

But friend Joseph exonerates us from goring him with this horn. He condemns himself as a sinner in 1843; for he tells us that he has renounced and confessed his '43 delinquencies. Well, so far good. He has, in effect, embraced both horns of the dilemma—the Horns of apostacy by contending for *a priori* enlightenment; and the Horn of Primitive pre-immersional ignorance of the gospel by confession of grievous darkness in 1843!

But though he confesses his darkness, and by consequence, *convicts himself* of ignorance of the gospel in 1828, and of being there-

fore, the subject of an immersion that is no better than a Jewish ablution—he does not seem to discern the enormity of his '43 abominations before God. He contemplates them as a sort of peccadilloes, or venial sins, to be forgiven by verbal expiation, or what he calls renunciation and confession. But friend Joseph should remember, or learn rather, that *remission of sins by renunciation and confession* is not for "sinners" and "apostates" hanging on the horns of the dilemma before us. We see that Paul coincides with him in his self condemnation. He certifies in effect that Joseph the Millerite of '43 gospel-destroying abominations was in his sins. For several years revolving around '43, did Joseph the Millerite believe and preach the gospel Paul preached? Even Joseph himself will not now venture to affirm that he did. Now suppose that Paul had appeared to him *then* he would certainly have said "Joseph, thou preachest another gospel than I preached and the Galatians received, thou art therefore accursed"—Gal. i. 8, 9. But Joseph, as has been proved, down to '43, and later, never did know, believe, or preach, the gospel Paul preached; therefore the testimony makes him an accursed sinner, not an accursed apostate, to be "*anathema maranatha* when the Lord comes," if he do not something more than renounce Millerism, and confess that he was a sinner.

January 6, 1859.

(To be continued.)

Analecta Epistolaria.

Authenticity of the Scriptures.

Bro. Thomas,—Will you be so good as to write and publish in the *Herald* an article on the Authenticity and Inspiration of the Scriptures? It is a subject too much neglected. An intelligent lady remarked to me recently, that she had never heard an argument on the subject. Skepticism and infidelity are stalking through our land, and yet "the preachers" say nothing in arrest of the foul blight that so notoriously impedes the progress of the Christian faith; for if men understood and believed the bible, there would be no divisions or *isms* to contend against.

With kind wishes for your prosperity,
I remain yours,
In hope of Life,
J. M. Stone.

Henderson, Ky., Jan. 16, 1858.

☞ The people, or many of them rather, already know more about the Scriptures than is convenient to the clergy. These prefer to affirm their own authenticity and inspiration, than to convince their flocks of an authority and inspiration superior to their own. Satan has no taste for such enterprises.

Editor.

The Gospel of the Kingdom in Texas.

Dear Brother Thomas,—I write, among other things, to give you an item of news, and a little encouragement from the far-off South-western "portion" of God's heritage, comparatively shut out from the clamor of the world and the pollution of politics; secluded from railroads and telegraphs, with the prowling Indian upon our immediate border. A few names have taken Moses and the prophets,—"the things of the Kingdom and the name of Jesus,"—for their foundation and guide; hoping that when "many shall come from the east and the west, from the north and the south, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God," this remote region may be counted worthy of a representation.

Within a little over a year, there have been immersed in Slano County about twenty-five individuals, upon a profession of faith in the things of the Kingdom; which I believe them to have thoroughly understood before going into the water, as none were encouraged to do so without this knowledge. Twelve of this number had formerly been immersed into the faith of the school at Bethany, Va.; one a preacher of the "three facts," for nearly twenty years—but he has an honest heart. He fought long and valiantly, but the "sword of the spirit," the testimony of Moses and the prophets, Jesus and the apostles were too pointed for him. The last point he yielded was, that it was necessary for him to understand "the things of the Kingdom as well as of the Name," before he could become united to Christ by baptism. He yielded and went down into the water, and was immersed by my father; and is now with my father devoting almost their entire time to the sowing of the "good seed."

The Church have a neat little building in which they endeavor to meet every first day. In the morning a discourse is usually delivered by some one; the afternoon for investigating the Scriptures—the "sure word of prophecy,"—and the administration of the Lord's supper. We number in the county about thirty-five members.

As might probably have been anticipated, the shepherds of the school of Bethany do not like the idea of losing their sheep. When the news went abroad of what we were doing in Slano, a venerable old patriarch who bears the reputation of being a very good, honest, and intelligent man, and,

by the by, quite a leader of that denomination in Texas, which is very respectable in numbers and character. This person saw proper to come and see about "this strange doctrine"—these "arrant heresies"—old professors of religion being re-baptised. He was cordially received, assured we were ever ready to measure swords with any. A discussion ensued of a day and a half's duration—we selecting Bro. Clement Oatman to do our part of the speaking. As to the arguments brought to bear against us—the points of objection, "the road travelled," in such cases, you are fully aware of. The case of Philip and the eunuch was the great rallying point. Clement prevailed upon him to admit the validity of the translation by Campbell, McKnight, &c. He brought this to bear upon him with the happiest effect. As you are aware, "the good confession," as it is called, "If thou believest with all thine heart, thou mayest—I believe that Jesus Christ is the son of God," is entirely omitted as an interpolation. In this instance and in every other, we consider Clement fully and satisfactorily answered him. The same view was taken by the audience, and, I believe, he considered it in this light himself; for he stated after leaving that he had fallen in with the best class of Scripturians he had ever met with, and that "he had got pretty badly whipped." Our prospects are still more flattering. A few are disposed to learn from the simple Word of truth, to reason and to think for themselves; and many of them of the best talent in the country.

With fond remembrance of the many valuable truths learned from you,

I remain yours,

In the glorious hope,

W. A. OATMAN, M. D.

Slano, Texas, Dec. 8, 1858.

Questions upon Mat. xxiv.

DEAR SIR,—I am still deeply interested in perusing that valuable periodical, known as the "*Herald of the Kingdom and Age to come.*" There is no work issuing from the press coming to our humble dwelling so joyfully hailed as this; because there is no periodical extant containing such a fund of biblical information. Your articles expository of "*the Mosaic and Nazarene Teaching concerning God*" may well be said to contain "the deep things of God," making this intricate subject plain and harmonious, agreeing with all the inspired writers.

If it would not be too much trouble to you, I would like to have you explain a few points in Mat. xxiv.—What coming and age are referred to in the third verse? Is the same coming spoken of in verse 30? To what point in the prophetic chain of events does verse 31 belong?

I put these interrogatories because I do not understand them; and believing that you can give me the desired aid. My only aim is to learn the truth.

I am still firmly grounded in the hope of the gospel, anxiously wishing for the redemption of the "purchased possession." I am also firm in the observance of the Seventh Day as the Sabbath, having seen no really sufficient reason for changing my practice, still I would not be dogmatical, or proscriptive. I am anxiously waiting for your article on this subject, earnestly desiring that you may lack in nothing; and that your useful life may be preserved blameless to behold the King in his beauty.

I remain,

Yours in the one hope of the calling

T. H. DUNN.

Hayfield, Pen. December 26th, 1858.

The Questions Answered.

The topic of discourse between the time of Jesus leaving the Temple and his sitting down upon Mount Olivet, was the entire demolition of that magnificent Structure. In other words, Jesus directed their attention to the approaching fulfilment of Daniel's prophecy, that "the City and the Holy (*hakkodesh or temple*) the people of the Prince coming shall destroy; and the end thereof shall be with an inundation; and to the end of the war desolations are decreed" ch. ix. 26. In Mat. xxiii, he denounced Judah and Benjamin, "because of the perfecting of their rebellion" which would bring upon them the destruction of Jerusalem and its House; and ended by declaring that he would return after the desolation; and that then they would receive him gladly.

In Mark xiii. 32, and Acts i. 7, he declares that he did not himself know the "day and hour" of the desolation; nor "the times and seasons" of the restoration of the kingdom to Israel, equivalent to his coming in power and great glory.

Until guided into all the truth by the reception of Holy Spirit, they did not discern any interval between the desolation, and his coming upon the clouds of the heaven. They even looked for the consummation immediately after the resurrection of Jesus. When they asked the question, therefore, in verse 3, we are not to look for the precision of thought which afterwards appears in the words of Jesus.

In verse 3, the disciples are reported to have said, "tell us when these things shall

be, and what the sign of thy presence, and of the end of the Age?" From this, it is clear, that their minds did not contemplate the subject beyond the limits of the epoch of desolation at the end of the Mosaic *Aion*, rendered "world" in the English Version. Of the postponement of the restoration and apocalypse of Jesus to afford scope for the taking out of a people for the kingdom from among other nations, they had no idea. We need not, therefore, encumber verse 3, with the supposition, that they referred to a twofold advent in their question. *They* referred only to *the sign* of Jesus being near at the breaking up of the Mosaic Economy.

"*Is the same coming referred to in verse* 30?" The answer to this is, *no*. Verses 27 and 28, speak of the Little Horn of the Goat stamping upon the political carcase of Judah, taking away the Daily Sacrifice, and casting down the temple and the truth to the ground, in their peculiar style. Verse 29. the stars fall from the heaven, because "the Little Horn casts off the stars to the ground," and in consequence, the Jewish State is abolished. But between verses 29 and 30, there is a long interval of time. Between these two verses come in "the times of the Gentiles," during which the Jewish State has no existence; and therefore, nothing is said about it. But in "the time of the end" of this long interval, "the Sign of the Son of Man appears in the heavens." *The Sign* is one thing, and the *Son of Man* is another. The Sign may now be seen by those who know how to read the Signs of God. After the Sign is fully manifested, the Son appears with his clouds, and those in Jerusalem will see him, and receive him with acclamations, saying, "Blessed be he that comes in the name of Jehovah;" and the tribes will mourn, and so forth; so that the event of verse 30 is identical with that of chap. xxiii. 39.

"*To what point in the prophetic chain of events does verse* 31 *belong?*" To the restoration of the Twelve Tribes after the return of Jesus to Jerusalem. It is parallel with Deut. xxx. 3,—"JEHOVAH thine *Elohim* (the Eternal Spirit in Jesus and his brethren, the Saints,) will turn thy captivity, and have compassion upon thee (O Israel) and will RETURN and *gather thee from all the nations* which JEHOVAH thine *Elohim* (when only manifested in Jesus) hath scattered thee. If any of thine be driven out unto the utmost of the heavens from thence will JEHOVAH thine *Elohim* gather thee, and from thence will he fetch thee: and JEHOVAH thine *Elohim* will bring thee into the land which thy fathers possessed, and thou shalt possess it." It belongs to Isa. xviii. 3; xxvii. 13; lxvi. 19; Zech. ix. 14; Rev. xiv. 6, 7. It is the antitype of "the Memorial of blowing of Trumpets"—the Trumpet of the Jubilee on the tenth day of the seventh month, proclaiming liberty throughout the land; the return of every true Israelite unto the possession of his Fathers—Lev. xxiii. 24; xxv. 9, 10; Numb. x. 1—10.

The article on the Sabbath has already appeared.

EDITOR.

A Barren Place.

DEAR BROTHER THOMAS,—I received the two last numbers of the *Herald*, (in one) of November and December, which are truly welcome in this intellectually barren place.

I am still alone in "Israel's Hope" here, and not any signs of it soon being otherwise. I have given out to read "Elpis' Israel," the *Herald*, and several little works on the Kingdom, and have had a little private discussion with a few I am acquainted with; but the people here have no interest for anything apart from money-making; and the very few who look a little beneath the surface of pulpit oratory, have not faith enough to throw off the mental shackles of the clergy, and stand alone for the truth.

I have yet trust in Him who causeth all things to work together for good to those who put their trust in Him—that He will open up a way, and make my path plainer, in respect of yet meeting together with those—the chief end of whose life is, looking for that blessed hope and the glorious appearance of our Lord and Saviour Jesus Christ.

Hoping to hear from you,—a few lines,—when at leisure, and wishing you health and strength for continued usefulness in the cause of Him who will shortly come as a thief in the night,

I remain yours,
In this fellowship until that day,
JOHN ROBERTS.

Ottowa City. Canada West,
Dec. 19, 1858.

The Clergy Enraged against the Gospel.

RESPECTED SIR,—The Gospel trumpet has lately been sounded in the great Babylonish city of Hamilton, for the first time (I believe) in public. At three different times, in September, I delivered seventeen lectures in the Temperance Hall. At the first five the audience was not large, but appeared to be very intelligent. Every lecture afterwards seemed to increase the audience, until the hall was filled to overflowing. This gave

the clericals a deal of trouble, for those who had heard were asking their "ministers" so many questions. Several ministers at different times attended, some, however, not showing their faces inside. They acted the part of the dumb dogs of Isaiah,—or, if they did bark, it was not in my hearing. But they had men of the "baser sort" to represent them; for it appears that when truth is proclaimed, the clericals can join with "rowdies" to try to put it down. Truth is one of the worst things they have to contend with, any form of error they will allow,—but truth they cannot. It acts like a bomb-shell in exploding their corruptions, and puts the broad-cloth in danger. Not that they care about "the precious souls" that may leave them, but the pay; for they are all looking for their gain from their own quarter. Hence, in word and action, they say of one that would proclaim the truth, "Away with him —not the truth, but Romanism, Episcopalianism, Methodism, Presbyterianism, any ism, but not the truth!" They, being the rulers of the darkness of this age, hate to hear that there is another being, one Jesus, that is to rule the world in righteousness —for they know that if this be the case, they will be abolished and their occupation of deceiving the multitude will be gone. A colporteur or missionary, three or four times, after I had concluded the lecture, endeavored to throw dust in the people's eyes, but the audience saw that he was better acquainted with peddling books, for in fact he could not tell what the Scriptures did teach. The last lecture that I delivered there, about a dozen of these professedly pious ones made a great noise; their holy spirit was so much raised, that they were for putting out the lights. One of the professed disciples of Jesus commanded the door to be shut, and that I should be kept in until morning, to be questioned by those that knew as much about the Scriptures as they do about "perpetual motion." However, they could not carry their ends, for a gentleman being well acquainted with the law, (he being of that order,) who had heard the lectures, and who had stood up for me on several occasions, arose, and demanded the opening of the door, which these pious savages did not like to hear. This gentleman told the audience before, that they ought to be thankful for the light which the lectures had shed forth on the Scriptures. A state of great excitement was raised; two-thirds of the audience appeared favorable to "the things of the Kingdom, (which were set forth in the lectures) and were much displeased with the proceedings of these pietists. However, I baptized two intelligent believers in "the things of the Kingdom, and the name of Jesus as the Christ."

After this, I went to a place called Greensville, about three miles from Dundas, by the request of Bro. Foster, who resides there (late of Port Perry). He had been endeavoring to set the things of the Kingdom before them. I delivered three lectures there. The last I delivered, a young student from the college, at Dundas, was sent to know if I would meet one Mr. Magougale, the head of their college, before a private committee. I asked him what he meant by "a private committee;" whether it was fourteen on his side, and ten on mine? I said, "no; but I would meet him in public, and let the people judge." Those attending the meeting were all favorable to a public debate. Accordingly, the young collegian agreed that his Lord and Master should meet me in public debate. The next morning, passing through Dundas, on my road to Hamilton, I saw his reverence in company with the young student, I suppose talking over the lecture the night before. After some debate, he agreed to take me up in a public discussion.

I agreed to send him the propositions for discussion, which I did when I returned to Hamilton. The propositions are these:—

RESPECTED SIR,—Right glad was I to find that you are willing to enter the field as a controversialist on these two points, or propositions:

First then, you say that you are prepared to prove, that man has an "immortal soul" capable of existing without the body; and that this conscious entity passes into a state of rewards or punishments at death;

Second, that you are prepared to prove, that the kingdom of God, as foretold by Moses and the prophets, and preached by Christ and the apostles, *is not* a kingdom to be established on this earth, at the appearance of Christ the second time.

Upon these propositions I am willing to meet you in debate, at any given time, six days after this challenge is accepted. The only standard of appeal to settle the controversy to be the Word of God, that present version called King James's, with its marginal readings.

Awaiting your reply, I remain sir,

Yours, respectfully,

J. WILLIAMS.

Hamilton, C. W.

But his reverence has not fulfilled his promise, as yet. On my return to Hamilton, I intended to deliver some more lectures; but I found that the serpent had been so crafty as to prevent me from being heard, by closing the Temperance Hall against me. But the great curse of this world is the "blind guides;" they are not willing to enter themselves into the glorious hope, and those that are willing, they hinder. Truly, it r·

quires "honest hearts;" for they have to contend against timid friends, and the religious world, to the loss of business, and the loss of reputation; and this is hard for flesh and blood.

But the truth must be sounded forth, whether men will hear or forbear. Here and there some honest hearts will receive it. But it is difficult to stand against this crooked and perverse generation, which is in battle array against the truth. The man who would proclaim it is considered an enemy; therefore they use every means to turn him out of their peaceable camps. Hence he that proclaims the truth is considered a "pestilent fellow," a disturber of the peace, a breaker up of their various peaceable encampments, a scatterer of division. But to return to the subject again. A friend who had heard the lectures offered the use of the old Parochial School-house, which he had taken for a term of five years. Accordingly I got the bills printed to announce the Course of Lectures; but these pious ones threatened to burn his place down, if he allowed me to lecture there! This had its desired effect in preventing me. I left Hamilton, hoping that ere long another effectual door of utterance may be opened, as there are a great many who are desirous of hearing more of these glorious truths. Hoping that you may be still preserved, and strengthened to fight valiantly for the truth,

I remain, yours in the One Hope,

J. WILLIAMS.

Toronto, C. W., Jan. 3, 1859.

Ecclesiastical.

"Part Thomasite."

MR. EDITOR:—From what I see and hear, there seems to be some confusion and misunderstanding about what my wife and I should have said about Mr. Orvis being part Thomasite at one time. The facts are substantially these, to the best of my recollection. Orvis and I were conducting a meeting of days, at Corinth, Powhattan. One evening, in the private circle, at Brother Elliott's, Orvis and I got into a dispute about post mortem punishment. I took, what *is called*, the orthodox view of the matter. He opposed it, and the next day said, in the pulpit, "that eternal life meant eternal existence, and eternal death was its opposite." I contradicted him publicly, and told him privately, that if he advocated that doctrine here, the brethren would non-fellowship him. Some time after this, I heard that he was in Essex, seeking a location, and had denied having advocated "destructionism" in Powhattan. After this, I saw Isaac Spenser, an elder of Corinth church. He said he was sorry that Orvis had ever visited their neighborhood, for the Thomasite members of the church had become more bold and troublesome, and mentioned Samuel Harris and Deacon Winfrey. At the next coöperation meeting, in a Mr. Anderson's house, in Richmond, I took Mr. Wear, an elder of Essex church, and Mr. Eliott, at whose house the controversy took place, to themselves, and Eliott confirmed what I had stated. When Orvis and Mr. Macgruder agreed to debate some points of difference, my wife said to Dr. Tibbs, Orvis is half Thomasite himself, why is he debating? She says she had reference to what Orvis had said in Powhattan in conversation with me, for she was up there with me at the time, and heard the debatings, which were about "destructionism," not about the "kingdom." This statement will, I hope, prevent further misunderstanding, and show that Br. Anderson made an *innocent* mistake.

Yours, respectfully, yet in haste,

N. SHORT.

Remarks.

WE may suppose that "*Thomasite*," used in the above as a designation for a certain class of believers, is applied to them on the ground of their holding to the teaching of the beloved apostle "*John*;" and of their being incredulous, like the apostle "*Thomas*," of any thing affirmed which is not demonstrable by testimony that cannot be gainsayed. Although Paul disapproves of Christ's Brethren being designated by any name than the Lord's; still, if men will give us another, it is better to bear the name of an apostle of God than to be called by the barbaric names of Britons, Scots, Gauls, Teutons, and Swiss; such as Wesley, Campbell, Calvin, Luther, and so forth.

From what we know of the "Thomasites," we never supposed that Mr. O. had scriptural intelligence enough to be one of them. He may have uttered something like what they teach upon a point or two; but nothing more than this. The following "extract No. 1," indeed, has something of the true note about it; but then, "extract No. 2," destroys the music of the piece.

EXTRACT No. 1.

"When the disciples of Christ," says Mr. O., "after his resurrection from the dead, asked him, "Wilt thou at this time restore the kingdom again to Israel?" (i. e. the literal temporal dominion of the Jews) he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power." From this we learn that *the kingdom is to be restored to Israel;* but

that the time of its restoration is not made known—is kept in the Father's own power. So, too, in reference to the Second Advent of Christ and the final judgment of the world, Jesus says, "But of that day and hour knoweth no man, &c. That such a day will come there can be no doubt, &c."—*Christ. Union*, vol. iii. No. 4, p. 95.

EXTRACT No. 2.

"Whether there will be any Millennium or not," says he, "I am clearly of the opinion that there will be no such era after the Second Advent of Jesus; that Jesus will come again personally to this earth, is clearly taught in the New Testament scriptures.

"I see no possible chance for a personal reign of Christ on earth for 1000 years subsequent to his advent."—*Christ. Union*, vol. vi. No. 3.

It seems to be all "chance," "sight," and "opinion" with Mr. O. "I *see* no possible *chance*," says he. He evidently walks by sight and opinion; not by faith, as all true brethren of the apostles John and Thomas do. To such a "Thomasism" we fear Mr. O. will never attain. We may, however, hope the best, while we cannot but fear the worse.

The Church in Real Danger.

THE worst enemy of the Established Church is the Established Church itself. No more formidable weapons of offence are forged against her than the weapons which she herself furnishes. It is all very well for Churchmen to raise the cry of Dissent, Romanism and Atheism being in combination to undermine the Church of England edifice, to sever the connexion between Church and State, and to deprive the established clergy of the respect and affection of the people. There is no need for Dissenter, Roman Catholic, or No-religionists to put themselves in the least out of the way to effect the very worst purpose the very worst enemy can meditate towards the Established Church. The abuses and scandals that are so prevalent and coming so rapidly into the light of day, are doing the work of destruction quickly and surely. Take the newest scandal brought before the House of Lords by Lord St. Leonards, a few days before the closing of Parliament. His learned lordship had previously presented a petition from the inhabitants of Camberwell, which complained that the parish had been left to the care of a couple of ill-paid curates for *nine years*, because the living was under sequestration for the debts of the vicar. The following appears to be an outline of this disreputable, but by no means uncommon, case:—About ten years ago the living was *bought* by the Rev. Mr. Williams for £15,000, subject to the large *unpaid* debts of the former vicar. The purchase-money, £15,000, by some oversight to which we have not the clue, was not forthcoming, consequently there remained a charge on the living, which is worth about £2,300, of a no less sum than £30,000. Very soon after the new vicar was inducted into the living the revenues were sequestrated, as it is phrased, for the accumulated debts; the vicar became *non est*, and for about nine years the Christian inhabitants of one of the wealthiest parishes in London have been obliged to suffer the humiliation of belonging to a parish where such doings are possible, and where the religious services cannot be performed by their proper clergyman. We do not think it any hardship that the parish is relieved of such a vicar, but we do think it monstrous that the parishioners have no summary means at command to put an end to such a crying scandal. As long as the accumulated liabilities are undischarged the inhabitants of Camberwell cannot expect to see their clergyman, but must be content to put up with the ghostly consolation which a couple of curates at £2 weekly a piece can afford to give them for the money. It is calculated that in about twenty years the income of the living will have paid off the debts. Now one would suppose that this sequestration was a matter not suffered to travel out of the parish, and kept, for decency's sake, as private as possible. But it appears that the Bishop of Winchester, in whose diocese the living of Camberwell is situated, is cognizant of all the facts, has lent his sanction to the sequestration, and has appointed curates to do the duty of the clerical fugitive. Whatever odium attaches to the spiritual condition of Camberwell and the disgraceful arrangements must, we humbly conceive, be shared between the bishop and the incumbent. However the practice of sequestration may have grown into a custom, the principle of sequestration reflects indelible disgrace on the Church of England, and warrants the strongest measures of its worst enemies. But this resort to sequestration by jolly clericals who have overrun the constable, who have spent the revenues of their rectories, possibly in "riotous living" and mundane debaucheries, appears to be very common and on the increase. In the list we believe will be found St. Olave's, Southwark, Newington, Wandsworth, Hackney, Tormarton, Melton Mowbray, and others. Now as to these livings are attached large incomes, the more shame to the occupants that they have been unable to make the expenses of their style of living square with their receipts.

To our thinking, it is almost criminal to sequestrate the receipts of a benefice, and apply them to the payment of private debts. The revenue is presumed to be wanted to pay a clergyman for duties attached to the "cure of souls," not to be squandered in high living or debauchery. The statement of Lord St. Leonards attracted attention from lay lords, but very little from right reverend prelates. Although it was known the discussion was fixed for a particular day, not a single bishop was on the bench. But Lord St. Leonards is not the man to let a matter of such vital importance drop. The matter was again brought under the notice of the House, and then the Archbishop of Canterbury, finding it was impossible to blink the scandal, intimated that the bishops had taken the question into consideration, and that it was expected they would frame some bill to meet such cases, but it was impossible to bring in the bill that session. And from what has transpired, there is reason to believe that the bishops will be disposed to deal tenderly indeed with their bankrupt and self-denying brethren—that they will decline to strike at the root of the evil by turning the clergyman out of a benefice the duties of which he is unable to discharge, but they will make some further provision out of the revenues of the living for additional curates. The bishops have ere now been advised to "set their house in order." Let them take care they do not give cause for renewing that cry by their refusal to do what justice, honesty, and the interests of religion require to be done in this matter.

Comment on the circumstances we have referred to is superfluous. The Camberwell affair tells its own story, will shortly work an effectual cure, and that, too, in a direction little dreamt of by the dozing bench of political bishops.—*London Leader.*

Confessionals.

A CONTROVERSY is pending in England which deserves attention in this country, for the reason that a portion of our people invariably insist on copying the English in their oddities rather than their virtues.

Many years have elapsed since Tractarianism, otherwise called Puseyism, first made its appearance in Great Britain. The theory of Dr. Pusey and his followers was that, at the time of the Reformation, the Anglican Church, in its anxiety to widen the breach between itself and Rome, had abandoned many practices which might profitably have been preserved; and that the interests of true religion would be subserved by a revival of these practices. The revival which was projected by the Puseyites referred chiefly to matters of form—the costume of priests, the tone in which divine service should be recited, the fashion in which altars should be dressed, the observation of saints' days, the revival of week day service, etc., etc. Their idea appeared to be that the Church of England might fairly avail itself of the attractiveness of forms to seduce men to enlist under the banner of religion. They sought to render divine worship artistically attractive. They were met by vehement opposition. They were denounced throughout the length and breadth of England by the most influential presses and the most popular men. As a natural consequence, opposition attracted proselytism; the Puseyites, denounced by the people, gained favor among the privileged classes. Puseyism was a success, in a word. Fashionable people draped their altars and their priests; candlesticks illumined the face of the minister as he sang the Liturgy; poor little babies were denied interment save in consecrated ground, and fashionables dated their letters on the "Eve of St. Barnabas" or on "Saint Cecilia's Day."

The success of the movement has led to attempts to introduce further innovations. At least one English bishop and clergy throughout Great Britain have resolutely endeavored to establish confessionals. In one instance a poor woman, on the verge of her confinement, was visited by a minister, who put questions to her such as no decent woman could answer without shame. Other clergymen have encouraged voluntary confession from their hearers; and young ladies, with the morbid appetite which so often characterizes the sex, have eagerly embraced the opportunity of whispering their secrets into a male and privileged ear. The consequence has been a storm of which no one can foresee the end.

A portion of the Episcopal Church in this country has always been more English than American. At least one of the leading Episcopal organs in the United States has been always strongly predisposed in favor of the Tractarian cause. Many Episcopal ministers have eagerly embraced every Puseyite innovation as soon as it made its appearance in Great Britain.

It is reasonable to expect that the new theory of confession should obtain equal favor at the hands of our Tractarians. In a little while, if the novelty fights its way in England, we may expect to see confession-boxes in some of our leading Episcopal churches. Ladies of every class—married as well as single—may expect to be summoned to give an account of their inmost thoughts to a priest. They may even expect to be occasionally questioned on sub-

jects on which no modest woman ever allows her mind to dwell.

This is not a sectarian journal, and we have no concern with sectarian quarrels. It is our province to chronicle things as they are—occasionally registering our protest or recording our applause. But, as chroniclers, we will venture to say that if our Episcopalians undertake to follow the English in their last innovation, and to establish the confessional as an American institution, they will run a greater risk than they imagine. The American people, it may be safely asserted, will not readily submit to have their wives and daughters cross-questioned by priests on matters which they do not confess to their closest relations. And the clergy may depend upon it that the confessional will not become an established institution in the United States without storms which can do no good to the cause of sound religion.—*Harper's Weekly.*

Miscellanea.

The Fruits of Ignorance.

The peasantry about Kilkenny have begun to destroy machinery. This is an improvement from murdering men to breaking their instruments. The Irish have now reached the stage which the English occupied half a century ago; and we rejoice at their progress. They have come to be sensible of the value of labor, and they resent the use of machinery because they suppose, erroneously, that it reduces the rate of wages. The English laborers made exactly the same mistake half a century ago, but now the veriest clodhoppers amongst them know that the use of machinery increases produce, increases employment, and increases the rate of wages. The *Bury and Norwich Post* supplies a useful illustration of the present state of opinion in the agricultural districts, which for these very reasons is in favor of machinery. It was only ignorance, therefore, of the effects of machinery, which made the English destroy it half a century ago, and it is only ignorance of the effects of machinery which makes the backward Irish destroy it at present. Both did wrong in the eyes of others; in their own eyes, both did what they thought was right. It is good philosophy to say that there are not two causes for the same effect; and as ignorance is the source of the wrong done by Irish laborers, and was the source of the wrong done by English laborers, it is not straining logic too far to infer that ignorance is the source of all the wrong that ever is or ever has been done in the world.

Mr. Roebuck enunciated a similar conclusion at Tynemouth, and we beg to quote a portion of his eloquent remarks:—

There are pleasures derived from knowledge which are not merely the intellectual pleasures I am speaking of. There are moral pleasures. For, depend upon it, no man can be really a good man who is an ignorant man. Now, that is a bold thing to say, but, depend upon it, it is true. I have no doubt that Hildebrand and St. Dominic fancied they were doing good when they were destroying human beings. I have no doubt the wretched King of Naples fancies he is doing good when he is treating his unfortunate subjects with all the horrors with which he does treat them. Why is this? Because virtue is made up of two things—you must wish to do good, and you must know how to do it. It is not enough to wish and intend good things, you ought to know what things are good. The Spaniards have an old proverb, which I will just quote, though it begins with a word which is not generally mentioned to ears polite, "Hell is paved with good intentions." The greater part of mankind intend well, but they don't know how to do well. They persecute, they are intolerant, they turn round upon their fellow-man because he differs from them on some simple matter about which they are both equally ignorant. They pinch his unfortunate flesh with red-hot irons because he differs from them. Knowledge, and knowledge alone, will do away with this; and as men become learned, and appreciate the value of knowledge, they will learn to be tolerant, and thus they will know that the human mind, fully and fairly employed—many minds being employed on the same object—arrives at different conclusions, and if honestly arrived at, they ought not to be persecuted. Therefore, I say, that a really good man cannot be made out of an ignorant man. He may intend well; he may have all the wishes to be a good man, but he has not the intelligence; he does not know what is good; he will be a persecutor; he will be a bigot; he will be a bad man, although intending to be a good one.

We must always, therefore, give rulers credit for good intentions, and always believe that it is merely ignorance which has made them, as it makes the Irish peasant, very often excessively mischievous or destructive. The same may be said of most criminals. They intend less to do wrong than merely to serve some purpose of their own. When they steal, they falsely suppose that it is easier to steal from others than to gain wealth by honest labor. This is a palpable mistake. Were they right, theft would be the rule of our lives. The exertions to steal,

and the exertions to resist theft, necessarily diminish the sum of wealth which might exist, and the share of each one, including the thief, would be so much the larger were he not to steal.

The first Napoleon did not mean to depopularize himself, to destroy his throne, and restore the Bourbons, by his successive wars and his final attack on Russia. He did great wrong to France, to Europe, and himself, from sheer and deplorable ignorance, exactly like that of the Irish peasantry. His vast power, like their extreme poverty, prevented him getting an accurate knowledge of facts. The present Napoleon does not mean to make the French poor and discontented by his wasteful, despotic, and restrictive system; he designs to secure his throne and his dynasty, but lookers-on, satisfied that he is ignorant of the consequences of what he is doing, know that he is only preparing the way for another revolution. Louis Philippe did not mean to dethrone himself by fortifying Paris, but his system of government, of which this was a consequence, led to that inevitable conclusion. Lord Palmerston did not intend to turn himself out of office and break up the Liberal party when he assented to the French view of Englishmen's duties, but he effected it. What will be the consequences of our actions is known to us only within the immediate and limited sphere of our own vision. The remote consequences, which are as inevitable as those we immediately will, are unknown to all. We know, for example, that what we write will be printed, but what effect it will produce in others we cannot possibly foresee. Some know more of these remote consequences than others, and they are sagacious and successful in proportion; though probably well-being, contentment, and happiness, are, on the whole, more the result of following submissively and blindly some well-accredited principles, than of acting from attempts to ascertain what will ensue in the distant future.

We all desire to avoid evil, and try to avoid it. None intentionally do wrong—we all desire to do right and achieve good for ourselves, or what we suppose will be good; nevertheless, there is an immense quantity of wrong done and evil suffered, which are entirely the consequences, like the destruction of machinery by the Irish peasantry, of ignorance. To secure well-being, therefore, we must possess a knowledge of the effects of our own conduct as well as of the motion of the planets, of the geological formation of the earth, and of the structure of insects. How we are to get this indispensable knowledge nobody can tell, for nobody is in possession of it. The Legislature does not possess it, or it would never make laws which produce evil. *The clergy do not possess it—they are notoriously ignorant of the ways of the world, of existing facts, and cannot teach what they do not know.* It is only to be gathered by experience, and just as the English laborers have learned, within the last fifty years, to form right views of the effects of machinery, so, in time, similar necessary knowledge will come to all. It is not to be attained by education. Teachers, each in his sphere, are as little acquainted with it as their pupils. All that the State can do to promote the acquisition is to allow men to learn. Our experience of the effects of machinery may be told to the Irish; probably, as far as it can be, it has been told; but it has not given them knowledge. For one man's experience to become a part of another man's life, a common medium of communication is necessary. To understand language, which is such a medium, many previous associations are necessary, and till these have been formed words are mere sounds. The uneducated Irish, and the uneducated multitude generally, have not formed these associations, and are, consequently, not capable of learning from the experience of others.

Their own experience is a sure teacher, and from seeing railways and railway carriages, they learn all about them as easily as the educated classes. It is impossible to travel by rail and not perceive that the rude multitude who use only third-class carriages are as well acquainted with all the mysteries of railway travelling, novel though it be, as travellers by first-class carriages. The men and women who, half ashamed of their coarse or untidy dresses, or uncouth behaviour, can scarcely be persuaded to enter a drawing-room or a church, share with glee all the advantages of the rail with their betters, and at once adapt themselves to its exigencies. To personal experience they show themselves docile pupils. What happens as to rails, happens in every part of existence. Everywhere people are learning great truths by personal experience, and not by the medium of words from professed teachers. The men who lead society are continually making discoveries; they are not taught them by other men. No teaching has prepared society for the rail and the telegraph, and their consequences; they are not yet known, and can only be learned as they are developed. Of late years, both the State and the Church have become very diligent in teaching the people, to which they seem to have been driven rather by what the multitude had learned and was learning by personal experience, than by what the multitude was ignorant of. The knowledge of

the multitude rather alarmed than pleased the leaders in State and Church. By personal experience the people will continue to learn much more than the State and the Church can teach them; and it seems doubtful—as what they have learned in past times has been different from the knowledge these incorporations would wish to inculcate—whether what they will learn hereafter will be agreeable to them. The teaching of the material world through our senses is very different from the teaching of the Church and State. The former, however, cannot be avoided, and is the paramount means of correcting the ignorance of Irish laborers and members of Parliament, both of whom, undesignedly from ignorance, do a great deal of wrong.—*London Leader.*

Cause of English Naticnal Degeneracy

"A large number of gentlemen in black," says the London *Leader*, "declare that the cause of English national degeneracy is 'spiritual destitution;' the public," say they, "are in the most frightful state of destitution—that is, they have no adequate supply of *us*." There is not enough church; there is only standing-room in the metropolis for thirty-seven per cent. of the population, and that is pre-occupied on the main by the well-to-do classes. Nor is there any money to pay for proper ministration amongst the poor. A fund must be raised to the extent of £3,000,000, in order to pay the apostles! "But shall we wait to hope for the improvement of our population from 'more' morality when we have not settled what is moral and what is not,—the moral of one set of teachers being precisely the sin from which others warn us?

Jewish Affairs.

In Constantinople, the Jewish population may be generally divided into great sections—the Spanish and Polish-German Jews. The Spanish-speaking section socially partake of the nature of other Orientals in their tendency to be little affected by the lapse of time. No one can deny that this tendency has, humanly speaking, an indirect influence on the state and religion of a people. The Polish-German Jews, on the other hand, have undergone important changes; and, considering that the influx from many countries continues, their position becomes, in the eyes of the missionary, more and more interesting. Many who, some fifteen years ago, gained their livelihood by shoe-blacking are now respectable fathers of families, in possession of wealth, and with that aptitnde for improvement so peculiar to the nation, have attained to a considerable degree of refinement. Again, 15 or 20 years ago, the German-speaking Jews were in a state of social and religious disorganization. The Turks took them for foreigners, and the foreign Powers disowned them. Their Spanish brethren considered them as infidels and apostates. They had neither Rabbi, synagogue, nor religious institution. Now, however, things are different; many are formed into something like religious communities, with a rabbi at their head, and have regular places of worship.—*N. Y. Times.*

Twenty Dollars Reward.

I will pay the above reward to any Sabbath School Scholar who will find me passages in Scripture in support of the following

FAVORITE THEMES

Of the So-Called Christian World.

1st. A passage which states that any man has or ever had an immortal soul, or that Christ or his Apostles ever preached a Gospel to save immortal souls, or a promise of reward to an immortal soul, or that a man is in any wise conscious between death and the resurrection.

2d. A passage which states that the Kingdom which Christ and his Apostles preached is to be anywhere in the skies.

3d. And a commandment or precedent by Christ or his Apostles for

Infant Sprinkling.

ROBERT HARRISON.

Owen Sound, Can.W.; Oct. 1858.

Pagan Testimony.

The miracle of the standing still of the sun in the days of Joshua, recorded in his book, was credited also by the Gentiles, as is testified by a pagan writer of great antiquity, called "the father of history" by the world. "In those days, they say," are the words of Herodotus, *(Euterpe,* 142,) "the sun rose four times out of his usual custom; where he now sets, there he rose twice; and where he now rises, there he twice set." Herodotus was born 434 years before Christ. The pagans made a note of the phenomenon, but it does not appear that they were aware of the occasion. To revelation are we alone indebted for the explanation.

EDITOR.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. March, 1859.** [VOL. IX. No. 3.

The Mosaic and Nazarene Teaching Concerning God.

NO. VIII.

The angelo-elohat cherubic executors of the mandates of the Eternal Power, through his effluence, created our terrestrial system, which is subjected to their administration in all its relations, *until* A NEW ORDER OF CHERUBIM shall have been manifested to supersede them. Until then, all things pertaining to this present "*evil world*," *αιων*, or course of things, are under their supervision and control. They cause all things to work together for good to them who love the ETERNAL AIL, and are the called, according to his purpose—Rom. viii. 28. That purpose is the polar star of their administration; so that nothing among the kingdoms and empires of the world is permitted to prosper that would contravene it. "The powers that be" are subordinated to divine power; for "there is no power but of God; the powers that be have been placed under the Theos"—Rom. xiii. 1: that is, no power is permitted to exist contrary to, and independent of, his will. In this sense they are *απο Θεου*, "of God;" and that the powers may not run riot in trying to develope their own policy, they are subjected to the guardianship of invisible potentates, which is expressed in Paul's words by the phrase, "have been placed under the Theos." The truth of this is amply illustrated in scripture. Is anything to be accomplished in relation to YAHWEH'S purpose in respect to individuals? He sends three Elohal-Men to Abraham, and two to Lot; Jacob saw an encampment of them at Mahanaim, and wrestled with one, who put his thigh out of joint, and surnamed him Israel at Peniel. He called the place of this contest *Peniel*, because he had seen פני *pena* "the faces of" אל *Ail*, power; "for," said he, "I have seen Elohim faces to faces, and my soul escaped;" that is, his life was not taken away. It is unnecessary to cite any more instances. The reader's recollection will suggest many.

In relation to national affairs, the Eternal Power employs armies of them. When he gave Israel the law, he descended to the top of Sinai in fire, amid thunders and lightnings and thick darkness. Clouds of Elohim attended sounding trumpets long and loud. Moses spake, and the Elohim answered him by a Voice. The words of that voice were written in a book, called "the Book of the Covenant," and are set forth in Exod. xx. to xxiii. inclusive. When he had dedicated the book with sprinkled blood, Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, ascended Sinai, and saw the Mighty Ones of Israel, and did eat and drink. None of these were permitted to approach the top of Sinai but Moses, and Joshua his attendant. All the remaining seventy-two staid at a lower elevation of the mountain with the Mighty Ones, or Elohim, eating and drinking, and "worshipping afar off." The order was that "Moses alone shall come near YAHWEH," with his attendant. The reader will perceive the distinction here between the Elohim and YAHWEH. The nobles of the children of Israel came nigh to the Elohim, *and saw them;* but to YAHWEH they were forbidden to approach, *and did not see him.* Even Moses, who did come near to the Eternal, did not see his face; for said he, "there shall no man see me and live: thou shall see my back parts, Moses, but my face shall not be seen."—Exod. xxxiii. 20. Paul testified the same thing in 1 Tim. vi. 16, saying, "the blessed and only Potentate, the King of kings and Lord of lords, only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." The Hebrew nation saw the symbol of YAHWEH'S presence on the mountain top—"the glory

of Jehovah like devouring fire," the original Eden-Cherubic glory — but neither they, Moses, nor their nobles, saw the face of the Eternal Substance himself.

Here then are two grand occasions upon which Yahweh visited the earth in his Cherubic Chariot—first, "when he laid the foundations of the earth; when the Stars of the morning sang together, and all the Sons of God shouted for joy;" and secondly, when he descended to Sinai's top and proclaimed the law. These myriads of attending Elohim are "the wings" of his celestial forces "full of eyes," with which, as the Great Charioteer of the universe, He "wheels" through the infinitude of space "as the appearance of the lightning's flash." If the necessity of one of his prophets in the execution of his mission demand the succor of omnipotence, he is near with his cherubic legions—his "twelve legions of angels"—to afford it, as in the case of Elisha at Dothan, who was surrounded by horses and chariots of fire, more than all the cavalry and war-chariots of Syria, despatched to seize him—2 Kings, vi. 17.

The elohal superintendance of the affairs of the "thrones, dominions, principalities, and powers" of the world, is clearly revealed in the book of Daniel. In the fourth chapter of this prophet it is declared that the matter set forth therein was revealed to teach "the living that the Highest one is ruler in the kingdom of man, and that He giveth it to him whom he shall please, and sets up over it the lowest of men. Besides this, it shows, that though the ruler or Lord, he does not administer the government alone, but associates with himself others, styled עירין *irin* "watchers," who are, like himself, קדישין, *kaddishin*, "Holy Ones." These Holy Sentinels—such as kept guard in the Garden of Eden over the tree of the two lives—are the rulers, or "lords" and "kings," alluded to by Paul in 1 Tim. vi. 15, and John, in Rev. xvii. 14; xix. 16, in the name that no man knows but He whose it is—"KING OF KINGS, and LORD OF LORDS." The temporary dethronement of Nebuchadnezzar, when he was driven from the society of men, and was compelled to dwell with the beasts of the field, to eat grass as oxen, and to be drenched with the dew of heaven, until seven times, or years, had passed over him—allegorical of the fate that awaits the representative of his image-power in our latter-day future—the dethronement, I say, of this Chaldean potentate was by the decision of the Sentinels, whose report caused the Holy One to decree the punishment of his pride.

These Holy Ones and Elohal Sentinels associated with the Most High and Holy One —the Eternal Power, Yahweh—in the government of the world, are aggregately styled שמיא *shemaiyah*, "the heavens," in Dan. iv. 26, as "thy kingdom shall be continued to thee from (the time), that thou shalt know that שלטן *skallitn*, THE RULERS, (are) שמיא *shemaiyah*, THE HEAVENS." This class of watchers and holy ones is the heavens to which David refers in Psal. l., saying, "AIL ELOHIM, YAHWEH, (Power, the Mightics, He who shall be,) spake, and made proclamation to the earth from the rising of the sun to its going down. Out of Zion, the perfection of splendor, ELOHIM (the Mighty Ones *are*) caused to shine forth. Our Elohim shall come and not keep silent; a fire before His (Yahweh's) faces (the Elohim) shall devour; and around him it is very tempestuous. He will make proclamation to the Heavens (the Holy Ones and Sentinels, styled in Mat. xxiv. 31, "his Angels with trumpet of great sound"—compare Deut. xxx. 3–10)—from above, and to the earth, in vindicating his people, *saying*, Gather ye to me my saints, who cut up my meat for eating in a sacrifice.* Thus he showed THE HEAVENS his righteousness; for Elohim (the Spirit-Powers "born of the Spirit, and therefore Spirit—the Eternal in many) is himself the Judge. *Selah!*"—i. e. weigh, or consider!

Among the Elohal Sentinels of the kingdoms are Gabriel and Michael, "lords" and "princes" of the heavens. Gabriel was employed as a messenger of the Eternal Spirit, symbolized in Dan. x. 5–9, to give the prophet skill and understanding—viii. 15–18; ix. 20–23. He communicated to him the prophecy of the Seventy Weeks, in which he fixed the time of the covenanting, or "cutting off, of Messiah the Prince;" aud it was that same Gabriel (or Man of Power, as his name imports) who appeared to Zachariah, the priest of the course of Abia, and declared to him that his wife Elizabeth, one of the posterity of Aaron, should become the mother of John, who should "*go before Yahweh their Elohim*," to prepare a people to re-

* This is the *literal* rendering of the words of the Spirit in David כרתי ברית עלי־זבח *chorthai berithia lai-zahvach*, in the English version expressed by the sentence, "those that have made a covenant with me by sacrifice." The literal expresses what was done in the institution and confirmation of promises. The promises to be fulfilled were stated; animals were then slain and divided, or "cut up" and separated into two parcels, between which the parties concerned passed. The words of the promise were then sworn to, and the parties of the first and second parts sitting down together, "*cut up the meat* provided, or eat it "*in a sacrifice*; not as a priestly offering, but as an immolation by private persons, at their own cost. Thus the *victim slain* and the *promise made and confirmed* being elements of the same transaction, came each of them to be styled *berith*, "an eating," or covenant. In illustration of this exposition, see Gen. xv. 9—18; xxi. 22—32; xxvi. 26—30; xxxi. 43—54.

ceive him; and who also afterwards appeared to a virgin of the House of David, and informed her that she should become the mother of יה אלהים *Yah Elohim*, i. e. "He shall be Mighty Ones," (Psal. lxviii. 19) or as he is named in Jer. xxiii. 6, יהוה צדקנו *Yahveh tzidkainu*, "He shall be our righteousness; or as the latter occurs in the Greek, Ιη-σους which is a corruption of יהושע *Yahoshaia*, contracted, ישוע, *Yeshua*, "He shall be salvation"—"Thou, Mary, shalt call his name Jesus; for he shall save his people from their sins;" in which Joseph, her husband, acquiesced.

Now when Gabriel appeared to the old people of Aaron's house, he said, "I am Gabriel, who stand in the presence of AIL"—the Supreme Power of the heavens. Upwards of five hundred and thirty years before, he appeared to Daniel with an answer to his supplication; and on that occasion told him that he had been sent with an answer to his supplications concerning the "desolations" of the Holy Land, and of "the city where Eloah's name was proclaimed;" and that he had come to show (for he was greatly beloved) that he might understand "the word," and comprehend "the vision" set forth before him at Shushan, the palace in Elam, by the river Ulai, as in Ch. viii.

This seems to have ended Gabriel's mission to Daniel; for after delivering to him the prophecy of the restoration of the City and Commonwealth from the Chaldean overthrow; and the subsequent appearance and "CUTTING OFF," or *covenanting*, of the guiltless Messiah; and the *after-destruction* of the City and Commonwealth again by the Romans, which was to be succeeded by a long desolation—we read no more of Gabriel in the book. But, though he disappears from the theatre of events till the nine months preceding the birth of YAH ELOHIM, or Jesus, another Revelation appears to Daniel, as described in ch. x.

THE MAN OF THE ONE.

In this chapter he records a vision of very remarkable character, which he saw while in company with certain persons, on the bank of Hiddekel or Tigris. The basis of what he saw was איש־אחד *ish-echahd*, THE MAN OF THE ONE, rendered in the English version, "a certain man." It was not a real man, but "the appearance of a man," (c. x. 18,) or "like the similitude of the sons of Adam"—c. x. 16. Hence, it was a symbolical representation.* It was the shadowy representation of "*the Man of the One*" ETERNAL SPIRIT. It was, therefore, truly "a certain man," not an uncertain one. The son of the old age of Zechariah and Elizabeth "*saw the Spirit* descending from heaven *like a Dove*"—John i. 32; and Daniel saw the same Spirit, "like the *similitude* of the sons of Adam." Now, the description he gives us of this SPIRIT-FORM is, that He was clothed in linen, having also his *loins* girded with fine gold of Uphaz; His *body* was like the beryl, and his *face* as the appearance of lightning, and his *eyes* as lamps of fire, and his *arms* and his *feet* like in color to polished brass, and the *voice* of his words like the voice of a multitude." He saw this in Eden, by "the third" of its rivers, "the Hiddekel," where "the Cherubim and the devouring fire" were originally located—Gen. ii. 14; iii. 24. This that he saw there was the same that Moses and the Israelites beheld on Sinai's top; and the effect of the *sight* on Daniel and his companions was the same as upon them—"all the people in the camp trembled;" so also, though Daniel only saw the vision, "a great quaking fell upon them that were with him, so that they fled to hide themselves;" and as for Daniel when left alone, he says, "there remained no strength in me; for my brightness was changed within me into corruption, and I retained no strength. * * * * Neither was there breath left in me—Verse 8, 18.

Here then was a symbolic man blazing in glory and power; and representatives of the Eternal Spirit hereafter to be manifested in a NEW ORDER OF ELOHIM—aggregately ONE MAN—the One Man of the One Spirit, whom the true believers shall all come unto * * * A PERFECT MAN—into the measure of the full age of the fullness of the Christ: who is THE HEAD, from whom the whole Body, fitly joined together and compacted by that which every joint (heir) supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love"—Ephes. iv. 3, 4, 13, 15, 16. Daniel saw the "perfect man"—the Eternal manifested in the glorified flesh of a multitude—symbolically represented in the measure of his full age.

The "thing" that was revealed to the prophet at the Tigris was also seen of John in Patmos. "I saw," saith he, "in the midst of the Seven Lampstands a thing like (ὁμοιον *homoion*) to a Son of Man, having been clothed to the foot and girt around the breast, with a golden girdle; also his head

* A *symbol* is a form comprehending divers parts. As a whole it is a compendious abstract of something else than itself—much in a condensed form. A *symbolical representation* is the act of showing by forms or types the real thing intended—it is the shadowy form of a true substance; and in the chapter before us that substance so potentially foreshadowed is Christ personal and corporate.

and the hairs white, as it were wool white as snow, and his eyes as a flame of fire; and his feet resembled transparent brass, as if they had been burning in a furnace; and his voice as the sound of many waters; and having in his right hand Seven Stars; and proceeding forth out of his mouth a two-edged broadsword; and his face as the sun shines in his strength." This represents the One body, of which Jesus is the head, prepared "to execute the judgment written." It is that One Body in its post-resurrectional development invested with omnipotence—the apocalyptic Spirit-Form, symbolical of the Saints glorified in power.

"CLOTHED IN LINEN."

Daniel informs us that the Spirit-Man he beheld was "clothed with linen;" while John tells us only that he was "clothed to the feet." Now this clothing is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, "to cover their nakedness," that when they ministered in the holy places "they bear not iniquity and die"—Ex. xxviii. 42, 43. Nakedness and iniquity are convertible terms in scripture; as also are "clothed" and righteous or holy. Hence, in Rev. xix. 8, it is said of the Lamb's Wife, that "to her it was given that she should be arrayed in fine linen, pure and bright." Now they that constitute the bride "are called, and chosen, and faithful"—Rev. xvii. 14; "they follow the Lamb whithersoever he goeth"—xiv. 4; as his horse-guards, "clothed in fine linen, white and pure," which is declared to be "the righteousness of the saints"—xix. 14, 8; who are "redeemed from among men," and made for God "kings and priests to reign on earth." Hence their clothing, which is sacerdotal and royal. The reader will understand, then, that the clothing peculiar to a symbol indicates the class of persons to which it refers. Thus in Rev. xv. 6, "the Seven Angels," or messengers of the Spirit, who consummate the wrath of "the seven last plagues," are symbolical of the saints, including Jesus as their Head or Chief; for they are described as "clothed in pure and bright linen, and girded about the breasts with golden girdles."

"GIRDED WITH FINE GOLD OF UPHAZ."

The linen and the gold are associated both by Daniel and John. The Spirit-Man symbolized to Daniel was "girded with fine gold of Uphaz." This Uphaz is the Ophir of other passages. In prophetic times it was the gold region of the earth, whence the most abundant supplies of the finest gold were obtained. The fittings up of the temple, which in its places and furniture was "the patterns of things in the heavens"—figures of the true heavenly things themselves—were all of gold, or of precious woods overlaid with gold; to wit, the Cherubim, the Ark of the Testimony, the Mercy Seat, the Altar of Incense, the Seven-Branched Lampstand, the Table of Shew Bread, spoons, tongs, censers, hinges, staves, and so forth. And beside all this, the "holy garments for glory and beauty," worn by the High Priest, who officiated in this golden temple, were brilliant with gold and precious stones; such as, the breastplate of righteousness, the ephod, the mitre, or "helmet of salvation," &c. This was chosen as the most precious of all known metals, to represent the most precious of "heavenly things" before the Eternal Spirit—FAITH PERFECTED BY TRIAL, which is "much more precious than of gold that perisheth, though it be refined by fire," and "without which it is impossible to please God"—Heb. xi. 6; James ii. 22; 1 Peter, i. 7; 2 Peter, i. 1. It is the basis of righteousness unto life eternal; for "we are justified by faith"—the fine linen of righteousness is girded about the saints by the golden girdle of a tried faith. "When God hath tried me," saith Job, "I shall come forth as gold." Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and his Brethren, styles the latter "the Queen" in Psalm xlv. 10, saying to his Majesty, "the Queen hath been placed at thy right hand in fine gold of Ophir." He then addresses the Consort of the Great King, who being the Eternal Spirit manifested in David's Son, is both Father and Husband to the Bride ("thy Maker is thine Husband; Yahweh Zabaoth is his name; the Elohim of the whole earth shall he be called"—Isaiah liv. 5)—saying, "Hear, O Daughter, and consider, and incline thine ear; and forget thy nation, and the house of thy father; and the King shall greatly desre thy beauty; for He is thy Lord, therefore do thou homage unto Him. So the Daughter of Tyre with tribute, the rich of the people, shall supplicate thy favor. The Daughter of the King is all glorious within; her clothing is of interweavings of gold; in embroideries she shall be conducted to thee; the Virgins, her companions, following her, shall be brought to thee. They shall be conducted with joyous shouts and exultation; they shall enter in the palace of the King."

Thus David sings of "the Spirit and the Bride," clothed in the holy garments of righteousness and faith for glory and for beauty. They are apocalyptically represent-

ed as "a Great City," styled "the Holy City, New Jerusalem, having been prepared as a Bride adorned for her husband"—"a city of pure gold like to transparent crystal;" "the precious sons of Zion," saith the prophet, "are comparable to fine gold," for in their glory they are the spirit-incarnations of a tried and precious faith.

"HIS BODY WAS LIKE THE BERYL."

Daniel next informs us concerning the Spirit-Man—"the Man of the One"—that "His body was like the beryl." The "body" here is the "One Body" of which Paul speaks in his epistles; as, "the Ecclesia which is His Body the fulness of him (the Spirit) who perfects all things in all" saints. When the fulness is brought in the body will be complete—Rom. xi. 25; Eph. i. 23; and it will then be "like a beryl." The original word in Daniel for this precious stone is *Tarshish*. It is said to have been so called because it was brought from Tarshish; but the learned are not agreed as to what particular gem is meant. The Greeks called it *βηρυλλος, beryllos;* hence the word in the English Version *beryl;* and Pliny says, it was rarely found elsewhere than in India, the Tarshish of the Bible. The prevailing opinion is that its color is a bluish or sea-green. But the interpretation of the original depends upon the teaching in connection with the word, not upon the color of the gem.

"His body was like a Tarshish." This word occurs in six other places in the original. In the first two it designates one of the three precious stones in the fourth row of the Aaronic breast-plate of righteousness, and answered to the tribe of *Dan*, which signifies "*Judge;*" and of Dan's career in the latter days Jacob prophesied, saying, "Dan as one of the tribes of Israel shall avenge his nation. There shall be a Judge, a serpent in the way, an adder in the path, biting the heels of the horse so that his rider shall fall backward. I have laid in wait for thy salvation, O Yahweh!"—Gen. xlix. 16–18; Heb. ii. 7. That is, Jacob who was about to die when he uttered these words, foresaw that he would sleep in the dust until Dan as a lion's whelp should leap from Bashan, (Deut. xxxiii. 22); that then, "in the latter days" would be the era of deliverance, when he would himself be saved and all the tribes would do valiantly, and the Judge of Israel would avenge his nation to the overthrow of their oppressors.—Deut. xxxii. 29–43.

Here then is a destroying and conquering power associated with the *tarshish* or beryl in the breastplate of judgment. It is similarly associated by Ezekiel with the wheels of the Cherubic chariot. He says, "the appearance of the wheels and their works was as the aspect of a tarshish;" and their felloes were full of eyes, and so lofty, "that they were dreadful." And "the Spirit of the Living One was in the wheels." Hence, they are styled in Dan. vii. 9, "The wheels of the Ancient of Days," whose description identifies Him with "the Man of the One," and the apocalyptic "Son of Man"—"His garment white as snow, and the hair of his head as pure wool; his throne flames of fire, *his wheels a consuming fire.*" The eighth foundation gem, (answering to the priestly tribe of Levi,) of the wall of the golden city on which the name of an apostle is engraved, is a *tarshish* or beryl. We conclude then from these premises, that the tarshish-like body of the Spirit-Man seen by Daniel, is a priestly body or community, in which is incarnated the spirit of the Eternal; and that in the latter days, it will eventuate the great salvation in concert with the tribes of Israel, as a destroying and conquering power. This God-manifestation "is a consuming fire."

Such is the doctrinal interpretation of *tarshish* as a representative precious stone. The root from which it is derived is also in harmony with the expositions for תַּרְשִׁישׁ *tarshish* is derived from רָשַׁשׁ *rahshash*, "to break in pieces, to destroy," which is the mission of the STONE *Power* when the time comes to smite the Babylonian Image upon the feet.—Dan. ii. 34, 35, 44, 45.

To be continued.

A Reply to the New Year's Message.

The Conference of brethren assembled on the 25th and 26th ult., at Geneva, Ill., from Aurora, St. Charles, Dundee, Chicago, Geneva, and South Northfield, Ill., and from Beloit, Wis., to the brethren of like precious faith, assembled at Halifax, England, send greeting:—

Believing with the Apostle Paul, that we ought to "consider one another to provoke unto love and good works," and that we ought to exhort one another, and "so much the more as we see the day approaching," we are constrained to offer you our heartfelt thanks for the timely warnings and pointed exhortations contained in your excellent address.

Never was there a time, perhaps, when the Church of God needed more the constant appeals of zealous brethren than the present. It is a time of imminent peril to all in a probationary state. This arises, we conceive, in some measure, from the Laodicean spirit which is so commonly manifested amongst brethren. It is a despicable spirit, and one

that is hated of God. Those possessing it at our Lord's advent may rest assured they will be none of his, for he says he will "spue them out of his mouth." They will be cast forth as worthless—not fit for a place in his kingdom, because they heeded not his counsel to be zealous and repent.

It is commonly said there is no effect without a cause. We might then inquire, as to the producing cause of this detestable spirit. We think that our Lord gives it in his address to the Church at Laodicea,—"Thou sayest, I am rich and increased with goods, and have need of nothing." Although but few of us may lay claim to riches, yet most of us are in easy, and some even in affluent circumstances. Again, we have nothing to fear from persecution, but are permitted to worship God in peace and quietude. These gracious benefits, bestowed upon us by our Heavenly Father, tend to produce a state of lukewarmness and indifference, instead of arousing us to a more extended and energetic action in our Master's service. Depend upon it, brethren, as a body, we are "wretched, miserable, poor, blind, and naked," as regards our eternal interests. This is a grave charge to make concerning the household of faith in this latter day; yet it is not made without due consideration, and a deep-rooted conviction of its truth.

We believe, with Paul, that "it is high time to *awake out of sleep*, for now is our salvation nearer than when we believed. *The night is far spent*, THE DAY IS AT HAND; let us therefore cast off the works of darkness, and let us put on the armor of light."

It appears to us that our great lack is in the every day practice of Christianity. We are too apt to make it a Lord's day business. We ought to reduce our religion more to matter-of-fact than theory, as at present. Our principles ought to be exemplified in our dealings with men and each other. We ought, as brethren, to be "knit together in love;" for our Lord has declared, that it is by this test that all men should know that we are his disciples. We are exhorted to "be like-minded, having the same love, being of one accord, *of one mind*." When we meet from day to day we ought to stimulate each other to further and protracted efforts in the Lord's service Let us henceforth then," "exhort each other daily, while it is called to-day, lest any of us should be hardened through the deceitfulness of sin;" for mind you, brethren, we are not "made partakers with Christ" unless we "hold the beginning of our confidence steadfast unto the end."

Let us "recompense to no man evil for evil, but provide things honest in the sight of all men, and if it be possible, as much as lies in us, live peaceably with all men."

Let us "study to be quiet, and to do our own business, and work with our own hands, that we may walk honestly towards those who are without," and "as we have opportunity let us do good unto all men, but especially unto those of the household of Faith." And brethren, do not let us fail to "follow that which is good, both among ourselves and to all men."

It seems to us, that if we harbored the thought of our great destiny more, it would tend to urge us onward towards the prize of our high calling.

Suppose, for instance, that one of us knew beyond a doubt, that by pursuing a certain course, we should, in less than seven years, attain to the throne of Great Britain, or be Autocrat of all the Russias, and that millions of our fellow-creatures would do us homage in our dignified position, what sacrifices would we not make in order to accomplish the end in view? If such an inducement was held out to men of the world, they would do anything and everything to attain it. And how is it with us, brethren? By simply obeying the commandments of our Lord, which are founded in justice and righteousness, we can obtain a throne in the earth to which that of Great Britain bears no more comparison than does the throne of Naples to it. We shall receive such great power that refractory nations will be dashed to pieces at our hands, and we shall rule the earth with an iron sceptre. Instead of fearing death from the assassin, and dethronement by means of a revolution, we shall sit securely on our thrones possessed of immortal bodies, and our office will continue at least for one thousand years.

What great honor this will be, to confer on men once mortal! Have we not something to induce us to persevere unto the end? Do not let us forget, however, that this is our probationary state. If we desire the throne of a king, we must fit ourselves now for the work that will devolve on us then. We cannot be allowed to govern our fellowmen in the next age, unless we can fully govern ourselves in this. We must have complete control of ourselves in every particular, and not be in bondage to anything.

Have we cultivated a false taste for something that is injurious to our bodies, and thereby affecting the mind? We must leave it off at once.

Have we been guilty at times, of giving vent to our passions? We must subdue them.

Do we let our tongues speak that which is contrary to our reason and better judgment? We must bridle them.

Do we spend our spare time in something which does not profit ourselves or others?

Remember, the end of all things is at hand, and time is precious. "Behold, I come quickly," says the Lord.

Do we spend our money for the gratification of our lusts—such as the lust of appetite, the pride of dress, etc.? That which we have is not our own, but the Lord's. We are his stewards, and will have to give an account to him ere long of that which he has entrusted to our care.

Do let us be faithful, then, brethren, and we shall ensure a great reward. Do not be satisfied with a mere entrance into the kingdom, as some have expressed themselves, but aspire to the highest honors and noblest position that will be granted unto the saints in that age. Strive to get as near the King as possible, and, whilst striving, do not forget that it will not be according to our desires, but according to our works, we shall be rewarded.

We believe in the law of progression, and may we not harbor the idea that if we attain a seat in Christ's kingdom higher than hundreds of our fellow-laborers, that this position may be maintained, not only throughout the Millennial age, but the ages of eternity beyond? O, brethren, do not let us be allured by the fleeting pleasures which surround us, but tread the steps our Master trod, and glory awaits us.

When we compare the past and passing events of our history, we are led to the inevitable conclusion that our redemption is nigh, and we therefore lift up our heads in joyful expectation. Some of the most prominent signs of Christ's near approach, we think, are found—

1. In the great favor which has of late years been shown to God's ancient people, Israel, and the events relating to the Holy Land.

2. In the rapid development of the King of the North, preparatory to his great mission in Europe, and his final overthrow on Israel's mountains.

3. In the volcanic state of Italy, and the nations of Europe generally, who are preparing with all speed imaginable for some great uprising and deadly conflict.

4. In the expiration of the 2,300 and 1,290 days, and the near approach of the termination of the 1,260 and 1,335 days of Daniel the prophet.

5. In the unprecedented drying up of the Turkish power, as predicted in Rev. xvi., and the appearance of the Frog power for the accomplishment of its mission. Under this sign, we are warned by our Lord of his nearness. "Behold, I come as a thief," he says. "Blesseth is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Do we heed this solemn warning, brethren; or are we so engrossed with the cares of this life that not a single vibration can be made on our hearts? It ought to thrill us with delight, and cause us to shout aloud for joy. How many of us are there that would hail the appearance of our King tomorrow with those feelings of ecstacy that we sometimes imagine will be felt by the saints at his coming? It is impossible for us to "*love* his appearing" unless we are *prepared* to meet him. Without this, *we shall dread his coming*. If there are any of us in this condition, do not let us delay one moment, but emancipate ourselves at once.

Let us remember with whom we are dealing. If it was with a fellow-mortal, we might be more justifiable in exhibiting the slackness which so many of us are guilty of; but we are dealing with the God of the universe, to whom the nations are but as the drop of a bucket. How culpable, then, must that man be who never fails to meet his obligations to his fellow-man, but is negligent toward God! Think you he will go unpunished? No. Death and the grave will seize him, and his inheritance amongst the righteous will be forever cut off.

Let us flee, then, from the impending vengeance, and seek after glory, honor, and immortality, and we shall obtain eternal life.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, *live in peace*, and the God of love and peace shall be with you.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen."

Signed in behalf of the Conference,

THOMAS WILSON,
Secretary.

Geneva, Ill., Jan., 1859.

A Timothean.

"Thou hast known the Holy Scriptures, Timothy, from a child."—*Paul.*

At one of our visits to Washington, D. C., we spent a very agreeable day with brother Little, who resides upon his farm, about three miles from the city. The day was spent in talking about the things of the kingdom, asking questions, and answering them. It was quite a holiday; for several of the brethren suspended work and companied with us at the same place. In the course of the day, brother Little introduced his little boy, who was then not six years old, to tell us what he had learned from the Scriptures. He was placed on a chair before us, when brother Little proceeded to question him. The questions were many, and all of them very scripturally answered;

besides which he repeated the first and second psalms, and another we have forgotten. We were all very much gratified, both at the child's proficiency, and at brother Little's perseverance and Scriptural intelligence, reflected from his pupil. If all true believers would take the same trouble with their children, we should have many Timothies, and a rising generation that would take care of the truth when we are gone into *sheol*. Brother Little's son has been taught to think scripturally; so that no clergyman hereafter will be able to spoil him with philosophy and vain deceit. Timothy knew the Scriptures of the prophets from a child, and so might any one else, if due pains were bestowed upon their instruction. If friends Joseph Marsh, Nathaniel Field, and others of their type, had only the Scriptural intelligence of this child of less than six years old, they would never have become Millerites, and would not now be deceiving themselves with fables, vainly supposing they had obeyed the Gospel, when manifestly they knew nothing about the subject as they ought to have known it.

We were so much pleased with the examination, that we requested brother Little to let us have a copy of the questions and answers for publication in the *Herald*, that our readers might see what could be done with their children by a little pains. A few days since we received the following questions, with the little boy's answers annexed to each. They are a selection which, we hope, will put to shame the ignorance of every clergyman, editor, president, and "evangelist" to whom they may come greeting, and induce them to throw away their foolishness, and become as the little child, in whom is much wisdom and knowledge in comparison of them.

EDITOR.

Jan. 4, 1859.

Questions Scripturally Answered.

BY WILLIAM LITTLE,

AGED SIX YEARS.

Q. Who was it that called Abraham out from his Father's house?

A. Jehovah.

What did Jehovah say to Abraham?

He told him to go into a land that he would show him; to walk through the land in the length and the breadth of it.

When Jehovah met with Abraham, what did he say to him?

He said he would give that land to him and his children for ever and ever.

Who are Abraham's children?

They that believe what Abraham believed.

What did Abraham believe?

He believed what Jehovah said.

What did Jehovah say?

He said that he should have that land; and in him and his seed should all the nations of the earth be blessed.

What did Jehovah do for Abraham because he believed him?

He counted his faith unto him for righteousness.

Did Abraham ever have the land?

No, not so much as to set his foot on.

Who has the land now?

The wicked.

Where is Abraham now?

Down in the ground where his Fathers are.

When will Abraham have the land?

When the Lord comes.

What will the Lord do for Abraham when he comes?

He will take him out of the ground, and give him life again.

What will the Lord do to the wicked who have the land?

He will drive them out of the land, and destroy them.

Who is the Lord?

Jehovah's Son.

What has Jehovah promised his Son when he comes again?

David's Throne.

Where was David's Throne?

In Jerusalem.

Is it in Jerusalem now?

No, it is overturned and thrown down.

Will it ever be built again?

Yes, when the Lord comes he will build again the Tabernacle of David that has fallen down, and set up the ruins thereof.

When will all the nations of the earth be blessed in Abraham and his Seed?

When the Lord sits upon David's Throne in Jerusalem reigning over the children of Israel and the nations at large; then all the nations will be blessed in Abraham and his Seed.

What will be the blessing to the nations?

A good government.

How will they get this good government?

When the Lord is King over all the earth he will judge or rule this world in righteousness and peace. Then the law shall go forth from Zion, and the word of the Lord from Jerusalem. Then all the kingdoms of this world shall become the kingdom of the Lord and his Christ. Then will be the time that every knee shall bow and every tongue confess to the glory of God, that he is Lord of all.

What will be the blessings to Abraham's children?

They will have eternal life given them; they will be made Kings and Priests unto God; and they will reign with Christ a thousand years upon the earth. They will be made inheritors of God and joint inheritors with Jesus Christ of an everlasting inheritance.

What will be the condition of man then?

Man will be at peace with man; he will learn war no more; he can sit in safety under his own vine and fig-tree, and be afraid of no one.

What will become of those war implements man has to kill man with?

They will be made into plowshares to plow the land with; and pruning hooks to trim the fruit trees with.

When all the families of the earth are blessed in Abraham and his Seed, will that affect the animal creation?

Yes.

How?

The wolf and the lamb shall feed together; the lion shall eat straw like the bullock: and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord.

Are all these blessings to come upon the families of the earth through Abraham and his Seed?

Yes.

Who is the Seed?

The Christ.

Who is the Christ?

The one that was anointed of the Father.

What was he anointed for?

To fill three offices.

What three offices?

Prophet, Priest, and King.

How was he anointed?

The Holy Spirit came down from the Father in the form of a dove and rested upon him.

Was there any thing said then?

Yes; there was a voice heard from the Father, saying, "This is my beloved son in whom I am well pleased."

When was he anointed?

At his baptism.

Where was he baptised?

In the river Jordan.

Who baptised him?

John the baptiser.

Abraham was called out from his Father's house; from what country?

From the land that was called Ur.

From among what people?

The Chaldees.

Was Abraham's name always Abraham?

No, it was Abram.

What was Abraham's wife's name?

Sarah.

Did Sarah ever have a son?

Yes; one.

What was his name?

Isaac.

Did Isaac ever have any sons?

Yes; two.

What were their names?

Esau and Jacob.

Did Jacob ever have any sons?

Yes; twelve.

What were they called?

Patriarchs; and from these twelve Patriarch's sprung the twelve tribes of Israel, which constituted a nation, which Jehovah called his *First-born Son*.

Was that nation ever in bondage?

Yes.

Where?

In Egypt.

Under what King?

King Pharaoh.

How long were they in bondage?

Four hundred years.

Were they delivered after that?

Yes.

How?

Jehovah sent a man down to Egypt to deliver them.

What was his name?

Moses.

What was Moses to be to them?

Their Lawgiver, Governor or Ruler.

Where was Moses to take them to when he delivered them?

To the land of Canaan.

What land was that?

The land that Jehovah promised to Abraham.

Where was that land?

All that land lying between the river of Egypt and the great river Euphrates.

The Divine Origin of the Bible Denied.

Dr. Thomas.—Several years ago, about the time I commenced reading the Bible, with a view to investigate its claims to be received as an infallible supernatural revelation of God to man, and also the claims of the many warring sects and creeds said to be founded thereon, I subscribed for and read for one year, your periodical. At the end of that time, I felt myself little edified

by your efforts, indeed you did not touch the main question—the claims of the Bible—but seemed to be engaged wholly in building up and defending a theory or creed by quotation and a learned exposition of texts. During the present year, I have again had the opportunity—through the kindness of a friend and his solicitude for my eternal welfare—of reading the "Herald," and I am compelled again to say that its reading is, to me, entirely unsatisfactory and unprofitable. What is the cause of this? Is it my fault, or yours? I see you receive many letters, from apparently intelligent persons, expressing great joy and gratitude for the light you have shed upon their minds, and great hope for eternity from your teaching, while with me, the reading of your papers is invariably attended with feelings of dissatisfaction approaching almost to disgust. How is this? I certainly feel a desire to know the truth, and have the same risk as all my fellow men, in receiving or rejecting it. Why then is all your apparent learning and ability wasted upon me? I will proceed to give you a good and sufficient reason. *You have not proven your premises!* In writing about the bible, I do it quietly, and without trepidation. I have no more fear in stating openly the honest convictions of my judgment upon it, than upon any other subject.

A belief in the bible is necessary before one can accept your teaching or exposition of the "faith once delivered to the saints." Admit your premises—the bible—and then, perhaps, your theory or creed may be as plausible as any one of the many hundred extracted therefrom.

But what is the Bible? You teach your theory of faith by its authority. I receive truth as the only authority. You teach that truth in, and obedience to, the doctrines of the bible—as you understand them—alone confers immortality upon the soul. I believe the soul immortal, with or without the bible, or else creation is a failure. In short, I understand you to teach the bible to be an infallible supernatural revelation of God to man—that it alone teaches the true theology—that it is the only rule of faith and practice—that a rejection or ignorance of its doctrines condemns man to utter annihilation, while the reception of and obedience to them confers a blessed immortality—that it contains the last will and testament of God to man, and that the writers of this last will and testament are infallible. I deny all this. I believe the bible to contain the thoughts and opinions of fallible men—that it is composed in great part of "Chaldean fable and Persian tales," mixed up with historical traditions—that its theology is mostly mythological—that it contradicts itself, nature and reason, beginning the first book, Genesis, with an account of creation, by relating a myth; and closing the last book "Revelations" with the recital of a fantastic and unprofitable vision.

You see now the issue between us. My reasons for my belief are multitudinous. You also must have a "reason for the faith that is in you." I want to know your reason. You come before the world a "teacher in Zion." You are my teacher—others admit you to be their teacher, but before I allow you to condemn me with "texts," to treat that condemnation with the least respect you must *first establish the bible to be of Divine origin.* You see the work I make out for you. I demand a clear account of this bible—who wrote it—when—where—in what language, and who has kept it since and during its existence. How do you settle the question of canon? How prove its inspiration? How maintain its infallibility? I hope, you will not retreat from your vocation of a teacher, but manfully come to the rescue—to the "help of the Lord against the mighty," not to the help of the true God who lives in and controls the universe, but to the help of the God of the bible— that repentant, wrathful, angry vengeful God—against the mighty and annihilating assaults of the civilization of the nineteenth century!

With this you will find my name in full, and address, for your personal satisfaction.

I cannot close this without stating the only condition upon which I will remain a reader of the "Herald," which is, that you apply yourself at once vigorously to the task I have assigned you, and allow me to call your attention to points of your work, as occasion may seem to require and as you proceed, and give this and other articles I may write, of a reasonable length, upon the subject an insertion in the "Herald." I seek no angry debate but only calm investigation, free from improper ridicule and disagreable personalities, and no subject is too sacred for this. But I shall feel no particular astonishment if you decline the whole matter, for the "Herald" is your own property which you have a perfect right to use for your own purposes, controlling its columns as you see fit; besides, I seek for the truth, while I say it with proper respect—the Herald is published to sustain sectarian dogmas. One other condition—that you use *exclusively* the English language, as I am an unlearned farmer, and if I can't get religion through the language spoken by the people of this glorious republic, I will decline going to your "Kingdom."

Very Respectfully S. W. L.

HENDERSON, Ky., 1858.

The Bible Vindicated against the Thinking of the Flesh.

We fully and cordially admit, that a belief in the Bible is necessary before any one can accept our teaching, or exposition of "the faith once delivered to the saints." No one can confer upon our teaching a higher commendation than this. An intelligent belief of the bible incapacitates a man from being an honest adherent of the sentiments of all christendom. The more ignorant of the bible the better for a man desiring to become a Papist, Sectarian, Mohammedan or Modern Jew; but to become "an Israelite indeed in whom is no guile," he must "be taught of God," whose teaching is confined to the scriptures of the prophets and apostles.

We do not talk about conferring "immortality upon the soul;" but affirm with Paul, that "this corruptible (and theologists and philosophers do not admit that what they term "soul" is corruptible and mortal) shall put on incorruptibility, and this mortal shall put on immortality;" so that whatever is corruptible and mortal of man, that is the thing the bible teaches is to become incorruptible and immortal at the resurrection.

Our correspondent who rejects the Bible, says that he believes "the soul" immortal. We do not know what he calls "the soul;" whatever it may be, it is certainly not that thing referred to by Paul; for our correspondent's "soul" is already immortal, as he thinks: while that before Paul's mind is not so, but to put on immortality at the resurrection.

Mr. L. "believes the soul immortal with or without the bible." We venture to affirm, that he can find no testimony in the scriptures for any such belief; that "without the bible" all the testimony in "the Book of Nature" (the bible of unbelief, which unbelievers know as little how to read aright, as they do the prophets and apostles,) is to prove the absolute mortality of man." The "Book of Nature" is silent as the grave upon the subject of immortality; and presents us in all the varieties of its living creatures not one that is exempt from death and corruption. Seeing then, that neither the Bible nor "the Book of Nature" supplies any testimony to the existence of an "immortal soul" in mortal man, Mr. L. cannot "believe" it; for "no testimony, no faith." Therefore, he can only *think* there is—certainty he has none.

"Creation," he says, "is a failure" if there be no immortal soul in man. We cannot see why it should be so. By "creation," we presume he means, the creation of the human race. The "failure" depends upon the purpose for which the race of man was created. Apart from the bible, Mr. L., nor any one else, can tell why it was created. The Book of Nature does not inform us. From this bible of the infidel or deist, we can get no response as to the questions—

> "What are we? And whence came we? What shall be
> Our ultimate existence? What's our present?
> Are questions answerless and yet incessant."—

answerless, indeed, by any other teaching than the Bible's. Mr. L., then, nor Lord Byron, nor any others of that school of the flesh, not knowing what "ultimate existence," if any, is intended for the race of man, cannot tell whether the utter extinction of flesh and blood from life would be a failure, or in exact accordance with the purpose of God. Mr. L., imagines some kind of destiny for man predicated upon the assigned existence within us of something immortal; and of course, reasonably enough concludes, that said imagined destiny would be circumvented if its foundation be destroyed. But the destiny is a mere imagination, if it be the popular conceit; and *a posteriori* we may reason, that the foundation is imaginary also. Rejecting the bible. Mr. L. has no right to purloin ideas from its pages, were he so disposed; and apart from these, he can tell us nothing about destiny; nor of the fitness of man under any modification, for any other state than this.

After enumerating certain parts of our teaching, Mr. L., says, "I deny all this." Nothing easier than to utter these words. His denial is no proof that the points are untrue. A child might exclaim, "I deny it all," but what would that amount to? Only to presumption. Mr. L., has adduced no proof, and can produce none, from history, nor from the Book of Nature, the only sources he can draw from, that the Bible is composed in great part of "Chaldean fable and Persian tales;" that "its theology is mostly mythological;" that "it contradicts itself," and all that sort of thing. All this is mere assertion, which like mere denial, proves nothing. It is admitted that the "Bible contains" some "thoughts and opinions of fallible men," yea, and of wicked men too. Thus, the builders of Babel were of *opinion* that there would be another flood, and *thought* to save themselves from it, and make for themselves a glorious name on the earth, by erecting a tower whose top should reach heaven. It contains the thought of a fool, who said in his heart, "there is no God;" and many other thoughts and opinions of mistaken, foolish, and wicked men, it contains to their everlasting shame and contempt before God and men in the coming world. The prophets and apostles were all fallible men, as they testify of themselves. But fallible men can become *unerring witnesses*, and most accurate teachers; and can be so infallible in

their intellectual operations, as to calculate in advance with the greatest accuracy astronomical times and seasons for future ages. But the prophets and apostles had a principle of infallibility within them, that philosophers know nothing about—this was holy spirit, which Jesus told the apostles he would send them, which should bring all things to their remembrance, and guide them into all the truth. With this inspiration they were equal to all the exigencies of the situation. Mr. L. can only deny this. He cannot establish the contrary.

Mr. *L.* says that his "*reasons* for his belief are multitudinous." That may be. There is no end to the reasons, or "oppositions of science falsely so called," from the teeming brain of flesh and blood against the teaching of God. The less it knows and comprehends, the more reasons it has against things that are too high for it. But faith is not the belief of reasons. A man may have volumes of reasons, but not a single reliable testimony to adduce; so that the reasons having no foundation in evidence credibly testified and confirmed, are mere opinions, and therefore of no account in an argument. Paul reasoned, but his reasonings were based upon divine testimony; and the object of his reasonings was to show the meaning of the testimony, to the exclusion of every other interpretation or gloss. Mr. L. has no testimony of any value to work upon. His own phrenological faculties, sentiments, and feelings, unenlightened by "*the truth*," which he rejects as "Chaldean fable and Persian tales;" and the twaddle of some infidel antiquaries, and travellers in the East (the most gullible of mankind generally) with as little understanding of the Bible, and as full of natural enmity to it, as His Malignant Majesty, King Sin, who is "The Devil," could possibly desire;—these are the basis of the λογισμοι *logismoi* imaginations or "reasonings, and every high thing that exalts itself against God's knowledge" revealed in the scriptures. We do not ask Mr. L. for one of his reasons based upon such a foundation. By consulting our own natural man, we can get all the reasons of that class. The Bible undertakes to crucify our natural affections, and lusts; an effort by which they are stirred in rebellion against its author and precepts. Every lust has its "reason" for rejecting the Bible; nor is there a single natural propensity, sentiment, or faculty, that has a single reason for regarding it with favor. We ask Mr. L., for one reliable contemporary testimony that Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Jesus, and the apostles, were impostors. Where did Moses get his "Chaldean fables and Persian tales" from? Might they not have been Egyptian, seeing that he was learned in all their wisdom; and if so why did he legislate against all *practices and opinions, Gentile and Egyptian!* If Daniel and his companions' faith were Chaldean and Persian, why did Nebuchadnezzar cast three of them into a furnace; and Darius consign Daniel to the lions? How does he *know* that the Mosaic account of the creation is a myth? Does he understand that account? If he do, let him explain it to the clergy and geologists; for they none of them understand it. Does he understand the Revelation of John? If he do not, is it not presumption for him to denounce it as "the recital of a fantastic and unprofitable vision?"

Mr. L. says, he wants to know our reason for faith or hope apart from the Bible. Without this we have neither faith nor hope; and should be just as blind as our New York "awful Gardiner," who got his religion by a shock of his nerves while driving his dray! If Mr. L. had read Elpis Israel, Anatolia, and the eight volumes of the *Herald*, and *digest* what he reads, he would not now have to say, "I want to know your reason." He wants us to establish in his mind the divine original of the Bible. This we confess, is beyond our power to do. "Paul may plant, and Apollos water; but God gives the increase." The first step for Mr. L. to take is to study the book, so as to understand it. If he say that he cannot understand it, then let him in the spirit of failure, which ought to be humility, seek instruction as to its meaning: but if he be happy enough to attain to the knowledge and understanding of the Bible, he will then ask no more sceptical questions about its "divine origin;" but will, doubtless, become very much incensed and mortified at himself, and will probably, exclaim in the spirit of enlightenment, "Oh, fool that I was, to condemn what I did not understand!"—*damnant quod non intelligunt* —a violation of all right reason and propriety.

Mr. L. wants to know "Who wrote the Bible?" "When was it written?" "Where was it written?" "In what language was it written?" And "who has kept it since and during its existence?" If he knew what is in the Bible, all these questions would have been superfluous. Moses and Joshua wrote the first six books of the Old Testament; that is, they were written under their supervision by the historiographers of the state, of which they were the chiefs. The historical books were all written by the same class of official persons. The Psalms were composed by David, Asaph, and other nameless persons. Proverbs, Ecclesiastes, and the Song of Songs, by Solomon. The name of the writer of the book of Job is lost. It has been as-

cribed to Moses; be that as it may, it was doubtless written by a patriarchal man. Isaiah, wrote the book that goes by his name. So Jeremiah his, and the Lamentations over the Fall of Jerusalem. So also of Ezekiel, and the rest of the prophets, they wrote the books that are known by their names.

As to "*when was the Bible written?*—it may be answered, at different times during sixteen hundred years, by the men of the noblest dispositions of the Hebrew Nation. Moses and Joshua were contemporaries, being king and prime minister together forty years, and witnesses of all they testify. They wrote at the time "*the world began,*" and about things "*before the world began,*" and afterwards; that is *απ'αιωνος, ap aionos*, and *προ χρονων αιωνιων, pro chronon aionion*; the former expression having reference to the beginning of the Mosaic Aion or *Course of things*; and the latter, to the period preceding that beginning.

The historical books were compiled from the national archives at different times after the occurrence of the events narrated. The psalms belong principally to the reign of David about a thousand years before the birth of Jesus.

Isaiah wrote under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and descendants of David. These reigns cover a period of 113 years, the first being 52 and the last 29. It is not stated in what year of the first reign Isaiah began to write. He was alive in the 14th of Hezekiah; but how soon after that he died, is not stated. This was 125 years, 6 months, and 10 days, before the destruction of Jerusalem by the forces of Nebuchadnezzar; and about 731 years, 6 months, and 10 days from the birth of Jesus. Hosea, Amos, and Micah, were contemporary with Isaiah.

Jeremiah began to write 85 years after the 14th of Hezekiah. He was contemporary with Zephaniah, Ezekiel, Daniel, and the destruction of Jerusalem by the Chaldeans. Joel and Habakkuk, were before the Chaldean invasion; Obadiah before the conquest of Edom; and Jonah, wrote in the reign of Jeroboam, the son of Joash, king of Israel, in the twenty-seventh of whose reign Uzziah, began to rule over Judah. Hence, Jonah preceded Isaiah, by a few years only. Nahum, wrote before the destruction of Nineveh; and Malachi after the conquest of Edom, and before that of Jerusalem by the Chaldeans. Seventy years having elapsed after this event, Zerubbabel, the Tirshatha or Governor, of the Jews, Joshua the son of Jozedec, the High Priest, and 42,358 others of Judah and Benjamin, returned to Palestine, by virtue of the decree of Cyrus in the first year of his reign. These built the altar, and laid the foundation of the temple, the completion of which was prevented by the intrigues of the Samaritans, until the second year of the reign of Darius, the Persian, B. C. 515. Then the prophets Haggai, and Zechariah, the last of the prophets till John the Baptist, prophesied to the Jews of matters, many of which have been amplified considerably in detail, in the Apocalypse, styled by Mr. L., who does not pretend to understand it, "the recital of a fantastic and unprofitable vision!"

Forty eight years after the decree of Darius, another decree was issued in the seventh year of Artaxerxes Longimanus, addressed to Ezra the seventeenth from Aaron, "a ready scribe in the Law of Moses," authorizing him to beautify the temple of Jehovah, and to appoint magistrates and judges, who might judge all the people west of the Euphrates; and to teach them to know the laws of Israel's God. This Ezra compiled the narrative contained in that book of the Bible which is known by his name.

Thirteen years after this, yet another decree was published in the twentieth year of the same reign. This was addressed to Nehemiah, Cupbearer to the King of Persia, authorizing him as Tirshatha, to build the Broad Wall of Jerusalem, and to set up the gates thereof. The book of Nehemiah, was either written by this Tirshatha or by his colleague Ezra, the state recorder of the day; but most possibly by himself, relating the transactions under his administration.

Thus we have shown *by whom*, and *when* the various portions of the Old Testament where compiled. They were the public documents of the very ancient and most famous of all the nations of the earth—the HEBREW; a people flourishing for ages before Mr. L's, dollar-worshipping nation had an existence, or his country was known to have a place above the waters of the deep.

But besides these, he wants to know *where the Bible was written?* The five books of Moses were written in that vast howling wilderness, whose rocks to this day, are covered with inscriptions chiselled by the sojourning Israelites. Job was probably written in the land of Uz; and Esther, at Shushan in Persia, in the reign of Ahasuerus, who caused the edict of Cyrus for rebuilding the temple to be suspended; and Ezekiel and Daniel being of the captivity, wrote their prophecies in the land of their exile; Ezekiel, by the river Chebar; and Daniel, partly in Babylon, and partly at Shushan. All the rest was written in Palestine; and if Job, were compiled by Moses, as is supposed, all the Old Testament was written, or compiled by Jews.

As to the language in which it was writ-

ten, the Old Testament was all written in Hebrew, except from Dan. ii. 4 to vii. 28; and from Ezra iv. 8 to vii. 26; and Jer. x. 11—which were written in Chaldee.

In answer to the question, who has kept these documents since and during their existence?—we inquire, who ought to have kept them but the nation to whom they belong? Do the British keep the archives of the United States; or France, those of the Moscovites? Every nation keeps its own records; and therefore, Israel has been to this day the keepers of theirs. In whatever part of the earth you may find yourself, if there be there a synagogue of the Jews, you will there find, if not all, more or less of their national records, carefully and jealously preserved in the form of parchment rolls of manuscript. "To them," the Jews, said Paul, "were committed the oracles of God."

Mr. L. hopes we will not retreat from what he has marked out for us to do; but manfully come to the help of the God of the Bible against the mighty! We are not in the custom of retreating; and of surrender, we know nothing. But were such a spirit of fear within us, we must at least catch a glimpse of the face of "the Mighty" before we can think of scampering in retreat. For "the Civilization of the Nineteenth Century," in its religious or infidel bearings, we have the profoundest contempt. Its infidelity may scare the hireling soul-merchants of the Apostacy; but for us it has no terrors. The parents of contemporary infidelity are ignorance, and the natural enmity of the human heart against what is pure, righteous, holy, good. We commend Mr. L., in addition to what is here written upon his communication, to study what we have penned in reply to Dr. Ogle's letter; and Tregelles "*Historic Evidence of the Authorship and Transmission of the Books of the New Testament*," to be published in our columns. This author will save the editor of the Herald time and labor. Before Mr. L. adds to the manuscript already before us, we suggest the propriety of his studying the Bible, and thoroughly digesting what is and will be said for his instruction. The reader will be able to judge who seeks for the truth, and who to sustain sectarian dogmas—Mr. L. or we! It is rather curious that we should be charged with the latter enterprize, seeing that all Romish and Protestant sectarians unitedly agree in condemning us; and we as uncompromisingly repudiate their whole system of faith and practice, or as Dr. Field expresses it, "the sentiments of all Christendom."

We are willing to spend and be spent in the arduous work of teaching the "unlearned farmers," and in enlightening the ignorant, who are disposed to learn; but as to debating with them, that is a very different affair. If we knew nothing about raising tobacco or cotton (and we don't profess to be skilled in either crop) Mr. L. would think it great presumption in us to debate with him—denying his theory and practice of farming, and in the plenitude of our ignorance, affirming an opposite system, and arguing from our feelings and opinions, that it was the true one! The mind of an unlearned or uninstructed man is a mere blank with respect to that in which he is not learned. How can such an one discuss the merits of such a book as we have shown the Bible to be—unlearned in its contents, unlearned in the history of its times, and unlearned in the languages in which it was written? As Mr. L. knows only "the language of this glorious Republic"—a language which had no more existence than "this glorious republic" itself in Bible times—he lacks a very important qualification for the *critical* examination of its text. He says, "the Bible contradicts itself;" but how does he know that? Does the Bible, in "the language of this glorious republic," contradict the Bible in the language of the infinitely more glorious kingdom of God? or, does the Bible in Hebrew or Chaldee, contradict the Bible in these ancient tongues? Will he, knowing only "the language of this glorious republic," prove to us which it is? Does not the "unlearned farmer" know that the Bible was not written in English; and that when it was translated into "the language of this glorious republic" that said language had not attained maturity; and that many words were then used in senses that are now obsolete; while other words of the language of the more glorious kingdom were transferred, and not translated into the language which alone the "unlearned farmer" Kentuckially understands? How, then, are we to obviate these difficulties if we are confined "exclusively" to United States English?

But, while we repudiate such an "unlearned" and impracticable condition, we by no means intend to insinuate that our "unlearned farmer" "can't get religion through the language spoken by the people of this glorious republic;" all we say is, that, lacking this qualification, he pronounces himself, by the confession of the ignorance that is in him, disqualified for a critical debatant against the Bible and the Bible's God. Our "unlearned farmer" may "get religion" through spoken or written English, if he will put himself in the position indicated for "the unlearned" by Jesus Christ himself. This Great Teacher of the truth said to the unlearned fishermen of Galilee, "Except ye be changed, and become as little children, ye shall not enter into the kingdom of the

heavens." The context shows that he meant that they should become humble as little children—Matt. xviii. 3, 4. Little children, if they be not of the precocious class familiarly styled "Young America," "Young England," or "Young Ireland," are modest, inquiring, teachable; having the diffidence of a conscious ignorance, which desires to be enlightened. Little children go to their teachers (and the "unlearned farmer" says we are his teacher) as inquirers after truth, not as debaters, giving the lie to all their school books, and rejecting everything they do not understand, and denouncing it, if not in accordance with their feelings and previous suppositions. Mr. L. has, indeed, made one step towards the truth, and that not an unimportant one, in confessing that he is "unlearned," or one that knows nothing about the subject. This is the first step to knowledge—to know that we know nothing. The next is, that feeling our ignorance, we should inquire, not dispute. He says that we are his teacher; we prefer that he should go to a better teacher,—to one by whom we have ourselves been taught—to the Bible, which can teach him more than, perhaps, he can learn in half a century: and the better he becomes acquainted with this teacher, the less will he be disposed to vilify it and to blaspheme its Author. Though it is admitted that the English version is defective, it is nevertheless sufficiently accurate to teach an unlearned farmer or mechanic what he must *believe* and *do* "to enter the kingdom of the heavens," in other words, to be saved. Thus, he may "get religion through the language of this glorious republic," and teach others what he has got, and confound all learned dunces who do not know what is taught in plain English; nevertheless, for *criticism* he will never be qualified unless he study the originals, and learn to use them aright in the elaboration of the truth, which none, *however proficient*, are able to do, who are ignorant of the truth revealed.

In conclusion, we would respectfully remark, that Mr. L. is not yet of the right spirit for entrance into what he styles, "our kingdom." The spirit that qualifies for this, is the spirit generated by the knowledge of the truth affectionately believed. He is incapable of developing this spirit, because the word of the truth of the gospel of the kingdom is not in him. He has defined the spirit of which he is possessed *the spirit of unlearnedness*; for, in relation to the subject before us he says, "I am an unlearned farmer." This spirit originates in ignorance of the truth, and is therefore styled by the apostle "the *Spirit of Error*," and "our kingdom" has no room for people possessed of this spirit. The highest glory of the people demonized by this evil spirit, is some worldly kingdom, or "republic," of King Sin's dominion. Hence, the great Britons glory in Victoria's empire, upon which shines an unsetting sun; while Mr. L. grows extatic when he thinks of "this glorious republic," which, like Jonah's gourd, came up in a night and withers before the morning. But the flesh glories in its own agencies, as if they were eternal. The unlearned glory in the wisdom, and wealth, and power of flesh and blood, which is as grass, and all the glory thereof as the flower of the field; the grass withers, and the flower fades; because the spirit of Yahweh bloweth upon it; surely the peoples are grass. He bringeth the princes to nothing; He maketh the judges of the earth as vanity. They shall wither, and the whirlwind shall take them away as stubble; but the word of our Elohim shall stand to the Age.—Isai. xl. 6, 7, 8, 23, 24. "and this is the word which is evangelized to you"—1 Pet. i. 25.

Such is Mr. L's., glorying and the glorying of all the "patriots"—they glory in princes, judges, kingdoms and republics, which are to be brought to nothing, to be as vanity, and to be swept away as stubble by the whirlwind of Yahweh's indignation. All whose admiration and devotion is for such vanities are unfit for "our kingdom." They walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."—Eph. iv. 17. But we hope that Mr. L. has not sunk to these depths of Satan. We would rather attribute his erraticism to the absence of information; and to the infidelizing influence of the bible-nullifying speculations of the pulpit orators of the Apostasy, commonly called "the clergy;" who while they profess to believe the bible, and to teach its precepts, by their practice prove that they have no more real faith in it than Mr. L.: we would rather attribute his unbelief to these influences, than to a hopeless perversion of heart and brains. Be this, however as it may, before "our kingdom" will recognize him as one of its "heirs," the demon-spirit of republicanism must be superseded in his affection by the Kingdom of the Heavens, which is destined to break in pieces and consume all other kingdoms and republics; and to rule over all the nations of the earth.

Men, unrighteous and ignorant of the truth, can have no part in "our kingdom," which is promised only to "the rich in faith," If Mr. L. "decline going to" this kingdom, we are sorry for him; the loss however, will

be all his own. The King does not force men to accept his invitation against their will; but of this we are sure that if Mr. L. only understood and believed, he would readily try to sink "this glorious republic," and all its tongues into the abyss, if by so doing he could secure only the situation of a doorkeeper in some mansion of the kingdom he now so lightly esteems.

Jan. 4, 1859. EDITOR.

Historical Reminiscences.

Now, had Paul seen Joseph and Nathaniel the Millerites in 1843, hard at work *destroying the covenants* made with Abraham and David, *abolishing the resurrection*, and by consequence (notwithstanding their ignorant clamor about Jesus coming in March '43, and the *Millerite* saints going up in newly fabricated silk, satin, linen, or calico ascension-dresses, to meet him in the atmosphere), making the advent of Jesus impossible; proclaiming Moses and the prophets, the Eternal and Paul to be liars before heaven and earth, in passionately affirming that Israel was finally cast away (see Isaiah xli. 9; Jer. xxxiii. 24–26; Rom. xi. 1, 2); giving the right hand of fellowship to every sort of a sinner, dipped, poured or sprinkled, who endorsed their fanaticism; reducing the Pentecostian proclamation to a fable; and so forth, and so forth, and so forth; for there is no end to the destructive results of their foolishness—suppose Paul had found these Gentile expositors at this their unhallowed work, will any Bible-illuminated believer "having the spirit of a sound word," say that Paul would have acknowledged them as christians; or as sinners, simply told them to renounce and confess, that they might become christians on earth?! The supposition is preposterous. Paul would certainly have addressed them as he did the Areopagites, Epicureans, and Stoics of Athens, saying, "the times of this ignorance God winks at, but now he commands all men everywhere to repent; because he hath appointed a day (of 1000 years) in the which he will judge (or rule) the habitable in righteousness by that man whom he hath appointed, whereof he hath offered assurance unto all that he hath raised him from the dead." The repentance that Paul urged men to be the subjects of was, *an enlightened and loving obedience* in the Name of Jesus Christ, into which name none could enter save by immersion thereinto. To command men "to repent" was therefore equivalent to commanding them to "be baptized in the name of Jesus for remission of sins," because of the coming day of Christ's dominion over the inhabited earth, which he is to rule in righteousness—not to burn up with a Millerite conflagration.

No; remission of sins by forsaking them and confessing them is the high privilege of *saints* overtaken in a fault, but *not apostate*. "Sinners of the Gentiles," such as Millerites and the like, must confess faith in the things of the Kingdom of God, and the Name of Jesus Christ, and become the subjects of repentance and the remission of sins in that name by baptism, before they can attain to the privilege of saints. The saints are a very different sort of people to the pious sinners of our day, puffed up like a distended bladder with the absurd "sentiments of all Christendom;" and ready to explode into deafening glorification of any wild speculation of the flesh. The saints are "*renewed by exact knowledge*"—επιγνωσις. They do not believe and obey the Gospel, and then after a few years, instead of having increased in faith and knowledge, ignore every principle of the Gospel of the kingdom and glory of God; and with a hop, skip, and a jump, bound into the abyss of outer and nether Gentile darkness, roaring and shouting "glory hallelujah" in the horrible subterranean depths of Millerite impiety and blasphemies. After Bedlamizing in these dens of iniquity, transgression and sin, anathematizing the true Gospel as *carnal judaism*, the saints, exhausted by the excitement and furor, do not begin to quarrel among themselves for pre-eminence—St. Himes against St. Joseph, and St. Joseph against St. Himes, and St. Storrs, and St. Cook; and St. Nathaniel looking on to lend a hand in the pious struggle for the New Papacy of '43! The saints do not cut up such Hibernian "shindies" as these; and then when St. Joseph, and St. Cook, and St. Nathaniel find St. Himes and St. Storrs, and other crotchetty saints of Blue Law Connecticut, too strong, or too tactical for them, seek out some new position where they can elaborate a party for themselves. The saints do not, like St. Cook *versus* St. Joseph, and St Joseph *versus* St. Cook, pitch into one another to see which shall be the Diotrephes of the new position. The saints do not purloin the truth elaborated by others while they were in outer darkness, appropriate it without acknowledgment, and pretend they were enlightened in it and obeyed it thirty years ago! The saints are straightforward, bold, and honorable in their policy: they neither fear nor imitate "the Devil and his angels;" they do not *rush* out of light into darkness, and *creep* out of darkness into the faintest sort of glimmer, and pretend that, with the abatement of a few peccadilloes, they were always in the light; they are guiltless of this self-deception; but being once enlightened they continue in the

light, rejoicing in it; increasing therein, steadfast to the end.

Such, then, is the attitude in which friends Joseph and Nathaniel, of Expositoria, have placed themselves; and are also placed, not by us, but by their own admissions, by testimony and reason, and by the history of their case. We have nothing to say of them as men apart from their spiritual pretensions. Our personal acquaintance with them disposes us to regard them with favor and respect. From what we thus know of them we seriously wish we could conscientiously fraternize with them as christians, and cooperate with them in turning men from darkness to light. But this cannot be until they have obeyed the truth. This is the basis of our alliances; apart from this, in our ecclesiasticism, "we know no man after the flesh." Hitherto we have exercised great forbearance towards them and the men after their type. We have treated them playfully, so as to keep them in good humor, while we told them "very hard," "uncharitable," and "severe" things, under the hope that they were honestly inquiring after the truth; and when they should be convinced of it, they would gladly and thankfully obey it. We have never regarded them in the light of teachers of the Word, but as the blind to be enlightened. They are too much of Gentiles in mode of thinking, ideas, and absence of divine information, to be teachers of the blind in the science of Hebrew Revelation. Campbellism, Millerism, Christyanism, Storrism, and such like, are schools of the flesh, in which this science is not to be acquired. Joseph and Nathaniel are just such disciples as these schools cast upon the waters. If they would become teachers they must purge themselves from these; become harder students of the Word than hitherto, that "their profiting *may appear;*" be teachable; learn to reason correctly; believe, and lovingly obey. When they have attained to this point, and become babes in Christ, let them feed upon "the unadulterated milk of the Word, that they may grow thereby;" and when they have become young men, or "strong with the Word of God abiding in them," so as that they "have overcome the wicked one" in his sectarian temptations without, and his impulses within, and of their own evil nature, they will have a scriptural basis to work upon in pulling down the strongholds of Christendom, and building up "*the precious cause.*"

In the days of our ignorance of the Gospel of the Kingdom we were in denominational fraternity with Nathaniel Field, M. D.; but with Joseph Marsh, as a Christyan, Millerite, or ought else, we have had no ecclesiastical relation. In March, 1847, we left friend Nathaniel in fellowship with all the sentiments (though in the following September he renounced "the Reformation" of A. C.); for at that time we publicly renounced all fellowship with "Christendom," and its names and denominations, one and all. Friend Joseph was then floundering in Millerism, and contending with "the saints" above named, and against the items of what he called "carnal judaism," wherever they chanced to show themselves. Upon this subject, brethren Joseph Pierce and M'Millan, both of Rochester, and members with Mr. Marsh, can tell a tale showing the awful darkness that beclouded his mind.

While he was in this condition, that is, in Sept. 1847, we wrote to him from Buffalo, N. Y., saying, "perceiving from the *Advent Harbinger* that you are a man of progress, that is to say, one who believes that it is possible, and even probable, that there is more truth in the Word of God than you may have yet discovered, I have concluded that, upon the principle of 'hearing all things, and holding fast to that which is good,' you would not only have no objection, but desire to hear if any light was with me more than you have already seen, I have already thought it would be well, therefore, to let you know that I would, if agreeable, speak in Rochester on the Gospel, or Glad Tidings of the Kingdom of God. If this meet your approbation and that of the friends, please drop me a line upon the subject, and informing me at what place I shall make my appearance." Being invited after this, we submitted things which they said "interested them more than they expected," and into which they said they would examine. In ou note upon this at the time we say, "W trust they will; for our *Advent* friends will find that they have, as yet, only placed their foot upon the threshold of Truth's edifice, preparatory to entering in. They have occupied themselves too exclusively upon the *moment when;* let them examine more minutely into *the things which;* so that when time fails them, they may not be taken unawares by events which must surely come to pass before the Lord comes. This will be soon, but not so soon as they imagine. Time, however, will prove all things, and convince them that what we have shown them is truth."—H. F. Age, Sep. 19, 1847.

After this, we sent him the *Herald*, and in June, 1848, we went to England. Two years and a-half after, we relanded in New York, and upon inquiring after Joseph, found that he had progressed. He has been in the receipt of all our writings to the present time, and we have been to Rochester expounding the Word. He has been gradually approaching our position, assumed for the first time in March, 1847, when we put off

"all the sentiments," and put on Christ in baptism. He got so far as to be ashamed of the name "Adventist," and to propose *a union of his periodical with the Herald of the Kingdom!* He no longer liked to be called an Adventist, and has therefore changed his paper's title from "*Advent Harbinger*" to "*Prophetic Expositor.*" But, as to uniting our periodicals, we begged to be excused, and told him they would be more useful apart: that there were many well-meaning people that liked to see themselves in print, and to tell their feelings, and to talk about their views of things, and so forth; that his *Harbinger* had plenty of room for such; besides that, Joseph and ourselves, when we came to the question of what constituted a true and valid immersion, might be found differing in the columns of the united papers; which would have a bad appearance before the readers. He did not, however, think there would be any difficulty about that. But we did, and preferred a separate operation; at the same time telling him, that he might republish what, and as much as he pleased from our pages. This he has done very copiously in the past, till he began to discover that the policy was not conducive to the peace of evil consciences. Very little is seen now in his pages from the *Herald*. Every now and then he draws his bow and shoots an arrow at us, regardless of the quiver whence it comes. Any old feathered shaft will do, provided it is tipped with a little poison. Twang goes the bow, and off the bolt; and then we are stirred up to his rebuke.

Well, then, here are Joseph and Nathaniel, said now to be believers of the Gospel as advocated in the *Herald*; though of this, we confess we have our doubts; at all events, we have no evidence of it. A man may have a theoretical understanding of the Gospel, but not a hearty belief in it. He may also understand it, and at the same time add on to it "the sentiments of all Christendom," for the sake of getting on more easily with it. But a true spiritual or scriptural understanding, such cannot have. The Gospel will enter into partnership with none and nothing that neutralizes it. They have got within hail of the obedience of faith, and there they stand, twisting, writhing, grimacing, straining at a gnat, and swallowing camels by shiploads.

Having dressed off our friends J. and N., we come now, in conclusion, to say a few words upon what they term our "greater sins unconfessed"—*greater*, dear reader, than destroying the Gospel, and making God a liar, as we have shown them to have done.

Now, these greater unconfessed sins are really nothing more than charges trumped up by Dr. Field, in the spirit of malevolence and chagrin, to answer the same purpose among the patrons of the *Expositor* that they were formerly employed to effect among the Campbellites—*the annihilation of our good name, in default of their ability to annihilate our arguments and position, by which the Josephs and Nathaniels are condemned.* But the effort in the hands of the Campbellites signally failed, for we were never in better moral and material standing than now; and the renewed effort will as signally fail, to the confusion and shame of these expositorial enemies of the truth.

The Doctor's accusations (for they are not our sins, but his *false charges*) are based upon a document published by President Campbell and ourselves in the *Millennial Harbinger* and the *Apostolic Advocate* in 1838, just 20 years ago. The probability is, that very few of our present subscribers are acquainted with the matter; we will therefore give them a brief outline of the affair, and they will then know what faith to put in the Josephs and Nathaniels of the Rochester encampment, which is now manifesting itself after the model of the Bethanians.

We proceed then to remark, that in 1834, while residing in Richmond, Va., we started two questions in this country, which may be presented in the form of the following propositions, namely, that

1. No person destitute of the "*One Faith*" previous to his immersion is the subject of the "*One Baptism.*"

2. The animal man is in no sense immortal.

These two propositions greatly disturbed the peace of Campbellism, styled by its friends and admirers, "This Reformation." When we started the questions, it was more in the spirit of inquiry than of perfect conviction; and it is also probable that, if we had not been violently opposed, and bitterly persecuted, the matter would have dropped, and we and many others would have, unhappily, been Campbellites to this day. But it was ordered otherwise; and we are now rejoicing in the truth, and utterly fearless of all our enemies can say or do.

The first question, which is self-evident to every one intelligent in the scriptures, is destructive to the Christianity of every ignoramus, or uninstructed pretender. It was as destructive of our own immersion as of all other Campbellites; for although we all talked much about "the Ancient Gospel," we none of us really knew what it was, taking the Campbellite statement of the gospel for the definition of the "One Faith" originally delivered to the saints. Hence, "the faith" became an object of particular

interest, and the subject of considerable discussion. This was mortifying to the preachers, especially those who had slipped in by a mere verbal confession, who did not like things current in the camp to be questioned.

The second proposition is also self-evident to those who know the truth, and it was not long before we came to be certain of its verity. From 1835 to the present time we have never wavered in our conviction; nor have we ever agreed not to discuss it; nor have we ever affirmed that it was of no practical benefit—so that in Dr. Field affirming the contrary, he has declared that which is not true.

"*Certain things*," however, not expressed in the proposition, presented themselves to our mind in the discussion of it. If the animal man is in no sense immortal, then, said I, babes are not "little immortals," and they do not go to heaven at death. Then, further, the scriptures say that "without faith no one can please God;" and again, "except any one be born of the water and of the Spirit he cannot enter the kingdom of God;" upon what principle, then, can babes rise from the dead, and how can they become "little angels" in heaven? We denied the apotheosis of babes, and affirmed their abode in the dust of death, as the final and best disposition of them on departing this life.

Other "certain things" we agitated, concerning the immortality of man and the resurrection of the dead. Man not being immortal in any sense, idiots and pagans do not go to "hell" at death, any more than the rest of the wicked; and, as God does not reap where he has not sown, infants, idiots, and pagans are not raised from the dead to burn in eternal torments; nor are there "infants in hell a span long;" nor is that place paved with the skull bones of non-elect infants, as gloomy Calvinism has taught.

Upon the agitation of these "certain things," a great hubbub was stirred up among the dry bones. The preachers, particularly offended at the first proposition, which they could not set aside, seized upon "certain things" as a perfect godsend for our destruction. As the religions of the day are all mere embodiments of the principles of the flesh, the craftsmen stirred up the women against us, and came out as the special champions of their philoprogenitiveness! They told them that we taught that they would never meet their dear little infants in heaven; that they were all lost, and that sort of thing. This made the female occiput dislike us very particularly, and closed their ears against us to a considerable extent. Now, when the women get a twist, the men have no peace till they have their way. The craftsmen knew this, so we incurred the opprobrium of nearly all.

This state of things continued about three years. Our opponents had stirred up President Campbell against us, upon the "certain things" more than upon the propositions direct. He agreed with us upon the first, but objected to its discussion lest it should make us unpopular. As to the second, he artfully affirmed that we denied the resurrection of the dead, because we denied the resurrection of *all* the dead—infants, idiots, and pagans! Such was his craft.

(*To be concluded in our next.*)

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS.

Review of Events.

THE following, which cannot fail of interesting the readers of the *Herald*, is condensed from the *Manchester Daily Examiner*, a paper published in England, and kindly forwarded to us by some anonymous friend. We have not room for comments. The reader will see that the political situation is anything but comforting to the Powers which, "under God," burden themselves with the direction of human affairs. Things are working admirably for the development of our programme exhibited in our title page to *Anatolia*. The Frog Power, which wrought duly at Constantinople, is now diligently fulfilling its mission, as we have frequently argued it would, at the capitals of the Beast and False Prophet—*Vienna* and *Rome*. A few words from its IMPERIAL MOUTH has caused a depreciation of the funds to the amount of sixty millions sterling, and created a war panic throughout Continental Europe. But this belongs to 1859. The opening of the second stage of the end cannot, we believe, be otherwise than at the door. The following is the review:

"Politically, the year 1858 broke upon Europe without sunshine, but also without clouds. People had not yet ceased to listen to the echoes of hostilities on the banks of the Danube and the Tchernaya—hostilities far too recent and severe to be quickly forgotten; they were in the agonies of a commercial crisis, which, for the time, absorbed all their sympathies, while their diplomatists found sufficient scope for dangerous activities in finishing the web of protocols, riverine commissions, and territorial arrangements which the Paris conference left standing in the loom. Owing to these causes, a quiet, perhaps somewhat grim and smoky, pervaded the region of politics, and speculative minds might interpret it, according to

their bent, either as the prelude to a long interval of repose, or as a treacherous summer's night, which stills the fury of the battle and the tumult of the camp, only to prepare for a deadlier struggle on the morrow.

It would savor of pedantry to say that history—viewed, of course, only on its human side, in the last resort, is merely a question of dynamics; but this, or some equivalent assertion, forces itself upon us when we endeavor to group together and generalize those political phenomena which fix by their magnitude the attention of the world. Condescending to the common jargon, we speak of policy, nationality, or the balance of power, with such attendant mystifications as conferences, protocols and treaties. These only serve to veil the one fact which produces all the rest—*force*, the action of the strong upon the weak, the helplessness which tempts aggression, and the ambition which seizes the proffered opportunity. Hypocrisy glosses over this fact with a varnish of morality, *but morality has nothing to do with it except as matcrial for special pleading*, whereby the wrong which great potentates are bent upon perpetrating is made to appear the right. In this great drama, which is incessantly acting before our eyes, we can seldom give our absolute sympathies to either side. The weak do not always claim our pity, because their weakness springs from past injustice and the neglect of nature's laws; while the greatest potentates, guided by no principle capable of producing unity of action, but determined by selfish and paltry motives, are eager only to countermine one another. The diplomacy of Europe, though, in rare moments of disinterested inspiration, or when expediency, in an open and naked guise, coincides with justice, capable of doing great things, too often covers schemes which would be called conspiracy and brigandage in any judicial tribunal under heaven. For the last half-dozen years, what we call European politics would be fitly represented by the picture of a carcase surrounded by vultures, the greedy birds of prey sometimes glutting themselves in voracious concert, but more frequently flying at one another, as two or more happen to take a fancy to the same limb. Such was the Russian war; such were the intrigues that followed, and which, combined with similar movements nearer home, though not the most obtrusive, were the most significant features of the year which has just ended.

In order to comprehend the foreign politics of 1858, we must turn our attention, in the first place, to the more important

EVENTS IN FRANCE.

It has now, for four centuries, been the lot of this great nation, whether as a monarchy, a republic, or an empire, to play a principal part in the affairs of Europe. We are apt to regard its present commanding position as the result of some dishonest stroke of policy. This is an error. The French are inherently a great nation; they are rendered so by the size of their population, by the compactness of their territories, by the abundance of their national resources, and by the vivid sense of nationality which distinguishes them. But these circumstances, which Englishmen, unapproachable on their own domain, have no right to envy, always give immense importance to the domestic condition of France, and the warlike or pacific disposition of its rulers. At the present moment, the weakness of Austria, and the confusion which prevails in the European provinces of Turkey, invite a fray, and *the continuance of peace depends upon the Emperor Napoleon more than upon any other man living*, while the probability that his foreign policy hinges upon his domestic exigencies elevates the internal affairs of France to a position of European importance. At the beginning of the past year they wore a hopeful aspect. We began to cherish the belief that the Emperor would succeed in harmonising his dynastic claims with the wants and aspirations of his people. This pleasing dream has been sadly shattered. First came the diabolical attempt of Orsini and his associates to assassinate the Emperor and Empress. Public opinion throughout Europe instantly denounced the villany. The newspapers of England were unanimous in expressing their joy at the Emperor's escape, and disclaimed, on behalf of freedom, the remotest sanction of the idea that murder can ever benefit mankind. Events thus bestowed upon the Emperor an opportunity of increasing the splendor, and, perhaps, the security of his throne, but it was thrown away. Yielding, not unnaturally, or perhaps unpardonably, to the excitement of the moment, the deed of a solitary conspirator was made the pretext for imposing fresh restrictions on the liberty of the subject, *and for assuming an offensive attitude towards neighboring States*. Belgium and Switzerland parried the blow, but in England it was returned with interest. At the bidding of Count Persigny, Lord Palmerston framed his bill for amending the laws relating to conspiracy to murder, and in three weeks Lord Palmerston ceased to be Prime Minister. With a promptitude which deserves a courteous recognition, the imperial government lost no time in retreating from its false position, but a world of mischief was already done. It remained incredible that the Emperor could quite forget the check which our self-respect had forced

upon him. It was believed that the Anglo-French alliance had received another serious blow. True, it was only an impression, but impressions are facts, always real, and often dangerous. Then came that singular episode, the Queen's visit to Cherbourg. How was this to be accepted? As a proof of friendship, or as a menace in the guise of courtesy? Unhappily, the Queen did not go alone, and those who went with her did not hold their tongues when they came back. Mr. Roebuck spoke disparagingly of French women, French sailors, and French customs. The Paris newspapers took up the challenge; and, in the heat of the conflict which followed, it seemed not unlikely that Cherbourg would disgorge invading fleets to avenge the insults heaped on Normandy bonnets and Paris pegtops by English platform orators. Another unhappy blunder has capped the calamities of the year. The appearance of M. de Montalembert's celebrated pamphlet, and the prosecution of its author, are events too recent for fresh comment. It is universally acknowledged that the prosecution was ill-advised, and that the government has sustained a damaging defeat. The world now knows with inconvenient accuracy how far opinion has free utterance in France, and a private individual has shown that there are still limits which tyranny dares not overstep. As the friends of universal freedom, such events have for us an interest of their own, but they acquire a commanding interest by their possible bearing on the foreign policy of France. *The Emperor reigns by prestige.* Will the prestige which has been lost in one direction be counterbalanced by a prestige gained in another? An immense army, maintained at the full complement, is ready for action. The weakness of Austria holds out to ambition a tempting prize. Sardinia is in the hunter's leash. Sinister rumors are abroad. War or peace? So far 1858; we must leave its story to 1859.

ENGLAND'S FOREIGN POLICY.

The nature of the circumstances which led to the overthrow of Lord Palmerston's administration in February, devolved a delicate task upon his successors. Fortunately for Lord Malmesbury's domestic reputation, he had not to contend with brilliant contrasts. The "spirited foreign policy," which in other days had involved us in petty disputes with almost every nation on the globe, had tamed itself down into a sycophantic copyism of France. "My imperial Friend at the Tuileries" was the great gentleman; and the noble proprietor of Broadlands, the veteran statesman of England, aspired only to adjust his buckles. The people of England, desirous of cultivating the most amicable relations with France, but hating subserviency, had often felt their confidence sorely tried, when the Conspiracy Bill inspired them with an indignation that knew no bounds, and Palmerstonianism perished in its flames. Owing to these causes, Lord Malmesbury had an easy task at home. He might easily do better than his predecessor, but he could hardly manage to do worse. Grateful for their deliverance from a policy to which the personal predilections of the apologist of the *coup d'etat* stood first, and dignity and principle always occupied subordinate places, the people were ready to appreciate any honest attempt to discharge the duties of the Foreign Office in a spirit of self-respectful moderation, on national and not personal grounds. *Lord Malmesbury's chief difficulty was with France.* He had to conciliate a disappointed ally, and yet to refuse the very concessions which had been demanded as the price of the alliance. Thanks to the skill and courtesy which Lord Malmesbury threw into the negotiations, and also, it were unfair not to admit, to the excellent temper and returning moderation of the Emperor, the difficulty was successfully overcome. A couple of despatches settled the business, and in a marvellously short space of time it was announced that the relations of the two countries were never on a more satisfactory footing. Instead of a declaration of war, there came an invitation to the Cherbourg festivities, and about the time when Napoleon was to have been, like another Cæsar, wading through the surf at the head of his legions in an invasion of these islands, Queen Victoria was entertained as a guest on French soil. So far we had lost nothing by the assertion of our parliamentary independence. Malmesbury had succeeded where Palmerston had failed. Another legacy of Lord Palmerston's government was disposed of with success. We refer to the release of the two Englishmen taken on board the Cagliari. Ever since the middle of 1857 our countrymen had been unjustly confined and cruelly treated by the King of Naples. Their capture was proved to have been illegal, and there was an utter absence of evidence tending to implicate them in the scheme of the Genoa conspirators; yet for seven months Lord Palmerston allowed them to lie in prison, replying to the indignant interpellations addressed to him in the House of Commons with bland deprecation and simpering apologies. Lord Malmesbury soon took the matter in hand. In concert with the Piedmontese government, a note was addressed to that of Naples, demanding the immediate release of the ship and crew, together with an indemnity for the two engineers, or a reference of the question to the arbitration of one

of the second-rate powers. This energetic conduct was decisive. Before the reception of the Piedmontese note, the King of Naples signified his assent to the demands of Great Britain, leaving to us the gratification of restoring the Cagliari and its crew to Piedmont. On other transactions for which the Foreign Office is responsible, public opinion has pronounced a less favorable verdict. The bombardment of Jeddah was a blunder and a crime. While professedly anxious to maintain the authority of Turkey, we usurped the rights of the Sultan, and humbled him among his own subjects by making war on one of the principal cities of the empire on pretence of punishing assassins, and that at the very moment when, at our own request, an imperial commission was on its way to institute a judicial inquiry. If Turkey had been strong enough to resent the insult, we should have had a war on our hands; as it was, we got off with an apology.

If we add to these the disputes to be referred to hereafter—with the United States, respecting the right of search—we have exhausted the overt acts of the year. Everybody, however, knows full well, that in foreign politics the events which make the biggest noise are often surpassed in significance by others of which we hear nothing but the faintest and vaguest sounds. The anxieties which finish up the year, and which have already produced certain effects on the Paris Bourse, do not arise from the events we have narrated, except as they may have been symptomatic of currents underneath. Comparing the "political situation" at the beginning and the end of the year, it is impossible not to detect an indefinite but important change. *The Anglo-French alliance is no longer the sheet-anchor of our foreign policy.* Rightly or wrongly, we are shifting round on an opposite tack, and are looking up resources in other quarters. Perhaps the most precise measure of this change is to be found in the more intimate footing on which we stand with Austria. *Our traditional policy is to play Austria against France.* Whenever the presumed intention of the cabinet of Paris inspires alarm, we hasten at once to establish a good understanding with Vienna. For the same reason, a disposition may be discerned to put ourselves right with Russia, and within the last few days the principal organ of Lord Derby's government has endeavored to point out that our alliance with France by no means interdicts a friendly relationship with St. Petersburg. To these amicable overtures, considered in themselves, we have not the slightest objection, but as instruments of intrigue, *as indications of nascent alliances for ulterior ends,* they are to be regarded with jealous suspicion. Englishmen will never be found wanting when their independence or their honor is invaded, but they will do well to guard with the most sedulous caution against being involved in wars which are got up for dynastic purposes, and which, however specious the pretence on which they are commenced, rarely fail to cheat the hopes of freedom.

RUSSIA AND THE NORTH.

The past year has witnessed several occurrences in the north of Europe which, apart from their domestic importance, are not without interest in connection with the general progress of events. A vast revolution has been commenced in Russia in the enfranchisement of the serfs. Whether the Emperor will be strong enough to carry out this just and enlightened policy in the face of a serious opposition from the great landed proprietors, is a question on which it would be premature to decide. It is said that troops are being concentrated in the neighborhood of the Austrian frontier, and that the Emperor of the French looks for the co-operation of Russia in his presumed designs against the Italian possessions of Austria. For ourselves, we place but slender reliance on such rumors. *There is no identity of interests between Russia and France.* The dynastic exigencies of Napoleon do not coincide with the political requirements of those domestic reforms on which the Emperor Alexander has set his heart. We can easily divine the origin of the rumors to an opposite effect, but we can also the extreme improbability of their being true. While Russia is taking the first steps in civilization—the elevation of its serfs to personal liberty, Prussia is taking another, a good deal more advanced, but in the same direction, in giving to its intelligent population a more active share in the functions of government and legislation. The constitution which the citizens of Berlin wrung by insurrection from the frightened court, has turned from a dead letter into a political reality. The internal changes in the Prussian monarchy have already produced effects outside. The assumptions of Austria must be accommodated to the growth of its great Germanic rival. Every increase of Prussia's political strength is an increase of the political weight of Germany, and a new barrier to ambitious tendencies beyond the Rhine.

COMPLICATIONS.

Perched, each on its own eyrie, stand the "great powers," the eagles of dominion, looking abroad for carrion. Nor is the prospect hopeless. The political world is seldom without two or three dead carcases, lying

ready to tempt carnivorous appetites. The weak States are not always the little ones. The Swiss Republic, strong behind its barricade of mountains, but stronger in its wisdom, moderation, and valor, has successfully maintained its independence for nearly six centuries; while great empires, gotten by injustice, and established on the overthrow of national rights, hold their existence at the mercy of accidents. In some cases, this weakness springs from the recency of the conquest. The subject people have never accommodated themselves to their fetters, and are ready at any moment to fling them off. In others, the gradual decay of the conquering state has permitted the germs of ancient nationality, trampled down, but not killed, to spring up afresh, and the enslaved have silently become too powerful for their enslavers. Nobody can expect that such an appeal will be voluntarily listened to by those potentates who are able to despise it, nor, in the present state of international anarchy, resulting from the want of an administrative organization supported by the people, can we hope to see it enforced.

SERVIA AND THE EAST.

The past year has brought no change for the better in the domestic condition of Turkey, which means THE POLITICAL RELATIONS OF EASTERN EUROPE. We got through the preliminary arrangements relating to the organization of the Danubian Principalities without war, but we shall probably discover very soon that Moldo-Wallachia has not, therefore, ceased to be a bone of contention. The diplomatists assembled at Paris in their wisdom devised, under the name of a constitution, one of the most intricate pieces of political machinery extant, so full of delicate and impossible movements, that it will be a marvel of the rarest kind if a year ever pass by without some dispute between the Suzerain Sultan and his independent, but fettered subjects. A squabble of this sort is already announced. The crowning peculiarity of the arrangement is, that *no such misunderstanding can take place without empowering the great powers to act as adjudicators.* The Sultan consents to hold this part of his empire as a vassal to those who have assumed the title of *protectors;* and ten to one but every time he quarrels with the Moldo-Wallachians, his protectors will quarrel with one another—thus settling strife by strife perennially. But the Principalities are, for the moment, forgotten in the more serious disturbances which have taken place. At the beginning of the year Montenegro was in rebellion. The hardy mountaineers, partly goaded to resistance by the exactions of the Turks, and partly impelled by a desire to take advantage of the Sultan's weakness to establish their independence and extend their narrow territories to the Adriatic, rose as one man under their bishop-prince, and defeated the Turks in several sanguinary encounters. Thus another opportunity was furnished for displaying the discordant policy of the protecting powers. Austria, supported by England, was anxious to put down the revolt by force of arms; while France and Russia interfered to prevent the Turks from sending reinforcements by sea, which would probably have ended in the entire subjugation of the Montenegrins. It was finally agreed that an armistice should be proclaimed between the belligerents, and that the territorial questions in dispute should be settled by a commission. This plan has been carried out, and for the present the mountaineers have settled down into surly quiet. While these events were transpiring in Montenegro, it was rumored that dangerous symptoms of disaffection were spreading through the contiguous provinces, particularly in Servia. The apprehended crisis has occurred, *and is at this moment one of the most menacing perils to the peace of Europe.* The Servians are a simple and hardy race, living quietly on their farms and homesteads, but tenacious of ancient rights and customs, and jealously sensitive on the score of religion and nationality. After quietly submitting to their Turkish conquerors for many centuries, they rose in arms about half a century ago, under the leadership of Kara George, who, originally a shepherd, became a brave commander, and ultimately the recognised Prince of Servia. The Servians, becoming dissatisfied with his government, expelled him, and elected Milosch Obrenovitch in his stead, who, in turn rendering himself unpopular by his tyrannical policy, was supplanted by Alexander, the son of Kara George. This is the prince who has just been solemnly deposed, and Milosch, now advanced in years, has been invited to reassume the administration of affairs. Considering that the reigning prince must always be recognised by the Porte, these frequent changes reveal pretty plainly the Servian taste for independence. Austria is startled by something so very like revolution close to her own frontier, and has assembled troops for the purpose of occupying Belgrade, if the Turks should require assistance. Russia and France view the matter with different eyes, true to their policy of protecting the Christian states in their acquired liberties. Practically, the matter stands thus: *If you enter Servia, somebody else will cross the Alps.* Short of this, the only remedy will be the appointment of another commission. It will probably occur to many that since such

emergeucies happen so often, it would be the best plan to appoint one commission once for all to govern the Turkish Empire.

ITALY.

This "classic land" is once more said to be *on the eve of some great revolution*, which is to drive out one set of foreigners by bringing in another. Two sets of causes are at work in producing this apprehended result. On the one hand, a legion of unhappy circumstances conspire to produce a widespread and perfectly justifiable feeling of discontent. The finest portions of Italy are ruled by foreign powers, with whom the people have not the remotest sympathy. As happened a thousand years ago, heavy Germans, from beyond the Alps, trample down the people with arbitrary decrees and fiscal exactions. The gay and sensitive Italian is guarded by a butcher with big hands and an ugly knife in his belt. The tyranny of these foreigners extends over one-half the Peninsula, and fraternises with the despotism which broods over the rest. But foreign domination is not the only evil of which the Italians complain. Their native princes, Bomba for example, are, with one exception, as bad as the foreigners; and the most ancient dynasty of all, the dynasty of St. Peter, is probably the worst. Give us, cry the patriots, *a free and united Italy*, and their cry has reason in it. If this were the whole story, Italy need not be a carcase to be preyed upon, and Europe need give itself no anxiety as to its fate. Italian patriotism would settle everything. Unluckily the Austrians and the French—the old Germans and Gauls—*stand ready to fight over it.* Sardinia, though a native power, is not less selfish; and as the Duke of Milan, to increase his own influence in Italy, invited over the legions of Charles VIII., so Sardinia is eager to seize Lombardy by the help of Napoleon. The defeats of 1848 still rankle in the bosom of Sardinia; the confiscations of property in Lombardy belonging to Sardinian subjects, and the unvarying hostility of the press on both sides, have kept open the quarrel *which now promises to end in an open rupture.* The threatening language recently ascribed, it would seem, on authentic grounds, to King Victor Emanuel, and the curt sentences only a week since by Napoleon to Baron Hubner, the Austrian Ambassador at Paris, are accepted, we must wait to see whether rightly or not, as menaces of an approaching war. There is not the slightest doubt that if Napoleon resolves upon going to war he will defend that course by many specious reasons. We, for our part, have had enough of that sort of reasoning. We have learned to distrust the hollow vows which the armed invader piously presents at the shrine of freedom, as if hypocrisy and mendacity could consecrate ambition, and blind the eyes of earth or heaven. A French invasion means French tyranny, and one tyranny is too much like another to justify the shedding of torrents of blood in effecting the exchange. So far for the present; the year upon which we have now entered must be left to tell us whether these auguries will become facts.

EUROPE IN ASIA.

The prodigious force, both material and moral, which civilzation has concentrated in these parts of the world, is strikingly demonstrated by the circumstance that. while Europe is thus wasting its energies in domestic discord, it has sufficient left to work out gigantic changes in the condition of the East. The relations of Europe with that distant portion of the globe exhibit on a grand scale phenomena precisely similar to those which we have noticed at home. Strength invading weakness, the big man falling foul of the little man, and bringing him to terms by dint of larger brain and harder muscle.

ENGLAND'S INDIA BILL.

The India bill remains the most notable production of the session. *In reality it effected little.* Part of the old board found seats in the new council, and the remaining seats were filled up by men of kindred sympathies. The power of retaining office for life endows the new council with considerable independence, while the centering of all responsibility in the Secretary of State for India, is intended to bring it under the effective control of the House of Commons. These remarks would have applied with equal appropriateness to the old Leadenhall-street Board and, in point of fact, *the only important change effected by the bill, is the nominal transfer of the government of India from the company to the crown*, a change which, nevertheless, considering the influence of mere names, is by no means to be undervalued. The Queen appears in Hindostan in the light of a new ruler; an amnesty comes with the best grace from her hands; and the natives have already expressed their agreeable surprise that she should have consented to take up the public debts of the late government.

This being so, the title in Ezekiel xxxviii. 13, is still descriptive of the British power, only that the said India bill gives more prominence to the "*Young Lions thereof*" than they had before. EDITOR.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"*And in their days, even of those kings, the Elohah of the heavens shall set up* A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

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Mosaic and Nazarene Teaching concerning God.

IX.

"HIS FACE AS THE APPEARANCE OF LIGHTNING."

Literally "his *faces*" as the appearance of lightning "that is the Faces of the Spirit through which the Eternal expresses his favor or indignation towards the posterity of Adam in the age to come. Every individual element, of the heavenly Adam is a face of Daniel's symbolic man by synecdoche; a figure by which a part is taken for the whole, and is of general occurrence in the construction of symbols. It is by the expression of the face that the workings of the brain of one man are manifested to others. It is so, also, with the Eternal Spirit Yahweh. But as he hath said, "no man can see his face, and live"; his face then, when seen, is not his face peculiar to his person, but to certain other persons, the expression of whose faces is the exact representation of the workings of the Eternal Mind. During the times preceding Messiah's, the Elohim who appeared to Abraham, Job, Jacob, Moses, and the seventy, Manoah, Daniel, Zachariah, Mary, Jesus, and the Apostles, (of whom the only ones named are Gabriel and Michael,) are the faces of Yahweh, with respect to man; but when Messiah's times arrive new faces will flash upon the world, and give expression to the pent up fires that burn in the Eternal Mind against the kings, the clerical orders, and the intoxicated peoples of the earth. All these faces of Yahweh, both old and new, are "against them that do evil;" but "shine *upon*" the heirs of salvation. The faces of the Eternal Spirit are symbolized by the faces of the Cherubim in Ezek, i. 10; x. 14; Rev. iv. 17. But as we are not now engaged upon these passages, we shall not enter further upon their exposition at present.

When Yahweh is angry, (and "he is angry with the wicked," and therefore with the Clergy "every day,") and when the time arrives for the manifestation of his wrath, his anger flashes up into "his Faces," and they become "as the appearance of lightning." Now lightnings shooting forth from a divine countenance, are not indications of favor and kind affection. They express the contrary. They represent great fury and consuming indignation against them "that know not God, and obey not the gospel of the Lord, the Anointed Jesus;" the *Aion-Destruction* απο προσωπου του κυριου—from the face (Hebrew *faces*) of the Lord, and from the glory of his might, when He is apocalypsed from heaven, with the messengers of his power, (the other faces associated with Him,) in devouring fire—2 Thess. i. 7—9.

The nature of symbolical *lightning* may be readily deduced from the use of the word in scripture. Thus, in that grand description of Messiah's advent to punish the sons of Belial with *aion-destruction*, David in spirit says: "the earth shall shake, and tremble; and the foundations of the mountains shall be troubled and shaken, because there was wrath with Him. In his anger a smoke ascended, and fire from his mouth shall devour; *lightnings* kindled from it. And He shall bow the heavens and descend, and darkness under his feet. And He shall ride upon the cherub and fly; and he shall soar on the wings of the spirit. He will make darkness his hiding place; the circuits of his pavilion the darkness of waters, thick clouds of the skies. Because of the brightness before him his thick clouds passed away; hail and *lightnings of the fire*. Yahweh also will thunder in the heavens, and the Most High will give forth his voice; hail and *lightnings of the fire*. Yea, he will shoot his arrows and scatter them; yea, he flashed forth light-

nings and will put them to the rout. Then the channels of the waters shall be seen; and the foundation of the habitable shall be laid bare, because of thy rebuke, O Yahweh, because of the blast of the spirit of thy nostrils, *Psal.* xviii. 8–16.

The reader will have no difficulty in perceiving that this passage is descriptive of a great breaking up of the foundation of the political organization of the world; for the wrath of Yahweh expends itself not upon inanimate and unoffending nature, but upon the unrighteous and rebellious. These are "the earth," and its civil and ecclesiastical organization, "the mountains," "the heavens," "the channels," and foundations of the habitable;" while that which is to overthrow, destroy, lay bare, and abolish, is the smoking fire of his indignation, flashing forth its lightnings and crashing thunders through Israel and their kings—the lightning-faced Elohim of all the earth.

"The lightnings of the fire" are flashings kindled by the avenging wrath of Yahweh. The fiery abyss from which they shoot forth is said to be "*his mouth*," because it is by his command his mighty ones go forth against the enemy as a storm of lightning, thunder and hail. The fire typifies the Eternal Spirit in wrath. "Our God," saith Paul, "is a consuming fire." Hence the flashing fires are "the lightnings of the fire."

"Bow thine heavens," saith David in another place, "and come down, O Yahweh, touch upon the mountains, and they shall smoke; flash forth lightning, and thou shalt scatter them; shoot thine arrows and thou shalt put them to the rout"—Ps. cxliv. 6. Isaiah puts an interpretation upon this in the exclamation, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains (or kingdoms) might flow down before thy faces as the burning of liquid fire—the fire shall cause the waters to boil—to make known thy name to thine adversaries: before thy Faces the nations shall tremble. At thy doing of terrible deeds we shall not confide in, thou descendedst; before thy Faces the mountains were poured out, and from the age, מֵעוֹלָם *u-mai-olahm*, from the beginning of the Mosaic Economy) *men* have not heard, they have not given ear to, the eye hath not seen *besides thee O Elohim*, (mighty ones) *what* He shall prepare for him that is waiting diligently for Him"—ch. lxiv. 1–4. Paul quotes this in 1 Cor. ii. 9, in such a way as to show that the "*Elohim*" apostrophized by Isaiah, as the *many in one* who alone have given ear to the things that shall be prepared, are the Saints in Christ; for he saith to this class of persons, "God hath revealed them to *us* by His spirit * * * that we might know the things that are freely given to *us* of God. For all things are *ours* and for *our* sakes"—c. iii. 21; 2 Cor. iv. 15. The Elohim only have heard and given ear to, and seen by the eye of faith, the all things to be inherited. Thus saith Isaiah. But Paul also saith, that he and his brethren discerned them; therefore, admitting Paul to be a competent witness in the premises, "the Saints in Christ Jesus" who are finally approved, and the Elohim of Isaiah in the text before us, are the same.

The "lightnings" and "arrows" of the Eternal Spirit are to scatter and put the armies of the nations, to the rout. "Yahweh's arrows shall go forth as the lightning—Zech. ix. 14. An arrow is an instrument of death, and requires *a bow* for its projection, strong and well strung, to give the arrow the velocity and deadliness of lightning. Now, the prophets tell us that Judah, Ephraim, and the resurrected sons of Zion, are Yahweh's bow and arrow, battle-axe and sword. But before they are developed in this character, they are "prisoners of hope in the pit where no water is" of life, physical or national. They must, therefore, become the subject of a personal and political resurrection; those who are dead in the grave, of a personal; and Judah and Ephraim dispersed among the nations, politically dead and buried there, of a national resurrection, "standing upon their feet an exceeding great army" ready for action, as the result—Ezek, xxxvii 10.

With reference to this crisis the Spirit of Christ in the prophet saith, "Fear not thou worm Jacob, ye men of Israel; I will help thee saith Yahweh, even thy near kinsman,*

The word is גֹּאֵל *Goail* from גָּאַל *gahal* to redeem. Now the interpretation of *Goail*, rendered in the English version *redeemer*, must be sought for in the Mosaic law of redemption. According to this, all the first-borns of man and beast in Israel are Yahweh's and were all to be sacrificed to him, except the first-born of an ass, and the first-born children, being males—Ex. xiii. 1, 13–15; xxxiv. 20; fields, houses, cities and servants—Lev. xxv. 23–34; all these, when sold were returnable to their original owners, because these, as Yahweh's representatives, had the *fee simple* right in them, and could therefore not convey an unlimited right. The absolute fee simple right was in Yahweh; *first*, because he brought Israel's first born out of Egypt, while he slew those of the Egyptians—Ex. xiii 14, and *secondly*, because He claimed the Holy Land as absolutely his, the Israelites being only strangers and sojourners with him—Lev. xxv. 23. The firstling of a cow, of a sheep, and of a goat, were not redeemable from death; they were to be sacrificed to Yahweh, being typical of Messiah the prince in his cutting off—Num. xviii. 17.

The redemption of redeemable things was to be effected by a blood relation of the nearest kin. Hence, GOAIL stands for the nearest relative, a blood relation, the next of kin, or a redeemer in this sense. It was his duty in redeeming to pay a stipulated price, so that the near kinsman became a purchaser, and the first borns and so forth, a purchased people, and purchased things. Under the law, the price was blood and money. Now all this was a pattern of heavenly things. It was an illustration of the substance expressed in the text words "Yahweh, Goail of Israel;" that is, "He shall be the

the holy one of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in YAHWEH, (*He-shall be*) and shalt glory in the holy One of Israel—*i.e.* Jesus of Nazareth the King of the Jews—Isai. xli. 14–16.

Again, the spirit in another prophet, in addressing Israel, the rod of Yahweh's inheritance, saith, "Thou art my battle-axe and weapons of war; for by thee will I break in pieces the nations, and by thee will I destroy kingdoms; and by thee will I break in pieces the horse and his rider; * * * and by thee will I break in pieces captains and rulers. And I will render unto Babylon and all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith Yahweh"—Jer. li. 20. But Israel has never been the conquering power indicated in this testimony since it was delivered. From that time to this they have been oppressed, and in a state of punishment. Therefore, as Jesus truly taught, seeing that "the scripture can not be broken," it yet remains to be accomplished, when the Faces of the Spirit shall shine upon them, and scatter their enemies with the lightnings of His fury.

Again also the Spirit of Christ in yet another prophet predicts that the king of Zion and Jerusalem, who at one period of his history was to come to them in humility, "riding upon an ass, even upon a colt, the foal of an ass,"—"should speak peace to the nations," and have universal dominion. Having declared this, the Spirit addressing the just and lowly monarch of Israel, saith, "As to thee, *through the blood of thy cutting off*, I will call forth thy captives out of the pit wherein are no waters." Then apostrophizing the captives He saith, "return to the stronghold (Zion) ye prisoners of the hope; this day itself he causes to announce that I will cause to restore double unto thee." Having announced this redemption at the price of the king's blood, the Spirit characterizes the day of redemption, or "year of his redeemed," as a "day of vengeance," "when I have bent Judah for Me, have filled the bow with Ephraim, and *raised up* thy sons, O Zion against thy sons, O Greece, and made thee as the sword of the Mighty One. And Yahweh shall be seen over them, and his arrow shall go forth as the lightning, and the Lord's Yahweh (the Faces of the Spirit) shall blow with the trumpet and go with whirlwinds of Teman. And Yahweh of armies shall protect them, and they shall devour and conquer the slingers of stones. * * * And in that day Yahweh Elohim shall save them as the flock of his people; for THE GEMS OF THE DIADEM are exalting themselves upon his land"—Zech. ix. 9–16. And, illustrative of these last words, the testimony may be added, that "in that day shall Yahweh of armies be for *a crown of glory* and for *a diadem of beauty* unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment and for strength to them who turn the battle to the gate."—Isai. xxviii, 5–6. Thou, O Zion, shalt be *a crown of glory* in the hands of Yahweh, and a royal diadem in the palm of thine Elohim."—Ch. lxii. 3.

From these premises we learn, that on the day of the manifestation of Daniel's great vision of the Spirit-Man, Judah will be the battle-bow; that Ephraim, or the Ten Tribes of Israel, will be his arrow, and that with the Judah-bow in one hand, and the Ephraim-arrow in the other, strung to the utmost bent, the tribes will shoot forth from His faces with the velocity and destructiveness of lightning against the nations. The Man of the One Spirit is Yahweh, *Goail* and Holy One of Israel; styled in many passages *Yahweh-Tzavaoth*, which signifies "He shall be of the armies;" that is, "He shall be Captain-General of the armies of Israel;" for Moses says, "Yahweh is a man of war." Thus, in "the great day of the war of the Almighty Power" (Rev. xvi. 14) upon the kingdoms of the world, wherever there is a section of the Jewish captivity—prisoners in their Gentiles houses of death—there will be an army of the Yahweh-Man, styled by Paul, "the man, the anointed Jesus;" the Man of Multitude "*in whom*" are all the saints—a constituency attained through the blood of his covenant or cutting off. In the day of approaching vengeance, the sons of Zion, according to the flesh, will be a sharp two-edged broadsword proceeding forth from the mouth of this mighty man of war, the sons of Zions according to the Spirit. Thus commanded, their armies shall be among the Gentiles as a lion among the beasts of the forest, and as a young lion among flocks of goats, who, going through, treads down and tears in pieces, and none can deliver—Mic. v. 8. "The slingers of stones," or as we term them in modern technic, the gunners, cannoniers, or artillerists, whose ordnance is the glory and strength of the armies of the world—the fire and brimstone of their war-

nearest kinsman of Israel" This necessitates that the affluence of the Eternal should become an Israelite, or as Paul expresses it, "He," the Spirit, "took upon himself of the nature of Abraham; for in all things it behoved him to be made like his brethren." The Spirit becoming thus a blood relation, and by resurrection Son of Power and first-born, he is the one of right to redeem the Holy Land and Israel by a blood-price out of the hand of strangers who desolate and oppress them. They are the Eternal's, and his near kinsman is Jesus the Holy One of Israel.

fare—shall be conquered—"they shall conquer the slingers of stones," and scatter their hosts as chaff before the whirlwinds of Teman.

Having said enough in illustration of the facial similitude of the Yahweh Man, we proceed to the contemplation of

"HIS EYES AS LAMPS OF FIRE."

The eye is the symbol of intelligence; for "the light of the body is the eye." The extent and, perhaps, the degree of intelligence is indicated by the number, and its character by the expression of the symbol. Daniel does not record the number of the eyes of the glorious Man of Multitude; but tells us that their appearance was "as lamps of fire," which would give them a flaming and, therefore, terrible expression to those, whom they will neither spare nor pity—Ezek. v. 11.

The symbolical number of these flaming orbs is revealed in Zachariah. In ch. iii. the Eternal saith, "Behold, I will bring forth my servant, the Branch;" or Messiah. "For behold, the stone which I have placed before the Faces of Joshua (or Jesus, in Greek) upon the same stone shall be SEVEN EYES"—vers. 8, 9: and "they shall rejoice and see the stone of separation in the hand of Zerubbabel *even* those Seven. They are the EYES OF YAHWEH *scourging* in all the earth"—ch. iv. 10. In this testimony and its context, the Eternal Spirit sets before us several representative men—Joshua and his brethren, and Zerubbabel; the former the High Priest and his household at the time of the restoration from Babylon, and the latter Governor of Judah, and of the house of David, at the same crisis. They were constituted a symbolical group, and were so regarded by their contemporaries in Jerusalem; as it is written, "they are men wondered at," or אנשי מופת *anshai mophaith*, "Men of Sign," that is, men representing others besides themselves.

But as the things to be represented by them required other symbols than those furnished by the human form, priests, and governors, the deficiencies are supplied from other sources. Joshua and his brethren represented Messiah and his brethren in name and office; as did also Zerubbabel as a Governor of the House of David; and as a group of sign-men they symbolized the kings and priests of the Eternal Power, of the House of David, occupying their places over Israel in Messiah's times, commonly styled "the Millennium." But it was required, also, to represent, that the Spirit's servant, "the man whose name is the Branch," styled in the New Testament "Jesus Christ," was the same who had been styled by Jacob, David, Isaiah, and Daniel, "the Stone;" that the precious gem in its brightness and splendor was to blaze forth in the glory of the Spirit; that, as a consuming fire, he and his companions were to scourge the wicked; in short, that Israel was not to expect redemption by their own prowess apart from the Man of the Eternal Power, according to "the word of Yahweh to Zerubbabel, saying, Not by multitude nor by strength, but rather by my Spirit, saith Yahweh of armies—ch. iv. 6. To represent these requirements, a stone was placed before Joshua, by which action a relation between them was established. It is afterwards seen in the hand of Zerubbabel, by which also he becomes identified with it. Hence the stone comes to represent at once the High Priest and Governor of Judah—"a Priest upon the throne" of the House of David, which indicated a change in the constitution of the kingdom of Israel. In the hand of Zerubbabel it is styled "the Stone of Separation," by which we are taught that "the Shepherd, the Stone of Israel" will be a purifier of his nation from all alloy; for "He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto Yahweh an offering in righteousness. Afterwards shall the offering of Judah and Jerusalem be pleasant unto Yahweh as in the days of old, and as in ancient years"—Mal. iii. 2–4.

But the nature of the case demanded that intelligence and multitudinousness should be symbolized in the Stone. To answer this, SEVEN EYES are placed upon it with the inscription, "I will remove the iniquity of that land in one day." These eyes, we are told, are "the Eyes of Yahweh;" that is, the Eyes of the Spirit self-styled Yahweh.

Now, John in Patmos saw the same vision; and in his description of what he saw, uses the words of Daniel and Zachariah, which he blends together. He says, there were "Seven lamps of fire burning before the throne." He then tells what they represent, saying, "which are the Seven Spirits of Power?' or of God. "Grace and peace" were sent through John to the Seven Ecclesias from these Seven Spirits in concert with Jesus Anointed—Rev. i. 4, 5; who, in ch. v. 6, is symbolized "by a Lamb that had been slain." Now, the description of this lamb identifies it with the Stone of Joshua and Zerubbabel; and with the Eyes of Daniel's Man of the One Spirit. The slain lamb had "Seven Horns, and Seven Eyes, which (Horns and Eyes) are," or represent, "the Seven Spirits of Power sent forth into all the earth"—ch. v. 6.

The symbolical number is "seven." This

is a *sign*-number, *signifying* more or less. That it does not signify less than seven is evident from other symbols of the Spirit. The Four Living Ones of Ezekiel and John are symbols of the Spirit multitudinously manifested; for "whither the Spirit was to go they went," "as the appearance of a flash of lightning." Their actions are identical; therefore, the Spirit and the Living Ones are the same—"that which is born of the Spirit is spirit." Ezekiel tells us that what he describes was "the appearance of the likeness of the glory of Yahweh," or of the Eternal Spirit. It was not the thing itself, but its similitude; the reality pertaining to the New Order of Elohim, to Jesus and his brethren. Now, Paul teaches that we are invited to the glory of God through the gospel; and Peter, that "He hath called us to his Eternal Glory." Hence, the Four Living Ones that John saw are represented as celebrating in song their redemption by the Lamb that they might reign as God's kings and priests upon the earth. The Living Ones are, therefore, spirit symbols of the Sons of God in glorious manifestation. Their Eyes, however, are not limited to "seven," but are numberless; for "their whole body, their backs, and their hands, and their wings, and their wheels, were full of Eyes roundabout"—Ezek. x. 12. This is also John's testimony, who says, "the Four Living Ones were full of eyes before and behind * * * and within; and they had six-wings," which identifies them with Isaiah's Seraphim.

We conclude then that the symbolical number "seven" in the case before us is representative of a great and innumerable multitude—"a multitude which *no man* can number," because its amount is not revealed. The eyes of Daniel's symbol are indentical with the eyes of the cherubim; each eye being the representative of an individual saint. In the aggregate they are "as lamps of fire" whose mission is to slay the beast, and to destroy his body, and to give it to the burning flame—Dan. vii. 11; and to take away the dominion of the rest of the beasts—ver. 12: or as John expresses it, to burn Babylon utterly with fire; to torment her adherents and the kings of the earth with fire and brimstone, and the sword; to bind the Dragon, and take possession of the kingdoms of the nations in all the earth—Rev. xviii. 8, xiv. 8—11, xvii. 14, xx. 2, xi. 15: all of which is implied in the words of Zechariah, that the Seven Eyes as lamps of fire, "are the Eyes of Yahweh *scourging* in all the earth."

The Gospel of the Kingdom in Toronto C. W.

Respected Sir—In my last I informed you of my visit to that great Babel city, Hamilton. I left Hamilton and commenced a course of Lectures in the city of Toronto. At first, I delivered seven Lectures at the Mechanic's Hall, to attentive audiences. The truth, as foretold by Moses and the prophets, and preached by Christ and the apostles, stirred up some minds to search the Scriptures. The use of a Baptist meeting-house was then offered us gratis, when it was not in use. We had three Lectures a week, on Sunday, Tuesday, and Thursday evenings. This was a good opportunity, as some honest hearts had received the good Seed, and had made application to be planted in the likeness of his death, that by any means they might attain to the similitude of his resurrection. But the enmity of the serpent seed was soon manifested in our expulsion from the synagogue as of old. Six from the Baptist Church in Bond street, under the Supervision of one Rev. Mr. Fife, had made application for Baptism. These had been previously baptized into the hope of sky-kingdom glory at death; but seeing that that glory was only visionary, they embraced the hope of the real glory, that is to be revealed at the appearance of Jehovah's glory-bearer, Jesus, when those who have suffered with him shall be "glorified together." Mr. Fife and parasites, like fowls of the air, used all their influence to devour the precious seed. But like Abraham, they drove the birds away by their obedience to the faith. However, these used all their influence to prevent their Baptism into the one faith; for by so doing, "thou condemnest us also."

This clerical guide scorned the idea of an abrahamic faith and hope; saying that the land of Canaan was only a barren rock; not knowing the promises in relation to its future glory. He ridiculed the idea of the Saints reigning over the subdued nations, as "joint-heirs" of Jehovah's Kingdom. So much for the wisdom of the reputed wise! well might the apostle style their phantom glory "foolishness."

A letter of resignation was sent in by those, showing from the Scriptures, the reasons *why* they embraced the abrahamic faith and disposition; that they may become Christ's and Abraham's seed, and heirs according to the promise. They found that they did not previously understand the Gospel of the Kingdom, therefore, could not be God's children by the incorruptible seed. The letter of resignation was partly read over and rejected; there was too much Scripture to suit orthodoxy.

After being expelled from the synagogue, we thought it best to continue the Lectures as there were others deeply interested. We took a school house for a month, where we

continued lecturing on Sundays and in the week. But, before the month was up, we were invited to return to the Baptist chapel, by the paying of six dollars a month, which place the brethren still hold. In fact, the truth has a firm footing in Toronto. May it still increase! I lectured there three months altogether, and baptized sixteen. The church now amounts to near thirty; ten of the sixteen I baptized, had been previously immersed; but only with a false faith. Two of these came out of the Pentecost Kingdom Society. One old gentleman from Scarborough, Mr. Milne 81 years of age, ratified his faith by being baptized. This person has been a preacher a great number of years. He first belonged to the Berean Society in Scotland, about sixty years ago. He then went from one phase to another, until he became a Universalist. He still maintains his vigour of mind. On the day of his baptism, he called together his friends and neighbours, to inform them the *why* and *wherefore* of his going to be baptized. He informed them that he had been immersed fifty years ago; but that it was not the one Baptism, as it was not preceded by the one faith. Although he believed some things in relation to the Kingdom, yet it was mixed with traditions from the wine cup of the fornication of the mother of harlots. He spoke for about an hour, laying great stress upon the necessity of believing on "the things of the Kingdom, and the name of Jesus as the Christ," this being the one faith. He showed them that it was not the water, but the faith of the baptized (in the things of the Kingdom and name) which made it the one Baptism. It was truly an interesting occasion. Some thought it strange that an old man (that had been considered a religious man, and whose moral character could not be impeached), should go back to the first principles; or should cast away his former righteousness as filthy rags, in order that he may put on the spotless robe of Christ's righteousness. But the religious world is in darkness with regard to the righteousness of God, which is by faith of Jesus, the anointed and future King of Jerusalem. But thanks to God, there are some even in these days of darkness, that are turned from darkness to light, obtaining forgiveness of sins: and in the end, receiving the inheritance among them who shall be glorified.

Ought not those then who believe in the near approach of Israel's King, to put forth their energy that they be not found among the slothful? This is no time for division and strife; but the time when all should be *one* in turning many to righteousness; that we may not be ashamed before him at his coming.

Unity is strength, says the old proverb; then division must be weakness. The Gospel plough has to be driven; corruptions have to be rooted up, before the good seed can germinate.

But let all hands work; work in earnest; not like the horse standing in need of the whip; but willing by knowing that we must labor to enter into that rest. Rest implies previous toil, hardship, anxiety. Let us know, then, that although we may toil, there remaineth, therefore, a rest for the people of God. How pleasant to the pilgrim, the way worn traveller, to meditate on the joys of home. So to the Christian, his rest is not in the midst of this tumultuous strife. But when Jesus shall be revealed from heaven, then the rest long looked for by prophets and apostles, when the conquering hero comes to take vengeance on them that know not God; but he comes also, to be glorified in his Saints, and admired by all them that believe in that day. 'Tis the hope of reward that sweetens labour. Let us then be steadfast, unmovable in the work of the Lord; knowing that our labor is not in vain in the Lord.

I have commenced a course of lectures again in this place, with some apparent success. The Brethren and Sisters here join in their kind remembrances, and wishing you success in all your conflicts on behalf of the truth.

I remain Sir,
Yours in the hope of eternal life
at the appearance of
the King of the whole Earth,
J. WILLIAMS.

Owen Sound, C. W.;
Jan. 29, 1859.

Remarks by the Editor.

We are very much gratified at the result of Bro. William's labors in Toronto. It is like drilling and blasting rocks to bring men to the obedience of faith in these days; still, though a tedious and arduous work, it is not altogether impossible. There is nothing easier than to turn men to foolishness, but to turn them to the obedience of the truth as it is in Jesus, this is labor and work indeed, as every one will find who experiments therein.

We have received from Bro. Coombe a copy of what we suppose, is "the letter of resignation" referred to by Bro. Williams, with a request to publish it in the Herald. We do this with much pleasure. It is written in view of the Rev. Dr. Fife's remark to one of his former sheep, "that any Turk could have an inheritance in that rocky land," Palestine; and that "he would not give a snap of his thumb" for such a lot, &c. This

remark proves the Doctor's profound and bottomless ignorance of the gospel. This is giving the "divines" of the city some trouble; which, however, is only the beginning of sorrows. One of the Methodist ministers told his congregation that numerous questions, &c., had been asked him by various members of late, respecting the strange doctrines creeping into the city; and that he should reply to them. Good; would that all the clergy would do likewise.

The following is the matter of the pamphlet being circulated in the city. It is prefaced by an "*Introduction*" for the information of readers not immediately acquainted with the circumstances of the case. It begins as follows;

"A word or two of explanation as to the subject matter of this little Pamphlet, may be necessary to the general Reader. To those, to whom it is more immediately addressed, its purport will at first glance be obvious. The parties whose names are hereunto subscribed have, until recently, belonged to the Bond Street Baptist Church in this city. The causes which have necessitated their withdrawal from their former co-religionists, are set forth in the following pages, briefly, yet they trust clearly, and with sufficient pertinency to induce many others to inquire, "*Are these things so?*" The issue between us is simply "the Truth."

What is truth, asked Pontius Pilate, in presence of the Truth incarnate, and this inquiry is as necessary in our Nineteenth Century, as in the days of the Roman Praetor.

The subjoined vindication was doubly necessitated. As members previously in good standing in Bond St., it was alike our duty and our wish, to state distinctly our reasons for leaving the Church; and when stigmatized as *Heretics, Infidels, Sceptics,* and Materialists for so doing, the sacred cause of Truth no less demanded a vindication at the hands of her adherents. The Reader will find nothing in this little sheet which is not endorsed by "the Law and the Testimony." A "thus saith the Lord" for the lover of his truth before the "ipse dixit" of all the D. D's. in that gigantic Babel misnamed "*Christendom.*" We know whom we have believed, therefore do we speak, and however much of the idea of a Theocracy on this Earth may be ridiculed as carnal by those, who in the sublimity of their ignorance, know not the first principles of the Oracles of God; we can with the fullest assurance of faith look forward to the time when His glorious promises at present only existent on the page of that 'Word which He hath magnified above all His name," shall have become accomplished verities. "The Land" already once trodden by the hallowed footsteps of the Son of God (despite its present barrenness) is heaven enough for all his Sheep, if he so will it; and they do believe his words when testifying, "Blessed are the meek for they shall inherit the Earth" —an inheritance in nowise obtainable by any Turk or other Gentile infidel of his promises. "The righteous shall inherit the Land and dwell therein forever." We confess to no higher aspirations than such as animated the heart of Israel's Prophet King, who, when staring the last enemy in the face, could exclaim with holy joy, "*this* is all my salvation and all my desire." With such hopes within us based upon the promise and oath of Jehovah, we can well afford to be branded as Heretics and pestilent ones—but God before man—"friend Truth before all our friends," and if "the sword of the Spirit" cut deep, causing some to exclaim, "in thus saying thou condemnest us also," we would respectfully say to all such—instant submission is lasting victory. That the Reader may be induced to examine the "Divine Testimony" herein set forth, "read, mark, learn and inwardly digest" the same, is the sincere desire and prayer of

THE PUBLISHERS.

TORONTO, January, 1859.

Reasons for Withdrawing from the Baptist Church in Toronto, C. W.

We, the undersigned, think it right and proper to make known to you, through this medium, the reasons why we can no longer fellowship you. The inspired Apostle says: "Prove all things, hold fast that which is good. This then implies a *Standard* by which the "all things" may be put to test. Isaiah viii. 20, "To the Law and to the Testimony, if they speak not in accordance with *this word*, there is no light in them. "Preach the Word." The Bereans were *commended* for searching the Scriptures to see if an inspired apostle spoke the truth. How much more necessary in these days of darkness, when those who professedly believe the Scriptures are in antagonism one against the other!! The World, as at present, is divided into some hundreds of different *Sects*, each one contending for their peculiar views. But the honest enquirer would ask, can all these be speaking *the truth*, when they are teaching *doctrines* diametrically opposed to each other, whilst the whole profess to take the Word of God as a guide? But *can* this be true, that *all* are speaking the Word of God faithfully? Is it not rather for a set of *opinions* held by each, for which they are so *tenacious*. Can it be the Word of God? Is the Word of God a *double tongued* guide? Or is it

"the wisdom of men which is foolishness with God" which has divided the world into factions for the purpose of making gain of godliness? Is it not true that the Religion of the present day is more for "filthy lucre" than for the good of perishing mortals? Do the professed teachers of the present day bear any affinity to the founders of the holy religion they profess to teach? Look at the Apostle Paul—disputing daily in weariness, scourging, imprisonments, for *simply* speaking "the truth." If you look at the World then, in the past you will perceive that the truth has not been held by the multitude, but by the few, and these few have been like their master, despised and rejected of men. Truth has never been popular or fashionable, but the religions of the present day have become both. Why? Because men have turned away their ears from the truth, and are turned unto fables, having a form of godliness, but denying the power thereof—from such the Believer of the Gospel of the Kingdom preached by Jesus, is *commanded* to turn away. Remember that our Salvation depends upon our right conception of the Gospel. By *it* alone we can be saved. Romans i. 16.. "It is the power of God unto Salvation to every one that believeth." Do you then (permit us to ask in all earnestness) believe *the Gospel* which Christ preached during his sojourn in the land of Judea? Matt. iv. 23, Matt. ix. 35, Mark i. 14, 15, Luke viii. 1, 4, Luke xviii. 43. *This* also was preached to the Nations, for Christ said that, "*this* Gospel of the Kingdom should be preached for a Witness to all Nations." Matth. xxiv.14. *This* Gospel of the Kingdom was preached by the Apostles before the death of Christ. Luke ix. 2, 6. To preach "*the Gospel*" then is to preach "*the* Kingdom of God." At *this* time *remember* the Apostles when preaching *this* Gospel were ignorant of His Death, Burial, and Resurrection.—Mark ix. 9, 10, 31, 32—therefore the Death, Burial, and Resurrection were a *confirmation* of *the* Gospel preached *before* by Christ and his Apostles.—Acts xvii. 3, 17. *This* Gospel was preached also to *Abraham*. —Gal. iii. 8.—preached also to the children of Israel in the Wilderness.—Heb. iv. 2. *This* Gospel then is good news with regard to a Kingdom future which Christ taught his disciples to pray for.—Math. vi. 10. Query —Did Christ teach his disciples to pray for that which they possessed if the Kingdom was in the heart? *This* Kingdom had *not* come at the "Last Supper," read Luke xxii. 16. 18, 29, 30. Daniel vii. 27. *This* then is a Kingdom to be given to the Saints under the whole heaven, *not in* it or the heaven taught by the Sectarian World.—Rev. xi. 15. Math. xix. 28. Math. xxi. 31.

You perceive then that Christ *does not sit* on the Throne of His Glory until he comes *again—the* Throne is "the Throne of *his* Father David," which God has ratified by his oath—Acts ii. 30, Luke i. 31, 33; 132 Psalm. At *this* time "*Jerusalem*" becomes *the Throne* of the Lord—Jeremiah iii. 17. This takes place at his *return*—Acts xv. 16. To this end Jesus *comes* again—Acts iii. 20, 21. For *this* end was Christ raised from the dead—Acts ii. 30. At Christ's ascension a gracious promise was left of his return—Acts i. 3, 6, 11. The Apostles (*faithful* to their call,) followed Jesus in the Proclamation of "the Kingdom of God." Philip preached it—Acts. viii. 12. "They believed in the Kingdom of God, and the name of Jesus Christ" *before* Baptism. Peter on the day of Pentecost taught the Christ, as *heir* to David's Throne. Paul followed in the same strain, stating that "he did not say anything more than Moses and the Prophets did say should come"—Acts xxvi, 25, Acts xx, 25, Acts xxviii. 23, 31. *Hence* Paul (*the* Apostle to the Gentiles.) preached *the* Kingdom taught by Moses and the Prophets. Query.— *Where* in Moses or the Prophets is there taught *such* a Kingdom as is taught in the Sectarian World? There is not a *single promise* in the Scriptures of a Kingdom at death for a disembodied ghost. Hence the faith of the Sectarian World "stands in *the wisdom* of men, and not in the power of God." In *all* the Apostle's writings *where* do *they* teach *such* a Kingdom? In what part? Paul teaches that the Kingdom is *at* "the appearing,"—Chap., 4th, 1st Tim., 1, 6, 7, 8; 4 Chap., 1st Thess., 17, 18; Phil. iii. 20, 21; Col. iii. 4; 3rd Chap., 1st John 3. You will perceive from all these Divine Testimonies that the Apostle's hope was the *re-appearance* of the crucified one—5 Chap., 1st Peter, 4; Heb. ix. 26, 27. *The* appearing then, is held forth as *the* time, alike of Rewards and Punishments.

There is not in all the Scriptures a single promise of Reward and Punishment *at Death*, for a disembodied Spirit. Is all this, we would ask, infidelity—to believe in the teachings of Moses and the Prophets, Christ and the Apostles? If so, we are content to be branded as Infidels. Are you aware that "without Faith it is impossible to please God." Faith is then the substance of things hoped for. Can your faith be acceptable *unless* it is *based* upon the promises of God? Where then, we would ask, are your promises for that which you look for? True you may find it in the works of Plato, but most assuredly not in the teachings of the Scriptures. We have done as the Samaritans did, first "believed in the things concerning the Kingdom that God" *has promised*, and also, "the things concerning the name of Jesus Christ"

—Acts viii. 12. *Then*, like the Samaritans, we have been baptized that we may become heirs with Abraham, Gal. iii. 27, 29. What *need* is there, according to your views of becoming children of Abraham or heirs of *the promises* made to him? Put aside the promises made to Abraham and David, and what is there left? Nothing—Rom. iv. 13 to 16; Gal. iii. 16 to 18, 7, 8, 14. Christ then is the seed to whom the promises are made—through this seed all nations will be blessed with a righteous administration of law—Isaiah ii. 1 to 4—when nations beat their swords into ploughshares. Has this law been fulfilled—Jer. xxiii. 5, 6. Have the nations become Christ's inheritance, and the uttermost parts of the Earth his possession? —Psl. ii. Zech. ix. 10. Have the meek inherited the Earth? Mat. v. 5, Psl. xxxvii. 39, 11, 22, 29, 34. Has the Earth been filled with the knowledge of the Lord—Isaiah xi. Here then are glorious promises, through the belief of which alone we are made partakers of the Divine nature, having escaped the corruption taught by man-made Creeds—1st ch. 2nd Peter, 4. Here, then our faith rests, believing that what God has promised he will *surely perform*. On the other hand, how can your faith be acceptable if you have *no promise* for what you believe? But probably you would say that "you believe in the Lord Jesus Christ," in his Death, Burial, and Resurrection. But is this *the substance* of things hoped for *without* which you cannot please God? What is *your* future hope? Our hope now is the fulfillment of his promises—James ii. 5—heirs of *the* Kingdom and Glory. What difference between your faith and that of the Roman Catholics? They believe in the Death, Burial and Resurrection, but deny Christ's future glory in His Kingdom. But what is meant by the Lord Jesus Christ? What is it to believe that "Jesus is the Christ?" Let the Scriptures answer—John xx. 31, Luke xxiii. 2, Acts xviii. 5, 28, 1st John ii. 22, John i. 4, 9, Luke xxiii. 38. We see then that "to believe in Christ" is to believe that He is King of Israel, the future Monarch of the Earth, to sit on David's throne—Zech. xiv. 9–16. "The Gospel" then is "a call" to us to be fellow-heirs with Christ—Eph. iii. 6, 1st Thes. ii. 12. Hence the invitation through the Gospel, is to become the future Kings and Priests of the Earth—Rev. v. 9, 10, to rule the Nations, Rev. ii.26, 27, . We would ask then, *when* do the Saints have power over the Nations? *When* are they Kings and Priests reigning on Earth? *Never*, according to your views. But you say "that you would not reign over Mohawk tribes—Probably the Mohawks with all their ignorance are as acceptable in the sight of God as the tribes of Sectarians. Your idea of reigning over Ghosts or Phantoms or Gas is *not* scriptural; but Christ and his Saints reigning over the Nations *is* scriptural—which would you rather believe in, God or tradition? We have now set before you some of the reasons why we differ from you, why we cannot fellowship with you. If you can find as much scripture to support your theory, you may well speak—But judge ye which is right, to serve God or man—to believe men's promises or God's? *You* may pour contempt on us, but we would rather bear your frown than the frowns of an offended God. "He that despised Moses' Law died without mercy," how much more so those that reject the Christ? He has said "He that believeth the Gospel and is baptized shall be saved"—*This* is His command—*first*, believe the Gospel, this Gospel is the good news of this glorious Kingdom, how then can baptism be acceptable unless we *first understand* and believe the Kingdom which God has promised?—impossible—Math. xiii. 19 to 23. *This* is the faith with which we please God. We believe Jesus to to be the Christ—the King of Israel—that he will come and "restore the Kingdom again to Israel."

May we hope then that you will duly examine these Scriptures? It is a question of life and death. Do not let the investigation go until it be too late, but "examine yourselves whether ye be in the faith," and that God may bless you in your endeavors is the prayer of yours, &c.,

JAMES HALL,
FRANCIS GORE,
JOHN SAUNDERS.
WILLIAM BROOKS.

Toronto, December, 1858.

Historical Reminiscences; or, Satan Rebuked.

In 1838, not in 1840 as Dr. Field intimates, Mr. Campbell visited Richmond, Va., where we were neither residing nor editing a paper, as Dr. Field affirms. We were then cultivating our farm and editing our paper, forty miles distant from that city. While there, a committee of three was deputed by Campbellites in Lunenburg Co., to wait upon him, and to expostulate with him in regard to the manner in which he was traducing our character, and so forth, before the world. On that occasion, he made the memorable declaration that "God had called him to take the supervision of this Reformation;' not by an audible voice, but as he had called Luther and Calvin by his providence; and that, therefore, he had a right to say who should be his co-laborers."

Being thus revealed as the Supervisor of

the Campbellite Papacy he went to work, to work us out, if possible. We went to Richmond to hear him. He preached at us and against us in a two hours' discourse. We consulted a friend as to our replying to him on the spot. This friend, who is now a Campbellite editor and preacher in Virginia, advised us not, as we were "in the midst of our enemies, and could not have justice." We complied; but in the afternoon had a three hours' conversation with him alone. It ended, however, in no result; and we parted.

A few days after he accepted an invitation to preach at Painesville, Amelia, about eight miles from our residence. We went to hear him. He was accompanied by a certain clique, who hate us with cordial hatred to this day. These proposed that instead of their Supervisor preaching, he should debate with us upon the immortality of the soul, thinking that, by taking us unawares and unprepared, their master, (so famous in debate,) who had failed to argue us down in three years, would overthrow and trample us in the earth at once. We accepted the challenge. The debate continued three days, and was concluded without the results so fondly anticipated by our enemies.

Having failed to make us "succumb to his authority, and surrender our right to think for ourselves," the very contrary to what Dr. Field affirms, Mr. Campbell's friends *sought a compromise with us.* In the middle of the third day there was a recess, and while they were taking refreshment, *we not being with them,* a certain doctor, *without consulting us,* proposed that the debate should terminate, and that the day should finish by each debatant, speaking alternately for one hour, upon some subject unconnected with the matter in debate, and that in the evening the brethren should meet at John Tinsley Jeter's, Campbell and Thomas being absent, to devise some arrangement by which peace might be restored. Mr. Campbell agreed to the proposal, which he certainly would not have done, if he had thought he had worsted "the Stripling" as he used to style us. The proposal was afterward submitted to us; and we also agreed; and recess being ended, we, according to the arrangement, recommenced by proceeding to speak in illustration of Paul's saying, "No man can say that Jesus is the Lord but by the Holy Spirit"—1 Cor. xii. 3. The hour allotted to as being thus occupied, President Campbell rose to fulfil his appointment, which was to speak the same length of time upon some subject *unconnected with the subject of debate,* which the reader will recollect was the immortality of the soul. But Mr. C. cannot resist the temptation of taking advantage of an opponent where he thinks he can steal it without punishment. He had now a fine opportunity of getting the last speech on the interdicted subject; and one more of an hour's length than he was entitled to. The subject he selected formed his last argument for the immortality of the soul. It was taken from Rev. vi. 9, which runs thus: "And when he had opened the fifth seal, I saw under the altar, *the souls of them that were slain* for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Not holding "the testimony" in common with these "souls under the altar," he, of course, did not understand the passage; *the sound of the words,* however, suited his purpose; and he argued, that though slain they were alive and conscious of what was transacting among the living! We had no right to reply having had our last speech; he therefore had the last word, and proved to the satisfaction of himself and satellites, that David and Solomon, Moses and Jesus, were all mistaken in teaching that "the dead praise not Jehovah, neither any that go down into silence"—Psal. cxv. 17; that "the dead know not anything," and that "there is no work, nor device, nor knowledge, nor wisdom, in שְׁאוֹל *sheol* (where souls slain and under the altar are) whither thou goest"—Eccles. ix. 5, 10; that "the rest of *the dead lived not* again until the thousand years finished"—Rev. xx. 5. Surely, there was one there greater than the "Greater than Solomon!"

This debate was never published, Mr. President Supervisor Campbell having stipulated before it commenced, that it should not be given to the world, on the ground that the debate we had had with the Presbyterian clergyman, Watt, and which had been published, had already done much harm. If we had refused to concede this he would probably have declined the debate. We, therefore, agreed, and it was not published. He claimed, however, permission to use our debate with Mr. Watt *as notes;* which was a privilege we ought not to have granted, unless he had also furnished us the manuscript notes he had copiously prepared before he came to Painesville. But we granted him this also, and went into the debate armed only with the scriptures of the Old and New Testaments.

All these demands showed President Campbell's consciousness of the weakness, badness, and rottenness of his cause. In all his other debates with Messrs. Walker, McCalla, and Rice, on baptism; Bishop Purcell on Romanism; Owen on Christianity; and Skinner on Universalism;—he was anxious that the results should go forth to the

world as widely and as far as possible: but after three years controversy with us through the press, when this Goliath of Baptistism confronted "the Stripling," he demanded that there should be no publication, but every thing be kept as still as possible! The policy was to annihilate us. The President and his satellites did not want a debate for the sake of ascertaining the truth of the matter, but to break us down in private that they might with impunity trumpet it forth in public to the destruction of our fair fame, standing, and influence. Though they did not succeed in the debate, they dispersed to their several counties spreading mendacious reports by the way, which might have effected their diabolical purpose, had there not been brethren of good standing, friends to us as well as to President C., who were able, and have since proved the falsehood and *forgery* of their statements and certificates; as we are now doing the wickedness of Joseph and Nathaniel, the Adventists, who are engaged in the same dirty work.

But to return to our narrative. The President having finished stealing a speech to prove the immortality of the soul, and thus meanly falsified his word, the meeting was considered closed. At night our friends convened with our implacable enemies to discuss terms of peace. But, before the meeting was organized, we took our friend off to himself, who was chosen afterwards to preside (this friend had given us $100 towards publishing the debate with Watt, and was well acquainted with the policy of the situation, and coincided with us in all things,) and we said to him. "Brother Stone, you are fully aware of what my enemies are at; they want to dodge the true issue between me and their party, which is, *re-immersion and the absolute mortality of the natural man;* and if possible, by hook or by crook, to make it appear that I want to split 'this reformation,' and to draw away disciples after me upon questions I rarely allude to in the Advocate, and never in preaching, relating to the non-resurrection of infants, idiots and pagans, and the final destiny of those wicked who never heard the truth. Now," I continued, "if there cannot be peace without surrendering the real issue, let the war go on; for I will not surrender those points: nor will I allow them to verify their accusation of my desiring to split the reformation upon any such questions, which are only consequences, or conclusions, flowing from the true issue, and not the propositions themselves. I care nothing about those conclusions, as the propositions do not rest upon them. The discussion, therefore, of these can be held in conditional abeyance for peace sake; but any more than this I will not agree to to gratify them or any one else."

Thus instructed by us, he became President of the meeting, and our representative there. This, however, was known only to him and us; and we then felt safe in his hands. The meeting was long and stormy, lasting about six hours, with indications of breaking up without coming to any conclusion. One, then worshipping the President's daughter, proposed as a most fragant offering to his Chief Rabbi, that we (in this "free country" too) should be required to discontinue the Apostolic Advocate! The proposition was rejected by our friends with all the contempt it deserved. At length, as a last effort to agree upon something, our representative in the meeting, (though known only to himself and me,) drew up the following preamble and resolution, which, after a repose in *The Advocate* of twenty years, that crafty Gentile, Nathaniel the Adventist, has republished in his brother Joseph's Expositor, to divert attention from their unscriptural pretensions to gospel-obedience; and to weaken (for they cannot destroy) our influence in certain quarters, which they find very inconvenient and embarrassing. The document is as follows:—

"We, the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter, of Painesville, Va., and after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same to brethren Campbell and Thomas; and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony, and co-operation mutually agreed upon between them—

Resolved, That whereas CERTAIN THINGS believed and propagated by Dr. Thomas *in relation to* the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce division amongst us; and *believing the said views to be of no practical benefit*, WE recommend brother Thomas to discontinue the discussion of the same, unless in his own defence when misrepresented."

Such was the compromise the stormy elements of the meeting came to while the Bethanian President and self were in friendly conversation on general topics in the parlor below. As soon as they were ready we were both summoned to hear what they had agreed to think ought to be satisfactory to Mr. Campbell, if we would acquiesce in the same. The preamble and resolution were then read. We accepted it in the sense already stated in our instruction to Mr. Stone before the meeting. The resolution recommended us to discontinue the discussion of CERTAIN THINGS IN RELATION TO the mortality of

man, the resurrection of the dead, and the final destiny of the wicked, *without defining what those certain things were!* No recommendation could have been more vague and indeterminate; and whatever the "certain things" might be, we were only "recommended" not to discuss them *till our views should be "misrepresented."* We saw at a glance, that the resolution did not recommend us to discontinue the discussion of "the Mortality of Man, the Resurrection of the Dead, and the Final Destiny of the Wicked." We would have seen the whole company, friends and foes, at the bottom of the sea rather than agree to any such a recommendation. It is certain that none present expected us to accept the resolution in this sense; for no Campbellite in those days, however ignorant, professing to be a disciple of Christ, would have ventured to interdict another from discussing "*the resurrection of the dead* and the final destiny of the wicked." We therefore very readily accepted the recommendation to discontinue the discussion of the "*certain things in relation to,*" which were inferences then drawn from the premises, not the premises themselves; and which had assumed much larger dimensions in the blinded imaginations of our enemies than in our estimation; for we rarely mentioned them, the hubbub about them being created by their own Ephesian craftiness.

We accepted the recommendation, but in so doing, by no means, indorsed the views of the parties making the recommendation; for among them were two or more "old Baptist" preachers, such as R. L. Colman and Silas Shelburn; others, believers also in Plato's heathenism, and our particular friends, who had no faith in such preachers, their *ism*, nor in Campbell's platonism after a three days' debate. In those days we were all of us in the dark concerning "*the gospel of the kingdom.*" This had then not yet become a subject of discussion. At that time we had the Campbellite notion of things, beyond which Joseph and Nathaniel, the Adventists, find it impossible to advance! If a man believed that Jesus is the Son of God, and was sorry for his past sins, any one of us would then have immersed him for the remission of sins, and have called it obeying the Ancient Gospel!!! None of us had attained to the comprehension of the inseparability of the restoration of Israel, the apocalypse of Messiah in power and great glory, the resurrection of the dead to immortality, and so forth, from the "One Faith" and "One Hope" that justify and save. We all believed that men could be saved without knowing anything about even these things; so that in the resolution *our friends and foes readily agreed* to say, that "*they* believed said views (alluding to the "certain things" they had referred to before) were of no practical benefit." Certainly, if the belief of the premises were not essential to salvation, the inferences from those premises were much less practically beneficial for that result. But for our individual self, we affirmed nothing upon that occasion concerning the "practical benefit," or otherwise, of the "certain things." We were not called upon to endorse their heterogeneous belief of the practical unbeneficial character of our views: so we gave their belief the go by, and confined our attention to their recommendation, which we accepted subject to the condition expressed.

Now let us hear what our sapient friend Nathaniel the Adventist says to the two thousand subscribers of his brother Joseph's Expositor. Referring to the resolution he remarks, "from this it will be seen that Dr. Thomas once acknowledged, in obedience to the dictum of Alexander Campbell, that the doctrine he is now teaching, and for not believing which, he now non-fellowships everybody, was of no practical benefit!!!" Now, when Nathaniel, the gentile indeed, penned this, he doubtless gleefully thought he had cornered us up into a very tight place, indeed; but when he had done laughing and rubbing his hands, and about to eat us up like bread, he would find that we were not there. There are just three falsehoods in the four lines we have quoted. We do not say that they are wilful lies; but the lies of ignorance or stupidity, or of both. If Nathaniel and Joseph cannot interpret scripture more luminously and accurately than said resolution, and our position, they had better stop and go to grass with Nebuchadnezzar, until seven times pass over them, and their reason return unto them. We did nothing "in obedience to the dictum of A. C.," for A. C. said nothing in the premises; *secondly*, the doctrine we are now teaching" as the gospel and its obedience, we were ignorant of in 1838, when said resolution was so written and its recommendation accepted; and therefore, we could not, and did not, nor could our friends and enemies agree to say that that doctrine of which we were then all ignorant, "was of no practical benefit." As to fellowship, we followship all *who can prove by the word* that they have believed and obeyed the gospel of the kingdom prophesied of by Moses and the prophets, and preached by Jesus and the apostles; but as President Campbell and the Arcadian brothers, Joseph and Nathaniel, *cannot work out the demonstration*, we cannot admit that they are anything more than a theoretical improvement upon Millerism.

But Nathaniel is not satisfied with three absurd lies in six lines, but goes to affirm two

more in four lines and a half. He says that we "abandoned the publication of the Apostolic Advocate rather than go counter to the views of our superior, and give offence to the admirers of the superior wisdom of Alexander Campbell." Now the contrary of this is true, we did not abandon it for any such reasons. We continued the Advocate for nearly a year after the debated; and at length suspended our editorial labors, to renew them in a country of richer soil, where we might live independently of the opinions of our cotemporaries, and having secured a living from the soil, advocate what we found the scriptures teach without regard to the Bethanian or any other divines of Mount Olympus.

We had already been accused of breaking what our enemies found it convenient and politic to style a "covenant," in the statement we published in the Advocate, and issued also in the Harbinger. We continued to write as usual, but omitting the "certain things" about infants, idiots and pagans. We asked no favors of Mr. Campbell and his friends; and the acceptance of the recommendation was a concession *to put them in the wrong* as to their charge of our aiming to split their reformation, and to prove that while we contended earnestly for what we believed, we were, as we have ever been to this day, peaceably disposed. Our enemies of 1839 and Nathaniel do not testify alike, they charged us then, with going counter to their Supervisor's views, and giving great offence to his admirers, while Nathaniel says we abandoned the publication of our paper rather than go counter thereto! Whose testimony is credible herein?

Dr. Field says that we "broke this covenant without the necessity provided for." This is another untruth. The preamble clearly states that our acceptance of the recommendation was to be responded to by "perfect harmony and co-operation," for the arrangement was mutual. The enemy agreed to this. But the bitter enmity in the hearts of Campbell's satellites against us, based upon the first proposition concerning baptism, made it impossible for them to be in harmony and co-operation with us. Their signatures to the resolution did not change their hearts towards us; on the contrary, they still hated us cordially, because their Goliath had not succeeded in crushing us in the debate. We were *undoubtedly* master of the situation; for President Campbell had published us in his periodical as "an infidel," "a materialist," "fit only for the society of Tom Paine, Voltaire, and that herd;" and yet, though as much of an infidel and materialist as before, as he had full opportunity of knowing in the debate, without any retractation of faith, he gave said "infidel" the right hand of fellowship, perfect harmony, and co-operation!

They doubtless felt mortified, and could not restrain their mortification until they arrived at their several abodes. Letters came in to us from divers points, informing us of the falsehoods they were circulating against us; falsehoods after the same type as Dr. Field is now maliciously imposing upon the readers of *The Expositor* through the overwilling and credulous Joseph. They were misrepresenting us on every side; so that instead of deferring to their admiration of their supervisor's "superior wisdom," we were filled with profound disgust and contempt for the whole squad; and considered ourselves as released from all friendly relations with them, seeing that they had broken the agreement which was mutual, and not all on one side.

It seems as though it were impossible for Dr. Field to speak the truth concerning us. He says that Mr. Campbell refuses to notice us, or even to exchange papers with us, because we acted in bad faith and violated our promise. We do not believe that demented as the President is when we rise up in vision before him, that he would endorse Nathaniel's "reason," which is falsified by the fact that in 1844 he published forty-eight pages against, what he calls, our "theory," and has often noticed us otherwise since 1839, and says that he did send us his paper in exchange, though not a single number, save said "extra," has ever come to hand to this day.

Having thus annihilated Nathaniel of Indiana, we proceed to wipe out of controversial existence his brother Joseph, of Rochester, N. Y. Having charged us with "sins greater," than destroying the law and the Prophets in a bonfire, and making God a liar, and referred his readers to the false testimony of his brother Nathaniel, for our conviction; assuming our guilt without waiting or manifesting any desire to know whether Nathaniel's testimony is reliable; he declares our soul unshrived, and therefore wrong in casting a stone at him.

Having convicted Nathaniel of ten direct falsehoods, (quite enough one would think in one short "communication,") we need say nothing more than the ordinary plea "not guilty," and leave the matter with the reader as it stands. But in order to meet Joseph's particular case, we will suppose that we were as great a sinner twenty years ago, as he would like us to be, (upon the principle that misery loves company,) nevertheless, there is no more truth in him than there is Nat., in saying that "greater sins (than his) lie *unconfessed* at our door.

Between our debate with President Campbell in 1838, and our obeying the gospel of the kingdom, was a period of *nine years*. In the course of that time by the continued study of the word we had advanced from the *three fact gospel of Campbellism*, to a satisfactory comprehension of the gospel of the kingdom preached by Jesus and his apostles. But, unlike Joseph and such as he, we not only believed it, but contrary to what he affirms, *confessed and abjured* all the sins and errors of the past, and joyfully obeyed it for remission and heirship with Jesus and the Saints of the recompense of reward. In proof of this, and to the confusion of Joseph and of all false accusers "who stumble at the word being disobedient," we refer to the fact, well known in America and Britain, in the latter of which countries in 1848 it was handled against us, that in 1847 we published in the Herald three pages under the caption of "confession and abjuration," in which 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, and take this opportunity of declaring that no compromise with men or principles can hereafter be extracted from the editor of this paper." This was in March, 1847, and in September following, Dr. Nathaniel Field wrote a letter to us, with all the knowledge of our "*great sins unconfessed*," staring him in the face of his conscience, styling us his "dear brother," and saying "should *you*, brother Lemmon, or any other pious brother come west, you will find us given to hospitality, swift to hear and willing to prove all things, and hold fast that which is good. *As ever*, yours in hope, N. Field." From that time until the doctor, some two or three years ago attacked us in the Expositor, because of our hostility to "the sentiments of all christendom," as far as we now recollect, no communication passed between us. But when Messrs. Marsh and Cook were trying to palm themselves off upon those who had believed and obeyed the gospel of the kingdom, for consistent and primitive christians, but could not succeed because of the Herald, he felt himself involved in the same scriptural and logical condemnation; and as he despaired of a successful self defence, he thought to escape annihilation by making our humble self an object of pious horror unto men! But this is an old *ruse* of dishonesty. It has become Joseph and Nathaniel's policy; but, though it may prejudice some unfledged weakling, it will never prosper with sensible and scripturally enlightened people; but will certainly recoil with ignominy and contempt upon their own pates.

In conclusion we remark, that we are not sorry that these two adventists have assailed us with lying words. It has afforded the reader an opportunity of seeing the cloven foot and the forked tail, usually concealed under the long robe of sanctimonious grimace; and it has induced us to lay before the reader a narrative of facts, illustrative of the origin and progress of the modern advocacy of the gospel of the kingdom in America and Britain, which were unknown to most of our readers at the present time. In doing this, the weakness and hypocricy of our ancient and modern enemies have been unveiled. We are ready to pour whole broadsides into them from any point they may in their rashness choose to indicate. As men, and acquaintances, we earnestly desire their blessedness in Abraham and his seed; and shall rejoice to hear of their repentance in the name of Jesus; of their having put off the old Adam, which is the devil; and of their having become our brother, Paul's brethren in the Lord; but as editors and preachers pretending to guide the blind, and as professors pretending to saintship and christianity, we know them only to demolish them. We have endured them with patience in hope of better things, but as they are manifestly bent on suicide, and show themselves impervious to testimony and reason, and have set themselves for all the mischief they can do—then let them destroy themselves as they think best; we shall not cut the rope if they choose to hang.

EDITOR.

December 23, 1858.

"Eternal Suffering" vs. "Universalism."

MR. EDITOR,—

Most of us have heard of a famous dispute which once arose between three or four persons, respecting the colour of the chameleon, which was ended by its being ascertained that they were all wrong. I have been reminded of this controversy by another respecting the end of the wicked, of which those who have heard the lectures recently delivered in the Universalist and Salem Churches have imbibed very diverse and different opinions. The Universalist Pastor maintaining that all men shall be saved, the Bishop, that the wicked shall suffer eternally. Both parties have a multitude of followers who insist that their respective views are right, but, if you will allow me space in your columns, I think I can produce strong reasons, and what is better, most undoubted testimony for believing that, like the colour of the chameleon disputers, both parties are wrong, and do greatly err not knowing the Scriptures.

I have searched the Scriptures for some years, seeking for truth, and have long since discovered that they teach neither eternal salvation nor eternal suffering, as the end or lot of the wicked, and as my faith in this and other matters has come by hearing the Word of God, comparing Scripture with Scripture, so I would have the reader's faith on this important subject, rest not upon man's word, but upon the harmonious teaching of the Old and New Testaments. I say *harmonious* because faith or the assured conviction of things unseen, cannot be established in the mind if the searching of the Scriptures appear discordant and contradictory. Truth and harmony are inseparable, and must precede faith; while error and discord are the antecedents of infidelity.

The Scriptures may be quoted so as to apparently teach almost any doctrine, however truthless; they may be read through and appear full of contradictions, but if they be *searched* and the parallel passages compared, the truth and harmony of their teaching will shine in their mind, and faith be established.

To this end a concordance, by means of which all the passages can be found which contain any word the Scripture usage and meaning of which it is desirable to know, or a good reference Bible with marginal readings is very essential, and greatly lessens the labor of a thorough investigation.

Rarely, if ever, is any important doctrine such for example, as, "the end of the ungodly," stated in only one, two, or three portions of Scripture, but it will be found inculcated in numerous texts, with more or less diversity of expression and idea. There is given line upon line, precept upon precept, here a little and there a little, and it is by a diligent comparison and consideration of these that the truth, in all its fulness, can be elicited.

Each text rightly understood, is a ray of light. Harmonize all the Scriptures bearing on any doctrine, and their effect upon the mind is as the rising sun chasing away the darkness of night; or, in the words of the Apostle as "a light shining in a dark place." "The entrance of thy words giveth light," was the experience of the Psalmist.

The Bible is a gold field, and its doctrines the treasures hidden therein: whosoever would find wisdom must dig and search as for hidden treasure. The superficial reader and seeker will find but little. The *nuggets do not lie on the surface.* Once discovered and secured they may indeed, be exhibited to the bystanders, but these have not the pleasurable sensations of him who sought for and found them. Then again, the *nuggets exhibited may not be genuine,* may not have been dug up at all, but may be *some spurious composition washed with gold* to deceive the ignorant and unwary.

The only sure way for the reader in these days of fable and conflicting opinions, is to dig and search out truth for himself, and I can assure him, it is no uncertain operation, he will search not in vain, "for he that seeketh findeth," and it is a delightful thing to find that which is more precious than gold, and to discern in the truth searched out a genuine nugget.

With these preliminary remarks for the encouragement of the reader who may be disposed to search the Scriptures, I will now proceed to adduce the testimony which I believe will satisfy many that neither salvation nor endless suffering is the end of the unrighteous. It has been true from the beginning that "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished," 2 Peter ii. 9. In proof of this the apostle cites the cases of Noah and the Antediluvians, and of righteous Lot and the ungodly Sodomites. The Antediluvians were "*destroyed*" and "*perished*" by the flood; the Sodomites, by fire and brimstone rained down upon them from the Lord out of heaven. See Gen. vi. 13, 17, vii. 23, 2 Peter iii. 6; Gen. xix. 12, 24, 29. Luke xvii. 27, 29. In this last reference our Lord says, "the flood came and *destroyed* them all." And then he adds: "Even *thus shall it be* in the day when the son of man is revealed." "The wicked shall be *destroyed*" the righteous shall be delivered. Now just as the Lord refers to these instances of the righteous judgment of God by way of illustration and warning of judgments to come, so likewise the apostles Peter and Jude, refer to them for the same purpose. In 2 Peter ii. 6 "making them an *example* unto those that after should live ungodly" Jude 7. "Sodom and Gomorrha and the cities about them . . . . are set forth for an *example*, suffering the vengeance of *eternal* fire." And so we find that in judgments to come the wicked shall be in like manner destroyed, and perish forever. See Phil. iii. 10. "Whose end is *destruction.*" 2 Thess. i. 9. Who shall be punished with everlasting *destruction* from the presence of the Lord." Matt. vii. 13—broad is the way that leadeth to *destruction,* and many there be which go in thereat" Ps. 37, 90, 38. "The wicked shall *perish,* and the enemies of the Lord shall be as the fat of lambs, they shall consume, *into smoke shall they consume away,*" the transgressors shall be *destroyed* together, the end of the wicked shall be cut off." Ps. cxlv 20—"all the wicked will he destroy. Mal. iv. 1 "Behold the day cometh, that shall burn as

an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall *burn them up* saith the Lord of hosts, that it *shall leave them neither root nor branch.*" Ps. xi. 6. "Upon the wicked he shall rain snares, fire and brimstone, and a burning tempest, (marg.) this shall be the portion of their cup." Ps. xcvii. 3. "A fire goeth before him, and *burneth up* his enemies round about." Matt. iii. 12.—"he shall burn up the chaff with unquenchable fire," (a fire which cannot and shall not be quenched until the Lord's "anger shall cease" in the *destruction* of his enemies—see Isa. x. 25, and, for the usage of "unquenchable,"—see Jer. vii. 20. xvii. 27. Ezek. xx. 57, 68.

These testimonies speak for themselves and require no comment. They prove that the end of the wicked is destruction, and if the reader will take up his Bible and search it diligently, he will find hundreds of passages of the like import.

But as there are a few texts which are usually quoted by the preachers of endless suffering, I must notice these: Matt. xxv. 41, 46. "Depart from me, ye cursed into *everlasting fire,* prepared for the devil and his angels," "and these shall go away into everlasting punishment." The passages previously quoted explain these portions. Sodom and Gomorrha are set forth for an example, suffering the vengeance of eternal or everlasting fire, yet Moses, the Lord Jesus, and facts all testify to their *destruction.* There is nothing within the lids of the Bible which can lead any one to imagine that the ungodly Sodomites are now burning. Fire came down and made short work of them, destroyed them, burnt them up, root and branch. When the wicked, then, are commanded to depart into everlasting fire, is there a shadow of reason for believing that they shall not be consumed and destroyed, as were Sodom and Gomorrha, who are expressly said to be an example unto those who after should live ungodly?" But why is the fire called everlasting? This I am not bound to answer, but the reason to my mind is very obvious. It is a fire which in all ages consumed the ungodly. It came down from heaven at various times in the past. See Num. xvi. 8; 2 Kings 1, 10 12; Ps. cvi. 18, and it is to come down again at different times and execute the will and the word of the Almighty who sent it. See Ps. xi. 6; Ezek. xxxviii. 22. Rev. xx. 9. Ps. cxlviii. 8. The Lord hath prepared it for the destruction of the wicked and ungodly. By it the wicked shall be turned into hell, "(commonly rendered the pit, grave, &c.)," and all the nations who forget God." In that great and terrible day of judgment when "the sea shall give up the dead that are in it, and death and hell (equivalent to *sheol*) shall deliver up the dead that are in them;" the 87th Psalm shall be fulfilled to the letter, "the sinners shall be consumed out of the earth, and the righteous shall inherit it, and dwell therein forever. See also Ps. civ. 35. Prov. ii. 22, &c., &c.

But the wicked are to "go away into *everlasting punishment,*" what does that mean? Just what Paul says, they "shall be punished with *everlasting destruction,*" and forever. Their sentence is final, the punishment, destruction by fire from the presence of the Lord, and their destruction is everlasting. 2 Thes. i. 9.

I trust sufficient testimony has been adduced to redeem my promise of satisfying many of your readers, that both endless suffering and universal salvation are unscriptural. Both doctrines, I am compelled to believe are gross libels against the character of our just and righteous and merciful Creator, who so loved the world that he gave his only begotten Son, that whosoever believeth in him, and obeyeth him, should not *perish,* but have everlasting life. See John iii. 16; Heb. v. 9. John x. 29, 23.

Hoping that some may be led hereby to search the Scriptures and know the truth, and thanking you for the privilege afforded me,

I remain yours respectfully,
JAS. R. LITHGOW.

Halifax, N. S.

Queries from Iowa.

Dear Brother—I am requested to ask your explanation of the washing of feet in John xiii; and also of fasting in Luke v. Are they ordinances for the Christian to observe at the present time?

And I would ask by the way how we are to understand Matt. xxvii. 52, 53. If literal, which I take it to be, where are those who arose from their graves?

If you will answer the above inquiries, you will much oblige and alleviate the anxiety of a seeker after truth.

Yours in the Hope,
E. S. WHEELER.

Iowa, Dec. 27, 1858.

Messias Washing the Apostle's Feet.

The particular washing in John xiii., was to perfect *the state* of the Apostles, so far as they were clean through the word, or Gospel of the Kingdom, he had indoctrinated them into, "*Ye are clean,*" said Jesus, "*through the word* which I have spoken unto you"—ch. xv. 3. But they were not all clean. "Ye are clean," said he, "but not all: for he

knew who should betray him; Therefore he said, Ye are not all clean."

Jesus was the Feet-Washer of the Apostles, who had shod them with the preparation of the gospel of peace. But Peter not understanding the matter at that time, and regarding it as too great an act of condescension for so great a personage as the Messiah to wash his feet, declined the honor, and said, "thou shalt not wash my feet *to the age*!" Now if Peter had persisted in his refusal he would have become as effectually a son of perdition as Judas; for Jesus replied, "If I shall not wash thee, *thou hast no part with me*." Upon hearing this, Peter rushed to the opposite extreme, and exclaimed, "Not my feet only, but also the hands, and the head." It seemed difficult to get Peter to the point—willing to do anything but just that he was required to do. How like human nature, ever ready to do more or less than it is commanded! More was unnecessary, and less was not enough. Peter's head, hands, feet, and body, had all been washed by John the Baptizer in Jordan; and as the mission of John and Jesus was conjoint—the proclamation of the gospel of the kingdom during the last of Daniel's Seventy Weeks—the work that John had commenced in regard to the, Apostles, was perfected by Jesus. John had enlightened them so far as to cause them to abandon the clergy and other foolishness; to become Israelites indeed, in whom was no guile; and being thus changed in mind and disposition, to be washed bodily in the Jordan, that their faith and disposition might be counted to them for repentance and remission of sins. But their faith in the Messiah was purely expectant. Like John, they were looking out for him, but as he had not then been manifested, they did not know who he was. At length a young man about thirty years of age, named Jesus, cousin to John, attracted the attention of all classes of the nation. A voice from the heaven declared, that he was the Son of God given to Israel (Isai.ix. 6. The multitudes from all parts of Palestine heard it; and saw the holy spirit descending upon him in the form of a dove, by which he was anointed with spirit and power. Being thus *christened*, and passed through the ordeal of the forty days temptation, he took up John's proclamation of the gospel of the Kingdom, and in addition thereto, announced that he himself was the DIVINE ROYALTY of that dominion, so long promised to Abraham and his posterity. The expected faith of the apostles laid hold of him, and confessed before all, that he was Messias. He instructed them more than the people at large; for he explained to them his parables in private. They became clean vessels (save Judas) and fit for the Master's use. It was only necessary now that he should finish their investment by washing their feet. "He that hath been washed has no need save that the feet be washed, but is clean every whit." They had been washed all over in John's baptism; and as men, who have been bathing, wash their feet, or have them washed by their attendants, before they put on their sandals; so Jesus, before the preparation of the gospel of peace, would invest their feet, that it might be said of them, "How beautiful *are the feet of them* that preach the gospel of peace, and bring glad tidings of good things"—though their Master, as an humble attendant, performing a menial office, washed their feet that they might have part with him in the work and the recompense it ensured. "If *I* wash not thy feet, THOU *hast no part with me*"—this can have no application to us. Jesus is not here to wash feet, and he appointed no substitute to do it; although, indeed, "His Imperial, Royal, and Apostolic, Majesty," Francis Joseph of Austria, once a year performs the ceremony of washing the feet of twelve poor men, always taking care, however, that their plebeian feet are well washed, and their nails pared, before they enter the "apostolic" presence!

Having completed, then, what John had began in their case, Jesus said to them, "Know ye what I have done *to you*?" It contained a moral which he desired them never to lose sight of. They had already manifested a disposition, which has since been matured in the papal "False Prophet," and in all the clerical orders of Christendom—a disposition to assume lordship over one another. This he was anxious to extinguish; and he adopted both precept and example to effect it. In the case before us, although their acknowledged Lord and Master, he became to them as one who served in the most menial office. "I have given you an example," said he, "that ye should wash one another's feet, as I have done to you." If they had followed this example in the spirit and letter of it, they would afford no scope for the pride of life, nor for contention among themselves for greatness and apostolic ascendency. Washing of feet, or rather supplying water so to do, was an act of hospitality among the ancients. When the angels visited Abraham, he said to them, "Let a little water, I pray you, be fetched, and *wash your feet*"; so said Lot when they afterwards visited him in Sodom. When Abraham's servants visited Laban he gave them water to wash their feet. From these examples, it appears that the hospitality consisted in furnishing the water and utensils that the travellers might wash their feet. Paul refers to it once, 1 Tim. v. 10, and then speaks of it as among the "good works" for which wid-

ows over sixty are commendable; and made eligible to receive the support of the christian community. In this place, he speaks of the widow as the washer of the saint's feet entertained at her husband's house.

The case in John xiii, we regard as altogether a different affair. Apart from the lesson of humility inculcated, we regard it as the antitype of the feet-washing of "Aaron and his sons" in the Laver of Brass. The Law said, "They shall wash their hands and their feet thereat; when they go in to the tabernacle of the congregation (the Holy Place) they shall wash with water, *that they die not;* or when they come near the altar to minister, to burn offering made by fire unto Yahweh: so they shall wash their hands and their feet that they die not" Exod. xxx. 19. They were to wash the whole body when they put on the holy garments of the priesthood; and their hands and their feet when they went to do service in the temple or at the altar. If one of Aaron's sons had said to Moses, as Peter said to Jesus, and persisted in doing the service without compliance with the law, "my feet shall not be washed," that son would have been put to death. We do not believe that *the act of washing the apostle's feet* was the antitype of the Aaronic feet-washing; but that Jesus adopted *the act* by way of directing attention to the Mosaic type, whose signification is found in *the spiritual cleanness of the hands and feet of those who are in Christ.* Unless a man believe "the things concerning the Kingdom of God, and the Name of Jesus Christ;" and upon this foundation, "be immersed into the name of the Father, and of the Son, and of the Holy Spirit," his hands are not clean, and his feet are not shod with the preparation of the gospel of peace—Eph. vi. 15. Such a man cannot pray any where "lifting up holy hands"—1 Tim. ii. 8; but is of those to whom James says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"—iv. 8. If such were to wash their hands and feet seven times a day, the sin-leprosy of unbelief and disobedience would still cling to them inveterately. Certainly; hand and feet washing is an ordinance to be observed till the Lord comes under penalty of the second Death; but then, *the mode of washing* is not by water in a bowl or footbath. The intelligent and obedient believer is every whit washed, when he is "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God"—1 Cor. vi. 11. He is then fit to approach the altar, Jesus; and to do service in the heavenly, or holy, place of the congregation. He can wield the sword of the Spirit with clean hands; and stand with washed feet in the shoes or sandals of the gospel. Hands and feet can only be cleaned and shod, by their owner being made "clean through the word" Jesus and the apostles preached; they must be "cleansed in the Laver of the water by the Word"—Eph. v. 25; for "God saves us through a Laver of Regeneration and Renewal of the Holy Spirit"—Tit. iii. 5.

Fasting.

FASTING is abstinence from all fleshly gratification because of sorrow, calamity, and distress. Superstition abstains from eating certain meats, and thinks to commend itself to God by the act. The Pharisee in Luke xviii. 12, "fasted twice a week, and gave tithes of all his possessions"; and multitudes of pharisees among the Gentiles do the same, and think that they stand high in the favor of heaven because of it.

The disciples of John the Baptizer, and of the Pharisees, "fasted often and made prayers"; but the disciples of Jesus, while he was with them, neither fasted nor made prayers. The days, however, came when they fasted and prayed; but did not manufacture prayers, and publish them, as Jews, Papists, and Protestants do, who are so barren of soul, that they cannot pray "out of book." When Jesus left them, then they fasted and prayed, for they were often grievously persecuted and distressed.

The Jews and Gentiles fast, but Yahweh sees it not; they afflict their souls, but he takes no knowledge of it; and the reason is, because he does not approve their fasts. He says, that the fast he has chosen is to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke; to deal bread to the hungry, to house the poor, to clothe the naked, and to be accessible to our own flesh. If," says he, "thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness as the noonday: and Yahweh shall guide thee continually, and satisfy thy soul in drought, and made fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isai. lviii. 3—12. Such are the characteristics of a national fast acceptable to Yahweh; which practiced by any nation would, doubtless, be attended with beneficial and prosperous results.

In regard to individuals, Jesus says, "When thou fastest be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine hand,

and wash thy face, that thou *appear not unto man to fast*, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly." Habituated abstinence from all excess; or as Paul says, "Abstain from all appearance of evil," at the same time, "always rejoicing," and bringing forth the fruit of the Spirit—is the fasting which the Father sees, and for which he will openly reward.

Where are the already Risen Saints.

We can tell no more about the matter than is expressed in Matt. xxvii. 52, 53. We cannot tell what became of them. The Scriptures do not say whether they died again, or lived to die no more. The answer of our faith is the testimony; where this fails, our faith has attained a limit, beyond which it may be amusing, but unremunerative, to go. Many questions might be asked upon the text; as, was Abel among those who rose? If he were, who did he know in Jerusalem? Did any of them appear to Pilate to reproach him? Did Nicodemus see one or all of them? The answers to such questions are not in the record. We can tell this, however, that Daniel was not there; because he does not arise to his lot till the end of 1335 days and they had not begun at that time—Dan. xii. 12, 13. A principle, however, is established by the text, namely, that the death and resurrection of Jesus is a price or ransom adequate to the redemption of the saints who died under the curse of Moses' law.

EDITOR.

Jan. 8, 1858.

Queries from Richmond, Va.

DEAR BRO. THOMAS.—Having great respect for your interpretation of the Holy Scriptures both in matters of *faith* and *practice*, I must beg the kindness of you to answer the following questions in the next Herald.

1. Ought we to receive as a member of our church an individual from the Campbellite or Baptist church without re-immersion?

2. What is the proper mode of selecting persons to preside at the table as Elders?

3. In selecting such persons by vote (or otherwise) must it be by the unanimous choice of both male and female members; or by unanimous male vote; or by a majority?

I am as ever your brother in christian love and hope of the kingdom,

JOHN N. DAVIS.

Richmond, Va. Dec. 30, 1858.

The Queries Considered.

1. In regard to the first query, without undertaking, or assuming, to act "the Supervisor" over the church or *any* of its members in Richmond, or elsewhere, we remark in general terms, that if, in the time of the apostles, a professor of any name or denomination extant (and there were sects in their days as well as in ours) had applied for admission into any of the churches in Judea, the apostles or elders, who might have been present, would not have asked him whether he belonged to the Judaizers or the Gnostics; but would, by their own personal examinations, or by those of other competent persons, have ascertained whether he had intelligently obeyed the Gospel; and if so, that he had not subsequently "denied the faith," and thereby become "worse than an infidel." If they were satisfied upon these points; although circumstances might have mixed him up with the Judaizers and the Gnostics, yet if he had not endorsed their gospel nullifying theories; they would, we believe, have received him without re-immersion; and have rejoiced over him, as a brand plucked from the burning. But, on the contrary, if upon satisfactory evidence, they found that said professor had not intelligently obeyed the faith; or that he had obeyed it, and subsequently denied it, they would not have received him in the former case, if he had been immersed (and in the life-time of the apostles, there were no unimmersed professors of christianity of any name) they would, doubtless, have required him, for his own sake, as well as for their's, as consistent and faithful pillars and supports of the truth, to be re-immersed, if they then, at the time of application, found him an intelligent believer, otherwise not. But if he had been once intelligently immersed, and afterwards "denied the faith," they would have received him upon no conditions at all. But if he had really obeyed the truth, and had not "denied the faith," but had committed sins not unto death (1 Jno. v. 16) they would have received him without re-immersion; and would have asked pardon for him—even "life for them that sin not unto death."

In regard to what the church in Richmond "ought to do," our conviction is, that they ought to ascertain what the scriptures require in the premises; and faithfully and affectionately, without wrath or disputings, do it. Our view is before them; they will judge and act for themselves.

2. As it regards the second query, we can give no very definite answer to it. If it had been, "What was the mode in which christians were constituted elders, or overseers, of churches in the life-time of the Apostles?"—we should have been able to furnish a scrip-

tural solution of the query; a solution, however, which would have been of no practical use to such churches as exist in our day. In the absence, then, of what was apostolic, we give a general answer to the second and third interrogatories, namely: that that is the proper mode of selecting brethren for the oversight of the spiritual and temporal affairs of a modern association of believers, which shall commend itself to the wisest and most practical heads, and the honestest hearts, among them, be they many or few. How to get at this, will be a part of their wisdom to determine. EDITOR.

Jan. 8, 1858.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS.

Lord Stratford on Turkey.

BEFORE taking his final leave of the Turkish Empire—that empire which for twenty years he has struggled so hard to save from suicide — Lord Stratford de Redcliffe has availed himself of a fitting occasion to sum up the leading principles of his policy, and to give utterance to some remarkable words of parting counsel and admonition. Hitherto the high-souled and intrepid spirit of the man has been, save in diplomatic correspondence, voiceless and dumb. At intervals the world has read unmistakably his meaning in his acts, but, for the most part, those who have desired to read from afar the drift of English counsel, as given by him confidentially to the Porte, have been forced to look for the indications of it in the hostile and often heated comments of our continental rivals upon the doings of a man whom they agreed to fear and to abhor. It is hardly too much to say that for many years Lord Stratford was the real, though unacknowledged, Prime Minister of the Sultan. Redschid, Ali, Mustapha, and the rest, who by turns occupied ostensibly the place, and drew the pay of Grand Vizier, sometimes gave good advice and sometimes bad, sometimes enjoyed power and oftentimes were benumbed by their own weakness or the perplexities of their position. But the English Amdassador never hesitated, never admitted that he was at fault, never bent his head beneath the blast of despotic caprice or the locust cloud of administrative corruption, never quailed before the cabals of continental Governments against him, and above all, never faltered in his unswerving course when threatened with desertion and disavowal by those who ought to have supported him at home. Yet all this time he was, by the very necessity of his disposition, defenceless against, and debarred from, all opportunity of vindicating the profound motives of his policy to his own country, to Turkey, and to the world.

Now that at length his mission is fulfilled and his diplomatic day is done, he seems to rejoice that his tongue is loosed, and that he may speak plain. On the occasion of laying the foundation stone of the first station on the Smyrna and Aidin Railway, he delivered a speech highly characteristic of the man, and strikingly indicative of the heretofore unexplained impulses by which he has been politically guided. The great aim he has ever had in view in all his dealings with the Porte may be said to have been its admission into the fraternity of European nations. He truly discerned that unless this could be effected, the existence of the Ottoman power on this side of the Bosphorus could not be of long duration. But he likewise clearly saw that to countervail the deep-rooted prejudice of Christendom against the recognition of a Mahomedan state as one among equals, it was indispensable that Turkey should be freed from the twofold reproach of anti-Christian intolerance and physical barbarism. As a civilised and equitable Power, able to protect life and property, whether native or foreign, within her own confines, and capable of developing her own internal resources, so as to become an important customer and ally of other nations, she might possibly come to be by degrees acknowledged as one of themselves, and so obtain the moral guarantee of Europe's sympathy and respect for the preservation of her independence. It was with this view that so often and so earnestly the British Envoy urged upon the Sultan the importance of putting an end to those fanatical oppressions of which his Greek and Sclave tributaries incessantly complained, and which the emissaries of Russia were invariably too prompt to exasperate by goading their victims violently to avenge. Lord Stratford implored and admonished by turns the irresolute Ministers of the Sultan to risk anything and everything, rather than allow the continuance of exactions and excesses, injuries and insults, which he well knew were slowly but surely undermining the patience of Christendom. With equal energy and perseverance he strove year after year to stimulate them to the adoption of reforms in the administrative system of the empire, and to the initiation of those great works of material improvement to which Turkey alone, of all the states of Europe, remained a stranger. He felt deeply that as long as the reproach of having slothfully abused the noblest opportunities of progress and civilisation could be justly laid at their door, it was in vain to count upon the re-

spect and friendship of the rest of the world. Ere quitting the land of these noble-hearted labours, it was natural that he should avail himself of his new liberty to reiterate aloud what he had so long been saying in the secret chambers of the palace, and thus, ere committing the result to future history, once and for all to exonerate his soul.

True to the persistency which has always characterised him, Lord Stratford stoutly repeats his protest against the cause of Turkey being considered hopeless. The brave old man cannot reconcile himself to the belief that after his long life-battle in its defence he shall live to see it lost. Sooner or later, he tells the Turks, they may retrieve all and refound their dominion in security and honour, arts and arms. If they will but do justice, love mercy, work energetically, spend and develop their resources promptly, and economise their revenues frugally, all may yet go well. Only what they do, let them do quickly:—

"Western civilisation is knocking hard at the gates of the Levant, and if it be not allowed to win its way into regions where it has hitherto been admitted so partially, it is but too capable of forcing the passage and asserting its pretentions with little regard for anything but their satisfaction. The ambition of one Power and the fear of another may easily give point and direction to this prevailing tendency, and in times of change and enterprise any incidental circumstance may serve far sooner than we expect to bring on, not indeed the peaceable solution of what is emphatically styled the "Eastern Question," but that fierce struggle of partition which our ablest statesmen have long endeavoured to avert."

There is an ominous force of truth in these admirable expressions which it is impossible for the most indifferent or superficial to disregard. Even while Lord Stratford generously deprecates the tone of despondency regarding the future of Turkey, which ever since the successful termination of the Crimean war pervades diplomacy and the press, he unconsciously betrays the heaviness of his heart, and the disappointment with which he is compelled to look back at the scanty fruit of his best efforts to redeem Turkey in spite of herself. He flings his last fagot on the altar of hope, but the gesture and look are those of despair. Surrounded by the enterprising agents and artificers of the first railway attempted in Asia Minor, the fond dream he has so long cherished of Turkey's physical regeneration flits again vividly before his eye, and he indulges in sanguine talk about the Ottoman Empire being intersected with railways like those of the United Kingdom or the United States. There is indeed no reason why lines like that from Aidin to Smyrna, or from Stamboul to Adrianople, should not be made ere long by dint of French or English enterprise. But nobody knows better than the veteran diplomatist how little of native spirit or perseverance is available in Turkey — we do not say for gigantic undertakings like the ramified railways of the civilised West, but for the most ordinary works of public improvement. It is but too clear, from the guarded but stern expressions in which Lord Stratford alludes to the financial conduct and character of the Porte, that even he has little confidence in its fidelity to the promises of retrenchment and reform on the faith of which it raised several millions of money the other day by way of loan in England. Far be it from us to blame Lord Stratford for trying to the last to keep his own belief, and that of others, in the eventual redemption of a race whom he has so nobly served. It would spoil the heroic completeness of the splendid part he played in the history of his time were he to show any disposition to give way, especially while as yet there seems no immediate cause to despond.—*London Leader.*

The Frog-Power and the Beast.

(From the Leader's Correspondent.)

PARIS, Jan. 6, 1859.

THE year opens gloomily with rumors of war, which every day acquire greater consistency. The extraordinary observation addressed by the Emperor to the Austrian Ambassador upon New Year's day, has filled the commercial classes with consternation, and disturbed the even tenor of all men's ways.* Last year was a long succession of blunders, beginning with the terrorist panic, which followed Orsini's attempt, and ending with the proceedings against M. de Montalembert. To some men experience teaches nothing. A high functionary of the French Government remarked that *the conduct of the Emperor was incomprehensible.* The proceeding was so unusual and so uncalled for, that *people seek for its cause in regions remote from politics.* They cannot conceive that mere diplomatic disagreements would induce such an outburst of ill-temper, and so complete an absence of *bienséance.*

Among the Ministers of France whom the Emperor regards as one who will do his bidding without scruple or murmuring, is the Count Walewski, formerly Secretary to the

* "I regret," Louis Napoleon is reported to have said to Baron Hübner, "that our relations with your Government are not so good as they were; but I request you to tell the Emperor that my personal feelings for him are not changed."—*Editor Herald.*

Polish Revolutionary Committee of Warsaw. But he lacks true devotion to his master. That is to say, to his nominal one; for the Count having received back his confiscated estates in Poland, is, of course, bound to his latest benefactor—the Autocrat of All the Russias. Between the Czar and the Austrian Kaiser there is bad blood and deadly hate. It does not suit the present views of Russia to go to war with Austria, for she has not yet recovered from her Crimean losses; but she would be very glad to see Austria plunged into a gigantic and expensive war, and if France serve as cat's paw, Russia will look on, complacently waiting for the moment *de tirer les marrons du feu*. Should war be lighted up Russia will bide her opportunity. If the sympathies of Europe should lean to Austria, and France be on the point of being worsted, then she will throw her sword into the scale on the side of the Kaiser, and once more appear as the ally and liberator of Germany. Such a consummation would restore her prestige, make all the German sovereigns her vassals, and raise her to the rank of the first European power.* She will, moreover, have the air of acting with rare charity in forgiving the "base ingratitude" of Austria. If, on the other hand, Europe stands aloof, and French influence should preponderate, Russia will step in to offer to attack Austria and to share her spoils with France.

Such is the cue given by veteran diplomatists to the incident of New Year's day. Pliable and plastic as the Count Walewski may seem to be, he contrives to attain his object, and serve two masters; but whether it redounds to the credit of Louis Napoleon for discernment, to suffer himself to be made the instrument of Russian vengeance and Russian aggrandizement, your readers must determine.

WAR WITH AUSTRIA.

Independently of the influence exercised on the Emperor of France by his minister, Walewski, there are certain personal reasons which render a war with Austria acceptable. It is impossible to conceal the deep-seated and wide-spread discontent which cankers France. When the dread of Red Republicanism and Communism were ever present to men's minds, they were willing to sacrifice their liberties for fancied security to life and property. They put on chains in the name of order. But experience has taught them that the reddest of republics could not more tyrannically dispose of what they prize than the Empire, and that in reality there was little difference between the two forms of government. To prevent this discontent festering to a head and breaking out in revolution, it is necessary to preoccupy the public mind. Moreover, the soldiery must be employed. Advancement is slow, and officers grumble. Enthusiasm for the Empire cools down as the measure of rewards is contracted, and fidelity is an exploded heresy. To go to war with England *is the last card*, and no gambler, however desperate, would risk his sole remaining chance until every other had been exhausted. England is too well prepared. She has a numerous and well-disciplined army; immense stores of material; a contented and patriotic population; a channel fleet and a steam reserve that could sweep the seas; abundant wealth and more abundant credit. Her people have struck out roots over the surface of the earth, drawing up succour from three quarters of the globe, and are more formidable, more invincible than ever.

Austria is the only power that affords a safe opportunity of fleshing French swords: *onde ira*—thence the anger of the Emperor.

With the government of the Kaiser it is impossible that Englishmen can have any sympathy whatever. Italy, with her fatal dower of beauty, would be again the prize for which Gaul and Hun contend, for were France victorious, Italian nationality and independence would be more remote than ever. Austrian domination may be bad enough, but Heaven shield Italians from experiencing that lower depth of misery and degradation—French protection.

I have spoken of personal reasons which tend to make war with Austria desired by Louis Napoleon. The Emperor of France believes himself to possess all the qualities and genius of a great military commander, and burns for an opportunity to win his spurs. Italy is the ground where the uncle first proved his skill, and may therefore be considered of good omen, and propitious for the development of the military genius of the Buonapartes. Reviewing all these things, people here believe we are on the eve of war. The *Moniteur* is considered at any time as likely as not to contain a recapitulation of all the grievances against Austria, and an appeal to the French nation. What, it may be asked, will become of Italy when the Austrians are expelled? I know not, unless it be to give the title of King of Rome to the young Prince Imperial.

* This would place Russia where Ezekiel places her in his prophecy of "Gog."—Ch. xxxviii.—*Editor Her.*

Sebastopol, and What they are Doing There.

If, as a nation, we are proverbially slow in apprehending the results of what we do, it is certainly another of our characteristics that we have a fondness for having our

money's worth for our money. After the Treaty of Paris had been signed, and clever Russian diplomatists had outwitted English and French representatives who did not understand so much as the geography of the territories which they were dealing with, what might be estimated as the precise gain which had accrued to England from the expenditure of so much blood and so much treasure? What but this: that the aggressive policy of Russia was at length paralysed, at least in one direction; that the Black Sea, by becoming a neutral water, would henceforth present an impassable barrier to those hands which are ever grasping towards Constantinople and the high road to the East. This would indeed be a valuable return for our prodigious outlay; but what we are disposed to fear is, that we have paid the consideration without attaining the object in view.

There can be no doubt that it has always been a matter of paramount importance with the Russian Court to keep such a domination over the Black Sea as would not only secure to her the markets of Asia Minor and of the Danubian Principalities, but would place within her power, whenever she chose to grasp them, those keys of the East, the Straits of the Bosphorus. For this double purpose, it has been her business during the last century to construct on the sea-board of the Euxine not only great commercial seaports, such as Odessa, Kertch, and Eupatoria, but also military and naval depôts, like Sebastopol and Nicolaieff. For this purpose, too, it has been an object of her special ambition to obtain a command over the mouths of the Danube, which, if we had not resisted her aggression on the Principalities, she would most assuredly have ultimately accomplished.

When Sebastopol was apparently crushed, its dockyards and fortifications destroyed, and its navy sunk by the deliberate act of the Russians themselves, it became the prime and avowed object of the allies to prevent the Russians from regaining that domination over the Black Sea which the possession of such a fortress and such a navy naturally conferred upon her. To this end, the principal clause in the Treaty of Paris restricted Russia from constructing any fortified place upon the coast of that sea, and from keeping more than three ships of war upon its waters. This stipulation was, however, practically nullified, by an oversight in the case of Nicolaieff, which can boast of a depôt, arsenal, dockyards, building-yards, and fortifications of greater extent than that of Cherbourg, respecting which the mind of the nation has been so seriously troubled. Because this place happens to be on the bank of the river Boug, or Bug, it has been argued that it is not upon the coast of the Black Sea, although that river debouches into the sea, and is perfectly navigable to vessels of the largest burden. Nicolaieff was uninjured by the allies during the war, and is now in a state of perfect efficiency. We shall be fortunate if we do not find in a few years that Sebastopol is equally so.

From information which we have received from reliable sources, we are enabled to give a brief account of what the Russians are now doing at Sebastopol. Our readers may be assured that we have spared no pains in testing the truth of the statements which we are about to make, and we can assert, with some degree of confidence, that the statements which lately appeared in the German papers respecting the present state of Sebastopol are utterly untrue, and have proceeded from Russian sources. The truth is that the town and neighbourhood are now occupied by large numbers of troops; among them are several corps of engineers, who are busily engaged in making a trigonometrical survey, *of course with a view to the civil improvement of the place.* The inhabitants have, for the most part, returned, and are busily engaged in repairing their deserted habitations. The poorer sort collect shot and shell, and, as the Government pays them well for that work, there is a very brisk trade in old iron being driven. The fortifications on the south side are of course being demolished, their temporary nature meriting no better fate; and the workpeople find profitable diggings in the Great Redan, which was mostly constructed of water tanks from the ships, filled with earth. For every tank so recovered the Government gives half the value to the digger. Whilst mentioning the Great Redan, it will not be out of place to notice that the promise of the Russians to respect the monument erected there in honour of those who fell on the memorable 8th of September has not been faithfully kept. Although the English inscriptions on three of the sides of the obelisk are left intact, that in Russian on the fourth side has been entirely chipped away. In the harbour, the greatest activity prevails. The task of raising and removing the ships that were sunk, it is known, has been confided to a party of Americans, who undertook the affair as a speculation. So far from their proceedings being unattended with success (as some of the German papers have falsely asserted), a great deal has already been effected, and there is every prospect that the most sanguine expectations of the Russian Government will be exceeded. From the time when they sank the first line of ten ships of war across the mouth of the harbour down to the night when they evacu-

ated Sebastopol, the Russians disposed of eighty-six ships in that way. Although most of the heavy guns had been taken out of the vessels for the defence of the south fortifications, about eleven hundred guns were sunk, and many of the ships had full equipments and stores on board. A careful examination by diving-bell has established the fact that the greater proportion of the wooden vessels are so damaged by the *teredo navalis* as to be not worth floating. These have to be blown up with gunpowder, after the removal of all available stores, and ten have already been so treated. In some cases, however, the *teredo* has done but little injury, and that only to the deck timbers. Two have been raised in this condition by means of hollow caissons, and these, with slight repair, will be perfectly fit for service. Among the vessels sunk are ten of iron, and the contractors expect to raise these without any difficulty, and in a comparatively uninjured state, the ropes, tackle, and iron-work of all the ships have suffered very little by the immersion, and although the provisions are for the most part in such a state as to render them very unwelcome to ordinary tastes, we are assured that the Russian soldiery evinced no repugnance against some particularly rancid butter which was brought up by one of the explosions. The information which we have received represents the state of things about three months ago; since which great progress has in all probability been made. In about six months hence, all those vessels that are worth floating will be once more riding at their anchors, and the rest will have been removed from the fairway of the harbour by the potent aid of gunpowder and the electric spark.

The nucleus of a Black Sea fleet being thus on the road to restoration, it becomes an interesting fact that, whether in Russia, England, or America, about five hundred steam-vessels are in course of construction for the Russian Government. Of course neither these, nor the recovered section of the Black Sea fleet, are to be armed. The Treaty of Paris has pointed out to Russia that her proper mission in the Black Sea is commercial, and commercial she will be *until it suits her to be otherwise*. For the sake of commerce she will cover these waters with steamers, and with sailing vessels, ostensibly for the purposes of the vast carrying trade to Constantinople, Trebizond, and the coast of Mingrelia, Bulgaria, Wallachia, Bessarabia, and the shores of the Sea of Azoff; but all of which can at short notice be readily armed at Nicolaieff. For the sake of commerce, she will repair Sebastopol, and surround it with terraces and embankments, ornamental in their character, but not the less convertible into fortifications if so required. For the sake of commerce, the docks will be repaired, and instead of Mr. Upton's costly and imperfect plan for flooding them with the Tchernaya, modern improvements will be adopted for floating the vessels to the required level. None understand so well as the Russians how to take a lesson from their enemies, and if ever it shall be our lot to sit down again before Sebastopol, we shall find its capture none the easier for the experiences of the last siege. We shall find that the wave has but receded to return with redoubled force, and that we, in return for the blood and the millions which we have spent, have gained precisely—nothing.—*London Leader.*

"GENERATION, AFTER GENERATION," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed away like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. The world will have the same attractions for our offspring yet unborn that she had once for our childhood. Yet a little while and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wind its way, and we shall be left behind in silence and darkness for the worm. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and songs will be heard in the room in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will not think of us, and will forget to lisp our names."

A Great Crime in Rome!

A certain Count Gaddi-Ercolani was some time back arrested in Rome and imprisoned for having been guilty of lending to some persons the Protestant translation of the Scriptures, known in Italy by the name of the Diodati Bible.—*Leader, Aug.* 7, 1858.

We may learn from this what would become of our liberties should the Roman Devil and his Angels ever get the ascendancy in "free America!"—EDITOR.

The excellent letter from Zion, King William, Va., arrived too late for insertion. It will appear in the May number.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. May, 1859.** [VOL. IX. No. 5.

Mozaic and Nazarene Teaching Concerning God.

NO. X.

THE MAN OF THE ONE SPIRIT. "HIS-ARMS"

"Who among the sons of the mighty can be likened to Yahweh? O Yahweh Elohim of armies, who is a strong Yah like to thee? Thou hast a mighty arm; strong is thy hand, and high is thy right hand"—Ps. lxxxix. "Behold the Lord's Yahweh with strong hand shall come, and his arm be ruler for him: behold his reward is with him, and his work before him." "Yahweh has sworn by the arm of his strength;" "I will gather you, O Israel, with a stretched out arm, and fury poured out." "There is none like the ARM of Jeshurun who rides upon the heavens in thy help, and in his excellency upon the skies. The mighty Ones of the East thy refuge, and underneath the arms of the Olahm; and he shall thrust out the enemy from before thee; and shall say, Destroy. Israel then shall dwell in safety alone"—Deut. xxxiii: 27.

From these passages and many others that might be produced, it is evident, that "arms," in a symbolical use of the word, signifies power, forces, sovereign authority; and when *outst etched*, power in energetic and furious operation. "The arms of the Olahm," referred to by Moses in his song, and termed "the everlasting arms" in the English version, are in the highest sense, the armies of Israel, of which the Eternal Spirit our Messiah and his Brethren is, in that manifestation, Yahweh. Hence the name of that spirit-incorporated community, *Yahweh Tzabaoth;* an enigmatical title, signifying, HE SHALL BE *Commanders* OF THE ARMIES *of Israel.* These Spirit Commanders are each focalizations of the One Eternal Power. Hence the ungrammatical expression, HE *the Commanders.* There are the Arms of the Olahm—the arms to be outstretched in "the Hour of Judgment;" and which are to break the Bow of of Brass. (Psal. xviii: 34.) Moses styles these *Arms* in his song אלהי קדם *Elohai kedem*, "Mighty Ones of the East," in the English version rendered "the Eternal God." But John in Rev. xvi. 12, justifies our translation. He there styles them *αι βασιλειαι αι απο ανα τολων ηλιου*, "the Kings from risings of a Sun;" but in the English version, "the Kings of the East." The *kedem* of Moses is the *apo anatolon heliou*, of John. John paraphrases Moses. The *Helios* or Sun, is the "Sun of Righteousness" spoken of in Mal. iv. 2, who is to heal, and afterwards to send forth the sparkling gems of the Eternal, to tread down the wicked as ashes under the soles of their feet in the day that Yahweh shall do it. The *Jewels* of Malachi, and the *Elohim* of Moses are *the Kings* of John, and the *Arms* of Daniel's vision. Each individual King is *a rising* of the healing Sun, in the sense of being raised from the grave by his vitalizing beams, Collectively, the Kings of Power or of God, are the "risings of a Sun; and that Sun is He who proclaimed himself "the Resurrection and the Life," even the Eternal Father, who raises up the dead by the anointed Son of Mary—2 Cor. iv. 14; styled by her royal ancestor, "the Handmaid of Yahweh"—Psal. lxxxvi. 16; cxvi. 16; and so recognized by Gabriel, Zachariah, Elizabeth, Simeon, and Anna, all instructed and proficients in the law. When their mission is accomplished, they also will sing the song of Moses, "and of the Lamb," the prophet like to him—Exod. xv; Rev. xv.

These "Arms" of Daniel's vision, are represented by John in battle array in the train of their Commander-in-Chief, "the King of the Jews"—Rev. xix. 14; Isai. lv. 4. John styles them "the forces of the heaven, following the Faithful and True

One upon white horses, arrayed in fine linen, white and clean." Collectively, they are the Four Chariots of the heavens seen by Zachariah emerging from between the Two Mountains of Brass, which it is their mission to reduce to a molten furnace, glowing with intense heat. In the symbol of "the Lamb slain," the "Arms" are equivalent to the "Seven Horns," or Spirit Powers, which are as innumerable, but equal in number, whatever its amount may be, to the "Seven Eyes."

AND AT HIS FEET AS THE ASPECT OF GLOWING BRASS.

"Joshua called for all the men of Israel, and said to the captains of the warriors who went with him, Come near; put your feet upon the necks of these kings." And they did so. Then Joshua said to them, "Fear not, nor be dismayed, be strong and of good courage; for thus shall Yahweh do to all your enemies against whom you fight." He then slew them, and hanged the five kings on as many trees until evening.

The history of Israel is not only as strictly literal as any other histories, and truer, too, than those of the nations contemporary with their prophetic times; but *it is also allegorical*, which their's are not. Joshua and his Captains were like Joshua, the High Priest and his companions, "men of sign;" and represented Messiah and his Captains in their future wars with "the Kings of the Earth, and of the whole Habitable—Rev. xvi; whom they are to tread down as ashes under the soles of their feet."

In Psal. xviii. 32, the Spirit inquires, "Who is *Eloah* beside *Yahweh*? And who a Rock except our *Elohim*—the AIL girding me with might? Even he will make my way complete. He causes *my feet to be like hinds*, and he will make me to stand upon my high places. He is training my hands for the war; so that *the Bow of Brass might be broken by my arms*. Thou wilt cause my going to extend under me; and my ancle joints have not wavered. *I will pursue my enemies*, and shall overtake them, and I will not return until they be destroyed; I will wound them so that they shall not be able to rise; *they shall fall under my feet*. Thou wilt gird me with might for the war. Thou wilt subdue under me those who rise up against me. And thou hast given to me *the neck* of my enemies; and those who hate me, I will cut them off. They will cry for help, but there is none to save them—unto Yahweh, but he answered them not. Then will I grind them fine as dust before the Faces of the Spirit; as the mire of the streets will I pour them out. Thou wilt deliver me from the contentions of the nations; thou hast appointed me for Prince of the nations. A nation which I know not shall serve me. At the hearing of the ear they shall obey; the sons of the foreigner shall submit to me; the sons of the foreigner shall fall, and tremble from their strongholds.

47. "Yahweh lives, and blessed be my rock; and He shall raise the Elohim of my salvation. The AIL that giveth avengements to me, even he will subdue the nations under me."

49. "Thou wilt exalt me: from the Man of Violence (Paul's "Man of Sin," the Lawless One) thou wilt deliver me. Therefore, O Yahweh, I will give thee thanks among the Gentiles; and sing psalms unto thy name, magnifying the deliverances of His KING, and performing the promise to His MESSIAH, to David, and to his seed, for the Olahm."

In this passage the Eternal Spirit through his prophet speaks of Messiah in the crisis of his controversy for Zion, in which, as the representative and chief of Daniel's "Man of the One Spirit," he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or Head of the nations in their stead. But this is true also of all the individual members of this "NEW MAN" (Eph. ii. 15; iv. 24; 2 Cor. v. 17; Gal. vi. 15.) If the New Adam himself thus make war upon, and trample in the mire the kings and armies of the Old Adam nature, He has promised that all approved believers "in Him"—all who are Abraham's Seed by being Christ's—that is, all the Saints, shall do the same; and shall share with him in the fruits of His and their victory.

In proof of this we refer the reader to the following passages: "The righteous shall rejoice when he sees the vengeance; he shall wash *his feet* in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily there are Elohim ruling in the earth—Ps. lviii. 10, 11.

All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted—Ps. lxxv. 10. He shall cut off the spirit of princes; he is terrible to the kings of the earth—lxxvi. 12. Arise, O Elohim, judge the earth; for thou shalt acquire possession in all the nations—Ps. lxxxii. 8. He will exalt the horn of his nation; the glory of all his saints; of the sons of Israel, a people near to him—Ps. cxlviii. 14. Israel shall rejoice in him that made him; the sons of Zion shall exult in their King. * * * The saints shall exult in glory; they shall shout with joy upon their couches. The high things of AIL shall be in their mouths; and a two-edged sword in their hands, to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with

chains, and their honored ones with fetters of iron; to execute upon them the judgment written: *this honor have* ALL HIS SAINTS.—Ps. cxlix.

Now the phrase *all his saints* is comprehensive of Messiah and his brethren, who collectively form 'the Man of One Spirit,' or Paul's 'New Man.' Hence, the same things are affirmed of them that are predicted concerning Him. Their feet will be like hinds—swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet; and, when they have got the victory, they will rule with Messiah as 'princes in all the earth.'—Ps. xlv. 16. The resurrected 'Elohim ruling in the earth.' The Elohim of 'Messiah's salvation.'

This is the teaching of the Old Testament, with which the New Testament is in exact conformity; for they harmonize upon every subject, as might be expected from the declaration of its writers, that they taught none other things than Moses and other prophets had already predicted.

Now the apostles have proved beyond all confutation that Jesus is the Messiah or Christ of Jehovah promised to Abraham, David and Judah. Hence all that is said about the Christ in the Old Testament must, sooner or later, be fulfilled in Jesus. But the prophets exhibit the Christ, not as a solitary man only, but also as a Man of Multitude, as we have abundantly shown. Therefore Jesus and his apostles preached the Christ in the same form—*as One Person, and a Mu'ltitude in that One in and through all ofwhom the Eternal Spirit would dwell and manifest his power.* 'I and the Father' said Jesus, 'are One'—ONE YAHWEH; and concerning his apostles, and all Jews and Gentiles believing into him through the apostles testimony, he also said, 'I pray that they all may be one; AS *thou Father art in me and I in thee,* that they also may be ONE IN US—that they may be one *even as we* are one; *I in them and thou in me,* that they may be made *perfect in one*'—in One YAHWEH; that is, in the one perfect Man of the Spirit, styled *Jehovah, Yahweh,* or *Yah,* because HE SHALL BE. 'Hear, O Israel, Yahweh our Mighty Ones is One Yahweh.' This is the 'incommunicable name' as ye term it—a Name of Multitude, which Isaiah saith, 'is coming from afar, his anger burning, and the violence of a conflagration; his lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream shall reach to the neck for the scattering of the nations with the fan of destruction.'— xxx. 27. It is the Name of Multitude expressed in the formula or symbol, into which the believers are baptized—'The Name of the Father, and of the Son, and of the Holy Spirit;' every such believer, when so immersed, being a constituent of that name; and therefore addressed by Paul as 'in God the Father, and the Lord Jesus Anointed.' This is that 'glorious and fearful Name—*Yahveh Elohaikha,*' O Israel, which your fathers would not enter into by obeying; and on account of which, as Moses forewarned you in Deut. xxviii. 58, the Eternal Power has made thy plagues wonderful to this day.

Daniel's 'great vision' was of this consuming Name—the mystical or multitudinous Christ—to every accepted member of which 'One Body' it is said by the Spirit, 'That which ye have hold fast till I come. And he that overcometh and keepeth my works to the end, to him I will give dominion over the nations; and he shall rule them with a rod of iron; as the earthen vessels they shall be broken to pieces; even as I also received of my Father.'—Rev. ii. 25. And again, 'He that overcomes, I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city of my God, the New Jerusalem descending out of the heaven from my God, even my New Name.' ch. iii. 12. 'He that overcometh, I will give to him *to sit with me* on my throne, even as I also overcome and sit with my Father on his throne.' ch. iii. 21. To write upon one who has gained the victory over himself and the world, the Name of God and of the name of the City of God, is to declare him a constituent of the Name inscribed upon him. Messiah and his brethren are 'joint heirs'—the eyes, and ears, and arms, and feet of Daniel's Spirit-Man, whose Name is YAHVEH-ELOHIM.

John says, That the Feet of this Man, whom he also saw in vision, are 'like unto incandescent brass, as if they had been glowing in a furnace'—Rev. i. 15. The arms and the feet are symbolized in brass to connect them with the temple-pattern of heavenly things. The Altar of burnt-offering and the Laver, and the Two Pillars of the temple-porch, and many other things pertaining to the Court of the Priests, were all of brass, or overlaid therewith. The brass pertaining to the temple was all holy. The Brazen Altar was 'most holy,' so that whoever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the Seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt-Offering prefigured the Messiah's Body in sacrificial manifesta-

tion. The idea of an altar of sacrifice representing a personal and divine plurality is frequent in scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it AIL-ELOHAI YISRAAIL, that is, the '*Strength of the Mighty Ones of Israel*'—Gen. xxxiii. 20; and Moses, before the law was given, and in memory of the victory of Joshua over Amalek, 'built an altar and called the name of it YAHWEH-NISSI;' that is *He shall be my Ensign.*—He who was symbolized by the altar—Exod. xvii. 15; Isai. xi. 10, 12; xviii. 3; xxxi. 9; Zach. ix. 16.

This *Yahveh-nissi-altar* was superseded by an altar overlaid with plates of brass. These plates represented 'the flesh of sin' purified by fiery-trial. 'Gold, silver, brass, iron, tin, and lead, every thing,' said Moses, 'that may abide the fire, ye shall make go through the fire, *and it shall be clean;* nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water.'—Numb. xxxi, 22. The connexion of the plates with sin's flesh is established by their history. They were the censers of those sinners against their own souls,' Korah, Dathan, Abiram and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into broad plates for a covering of the altar;' and 'a sign to the children of Israel'—Numb. xvi. 37. The Brazen Altar, which was four square, had Four Horns of Brass, one at each corner; and in sacrifice the blood was applied to the Horns by the Priest's fingers; and the rest was all poured beside the bottom of the altar—Exod. xxix. 12. These Horns represent the same things as the Four Cherubims, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zachariah, and John; only in the Brazen State, which precedes the Golden Olahm, Αιων, or Millennium. As Horns of Brass, they 'execute the judgment written" as a consuming fire; for brass and offering by fire is the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power in *Elohal*, or sacrificial and judicial manifestation in flesh. '*Eloah* will come from Teman,' saith the prophet, 'the Holy One from mount Paran; consider! His glory covers the heavens, and his praise fills the earth: and the splendor shall be as the light; He has *Horns* out of his hand; and there is the *covering of his strong Ones.* Before his faces shall go pestilence, and from his feet lightnings shall proceed. He stood, and measured the earth; he beheld and caused the nations to tremble: and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of the Olahm are his.'—Hab. iii. 3–6.

The Horns of the Brazen and Golden Altars are His Eternal Spirit's strong ones, who disperse the empires of antiquity and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world's affairs will be directed by His *Elohim* in the ensuing thousand years, or Daniel's 'season and a time.'

The saints, then, are the brazen arms and feet of the Man of the One Spirit, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and 'are partakers with the Altar,' even Jesus—1 Cor. ix. 13; x. 18; Heb. xiii. 10, 12: and those of them who have been slain have been poured out 'beside the bottom' or 'under the altar,' from whence the cry ascends to the Father, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?'—Rev. vi. 10; xi. 1. Hence, those who dwell upon the earth, being, like Israel of old, grievous revolters, *brass and iron*, corrupters all (Jer. vi. 28) are to be cast into a furnace glowing with the heat of Yahweh's indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles. Ezekiel's description of Israel's punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel under the direction of the Men, 'whose Feet are like incandescent brass, glowing in a furnace;' and will furnish an obvious interpretation of the text. 'The word of Yahweh,' says the prophet, 'came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all *brass*, and tin, and iron, and lead, *in the midst of the furnace;* they are the dross of silver. Therefore, thus saith Yahweh Elohim, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem.* As they gather silver, and *brass*, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in my anger, and in my fury, and I will leave you, and blow upon you *in the fire of my wrath*, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Yahweh, have poured out my fury upon you.'—ch. xxii. 17. Israel in the flesh are here compared to brass and other metals *full of dross.* This drossy nature of the brass is the characteristic by

which they are distinguished from 'the fine' or 'incandescent brass' of the Man of the One Spirit, or Israel in the Spirit, in glowing or burning operation upon the subjects of Yahweh's fiery indignation.

Israel as dross is exemplified in the denunciations of the prophets. Their drossiness is seen in 'the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tummaz, the Adonis of the Greeks; and in their worshipping the Sun between the porch and the altar with their backs toward the temple of Yahweh.—Exek. viii. 7–8. They are still in the drossy state with the curse of Moses upon them. With the exception of circumcision (which, however, was not from Moses but from Abraham) they do nothing he commanded them to do; and therefore disregarding him, they necessarily reject Jesus of whom he wrote. 'Cursed is every one,' says Moses, that continueth not in all things which are written in the book of the law to do them.' Israel lives in the perpetual violation of the law, and yet seeks justification by that law, which only thunders the curses of Mount Ebal in their ears! 'Cursed be he,' saith Moses, 'that taketh reward to slay an innocent person.' This Israel did in paying Judas thirty pieces of silver for the betraying of Jesus, and in their priest's taking the price of blood returned to them, and purchasing therewith the Potter's Field. The Pagan judge pronounced him faultless; and in this declaration convicts the Jewish Nation of the crime of *taking the reward of treachery paid to effect the death of an innocent person.* And the crime being committed the people shouted the 'Amen,' saying, 'Let his blood be upon us, and upon our children!' These children, or posterity, are with us at this day—'the dross of silver in the midst of the furnace of affliction; '*left*' of Yahweh and '*melted.*'

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is no purer than Israel's. Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentiles bepraise Jesus while their ears are closed and their hearts steeled against his doctrine and commands: so that Jews and Gentiles are all guilty before God; they only excepted, who believe the Gospel of the Kingdom and obey it. They have all therefore to be gathered into a furnace glowing with intense combustion, before they can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be 'melted in the fire of Yahweh's wrath,' which fire will burn through the operation of the Arms and Feet of the Man of the One—'the Saints executing the judgment written' and 'treading the wicked as ashes under the soles of their feet.'

The furnace in which Israel will become molten brass is '*the wilderness of the peoples,*' where Yahweh saith he will plead with them face to face; rule over them with fury poured out; and purge out from among them the rebellious, whom he will not permit to enter into the Holy Land to live there in his sight under the government of His King—the Christ—Ezek. xx. 33–44. When thus purged, the Jewish nation will be brass and silver well refined—Mat. iii. 2. The rebellious dross will be cleaned out, and Anti-Mosaic-Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. The refining furnace is the 'time of Jacob's trouble,' out of which he is to be delivered—Jer. xxx. 7; and though they are now 'prostrate among the cattlepens,' they will be '*the wings of the Dove* covered with silver, and her feathers with the brightness of fine gold'—Ps. lxviii, 15; Jer. i. 37.

But the Gentiles are to become molten brass as well as Israel. Their brass, therefore is also to be gathered into the furnace, that it may be melted and refined in the fire of Yahweh's wrath. The place of the furnace is also 'the Wilderness of the Peoples,' that wilderness inhabited by the peoples, multitudes, nations, and tongues—the 'many waters upon which the Great Harlot sitteth'—that John of Patmos refers to in Rev. xvii. 1, 15., Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt; and in short, all the Mediterranean and Euphratean countries, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar—gold, silver, and brass, and iron, and clay, are made to glow with torrid heat of seven fold intensity; and in which the Four Men of God—the Cherubim—walk to and fro, without hurt, 'the fire having no power upon their bodies; as symbolized by Nebuchadnezzar's furnace, and by John's Mystical Son of Man, in Rev. i. 15; Dan. iii. 19–27. The melting and refining the Gentile brass in this Babylonical furnace, incandescent with the wrath of God, is Daniel's 'time of trouble such as never was since there was a nation to that same time—xii. 1. It is 'the day that shall burn as an oven' (or furnace) which shall consume the proud and all that do wickedness with their Anti-christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach, Abednego, and the one like the Son of God; they shall come forth unharmed, unsinged,

unchanged, and inodorous of the fire. For these are the Daughters of Zion to whom the Spirit saith, 'Arise and thress, for I will make thine horn iron, and I will make thy *hoofs brass:* and thou shalt beat in pieces many peoples; and I will consecrate their spoil to Yahweh and their wealth to the Lord of the whole earth'—Mic. iv. 13. So that, while Israel is passing through the furnace under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders as a torch of fire among the sheaves, or a lion among flocks of goats, (Mic. v. 8; Zach. xii. 6.) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of their inheritance: for, though passing under the rod themselves, they became also a rod of iron in the hand of Yahweh for the destruction of the nations whose iniquity was full.

"AND THE VOICE OF HIS WORDS AS THE VOICE OF A MULTITUDE.

This is the last characteristic of the symbolic Man of the One Spirit, noted by the prophet Daniel. In John's vision of the Mystic Christ, it is testified that 'His voice was as the sound of many waters.' These 'many waters' are Daniel's 'multitude'; for 'many waters' signify, as apocalyptically explained, a multitude of people. In Ezekiel's '*visions of Elohim,*' the voice of Daniel and John's symbolic man comes from the Wings of the Cherubim—'I heard' saith he, 'the noise of their Wings, like the noise of *many waters,* as the voice of *Shaddai* (Mighty Ones) in their going, the voice of *speech,* as the noise of *a camp:* in standing they let down their wings'—ch. i. 24. The meaning of this is, that Ezekiel heard the voice of a multitude of Mighty Ones speaking as the warriors of a camp in motion against an enemy; and that, when they were not in progress, their voice was not heard—'in standing they let down their wings,' and consequently there was no sound of war. But the voice of Daniel and John's symbolic man was heard as the roar of a multitude—the roaring of many waters; by which we are to understand, that their Man of Multitude was in progress, leading on the body and wings of his brazen-footed batallions against the Fourth Beast, or the apocalyptic Beast, and False Prophet, and the Kings of the earth and their armies; the former consumed *in the furnace,* or 'Lake of Fire, burning with sulphur; and the Kings and their armies slain with the sword of the resurrected and glorified Mystic Man'—Rev. xix. 19, 20.

Now, Daniel, as the representation of his people, saw the Spirit Man, while those who are no constituent part thereof see him not, but tremble before him, and flee, as the Old Adam did, 'to hide themselves.'

DANIEL'S SYMBOLICAL DEATH AND RESURRECTION.

The vision being apparent, Daniel is alone after his companions have fled. At this crisis, the relation between the prophet and the Man is peculiar. Daniel occupies the position of one dead—his vigor was turned into corruption, and he retained no strength: he was in a deep sleep on his face, and his face toward the ground; and destitute of breath—ch. x; 8, 9, 17. While in this symbolical death, the symbolical man, the symbolical associate of which is 'Michael, one of the chief princes,' was near him, The Man uttered his voice—a voice to be responded to by the dead (Jno. v. 25–29; Dan. xii. 2.) and Daniel heard it: 'when I heard the voice of His words' saith he, 'then was I in a deep sleep on my face.' After the voice had awoke him to consciousness, the power of the Man raised him from his prostrate condition—'a hand touched me,' said he, 'which raised me upon my knees and the palms of my hands.' This is the attitude of a man in the act of rising up from sleep on, or in, the ground, after he had awoke. He was then told to stand upright, for that the Man of the vision was sent unto him—He was sent of the Spirit to communicate to him certain things after his symbolical resurrection; for the things communicated in their crisis are to be accomplished after the literal resurrection of Daniel and his people by 'MICHAEL THE GREAT PRINCE' at the end of the 1335 days—ch. xii. 1, 2, 12, 13. Hearing the commaud to stand upright, he obeyed, and says, 'I stood trembling.' He was now alone in the presence of the august vision, from which his attendants fled to hide themselves. He trembled; for, though raised and erect upon his feet, he was not yet 'in power.' But the Man who had raised him from the ground came again to him; and touched him; and said to him—'O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong.' Then Daniel no longer feared and trembled, but became symbolically incorruptible, immortal, strong; for, when the Man of the One Spirit had spoken to him thus, he says, 'I was strengthened, and said, Let my Adon (Lord) speak; for thou has strengthened me.'

Here then was Daniel's Lord in vision, seen also by Moses, Joshua, Isaiah, and Ezekiel. They all saw him as a Man. The Spirit assumed this appearance in vision; and to represent to Daniel his future manifestation through the son of David as Prince of Israel, he, the Spirit, associates himself

with the archangel Michael, whom he styles Daniel's Prince. 'Michael, one of the chief princes came to help me,' saith the Spirit; 'and I remained there on the side of the Kings of Persia. I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael, your prince.'

'MICHAEL ONE OF THE CHIEF PRINCES.'

Now the Michael with whom the Spirit coöperated on the side of the Kings of Persia against Babylon, must not be confounded with Michael, the Great Prince, who appears at the epoch of the resurrection —c. xii. 1, 2. The name *Mi-cha-el* signifies *who-like-to-Ail*, or the Eternal Power; and is applicable to any person, or community of persons, in whom Eternal Power is embodied, and manifested. It was therefore an appropriate appellation for the שר־צבא־יהוה *sar-tzevah-yahveh*, PRINCE OF THE HOST OF YAHWEH, who appeared to Joshua by Jericho; and who had been appointed over Israel in the wilderness at the time the Spirit said to Moses, 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for MY NAME IS IN HIM. But if thou shalt indeed obey *his* voice, and do all that *I* speak; then I shall be an enemy unto thine enemies, and an adversary to thine adversaries. For mine Angel shall go before thee, and bring thee into the land, and cut off its inhabitants'—Exod. xxiii. 20–23; Josh. v. 14. This Angel-Prince is styled Michael in Daniel, because the Name, or Power, of the Eternal was in him. He was therefore as AIL, or as men say, GOD to Israel. He was not the Only Potentate whom no man hath seen, nor can see, but his representative, who was to be obeyed as if he were the Eternal himself; because 'his voice' gave 'utterance' to the commands of the Spirit.

But this Michael was not a son of man. He did not belong to the race of Adam, to which the dominion of the earth was originally and for ever given. (Gen. i., 26.) His vicegerency, therefore, could only be provisional. He had dominion over Israel as their prince until another personage should appear to assume the reigns of government, who should be both Son of Man, Son of Abraham, and Son of David, to whom dominion over Israel and all other nations inhabiting the earth to its utmost bounds, had been decreed. (Ps. ii., 6–9; viii. 6.) Thus, as Jesus taught, 'the Father hath committed all judgment to the Son, that all should honor the Son even as they honor the Father, who hath given Him authority to execute judgment, *because He is a Son of Man.* (Jno. v., 22–27.)

MICHAEL THE GREAT PRINCE.

The Michael, then, contemporary with Moses, Joshua, and Daniel, was only provisional vicegerent of Israel till the Son of Man should attain to authority and power. Until this event, the Mosaic Αιων, עולם. *course of things*, was subjected to angels, as clearly appears from Jewish history. But when the Son of the Eternal Spirit, born of a Jewess of the House of David, was begotten from among the dead, the decree proclaims, '*Let all Elohim bow down to Him.*' This was the person of whom it was said to Moses at the bush; *Yahveh*, that is, HE SHALL BE; and concerning Him, David saith in the same Psalm, 'Thou art Yahweh, most high above all the earth; greatly hast thou been exalted above all Elohim.'—xcviii., 7, 9. This Yahweh was exalted by the Father Spirit. He was the Eternal Form, and therefore 'thought it no robbery the being as God,' saying that 'God was His Father.' (Jn. v., 18.) He made Himself of no reputation, and took upon Him the form of a servant, and was made in men's likeness; and being found in habit as man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that to the name of Jesus every knee of heavenly ones, and earthly ones, and subterraneans, should bow; and that every tongue should confess that the anointed Jesus is Lord to the glory of God the the Father. (Phil. ii., 6—11.) This high exaltation of Yahweh by the Eternal Ail, placed Him above the prince whom Joshua saw, whose viceregency over Israel terminated when the handwriting of the ordinances was nailed to the cross, and the principalities and authorities it established were spoiled and made a spectacle of publicly. (Col. ii., 14, 15,) the mission of the Mosaic Michael was consummated. Israel had 'provoked Him,' and 'He would not pardon the transgressions.' He had expelled the ten tribes from Palestine, where He had planted them, because of idolatry and its abominations; and now, because Judah, Benjamin, and their priests, had crucified one to whom he had bowed, and would not accept pardon in His exalted name, He stirred up the Roman horn of the goat against them, and would deliver them no more.

Such has been the condition of Israel from that day to this. They have been abandoned by the Eternal's Archangel Michael, 'the

Angel of His presence, who saved them' in the days of antiquity; and they are repudiated by the Second Michael, whom they crucified and pierced. So that now they are 'without a king, without a prince, without a sacrifice, without an erection, without ephod and teraphim,' (Hos. iii., 4,) in short, without any '*caphporeth*,' or covering for sin, and therefore under sentence of death, 'being alienated from the life of God through the ignorance that is in them.' What a pitiable condition for a people, formerly Yahweh's, to be in; a people, because abandoned of God for a time, styled לא רחמה *Lo-ruhahmah* and לא עמי *Lo-ammi*. Such are Israel's names "till the times of the Gentiles are fulfilled,' the nation *that has not obtained mercy;* the nation that is *not my people*, saith Yahweh. (Hos. i., 6, 8, 9.) And how blind must be their Rabbics and Scribes, and the multitude led by them, who, 'whatever may be the real character of them Christianity of the not more enlightened Gentiles around them,' cannot see that Israel and Judah are not the people of the Lord. The Eternal and 'Michael their Prince,' have turned their backs upon them, and as their royal prophet predicted, 'their sorrows have been increased,' because 'they have hasted after another' than He, whom they crucified, and God raised from the dead. As for Him. the Nazarene, to whom the Angel of the Eternal's presence bowed, he says concerning them in their Lo-ammi state, 'I will not pour out their drink-offerings of blood, nor will I take their names upon my lips' (Ps. xvi., 4.)

Well, then, the Mosaic Aion, which was subject to angels, has long since vanished away; and the times of the Gentiles also subjected to God or Elohim, are verging upon their close, and a New ΑΙΩΝ, or *Course of Time*, and the new *οικονομια*, or *administration* of the *οικουμενη*, or *habitable*, all constituting what Paul in Heb. ii., 5, styles *ἡ οικουμενη ἡ μελλουσα*, '*the Future Habitable*,' rendered in the English version, '*The World to Come*,' concerning which he writes in the 1st and 2nd chapters, are about soon to be revealed. This administration of the Habitable in the approaching Aion, is the true CHRISTIAN DISPENSATION. and is styled by the Prophet Isaiah, '*Zion's times*,' in which 'Yahweh is Israel's judge, lawgiver, and king.'—chap. xxxiii., 6, 22. This dispensation, which is divided from the Mosaic by the long, dreary, intermediate night of Gentile and Jewish superstition, wickedness, and folly, 'is not subjected,' says Paul, 'to the angels'—to Michael, Gabriel, and other 'chief princes;' but, according to the teaching of Moses, David, Daniel, Jesus, and the apostles, to the Son of Man and His associates—MESSIAH AND THE SAINTS. These, in resurrected and glorious manifestation, are the Eternal Spirit manifested in flesh—in spirit-flesh, or HOLY SPIRIT NATURE; and is styled by Paul in Rom. viii., 19, 23, 'the manifestation of the Sons of God,' 'the adoption, to wit. the redemption of our body'—that 'one body of many members.' the ecclesia, which is Christ's body, the fullness of Him who filleth up all things in all the saints. (Eph. i., 22, 23.

The germ of this one body, symbolized to Daniel, Ezekiel, and John, is Jesus of Nazareth, or 'Michael the Great Prince,' to whom 'Michael one of the chief princes,' has done obeisance, and 'on account of whom are all things—*δι ὁν τα παντα* and through whom are we,' the saints, *και ἡμεις δι' αυτου* (1 6.) Thus, all things are '*out of God*,' and '*for Him*,' 'on account of the Anointed Jesus,' and '*through Him*.' If there had been no Jesus, Son of David and Son of God; or if, like Adam the first, he had been, but had become a transgressor, there would have been no 'One Body,' composed of saints resurrected or otherwise. These are all 'IN HIM;' but, if in His development, He had not proved, like the brazen altar, most holy, He would not have imparted holiness to all that touch Him by laying hold upon Him through the faith. But becoming 'partakers of the altar' by being '*in Him*,' they are holies or saints; and '*through Him*' become 'kings and priests *for God*,' who has made Him heir of all things, (and they joint-heirs with Him,') and therefore all things are '*on account of Him*,' and also '*for their sakes*.'

The *anointed* Jesus (not the dead body lying in the sepulchre of the Arimathean Joseph,) is eternal power manifested in flesh; and therefore AIL, or in Saxon, '*God*.' Now מי־כ־לו *Mi-cha-lo* ?—WHO-LIKE-TO HIM among the sons of the mighty? (Ps. lxxxix., 6.) Therefore, because there is none to compare with Him, the '*child born*' and the '*son given*' to Judah, is styled in Is. ix., 6, אל גבור AIL *givbor*, 'the Mighty God.' Hence, when He appears in power and great glory to put a hook into the jaws of leviathan, to slay the dragon in the sea, and to raise the dead, it will be said of Him, *Mi-cha-el* ? Who like to God? to 'Yahweh the Man of War? Who will contend with Him? (Is. l., 8,) with Jesus, the Eternal's King of the Jews?

Jesus, then, the Son of David and Son of the Eternal Power by David's daughter, is Michael the great Prince of Israel, who comes to redeem his kinsmen and their inheritance, and to break in pieces their op-

pressors. But as he is not only a single individual, but also *one containing many*—a manifold man—whose symbolical number is 144,000; the many 'in him' are constituents of 'Michael the Great Prince,' who delivers Israel in the time of trouble which transcends all the calamitous periods of human history since the Flood.

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. xii., 1—'the Alpha (or Eternal Spirit) and the Omega, (Jesus and the saints,) the Beginning and the Ending, the ONE YAHWEH, who is, and who was, and who is to come, the Almighty. 'Yahweh,' says Moses, 'is a Man of War.' Hence, out of this manifold Yahweh-Man's mouth, John saw a sharp two-edged broad-sword *going forth*, that with it he should smite the nations. (Ch. i., 16; xix., 15, 21.) And when they are smitten, it is as by a *coup de soleil*, for 'his countenance is as the sun shining in his strength,' not only dispelling the darkness, however, but 'enlightening the earth with his glory.' (Rev. xviii., 1.)

Now when John saw this ALMIGHTY BODY POLITIC he became as dead at his feet—like Daniel, symbolically dead; which represents that what he saw is fulfilled at the termination of the death state; for he is brought out of that state to write the things which shall be. When the thing signified by what he saw, shall be complete, the united voice of the many waters will be, 'I am the First and the last; he that liveth and was dead; and behold I am living in the cycles of the cycles; amen: I have the keys of the invisible and of death, and will therefore abolish death at the end of the Millennium.

A Second Reply to the New Year's Message.

The Church at Zion, King William County, Virginia, to the Church in Halifax, England, sends her Christian Salutation:

It was with no little satisfaction, dear brethren, that we, as a part of the household of "like precious faith," received your New Year's Christian Message through the *Herald* of January '59. It is worthy to be read every month of the year by every brother and sister in Christ in our widespread land. It comes to us bearing the impress of Christian love, of earnest zeal, of wise and wholesome counsel, of gentle admonition, of kind encouragement, and an ardent desire to serve the cause of Truth and Righteousness. It comes from hearts throbbing with fraternal feeling and kindred impulses, to which our own affectionately respond; and is, in a certain sense, like an oasis in the wilderness of life, calming, and soothing, and refreshing to the weary traveller, and as a cool and gushing fountain slakes his burning thirst. It is indeed a welcome message from a distant land, giving us the assurance that there are others in the widespread earth whose minds have been enlightened by the Word of Truth, whose hearts are bound in the fraternal and endearing ties of the "one Lord, the one faith, the one baptism;" and who, in common with us, are worshipping the "one God and Father of all," rejoicing in the "one hope of our calling," and pressing with eager energy to win the prize of endless glory.

It is a cause of mutual congratulation and thanksgiving to the Father of all mercies, that the glowing and thrilling truths concerning the Kingdom and Glory of God, which have been for centuries buried beneath the rubbish of human ignorance, or hidden amidst the dark and dense fogs of ecclesiastical superstition, are being rapidly exhumed, and brought to light by the untiring labours of a few of the noble servants of the living God, who devote their lives to the task of sowing broadcast the word of life, so that the fruits thereof are rapidly springing up in the four quarters of the civilized earth. We have reason to rejoice that the Lord, through the instrumentality of his faithful few, is rapidly preparing a people for his glorious apocalypse—a people from the East, and West, and North, and South, to "sit down with Abraham, Isaac and Jacob in the Kingdom of God;" and we can but cherish the hope that the number to be taken "out of every nation, and tribe, and kindred, and tongue, and people, will soon be completed, and the heavens be made to ring with the inimitable songs of the redeemed, mingling in harmonious concert with the chorus rejoicings of expurgated and emancipated nations!"

Shall we, dear brethren, ever be permitted to realize the unspeakable happiness of participating in the scenes of joy and glory, inaugurated by the advent of the King of Kings and Lord of Lords? Shall we be the "blessed of the Father," who shall escape the corrupt and oppressive despotisms of the earth, and enter into the Kingdom prepared for us from the foundation of the world? Shall we be of that chivalrous band of Christian soldiers whose valorous deeds shall win immortal honors? Shall He, who is the "Lord of Hosts, mighty in battle," lead our conquering columns to the heights of Zion, to plant upon her battlements the triumphant flag of the Prince of Peace and King of Nations? Shall we behold, with unspeakable delight, "upon all her dwelling places and assemblies,

the cloud of smoke by day, the shining of a flaming fire by night, and Jehovah's glory her protection and defence?" Shall we witness the rising of the Sun of Righteousness with healing in his wings," when Zion's "light shall have come. and the glory of the Lord has risen upon her;" when her wilderness shall be like Eden, and her desert like the garden of the Lord;" when "the wilderness and the solitary place shall be glad for her, and the desert shall rejoice and blossom as the rose;" when "the floods shall clap their hands," "the trees of the wood sing out and rejoice at the presence of the Lord," and renovated nature join the general jubilee of man's redemption? Shall we be exalted to the regal honors of "Kings and Priests to God, and reign with him on earth?" Shall Potentates, and Kings, and Thrones, and Principalities, and Powers, which now ride on the high places of earth and rule its destinies, be subdued under our feet? Shall we rule the nations with a peaceful, mild, righteous, yet powerful sceptre, executing the judgments of God upon all oppressors, and teaching others the ways of wisdom, truth and righteousness? Shall we participate in the pleasing task of teaching mankind the right ways of the Lord, so that "every knee shall bow to him," and "the will of God be done on earth as it is in heaven?" Shall we be "the children of God, being the children of the resurrection, and be made like the angels, bearing the patronymic title of one common Father, to do His holy will, as "ministers of His, that do His pleasure, hearkening to the voice of His word?" Shall we be the associates and bosom companions of those heavenly messengers who excel in strength, do His commandments, and stand in the presence of His Glorious Majesty? Shall we join the company of the "blood-washed throng"—the true nobility—the pure, the wise, the great of past ages, who have battled for truth, for righteousness, for holiness, for purity, and for all that is truly great and ennobling in the nature of man? Shall we, beloved brethren, be prepared for all this, at the Advent of our Lord? Shall we in the day of His coming, arise from the ashes of death, or be freed from gasping mortality, to meet Him in the clouds of heaven? Shall we experience the wonderful transition from the suffocating atmosphere of sin and misery, to the pure, vivifying and soul-thrilling inspirations of a spiritual and immortal existence? Shall these vile bodies of ours be changed, and fashioned like unto the body of the glorified Son of God? Shall he be, indeed, our elder brother, and we the younger sons and daughters of the Lord Almighty? Shall we be like Jesus invested with glory, honor, and incorruptibility, and "beholding with open face, as in a glass, the glory of the Lord, shall we be changed into the same image from *glory to glory*, as by the Spirit of the Lord?" Shall we be the heirs of "all things,"—"whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or *things to come*,"—shall all be ours, as "heirs of God, and joint heirs with Christ?" Shall we put on the intellectual, moral and physical impress of the Divine Nature, with knowledge to scan, wisdom to appreciate, and power to explore the vast, the deep, the hitherto inappreciable and unsearchable wonders of His boundless creation? And shall the consciousness of eternal deliverance, and the assurance of perpetual safety under the Refuge and Rock of Omnipotence, spring the fountains of eternal happiness, which shall pour forth gushing streams of unutterable joy, and peace, and love, and gratitude, through the interminable ages of Eternity?

These, dear brethren, are momentous questions which a few short years shall answer. Have we not a "precious faith"—a "glorious hope?"—the half can not be told! God, in infinite mercy, has given to us this faith, this hope—based upon His immutable Word, His precious promise, and His everlasting covenant. He has graciously provided the means to secure to us the end. He kindly invites, counsels, admonishes and encourages us to seek the imperishableriches so graciously offered. He covenants His Kingdom and Glory, and all its wonderful appurtenances, through the atoning blood of Jesus, which is the purifying "blood of the Covenant" to those who "*take hold*" of and "*keep* His Covenant." Having been begotten by the Word of the Covenant, we are "begotten *again* to a *lively hope* by the resurrection of Jesus from the dead," by which we have a renewed assurance of a "inheritance incorruptible, undefiled, that fadeth not away, reserved in the heavens for those who are kept by the power of God through faith (in His Covenant) unto salvation, ready to be revealed in the last time; wherein we greatly rejoice." Thus we have a precious faith, and lively hope of our glorious inheritance, based upon the Covenant of Promise, sealed with the atoning blood of Jesus, and confirmed to us by his resurrection from the dead.

Having taken hold upon his Covenant, let us, dear brethren, double our diligence to "make our calling and election sure." Having put our hands to the plough, let us no look back, for such are not "fit for th Kingdom of God;" but "forgetting th things that are behind, and reaching fort unto those things which are before, let u

press toward the mark for the prize of the high calling of God in Christ Jesus our Lord." "Ye see your (high) calling, brethren, how that not many *wise men after the flesh*, not many mighty, not many noble (not many rich) are called," for "God hath chosen the poor of this world, rich in faith, to be heirs of the Kingdom which *He hath promised* to them that love him." Having the eyes of our understanding enlightened, that we may *know* what is the hope of our calling, and what the riches of the glory of our inheritance," and united in the "one body and the one spirit, even as we are called in one hope of our calling," let us "walk worthy of God, who hath *called us* unto his *Kingdom and Glory*." Let wise men after the flesh, whose wisdom is foolishness with God, ridicule us as "heralds of an imaginary kingdom,"—"feeding on ashes." Let them denounce us, as proclaiming to the world the Gospel of a Kingdom which exists only as an ideal figment of disordered minds, or the baseless creation of "crazy brains."—Let them scorn and deride us as aspirants to the royalty of what they are pleased to call a "frog kingdom."* (May the Lord forgive them, they know not what they say; else they would not thus wantonly challenge His reproof for their folly, nor His judgment for their iniquity!) But, brethren, let none of these things turn us aside. Let opposition show its boldest front, in all its varied forms. Let denunciation, and scorn, and contempt, and ridicule, and artifice, and cunning, and human ignorance, and religious superstition, and secular influence, and sectarian combinations, and fleshly wisdom, and priestly power, do their best. Let none of these things move us; but let us "continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which we have heard; but rather let us be moved to buckle more tightly around us the whole armor of God, and go forth with increased energy to fight the good fight of faith. The war is raging all around us. We have foes within and foes without. We easily recognise them all, by the Light of the Living Word. We must be vigilant and valiant. Inch by inch we win our way to immortal honors. We are the Lord's soldiers and servants. We have been bought with a price, and have enlisted in his service. We have no time to be idle. Let us work while it is day. By prayer and supplication, by watching and fasting, by virtue, by knowledge, by temperance, by patience, by brotherly kindness, by love unfeigned, by purity of heart, by holiness of life, by perfection of Christian character, let us as workers together with him, "in all things approve ourselves as servants of God."

A few short years, and the victory will be ours! Then, let us give our time, our talents, our riches, our energies, our lives, our all to the service of the Lord; and if we are so unspeakably happy as to obtain God's Kingdom and eternal Glory, so cheap will be the purchase, that we shall be constrained to say, *it is the gracious gift of God through our Lord Jesus Christ!*

Brethren, farewell! We may never see your faces in the flesh, but may we meet you, one and all, in the Kingdom of God! In the meantime, with the help of God we will endeavour to "companion you in a determination to do the utmost for the testimony of God, by teaching, by preaching, by word, by deed, by every means which we can employ." Grace, Mercy, and Peace be multiplied unto you, through Jesus Christ our Lord!

In behalf of the Church,

L. EDWARDS.

* In compliment to the device on the cover of the *Herald*.

Analecta Epistolaria.

Remarks Concerning "The Advent."

MY DEAR CHRISTIAN FRIEND,—The ordinary practice among clergymen in this country, during the four Sundays immediately preceding Christmas day, in each year, is to deliver sermons and lectures on 'The Advent of Christ,' a general term used in the common prayer book, and under which many incongruous discourses are made, commencing, first, with His Advent in the flesh, and ending with His Advent in the spirit; and, occasionally, to judge the quick and the dead. If, however, any of their auditory be interrogated as to their faith in 'the glad tidings of the kingdom of God,' an essential article to the true understanding of 'the Advent of Christ,' it affords indubitable evidence, how fearfully the 'Israel of God' continue to be misled by 'blind watchmen,' and 'ignorant shepherds,' (Isa. ch. lvi., vers. 10, 11.) even in these '*perilous* times of the last days,' 2nd Tim., ch. iii., ver. 1, ch. iv. ver. 3. Alas, with but few exceptions, the precious 'Doctrine of Christ, His 'glad tidings,' (Mark, ch. i., ver. 22, ch. iv., ver. 2, and ch. xii., ver. 38; Isa., ch. lvii., ver. 2; Luke ch. viii., ver 1,) is still rejected, or unknown. A kind of *historical* credence in His first Advent being commonly received as '*saving* faith,' instead of the Scriptural exposition that He came as man's substitute, *cheerfully* 'to do the will of God,' (Ps. xl., ver. 8,) even unto death; (Phil. ch. ii., ver. 8,) thereby abolishing at once the immutable law of sacrifice for sin, (Heb. ch. x., vers. 5, 7, 9,) and

enabling fallen rebellious man to become reconciled to his offended Creator. (Rom. ch. v., vers. 10–19; 2nd Cor. ch. v., vers. 18, 19; Eph. ch. ii., vers. 15, 16; Col. ch. i., vers. 21, 22, 23.) Hence Christ is the Mediator of a *new* and *better Covenant*, established upon *better* promises, (Heb. ch. viii., ver. 6, ch. ix., ver. 15,) far better than 'Do, and ye shall live, fail thereof, and ye shall die, (Lev. ch. xviii., ver. 5; Ezek. ch. xviii., ver. 4,) in which Adam failed, and incurred upon himself and his posterity the penalty of everlasting death; nor could he or any other, have been *reprieved* from this penal condition, without the beneficent intervention of God, as displayed in the continued, or 'renewed existence' of man, pending the work Christ came to do in the flesh being fully '*finished*,' (1 Cor. ch. xv., ver. 18,) a work He esteemed more than His necessary food, (John ch. iv., ver. 34,) and which, in itself, bore ample testimony that His mission proceeded immediately from God. (John ch. v., ver. 36.) 'When Jesus, therefore, had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost.' (John ch. xix., ver. 30.) Thus, THEN, and not until THEN, was completed the marvellous work of *salvation* of all true believers in Christ, preparatory to the manifestation of the glory of their REDEMPTION, which will be accomplished when they shall sing the '*new* song' of Moses (triumph) and the Lamb. (Through Christ.) This sacred truth, I well know. 'philosophy and vain deceit, after the tradition of men,' (Col. ch. ii., ver. 8,) now repudiate, by affirming that 'the gates of the grave,' or, doors of the (mere) shadow of death,' is the portal of *immortal souls* to heavenly mansions in the skies, or other Paradisaical bliss, but which is nothing short of heathen philosophy, matured by the 'mother of harlots,' and still cherished by her besotted offspring. (Rev. ch. xvii., ver. 2.)

'He is despised and rejected of men;' (Isa. ch. liii., ver. 3,) is still, not only the frontispiece of the Jewish synagogue, but of Christian temples.' He came unto His own' and exhibited His credentials of Sovereignty, but his professed citizens are still saying in their hearts, 'We will not have this man to reign over us.' (Luke ch. xix., ver. 14.) Nor do they esteem the gift of the Holy Spirit as indispensable to a due acknowledgment of 'Christ, the Son of the Living God,' (1 Co. ch. xii., ver. 3; Matt. ch. xvi., vers. 16, 17, 18,) prior to His inauguration as 'King over all the earth.' (Zech. ch. xiv., ver. 9.) This one baptism, of the Holy Spirit, of which all others are emblematical, 'the world cannot receive,' (John ch. xiv., ver. 17,) notwithstanding our Lord declared His departure to be expedient, (John ch. xvi., vers. 7–13,) in order that He might Himself 'baptize with the Holy Spirit,' (Mark ch. i., ver. 8,) and thereby guide His erring sheep into a knowledge of all truth, and things to come; and therefore it is, '*Now* is the accepted time, or *day* of *salvation*.' (2d Cor. ch. vi., ver. 2.) 'The acceptable year of the Lord.' (Luke ch. iv., ver. 19.) That is, this Gospel dispensation; for only since the death and resurrection of Christ, could there have existed any true believers *sealed* by the Holy Spirit unto the *day* of *redemption*, (Eph. ch. i., ver. 13, and ch. iv., ver. 30,) that holy day when the whole house of the 'Israel of God,' or His 'Sealed,' His 'elect,' shall be gathered from the utmost parts of the earth, to attune their harps, now hanging on the weeping willows, to the 'new song' of redemption, which none others could ever learn. (Rev. ch. v., ver. 9; ch. xiv., ver. 3.)

It is written that 'blindness *in part* is happened to Israel,' (Rom. ch. xi., ver. 25,) which all the sects of Christians readily admit, as applying to the Jews only, while on the other hand, they are unwilling to perceive that a more culpable 'blindness, *in part*,' is happened to themselves; for, as the Jews rejected the 'Man of sorrows, having no comeliness,' (Isa. ch. liii., vers. 2, 3,) when He preached the 'glad tidings of the kingdom of God, saying, repent and believe the glad tidings,' (Mark ch. i., vers. 14, 15,) owing to their 'blind guides' having misled them to view 'the King in His beauty,' only; (Isa. ch. xxxiii., ver. 17,) even so with professing Christians; although they revere His incarnation, are prone to reject Him as King for ever over the whole Israel of God' (Luke ch. i., ver. 33,) to 'reign on earth' renewed; (Rev. ch. v., ver. 10,) neither do they conform to the Divine truth, that, faithfully believing in the Lord Jesus Christ, in strict accordance with all that is predicted of Him 'in the law of Moses, in the Prophets, and in the Psalms;' likewise the Divine power of His resurrection, (Rom. ch. x., ver. 9; John chap. iii., ver. 36,) is the *only* means, 'For, there is none other Name under heaven given among men whereby we must be saved.' (Acts ch. iv., ver. 12.) Otherwise, how could they still maintain the *ancient* dogma of 'saints in heaven.'

The heathen, Papistical dogmas of *immortal souls*, either in Paradise, or in any other place, or state, of consciousness, apart from the body, is contrary to the Word of God, for the living *know* that they shall die, but the dead *know not any thing*.' (Eccl. ch. ix., ver. 5.) No, not even whether their posterity arrive at honor or dishonor. (Job ch. xiv., ver. 21.) 'In death there is no remembrance

of God, (Ps. vi., ver. 5, and Ps. lxxxviii., vers. 5,11, 12,) nor do the dead praise Him. (Ps. cxv., ver. 17.) 'I said in the cutting off of my days, I shall go down to the gates of the grave, I am *deprived of the residue of my years.*' (Isa. ch. xxxviii., ver. 10.) But to reconcile these truths with the aforegoing declaration, that faith in the fulfilment of the covenant promises, through a practical acknowledgment of Jesus Christ, is the *only* means devised whereby fallen man can obtain 'eternal redemption,' or, ere old mortality can be exchanged for the 'wedding garment' of immortality, it has often been asked, What then becomes of the Old Testament saints? the only true solution to which question is found in the Divine revelation of continued, or renewed existence, as testified by the Jews, (Matt. ch. xvii., vers. 12, 13; Mark ch. vi., vers. 14, 15, 16, and ch. viii., vers. 27, 28, 29; Luke ch. ix., vers. 7, 8, 9; and John ch. ix., ver. 2,) and confirmed by our Lord Himself; (Luke ch. vii., ver. 27, and ch. ix., vers. 18, 19, 20; also compare John ch. v., vers. 2, 24, 26, with 2d Cor. ch. i., ver. ix., likewise Luke ch. xx., vers. 37, 38, 39, with Exodus ch. iii., ver. 6, not omitting special attention to Mark ch. x., vers. 26, 27, and 30,) a revelation which not only harmonizes all Scripture, but extols the beneficence of our heavenly Father, unfolds the 'mysteries of the kingdom of heaven,' (Matt. ch. xiii., ver. 11; Luke ch. viii., ver. 10,) and stultifies the common dogmas of 'immortal souls,' 'sleep of the dead,' and similar 'vain traditions and opinions of men.'

Yours very faithfully, in the 'blessed hope' of immortality, now '*hid in* CHRIST,' to be awarded at His 'glorious appearing and kingdom.'

RICHARD ROBERTSON.

89 Grange Road, Bermondsey,
London, England.
December 21, 1858.

A Word of Encouragement.

Dear Brother Thomas:—We have on several occasions, when met as a Church on the first day of the week, talked over the propriety of addressing you a few lines, with the view of acknowledging our obligations to you, in having been the means, in God's hand, of communicating to us a knowledge of the truth, as it is in Jesus. That, however, has been put off, from time to time, and entirely neglected, until now, it appears to have become somewhat imperative, seeing that a thank offering can be sent to you without us knowing anything of the matter until the affair is all over and appears before your readers in the Herald. This leads me to think we are living here in a much more solitary condition than we really might be, providing we take the proper means of altering it, and by so doing I believe we would render ourselves not only more useful in confirming each other in the truth, but also in extending our efforts to those who are not only utterly ignorant of the Gospel of the Kingdom, but are never likely to think of it, unless indeed it should be when they are laid on a death-bed, when, to tell him of it, and of its obedience, would only throw them into the greatest mental agony, and do no good whatever, seeing they could not then "Arise, and be baptised, and wash away their sins." O, the amazing folly of mankind, to trifle with such a matter till too late, and how painful, to a thinking mind, to witness such death-beds. But to the subject in hand. Allow me, in the name of the brethren here, to encourage you to go on in the good work of the Lord by informing you that a Church, consisting of five resident members, and other two, one near London, and the other in or near Edinburgh, exists, in the small village of Cumnock, in Ayrshire, *through the instrumentality of your Herald, lent them by a friend.* You see, then, Brother Thomas, that your works are reaching corners of the world which you have but little, if any, opportunity of knowing anything of, and that they are producing effect which you may possibly never know of till the morning of the resurrection. In the midst, then, of so many difficulties and perplexities let this case, amongst many others which may be, for anything we know to the contrary, encourage you to persevere in sowing the good seed of the kingdom, and that the good Lord may bless your labors in word and doctrine, is the earnest prayer of the few disciples here. But whilst thus addressing you the question occurs. Are we doing as much as we possibly could do even in our present circumstances? Now I shall certainly think it remarkably strange if, amongst all the churches of Great Britain, (for I suppose we have none in Ireland,) there cannot be found one Brother, willing and able, to go from place to place and deliver public lectures on the things concerning the Kingdom of God and the name of Jesus Christ. In the meantime I feel disposed to think that the difficulty is not in finding brethren of this stamp, but that these brethren have obstacles which they do not see well how they could surmount, and which oblige them to confine their labors to their own sphere. In order, then, to remove if possible, these difficulties, I suggest that all the churches on this side of the Atlantic send in to the Herald the particular address of a brother in each church, to whom all letters on any business could be addressed,

and who would engage to hand over all such letters to the Church at their first meeting, and who would also engage to direct stranger brethren to the place where their Church meets on the first day of the week. This seems highly necessary from the following circumstances: Our brother, who left this and went to London, has been there for the last three years, and if there are brethren in London who meet as a Church he has not been able to find them out. Again, our other brother was lately in Edinburgh, and, though there is a church there, he did not know where to find it, and in his search staggered into a select Baptist Church, where he could only be a spectator of their worship. I think, then, even from these examples, it will appear necessary that some such plan as that suggested be adopted, in order that the churches may have fellowship, one with another. Besides, if there was a brother found, willing to devote himself to the preaching of the Gospel, it would greatly facilitate progress and enable the disciples to see at a glance if they would be able to support such a brother's wife and family, if he had such, whereas, as we have at present no plan of any consequence that can be proposed, because we neither know the means nor strength of the disciples. In submitting these remarks to your consideration, I shall be glad to hear your own mind on the subject, and, should you think them worthy of a place in the Herald, I shall be glad if any brother can propose a better plan for furthering the interests of our Redeemer's Kingdom. In the meantime let me urge upon the disciples the propriety of taking this into consideration before our summer sets in, as there may be many places where a house could not be procured, and where it might be necessary to go out into the highways and hedges. With much respect, and in the name of the Brethren, I subscribe myself,

Yours, affectionately,

R. Hutchison, Surgeon.

Auchienleck, Scotland, Feb. 9, 1859.

An Acknowledgment.

Dr. Thomas, Sir:—I enclose you my subscription for your most excellent paper, which I do most highly value for the truth it so ably advocates. I wish I could send you a long list of conscientious subscribers; but, alas, I cannot: there are none within miles that I know of, who either know, or care for, the truths you advocate. Spiritual darkness and ignorance seems to reign unmolested in these parts. I do most earnestly wish some way would open that the light might be presented to the people, that some, at least, might become "wise unto salvation." I feel pleasure in acknowledging that your reply to my queries on the "Two Covenants," was most satisfactory. I hope your work on the Apocalypse may soon be completed; I am very anxious to obtain it, as I hope it may serve to throw much light on that book of books. Assuring you that every number of the Herald is anxiously looked for and eagerly read, and heartily wishing you may long be spared as an able workman in your Lord's vineyard, I subscribe myself your sister in Christ, looking for redemption, Caroline H.

Kamoka, C. W.; Jan. 30, 1859.

Remark. We are closely engaged upon the Apocalypse, which, with the Herald, leaves us with little time for aught else at present. When we have completed it (and when that will be we cannot now say,) due and ample notice will be given. Till then we trust our readers will diligently study the book itself, that when our exposition is forthcoming they may be prepared to appreciate it according to its deserts, whatever they may be. Editor.

The Paternity of Jesus.

Dear Brother Thomas,—There is a question among the Brethren here upon which I would like to know your mind, and understanding. The question is: *Was not Joseph the natural father of Jesus?* Paul says, 'prove all things, and hold fast that which is good;' aught we not to work upon this principle in this case, as well as in others? If he (Jesus) is not the son of Joseph, were not the Jews correct in rejecting him as the future King of Israel and the promised seed? as the seed is reckoned of the men and not of the women in the genealogy, this seems rather like a fabrication, lugged in by the apostacy to prove the immaculate conception of Jesus. In some of the translations *virgin* is rendered *young woman*; so that in that particular it would not conflict with the quotation in Isaiah viii. 14. If you will be so kind as to give us your understanding of this matter, you will greatly oblige your Brother in *the faith* B. L. Nevius.

Washington City, D. C. Feb. 15*th.* 1859.

Joseph Denies that he was the Father of Jesus.

'The birth of the Anointed Jesus,' says Matthew, 'was on *this* wise: When as his mother Mary was espoused to Joseph, *before they came together* she was found with child by holy spirit. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought

on these things, behold, the messenger of Yahweh appeared unto him in a dream, saying, Joseph son of David, fear not to take unto thee, Mary thy wife; for that begotten in her is by Holy Spirit. And she shall bear a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled, that was spoken of Yahweh by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Immanuel*, which is, being interpreted, '*the Deity with us.*' Then Joseph being raised from sleep, did as the messenger of Yahweh had bidden him, and took unto him his wife; and *knew her not* till she had brought forth her first born son; and he called his name JESUS'—c. i. 18.

This testimony proves

1. That Mary was *enciente* before she was espoused to Joseph;

2. That Joseph came to know it before they came together; and,

3. That Joseph attributing it to ordinary causes, would have repudiated her privately.

This being indisputable, with all who regard Matthew as a credible witness, there is before them but one conclusion, and that is,

4. *That Joseph himself pronounced against his being the father of Jesus.*

Joseph having decided thus, and '*being a just man*,' would upon no consideration have acknowledged Mary, if he had been left to his own view of the matter. A just man would not have married a harlot. But Joseph did marry Mary after she had become *enciente* by another; therefore he did not believe her to be a harlot. No human testimony, however, could have convinced him that a pregnant maiden, had not known man. But he did so believe; for in publicly acknowledging her as his wife, this just man proclaimed his conviction that, though nature and flesh were against her, he believed her to be a virtuous woman. But there can be no faith, or belief, without testimony, for faith is the belief of testimony; and no human testimony was adequate to the proof of the proposition, that a woman may become *enceinte* without intercourse with man. There is, therefore, but one conclusion open to us in the premises, namely, that the testimony was supernatural or divine; and that Matthew's account of the matter, is the only rational and truthful solution of the case. Joseph endorsed the truth, by abandoning his original purpose of repudiation; by publicly acknowledging her as his wife; by abstinence; and by giving the newly-born infant the Heaven-appointed name of *Yahoshaia*, or Jesus, which implied 'the Deity with us,' Jews, according to the prophet.

But no man can prove of his own knowledge whose son he is. Jesus might have affirmed, that the Deity, by the formative power of His influence, and not Joseph was his father; but as he himself once said, 'if I alone testify of myself, my testimony is not true, it was necessary that his real father should bear witness. This he did accordingly, about thirty years after his birth. The Deity proclaimed his paternity before the multitude and their leaders, saying, as he emerged from Jordan's watery grave, 'THIS IS MY SON THE BELOVED IN WHOM I DELIGHT.' This proclamation was never denied. It was too notorious for any contemporary to venture a denial. John the baptizer testified to the truth of it; and the voice in effect justified the conclusion of Joseph in the case.

Joseph being only the reputed, and not the natural father of Jesus, the Jews were not therefore justified or 'correct' in rejecting him as the future King of Israel and the seed. On the contrary, if Joseph had been his real father, Jesus would have been neither the king nor the seed promised; for that personage was to be both Son of David and Son of Deity, as testified to David in 2. Sam. vii. 14; Psal. ii. 7; Rom. i. 3, 4; Heb. i. 5.

In both genealogies the descent of the rights of Jesus were reckoned through the males of David's house. Jesus descended from Zorobabel, son of David and Governor of Judea, at the return from Babylon; and so did Joseph, but through different branches, whose interests and rights were united in the marriage of Joseph and Mary. Matthew gives the descent of Joseph from Zorobabel; and Luke, the descent of Jesus from the same.

But Luke's account is obscured in the English version by placing parenthesis marks in the wrong position. If the parenthesis be excluded Luke iii. 23, reads thus, 'And Jesus himself began to be about thirty years of age, who was of Heli, who was of Matthias,' and so on; now supply the parenthesis, and then it will read thus, 'And Jesus himself began to be about thirty years age (*being as was supposed the Son of Joseph*) which was of Heli, and so on. All the words in *italics* form the parenthesis; and not as in the English version, namely the words '*as was supposed.*' Joseph was not son of Heli, but son of Jacob; but Jesus '*was of Heli,*' being grandson to him as the father of Mary; who, by her marriage with Joseph reunited the two branches of Zorobabel's house, and so constituted Jesus, as her first-born, the Heir of the Kingdom and throne of David.

הָעַלְמָה *hah-almah*, the phrase used in Isai. vii. 2. signifies, 'the maiden, virgin, marriageable, but *not married*.' Mary answered this definition of the word, at the time Jesus was formed of her substance, by the creative power of Holy Spirit. She was a marriageable, but unmarried, maiden of David's house; the mother of Jesus, whose *nature* like her own, was the same as David's and Abraham's, neither better nor worse; it was Sin's Flesh, as Paul tells us, while *in character* he was 'holy, harmless, undefiled, separate from sinners,' or 'without sin.' If his *nature* had been immaculate '*sin*' could not have been '*condemned in the flesh*' when he was crucified; nor could he then have borne the sins of his brethren in his own body to the tree, as Peter affirms he did. They who affirm the immaculateness of the nature or flesh of Jesus are 'Nicolaitanes,' heretics who destroy the doctrinè of remission of sins, by the death and resurrection of Mary's Son.

Yea verily, 'prove all things; hold fast the good thing.' Bring everything to the test of Scripture, and receive nothing that is not proved by an harmonious collation of the prophetic and apostolic Scriptures. We know what 'the truth as it is in Jesus' is; if then a papist, Protestant, Sectarian or Jew, bring us his 'things' we do not trouble ourselves to prove them. We throw the burden of proof on him, and demand it, in harmony with the word. We only undertake to demonstrate the truth taught by prophets and apostles. With Infidels, Mahommedans and Pagans, we do not debate. We tell them not to prate against what they do not understand. We do not examine all sorts of errors and crochets, in hope of extracting any 'good thing' they may contain, in order to 'hold fast' to it. We do not rake in a dungheap to find gems. We 'prove all things' presented in the Word; and when proved 'hold fast' to it as an element of 'the good.' This course we have found profitable; and would respectfully and affectionately commend it to all our readers. Amen. EDITOR.

April 5th, 1859.

Let the Serpents Hiss.

WE extract the following from the Toronto Globe, where it recently appeared under the caption of "*Disturbance in a Church.*" Bro. Williams had previously issued a placard headed "*Hard Times*—$50.00 *Reward!*" Under this he says, "I will pay the above-named reward to any student of scripture who will find one passage in scripture in support of the following favorite themes of the so-called 'Christian world':

"1st. A passage which states that any man has, or ever had, an immortal soul; or that Christ, or his apostles, ever preached a gospel to save immortal souls; or a promise of reward to an immortal soul; or that a man is, in any way, conscious between death and the Resurrection.

"2nd. A passage which states that the Kingdom which Christ and his apostles preached is to be any where in the skies; and,

"3d. A command or precedent by Christ and his apostles for '*Infant Sprinkling.*'"

He then made his appointments at the Baptist Chapel, corner of Queen and Victoria streets, where, he says, he may be found.

This placard had ample circulation, and, no doubt, proved a very considerable annoyance to the clerical "blind guides" of "the blind" among the Torontoes. They saw their craft boldly attacked; and knowing their innate weakness and mental imbecility, they dared not meet the unscholastic blacksmith; and therefore followed the course of their predecessors in Thessalonica; for, being moved with envy, but unable to draw him before the rulers of the city, they stirred up certain lewd fellows of the baser sort, and gathered a company, and set all the vicinity on an uproar, and saluted Bro. Williams in the way detailed in the following extract:

"A man named Williams announced, a few days ago, that he would deliver a series of lectures in the Baptist Church (colored), Queen street, against the generally received doctrine of the immortality of the soul. One of the lectures or discussions was to take place on the evening of Tuesday, but when Williams got to the place, he found a large crowd there, who saluted him with loud hisses, and other marks of disapprobation. Having mounted the rostrum, he was about to commence his lecture, but such a noise arose as is seldom heard inside a church, and he was compelled to desist. The crowd outside, who were unable to gain admission into the building, vented their spleen by breaking the fence in front of the church, and shouting at the top of their voices. The tumult inside was increasing, when several parties, in order to put a stop to the whole affair, commenced to extinguish the gas. At this stage of the proceedings, Sergeant Major Cummins, accompanied by a *posse* of policemen, appeared on the spot, and entering the church, protected Williams from personal violence. After a short time, the sergeant prevailed on him to leave, and the crowd soon afterwards taking their departure, quiet was restored."

This is the way the clergy meet questions fatal to their vested interests—either by imperturbable silence, or by the clamor and

violence of their dupes. The clergy of all countries and of all orders are nothing but intoxicated dunces in Christianity. The classical and scientific minority among them know every thing but what they profess. They all, learned and unlearned, profess to "cure souls;" but they neither know what a soul is, nor what a soul should do to be saved. When called upon to prove their assumptions before the people, all they can do is to hiss and bray through the poor ignoramuses they excite in defence of the quackery by which they are poisoned. Well, let the serpents hiss; and if they are determined to die as fools die, let them die; but as for ourselves, we continue the fight, *malgré* the clergy and their master, the Devil. Amen.—*See page* 119. EDITOR.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS

"What is all this about?"

'Verily, behold, in those days and in that time,' saith the Spirit in Joel. *In what time?* the reader inquires; to which the Spirit answers, '*When* I turn back the captivity of Judah and Jerusalem.' And what shall be done at that crisis? '*Then*,' continues the Spirit, 'I shall gather all the nations, and shall make them come down into the Valley of Jehoshaphat,' which is situated between Mount Moriah and the Mount of Olives on the east of Jerusalem. And for what purpose are the forces of the nations to be collected together there? This inquiry is answered by the Spirit, who says, 'And I will plead with them there, in behalf of my people, and my heritage Israel, whom they have scattered among the nations, and my land they have divided.'

This testimony is in accordance with that in Zech. xiv. i. where the Spirit says, 'Behold, the day of Yahweh cometh; then shall thy spoil be divided in the midst of thee. For I will gather all the nations against Jerusalem to war, and the city shall be taken, and the houses shall be spoiled,' and so forth. Now, mark what follows upon this siege and capture of the city; which is here given as the great sign of the day of Yahweh. 'THEN,' saith the Spirit, 'shall Yahweh go forth and fight against those nations . . . . And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, towards the east."

The reader will perceive from these testimonies, that the manifestation of Yahweh, or the appearing of the apocalyptic Son of Man, is preceded by a great movement of the Powers of the nations, against Jerusalem. This will be the great crusade of the nineteenth century, in which all Europe will be stirred up toward the east. This, however, implies the previous creation of a certain situation of affairs in Europe and Asia, in which Continental Europe can be moved, as one man, and Asia shall have been so strengthened, and possessed of Palestine and Jerusalem, as to necessitate the combined efforts of the whole mighty power of Europe to conquer it. But, however interesting Jerusalem and its 'Holy Places' may be to the besotted world rulers of the present hour, Europe could not now be moved against it. If Louis Napoleon were to send his forces against it, Russia, Austria, and England would combine to intercept them; or if Russia were to do the same, France, Austria, and England would be opposed. It is evident then, that there must be a change wrought out in Europe before the move can be made. This is the necessity which exists. It is the providential situation of affairs which necessitates a collision between the great military powers of Europe, *in order that the one marked out in prophecy, as the great mover of the nations against Jerusalem, may take up the position assigned to him.* We who believe the testimony of Ezekiel, know that Russia is to be that power. But before Russia can assume her appointed place, she must 'get the start of the Majestic World' by war, intrigue, or both. At present, Louis Napoleon, uncrowned Emperor of the French, is master of the situation, so far as to prevent Russia or Austria taking the lead in Europe; though he himself is unable to cross the frontiers of France with a French army, without permission, except at the hazard of war with Austria, and all its risks. Which ever way he would march, war awaits him. If he would march in peace, seeing that he says 'the Empire is peace,' he can march out of France into Algiers, and when he is tired of marching there, he can march back again! But such a bloodless parade does not suit the marauding armies of France, nor the ideas of a Napoleon. The only move he can make is into Sardinia, under pretense of protecting an ally against the designs of Austria. The King of Sardinia is the only neighbor he has who would see French troops in his Kingdom, without making the greatest effort possible to get rid of them. And Sardinia would only tolerate them, as one thief tolerates another, in hope of a profitable division of the spoil. Napoleon III. is ambitious. His whole career proves that. It was his ambition and lust of power, which prompted him to plot the overthrow of Louis Philippe, which cost him the loss of liberty for several years; and it was the same vice that caused him to

make himself emperor by *coup d'état*. Success has only strengthened him in the way of evil. A rogue was never made an honest man, by successful villany; nor has Louis Napoleon been cured of his desire to reproduce fully in his own career the Napoleon of other days, by his success hitherto. As yet he has only been preparing for action. He has passed through the various phases of *coupd'état*, sending one woman adrift for the sake of another, and of being blown up, but he has not yet humbled Austria, given law to Italy, been crowned successor of Charlemagne by the Pope, and avenged the never-to-be-forgotten defeat of Waterloo. He has not entered the anti-Austrian phase of his career. As the Mouth of the Frog Power his policy has gone forth to 'the kings of the earth and of the whole' apocalyptic 'habitable,' and is now operating the exoralization * of the unclean spirits from Rome and Vienna.

Three centers, as we have elsewhere shown, upon which the Frog Power was to operate in developement of the unclean frog-like spirits, are Constantinople, Vienna, and Rome. Any one the least observant of what is passing in the world, can see that, for these last ten or eleven years, these three political centers have been the craters from which the volcanic fires have erupted to the endangering of the powder houses in their vicinity. And it is remarkable, that all the demonstrations threatening, or actually disrupting the peace of the world, have resulted from the policy of one who has been professedly laboring 'in the interests of peace.' *L' Empire c' est la paix'*—the empire is peace—yet the imperial policy has hitherto either caused war, or made it imminent, as at the present crisis. *A war exciting peace policy* is the policy of Louis Napoleon. All the time talking peace, and acting or preparing for war!

But, notwithstanding all his hypocrisy and rascality, he is a necessary evil in Satan's employ. This dominion has to be brought to the crisis of its overthrow. It has to be precipitated like lightning from the Heaven; but before this can take place according to the arrangements of God, the forces of the Satanic dominion must be brought up against Jerusalem to war. The policy of the French emperor is necessary to this end. As far as his own dynasty is concerned, he is giving chace to a meteor. He is pursuing a phantom which will always elude his grasp. There will always be a something ahead and thought to be necessary to the consolidation of his throne, which will lure him on to his fall. When this mission is accomplished, the tempest he will have raised, will sweep him into political nihility by its whirl. 'Many countries shall be overthrown," and France among the number. France is apocalyptically," a tenth part of the great city 'At present she is in an exceptional situation. When her ruler's ambition has raised the whirlwind, Providence alone can direct the storm, He will bring down France again to her normal state. Louis Napoleon like his uncle, must be Waterlooed; and 'the Prince of Rosh, Mosc, and Fobl,' take the lead of Satan's hosts to the overthrow of Armageddon.

Every arrival from abroad informs us that 'Europe is strangely agitated.' 'From one end of Europe to the other,' says Lord Palmerston, 'there were not only apprehensions of hostilities, but a general arming, and preparation for warlike enterprise, and it is natural to ask, What is all this about? What could be the cause of all these preparations? It could only be the state of Central Italy; and if that were the real cause of the jealousy and difference between two great powers, the only way to calm them down, was by a mutual and simultaneous retirement of both France and Austria from the Papal States.'

This is all the statesmen of the world can see. But they only skim the surface of things. Louis Napoleon's ambition, the oppressiveness of the Pope's administration, and Austria's tyranny and fear of revolution, are only superficial excitements, comprehended in the phrase 'Central Italy.' The violence, misrule, and superstition of the world-rulers, the spirituals of the wickedness of the aerial, are suicidal excitants in the situation. God makes them instrumental in working out the crisis of their own destruction. These things therefore, are only the proximate cause. In answer to Lord Palmerston's question of '*What is it all about?*' we reply, it is all about *the development of the Eighth Head of the Scarlet Colored Beast*, which goes into perdition, with the drunken Harlot, that rides him. In order to bring about this development, Providence proclaims war, according to what the Spirit saith in Joel, 'Proclaim ye this among the nations, prepare ye war; stir up the mighty ones, let them draw near. let them come up, yea all the men of war. Beat your ploughshares into swords, and your pruninghooks into spears; let the weak man say, I'm mighty. Hasten ye, and come ye, all the nations from round about, and, they shall be gathered together. *Thither Yahweh cause thy mighty ones to descend.* Let the nations be stirred up, and come up even to the Valley of Jehoshaphat: for there will I sit to judge all the nations from round about.' The preparations are all with respect

* A word we have coined from *ex ora*, "out of the mouth;" and signifying *the act of proceeding out of the mouth*.—Editor Herald.

to this crisis, although the Powers themselves have no idea of what they are preparing for. Their crazy heads are full of their own schemes of aggrandisement; but these are only luring them on to the divine solution of the great eastern question. The Powers must appear in the Valley of Jehoshaphat, which is an element of the apocalyptic Armageddon. But if no move is made in Europe they will never arrive at Jerusalem. Central Italy, is a question big enough to set all the world on fire. But it cannot be settled till it is adjudicated from Jerusalem; and *as the decree of Jerusalem's destruction issued from Rome; so the destruction of Rome must issue from Jerusalem.* The existing preparation for war, which must come before long, is all with reference to this end. The sooner the better; and the hotter the war, the sooner comes the crisis, the saints are looking for, and desiring. 'Blessed is he that watches, and keeps his garments,' for the end approaches with hasty strides.

EDITOR.

The False Prophet Power,

OR, CENTRAL ITALY.

From the London Times, Feb. 26.

IN the very few words that were uttered last night by the three men, each of whom has more than once led the Commons, and may do so again. the question that harasses the whole of Europe was brought at least to a very narrow geographical issue. Central Italy was the point of collision between the two great thunder clouds, and the spot where the eye might look for the first streak of red flame. Whatever the cause at stake, whether the motives were high as heaven or lower than earth itself, there, in that volcanic region, the struggle was to break out, even though all the earth might be subsequently brought in. We are forced to take a common-sense view of the case, and it is the only solution. Did it concern the mere personal safety of Pius IX., his staff of Cardinals, the Christian Churches, and the Pagan remains which they spend the revenue of a State in maintaining, then we cannot see why the thing should not be managed by a friendly arrangement. A very few French and Austrian soldiers, or officers, or policemen, or even consular agents, associated at Rome and the other Papal cities, would suffice to prevent them from becoming the rallying point of European disaffection. It is scarcely possible to suppose that these costly armaments, these movements of troops to and fro, these "occupations" and fortifications in a territory containing only some three or four millions of people, in these days no great warriors, can regard only the care of an historical site, the sanctity of a See, or the safety of an ecclesiastical personage. We should take it there are very few people in the world who have an end to be answered by the safety of a Pope or Cardinal, when so many quite as competent, and perhaps in better condition, are ready to supply the vacant chair. But it is evident that the operations of the great Powers are not confined to this point, or even addressed to it. Something else is in view. To the vulgar eye—and we do not pretend ourselves to see further into the mind of an Emperor than the rest of the world—this is a trial of strength. France and Austria are the two great Powers that rival one another in this part of the world. Between them and about them lie a multitude of smaller States, which each would absorb were it not for the other, and which they would agree to divide but for the presence of other Powers as great as themselves. At most points an iron wall of treaties, alliances, and combinations binds them in. In one quarter only can they march in and out, and vaunt their strength in one another's eyes. This is Italy. That model State, the glory of which in the eyes of all good Catholics is, that it is perfectly, because ecclesiastically, governed, and an example of what all the world should be, is the very spot selected by the Catholic Powers themselves for flaunting in one another's eyes the vulgar pride and strength of earthly arms. We must look a little deeper for the true account of these military pilgrimages to that shrine of peace. France and Austria there contend for preeminence. The mastery of the Continent is the prize, and in that mastery are contained solid rewards; but it is at Rome that the struggle finds an occasion and a field.

What is this but the plainest hypocrisy? It is to make Rome an idle pretense and a public nuisance. The real question, to speak the plain truth, which brings the Gaul once more to the Capitol, and makes the halls of the Cæsars echo his incessant drum, and ring with his shrill trumpet, is not that the pilgrim may continue to bow before the Holy Father, but that France may have a boundary more to her taste, and may have, at least, all west of the Rhine and the Alps. If this cannot be, at least it is worth trying for: the hope is something; the attempt has its value. Napoleon III. must keep himself well up to the expectations of the people, and seem, at least, to be on the point of doing great things. He must have an army and a revenue, and these require an ostensible object. The vulgar substance of these hopes is north of the Alps; the shadows and words of them are south of the mighty barrier. No doubt, Italy itself now, as of

old, since the beginning of history, has been a prize worth the winning in Gallic eyes. We dismiss from the question any present hope of acquiring the soil of Italy. Yet we do say, without reserve, it is a vulgar question of dominion and power that draws both France and Austria to Rome, and it is really conquest which they seek by arms.

"The Mouth of the Beast,"

OR, AUSTRIA.

On Sunday last, Field-Marshal Lieut. von Schlitter passed through Venice on his way to Verona, and on the following morning a great number of workmen were sent to forts St. Nicolo and St. Erasmo, which are at the entrance of the Lido. The explanation to the public is, that the fortifications require repair; but the truth of the matter is, that they are to be strengthened and armed with heavier artillery. Three or four days ago information was received from France which removed all doubt as to the intentions of the Emperor Napoleon, and you must, therefore, not be surprised should you suddenly learn that the Austrian army is to be placed on a war footing. It was yesterday evening stated that the men on furlough had received orders to join their respective regiments, but it is not likely that they will be obliged to quit their homes until the season is more advanced. The military organization is so excellent that 650,000 men can be fully prepared for action within a month or six weeks; but the assertion of the Militar Zeitung, that Austria can, in a fortnight, have 800,000 men in the field, is absurd. The population of the Austrian Empire is less than 40,000,000 of souls, and military men have repeatedly told me that it would be very difficult to keep up an army of 600,000 men "for any length of time."

As many flat-bottomed boats have recently been constructed in France, it is believed that French troops will be landed in some port in the Mediterranean or Adriatic in which there is no great depth of water; but information has reached me that preparations are being made at Genoa for the reception of a French squadron. It is evident that great anxiety for the future is felt in official circles, but military men appear to be full of confidence. They do full justice to the high qualities of the French army, but they are not inclined to think that the French of to-day are braver than the men of 1814 and 1845.

VIENNA, Feb. 21.

Count Buol still believes that peace will be maintained, but the Emperor, being of a different opinion, is preparing for a vigorous defense of his Italian States. Feldzeugmeister Baron Hess, the Quartermaster General, is frequently closeted with the Emperor, and it is understood that arrangements are being made for sending the first army, which is composed of four corps, to the south. It is not likely that the army in question will leave the so-called "hereditary provinces" if the French remain passive; but the preparations made for war in France render corresponding armaments necessary in Austria. In Pavia, people are exceedingly depressed at the prospect of war, but the army in Italy is full of confidence, and extremely sanguine of success. During the last war in Italy the Austrian troops made great use of the bayonet, and any enemy they may now have to encounter will find that no pains have been spared in teaching the recruits how to handle that weapon.

The assertions of the German papers that Austria has made propositions to France in regard to Central Italy, deserve no credit. This Government has informed Prussia and England that it is willing to treat with France, but it expects the Paris Cabinet to state what it wishes. It is here suspected that there is a secret understanding between France and Russia in regard to Italy and the Danubian Principalities, but no circumstances have come to my knowledge which could induce me to believe that they have any fixed plan of action. The Hanoverian Estates intend to desire the Government to request the Bund to prohibit the exportation of horses, and the "Central Organ" will, perhaps, begin to take the matter into consideration by the time that the French and Sardinians have got as many animals as they need.

VIENNA, Feb. 22.

The Austrian Government has expressed its readiness to recommend administrative reforms to the Papal Government, but it will never, even if a war should result from its refusal, coöperate in an attempt to enforce the execution of such reforms. In regard to the occupation of the Papal Dominions, the Imperial Government has declared that it will withdraw its troops from Bologna and Ancona at the same moment that the French quit Rome and Civita Vecchia. The right of garrison in Commachio, Ferara and Piacenza, which is secured to Austria by treaty, will be maintained.

The French Government, or, rather, the Emperor Napoleon, considers the foregoing conditions unacceptable; but this Cabinet is by no means likely to make any other. During the last few days the policy of Austria has undergone a change. Count Buol was so strongly urged by the representatives of England and Prussia to avoid giving the Emperor Napoleon a pretext for going to

war, that he was much more submissive than was agreeable to the Emperor Francis Joseph, who is resolved not to bear any part of the yoke which Louis Napoleon is trying to impose on his brother sovereigns. "His Majesty's views," says a perfectly well-informed person, "may be expressed in a few words. For the sake of peace, he is ready and willing to make any concessions which are consistent with his honor and dignity, but he will not recognize the claim of the Emperor of the French to be considered sole arbiter of all European questions of importance. His Majesty is of opinion that one power has no right to put a constraint on the will of another, and he therefore declines to make those reforms which are considered necessary."

For the moment Austria will hold her peace, but any decidedly hostile movement on the part of France would hardly fail to lead to an Imperial manifesto.

The State of Europe.

LONDON, Feb. 1859.—The moneyed classes in France and England bewildered at the fact that Napoleon has all at once turned against them and pays no attention to their advice and their interests, still hope against hope, and expect the maintenance of peace, though France continues to arm and concentrate troops, buy saltpetre to be delivered in Genoa, cast rifled guns, and contract for millions of rations of Chollet's compressed vegetables. Lord Cowley's recent mission to Vienna has given fresh animation to the depressed spirits of the stock exchange, since it is believed that this old diplomatist, acquainted with the views of Napoleon by the long term of his Parisian Embassy, and friendly to the Austrian Cabinet, may find the means of bringing them to an understanding without the necessity of crossing swords on the plains of Lombardy. Still, even the most sanguine politicians are fully convinced that war is inevitable should Lord Cowley's mission fail. The Emperor Napoleon evidently wants war, to occupy his army and to strengthen his throne; since he sees that the educated classes in France continue to keep aloof from him, and to accept him only as a temporary necessity. He cannot forget that the treaty of 1815, about the inviolability of which we hear so much twaddle in England and Germany, was expressly framed in order to exclude the Bonaparte family from the throne of France, and to curb the impetuosity of the French. There cannot be any doubt that he has secured for himself the friendship of Russia, in order to prevent a renewal of the Holy Alliance; or else why should he play the game of Russia in the Danubian Principalities, a course of action which entirely frustrates the treaty of 1856, and destroys the integrity and independence of the Turkish Empire. In return he expects the co-operation of the Czar in his Italian schemes, and in the aggrandizement of the house of Sardinia. As to King Victor Emanuel, his risks are still greater. He is well aware that if the hopes of the Italians should now again be deluded, all the peninsula would at once turn Republican and Mazzinian. Scialoja, a statesman and author of eminence among his countrymen, for a time the victim of King Ferdinand of Naples, has openly expressed this view in a letter which has appeared in the Turin papers. He declares that his conviction that there is no other alternative but either Cavour or Mazzini. Settembrini, late Roman minister under the Triumvirate, has in another way expressed the same opinion, by forsaking his former friend Mazzini for the moment, and putting himself at the disposition of Count Cavour and Prince Napoleon, provided they will make war against Austria. Victor Emanuel himself has repeatedly said in private conversation that he had entered upon his present course of policy with the firm conviction that he is risking his crown in case France should forsake him, since in that event he could not stop the general Italian conflagration. An apocryphal letter which contains these views has lately appeared in some of the English and Continental papers; its authenticity is very questionable, but as it contains exactly the words often uttered by the King, who is more frank and open than kings used to be, we can positively state that it is a faithful picture of his state of mind. As to Russia, complete silence is preserved about her foreign policy. We only see the footprints of the bear in the remarkable Moldo-Wallachian elections, in the increase of her Mediterranean fleet, in the acquisition of the port of Villafranca, in the Servian and Montenegrin intrigues and revolutions, and lastly, in the impending matrimonial alliance between the King of Sardinia and the young Princess Leuchtenberg-Romanoff, the niece at the same time of the Czar and of the Emperor of France.

The Austrians seem not to be aware of the greatness of the dangers which surround them. They build their hopes on the factious Teutonic enthusiasm for Austria and against France, which has become fashionable at the small courts and capitals of Germany, where the language of 1813 has been furbished up in order to give a different direction to the general discontent of the thirty-six states. The Prussians now see clearly that all their great expectations about a Liberal Government were foolish.

and that the Prince of Prussia is now, in 1859, just what he was in 1848, despotical, ignoring the rights of the people and clinging to the prerogatives of the crown. The dream of an honest, constitutional, parliamentary government in Prussia has now completely vanished.

[From the New York Courier and Inquirer.]

"Distress of Nations."

"Distress of nations and perplexity"—such is again the aspect of the times. All Europe is bewildered with the fear of change. The long repose, promised by the Treaty of Paris between the five great Powers, has already given way to universal apprehension; and no man dares say that ere the spring is over the whole continent will not be again ablaze with war. It is no longer the Turkish question alone that is the fire-brand. It is a matter of greater import, and lies not at the extremity of the continent, but at its very heart. It is the all-formidable case of Italy that now confronts and confounds the cabinets, and threatens to plunge the central States of Europe into bloody conflict. At the Treaty of Paris, the wrongs of Italy, as presented by the Sardinian Plenipotentiary, had a hearing. The Western Allies sympathized, and remonstrated with Austria. Austria would do nothing, would promise nothing; and, during the three years that have elapsed since, instead of ameliorating she has only aggravated her despotic sway. Italy has all the while been growing more restless, and Sardinia, which is its champion, has been in like manner growing the more impatient to take up arms against the oppressor. Louis Napoleon, jealous of the over-shadowing Austrian influence in Italy, ambitious to make some new opening for his own family interests, and anxious, too, to divert the ever active French mind from the contemplation of prostrated home liberties, and cheer it again with visions of conquest and glory, encourages Sardinia in its hostile attitude, and pledges support by the most substantial of all commitments—a matrimonial alliance. The House of Savoy, which for eight hundred years has figured in the affairs of Europe, and earned a renown of which any dynasty might be proud, is now united with the imperial Bonapartes—and in the face of such a conjunction well may Austria, and all Europe whose policy is peace, take alarm.

But we must not forget—it is true, though Rousseau said it—"that the unforeseen governs." The elder Napoleon averred that "calculation is everything," but he found it quite different. Moscow was not exactly in accordance with his calculations; nor Elba; nor St. Helena. What gives peculiar fearfulness to the present state of Europe is the fact that *it baffles all calculation*. There is a revolutionary element smouldering under the surface that defies all measurement. Nobody can tell when or where it may break forth. We only know that it awaits the favoring hour. Louis Napoleon is strong, undoubtedly. For years now he has apparently been the supreme master of his situation. At the Conference in Paris he took the first place; he dictated the time, and to a great extent the terms of peace. But no one man, not even he, can long sway the destinies of Europe. There is a moral force which no repressive system can permanently keep under. The French Emperor, inflated with past successes, imagines perhaps that he can control this—that he can intervene against Austrian tyranny, and in favor of Constitutional rule in Italy, and still maintain his virtually autocratic power at home. It is, to say the least, a very dangerous experiment. Such a contradiction between domestic and foreign policy is a hazardous thing for any Power—most of all, for a Power the first law of whose existence is unity and centralization. Republican France took the side of Papal Absolutism, and fought Republican Rome. We know the sequel. Can Imperial France with any more safety take the side of Italian liberty and fight Imperial Austria? Few men of calm reflection will believe it possible for Napoleon III. to identify himself with the cause of freedom and nationality in Italy without stimulating the terrible element of revolution to a pitch beyond his control or that of any other potentate on the Continent. It may all in the end result for the best, but not without fearful shocks and sore trials.

The last reports state that Russia is again in good accord with Austria. If this be so, it is important. The two powers have been on bad terms since Austria refused to side with Russia in the Crimean war—a debt Austria owed for the salvation to her of Hungary by Russian intervention. It has been believed that Russia would seek some opportunity to punish this ingratitude. In fact, Russia was hardly thought to need the stimulus of such a motive. Not a few of the statesmen of Russia have counselled the destruction of the Austrian empire as the best policy of the Czar; and it is known that the late Czar's intervention in Hungary, which saved Austria in 1849, was effected in opposition to the advice of the majority of his Council. Were Italy once in revolt against Austria, Russia might easily stir up

similar movements amongst the Slavonic population of Eastern Austria, and might win the support of the Gallician Poles by promising to incorporate them with the rest of their nation in a revived Archduchy of Poland, and thus dismember the heterogeneous Austrian Empire without herself striking a blow. It now seems that she has no such disposition, and is inclined to support a State which being as despotic as herself, will serve as an effectual barrier against the dreaded Democracy. Her self-interests prevail over her resentments, and France in fighting Austria may again have to fight Russia.

"Let the Serpents Hiss."

Addendum. Since the article under the above title was paged, we have received the following, which appeared in the *Toronto Colonist*. The *Globe* is an old offender, ever ready to publish mis-statements, and attacks upon the opponents of the 'old wives' fables' of the clergy; but never that we have heard, willing to give circulation in its columns to any reasons why the things affirmed should not be believed. Mr. Coombe's statement is perfectly reliable; and may be taken as the true version of the case—'Certain individuals did *confessedly* assemble there, for the purpose of suppressing the lecture, in which they eventually succeeded, to the disappointment of the meeting. We are glad to learn by a placard received, that Mr. Williams tried the people again on the following Sunday, at the Mechanics' Institute, discoursing to them on '*The Rich man and Lazarus*; or the Scripture doctrine concerning the Intermediate and Future States; and on '*The Kingdom of God*,' as foretold by Moses and the Prophets, and preached by Christ and his Apostles,—two very good subjects rightly handled for the illumination of the public mind. The truth will triumph at last, though all the world may fight against it. EDITOR.

To the Editor of the Colonist and Atlas:

DEAR SIR,—The accompanying letter was sent to the Publishers of the *Globe* for insertion, but the conductors of that immaculate sheet have seen fit, in their wisdom, to withhold it. I had intended it at first for the *Colonist*, but was induced by some friends of the Brown organ, 'at least to give that paper a chance of correcting the mis-statements alluded to.' Two days have already passed away, and unwilling to delay its appearance any longer, I shall be glad if you can insert it in your paper on Monday next.

The suppression of the facts in this little matter, thus arbitrarily, (parvis componere magna) but adds another illustration to the *eminent* one not long since furnished to the citizens of Toronto, of the scrupulous exactitude with which the Honorable Mr. Brown interprets the motto which graces the heading of his daily bulletin—"The subject who is truly loyal to the Chief Magistrate, will neither advise nor submit to arbitrary measures." I am, sir,

Very respectfully yours,
Toronto, Yonge Street. A SUBSCRIBER.
Saturday, March 26th, 1859.

To the Editor of the Daily Globe:

SIR,—Perceiving in your issue of this morning an account of the disturbance which took place in the Queen street Baptist Church, on the evening of Tuesday, containing several mis-statements, permit me, as 'one who knows,' to correct them.

In the first place, Mr. Williams 'was *not* saluted with loud hisses, and other marks of disapprobation on *entering* the house.' In the next place, 'the fence was *not* broken by either inside or outside crowd'—it was an old standing bench. In the third place, Mr. Williams was *not* 'protected from personal violence by a policeman,' as none was offered to him; neither was he prevailed upon by the police sergeant to leave, but by the writer. And lastly, 'one of the trustees (Mr. Edwoods) did *not* rent the church without having first obtained the requisite authority.' Certain individuals did confessedly assemble there for the purpose of suppressing the lecture, in which they eventually succeeded, to the disappointment of the majority of the meeting.

Your insertion of the above will set the matter in its true light, and oblige,

Sir yours, respectfully,
JOHN COOMBE.
Yonge Street, Toronto, March 24th, 1859.

The Psalms.

It has been shown that the Psalms are all written to set forth the one point, without which they are unintelligible, namely, an unceasing contest between two, the Righteous One, Christ; and the Wicked one, '*the man of the earth*,' styled '*the Diabolos*' in the New Testament, and particularly *the Devil*; and that all mankind are ranged under one or other of these respective leaders. If 'the church' had not lost sight of the meaning of the Psalms, that spurious taste would not have become so prevalent, of preferring modern Methodistical and 'Evangelical' hymns, to the literal version of the Psalms, marked in order to adapt them to singing. Of all the metrical versions at present extant, the Scotch is the most literal, and one

great point in its favor is, that it hath called forth more of the ridicule of the small wits of the day than any other.

Round the name of David, all the promises cluster. Prophets and Apostles exulted in 'the sure mercies of David. He appeared in transfigurated glory as the 'Beloved,' or David? and shall return again to build the tabernacle of David, and to fill the throne of David. These considerations should impress on our minds the necessity of endeavoring to ascertain wherefore the name of David is thus connected with all that is most important in the past history, or future expectations of the faithful. In the promises made to him, are found the germs, not only of the times of the church now, but of the future dispensation of Messiah's times. These, implanted in the mind of David, effloresced in the Psalms to that luxuriance and fruitfulness which have made them the delight and nourishment of all succeeding ages of the family of Abraham after the sport; and they do also, when understood, throw the clearest and steadiest light on the unaccomplished purpose of God.

The Bible in Rome.

A correspondent of the *Times* states two or three interesting facts respecting the Bible in Rome. He says:—'At the York county meeting, Mr. Langdale is reported to have said, that had he been prepared, he could have shown the meeting a paper from the Pope himself, enjoining all classes to read the Bible. I do not intend to question the accuracy of Mr. Langdale's statement; but if the Pope did issue such an injunction in sincerity and good faith, it must have been, so far, at least, as his own capital was concerned, tantamount to a proclamation which our own Government might issue, enjoining all classes to eat haunch of venison, turtle soup, and ortolans. I will tell you why. When I was in Rome, in the winter of 1847, I was very anxious for a particular reason, to obtain a copy of the Scriptures in Italian. I sought for one at all the booksellers in Rome, but without success, until one day, when I had nearly given up quest as hopeless, I entered a shop not far from the College of the Propaganda. I made my usual inquiry for the Old and New Testament in Italian, and the storekeeper replied that he had one copy. 'Good,' said I, and began to feel for my purse. 'Stop,' said the tradesman, very honestly, 'you had better see it first.' Whereat he mounted some steps, and pulled out a dusty copy of the desired work, in five or six volumes quarto, and the price of which, unbound, was, I am sure, not less, if it was not even more, than £4. It was, of course, an 'authorised copy,' with an enormous mass of notes; but to enjoin the people, the poor, the Roman poor! to read the Bible, of which the only copy I could find in Rome, cost some twenty scudi, or more, was little short of mockery. The Pope is a temporal Sovereign, with revenues comformable; what should have prevented him, if he really desired that his people should do as he enjoined them, from having 10,000 or 20,000 cheap copies of an authorized version of the Bible printed, and causing it to be sold at a cost which would defray the expense? I know of one instance in which a Bible in Italian, given by a Scotch general officer, long resident at Rome, to a Roman lady, was taken from her by her confessor; and of another very recent, in which an English gentleman was deported from Florence, for having distributed Bibles in Italian, during the confusion in 1848. These are strange corroborations of the fact that the Pope has 'enjoined the reading of the sacred volume to all classes.'

Envy.

The envious man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion, give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, valor, and wisdom, are provocations of their displeasure. What a wretched and apostate state is this! to be offended with excellence, and to hate a man because we approve him!

To Correspondents.

We have received several communications containing questions for solution, which show the interest which the writers take in the truth. But as they are not of a nature to be replied to, by '*Yes*' or '*No*,' but require cause to be shown why it can only be thus and so, much time must necessarily be consumed in replying to them, which we have not at present at our disposal, giving all we can obtain, to our work on the Apocalypse. When we can arrive nearer at the end of this than we are yet satisfied with, we shall attend to all sorts of questions on hand. Till then we must beg our friends to have patience with us, and we will attend to all.

EDITOR

HERALD

OF THE

KINGDOM AND AGE TO COME.

"*And in their days, even of those kings, the Elohah of the heavens shall set up* A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. June, 1859.** [VOL. IX. No. 6.

Burning of the World.

DEAR BROTHER:—I have been thinking of late, a great deal of that passage in Peter where he predicts *the Burning of the World;* and the further I reflect upon it, the more am I compelled to differ from the interpretation of the text, given by you at the tea-table, when here, to Mr. Elliot. Surely it cannot all have passed!

"The heavens and the earth which *are now*," are so pointedly contrasted with the heavens which were of old, and the earth standing out of the water and in the water—the fire to the one, what the water was to the other—that I humbly conceive, all the known laws of language would be harshly violated by placing this portion of "the prophetic word most sure" on the list of fulfilled scripture; if it be so, history has been strangely silent of the fact.

But, inasmuch as the truth never clashes, and the Bible, when rightly interpreted, is found to be one harmonious whole, no interpretation of Peter's words (or rather of the Sprit, through him) can be admitted, which would invalidate the promises made to Abraham, or those who become heirs with him by adoption.

Instead, therefore, of placing this great change on our terraqueous globe in the past, or vulgarly asserting (as do the Millerites) that it will be adventual and annihilative, may we not, with greater truth and propriety, understand this renovation to be *post-millennial;* thus giving us, agreeably to Peter, the "new heavens and new earth, wherein dwelleth righteousness,' purged by fire, even as the waters of Genesis submerged the wickedness of the antediluvian world—the word of God holding true alike throughout all time that "the earth abideth forever." This merely by way of suggestion or query. I know the subject is a stumbling-block to some, in accepting the gospel of the kingdom: and to such and many others, your views hereon, at some little length, would be gratefully received and read.

With great esteem, believe me,
Yours very respectfully,
JOHN COOMBE.

Toronto, C. W., Feb. 18th, 1857.

The Last Days of Judah's Commonwealth.

The end of all things has approached.—PETER.

In treating of the subject to which our attention has been invited by our friend, Dr. Barbee, of Memphis, in vol. vii. p. 249, and by Brother Coombe in the present number; we propose to distribute what we may say, under the following principal heads. We shall consider,

1. Some things concerning Peter;
2. To whom he wrote his epistles, and certain other things concerning them;
3. The subject about which he wrote of special interest to them;
4. The times to which he referred.

1. SOME THINGS CONCERNING PETER.

First then, we shall treat of *some things concerning Peter.* And a very important consideration under this head is Paul's testimony, that the Spirit wrought effectually in Peter to the Apostleship of the circumcision; and that the preaching of the gospel to the Jews, was committed to him and the other members of that apostleship, of whom he mentions John, and James, the Lord's brother.—Gal. ii. 7–9; i. 19. "James, Cephas, and John," says he, "who seemed to be pillars, gave to me and Barnabas the right hand of fellowship: that we should go to the Gentiles, and they unto the circumcision," or the Jews.

From this time, doubtless, the Twelve Apostles confined their labors, principally, to their own nation in Judea; while Paul, Barnabas, Timothy, Titus, and so forth, ran to and fro among the idolaters of the nations. There was wisdom in this arrangement. The Jews resident in the Holy Land, had an intense disrelish for anything like fellowship with men of other nations. Even those of them who became christians very reluctantly admitted Gentile believers to equality with themselves. Many instances can be adduced of this. Nay, the old prejudice, of which we read in the New Testament, still exists. The Jews of our time always express themselves with more bitterness against Paul, than they do against Peter, though both were ring-leaders of the same obnoxious sect. They regard Peter as a more respectable citizen than Paul; because Paul taught that Jews and Gentiles were under one common condemnation, and obtained mercy in one and the same way; whereas Peter, although he believed the same thing, yet his operations being confined to circumcised persons, (and there were many circumcised Gentiles in Judea) did not bear down upon their prejudices with the same force, having less to say and do with idolaters from the circumstances of the case.

The Apostleship of the Circumcision consisted of the Twelve Apostles. Peter was the Foreman, so to speak, of the jury, having been constituted such when the Lord and Master, the King of the Jews, committed to him "the Keys of the Kingdom of the Heavens"; by which he was authorized to bind and loose upon the earth, with the assuance that it shall be ratified in "the heavens" to which the kingdom belongs.

Now, as Peter was specially sent to circumcised persons, though occasionally found among the uncircumcised, he would treat of things specially interesting to them. When speaking and writing to the children of the prophets and of the covenant made with Abraham, he treated of things concerning Israel; and referred them to what Moses and Samuel, and all the prophets had testified concerning sin, and righteousness, and *judgment*. This was the mission of the Apostleship of the Circumcision, when it should be "guided unto all the truth" by holy spirit from the Eternal Power, or Father. *That coming*, as on the Day of Pentecost, Jesus said should "convince the world (*κοσμος, kosmos*) respecting sin, and respecting righteousness, and *respecting judgment*." He then stated the ground upon which this should be done—"respecting sin, *because they believe not on me*; respecting righteousness, because I go away to my Father, and ye behold me no longer; and respecting judgment, *because the ruling of this world* (kosmos) *has been condemned*—John xvi. 7—11—*ὁ αρχων του κοσμου τουτου κεκριται—ho archon*, the ruling power.

Our conclusion then, concerning Peter, as constituted of the Apostleship of the Jews, is, that holy spirit in him had specially to do in the matter of judgment *with those calamities which were then soon to be poured out upon the ruling power of the then existing kosmos.*

2. To Whom Peter wrote.

In regard to those to whom Peter wrote, we remark that they were Christian Hebrews residing in certain provinces of Anatolia, and therefore styled, "chosen sojourners of a dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia." They were Jews residing in these countries, who had been ecclesiastically separated from their countrymen by a separation, or sanctification (which is the same thing) of spirit—*εν αγιασμω πνευματος*. Many of them had, doubtless, heard Peter on the Day of Pentecost, when the Spirit descended upon the Apostleship of the Circumcision so copiously and visibly. We have reason to believe this, because Luke, in Acts ii. 9, says, that there were Jews in Jerusalem who witnessed the outpouring of spirit and power, "from Cappadocia, Pontus, and Asia." Peter and the rest of the apostles, filled with spirit, spoke to them of sin, of righteousness, and of *judgment;* and urged them to save themselves from the last. The result of *this Spirit-manifestation in word and gifts*, was the separation of them from the *sacrificial* worship of the temple, *εις υπακοην, into a submissive hearkening to*, or "obedience;" and unto "a sprinkling of Jesus Christ's blood," in their doing what is prescribed in Acts ii. 38,—"Be ye mentally changed; and let every one of you be baptized to (*επι*, in the sense of being *added to*) the name of the Anointed Jesus into remission of sins." This was the "*separation of spirit*" they were the subject of. The spirit-discourse which issued from Peter's mouth, *opened the eyes* of their understandings; *dispelled the darkness* which overshadowed them; and *disposed* them to child-like submission to "the law of faith," expressed in the words before us. This work of spirit was evinced in what followed; for they that gladly received the word were baptized, verse 41. They were baptized "unto the name of the Father, and of the Son, and of the Holy Spirit;" and so were *added to the name* of the Anointed Jesus; by which addition they henceforth constituted a part of that name, or of the "*One Body*—ONE" in God the Father, and the Lord Jesus

Christ;" "one as the Father and Jesus are."—John xvii. 11.

Having thus become *Jews in Christ*, or "Israelites indeed, they did not therefore lose all interest in their nation and country. When they returned to Cappadocia, Pontus, and Asia, they would diffuse the knowledge they had acquired among the Jews who had not gone up to Jerusalem to keep the feast of Pentecost; and in doing so, would tell them of *the vengeance that was impending* over the Commonwealth of Judah. Though they had ceased from offering sacrifices for themselves, they would still go to Jerusalem to celebrate the national festivals of Pentecost and Tabernacles—Acts xx. 16. Being now in Christ, their Passover and Sin-covering, they did not keep the Mosaic Passover and Atonement (verse 5); nevertheless, they were Jewish patriots, and loved their country; and desired its prosperity as their own good.

But, though patriotic in the truest sense, their patriotism did not preserve them from persecution by those Jews who did not believe; whose conduct, received by tradition from their fathers, was vain; and who spoke evil of them as a strange people, who, though previously fond of what the world calls "good-fellowship," would no longer, since they had identified themselves with the Nazarenes, run with them to the old excess of riot. These profligates spoke evil of Christ; and having the power of all hostile to the truth on their side, whether Jew or Gentile, they subjected their Christian fellow-countrymen to "a fiery trial." Collectively, the unbelieving Jews were then a formidable and dangerous power; for though they were but foreigners in Anatolia, yet they were ever ready to excite the idolatrous Greeks against those of their own nation who acknowledged the Messiahship of Jesus—Acts xvii. 5–8, 13. Peter refers to these in the activity of their enmity against Christian Jews, as "their *αντιδικος*, or opponent-at-law, *diabolos*, the seducer, as a roaring lion, who walks about seeking whom he may devour."—1 Epist. v., 8. A conspiracy of one class of Jews against another, is styled by Ezekiel, "a roaring lion." In ch. xxii., 25, Jehovah says to him, "Son of man, say unto Jerusalem, there is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls.' So in Peter's day, the prophets and princes, or chiefs, of Israel, both in the Holy Land and in all other parts of the Goat-Dominion, conspired against the Nazarenes, "like a roaring lion ravening the prey."

Many of these conspirators were apostates from Christianity—dogs, who had returned to their vomit; washed hogs, who had gone back to their wallowing in the mire—2 Epist. ii., 22. These were they who, says Peter, "cannot see afar off, and have forgotten that they were purged from their old sins."—ch. i. 9.

But besides apostates, there were Jews who still maintained a profession of christianity, and even set up for teachers in the churches of Anatolia. These teachers, "who would pervert the gospel of Christ," as Paul says, (Gal. i. 7) are styled by Peter, in 2 Epist. ii. 1, "false teachers." These false teachers were the Judaizers, who sought to blend the Mosaic law and the Gospel for the justification of Jews and Gentiles. They first appear upon the page of gospel history in Acts xv. 1–5. Of these perverters of the gospel, or fabricators of another gospel, Paul writes to the Galatians, saying, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh.—vi. 12. These teachers wished to be popular with both parties; with disobedient Israelites on the one hand, and the Christian Jews and Gentiles on the other. But Paul put a logical extinguisher upon their teaching, by telling those who were bewitched by them, that "if they were circumcised, Christ would profit them nothing. For I testify again, says he, "to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace."—ch. v. 2.

These false teachers in the churches of christian Hebrews were rapidly becoming a power, even in the lifetime of the Apostles, which was destined to subvert the gospel they taught, and to set up instead thereof. the superstitions of the Apostacy. They were corrupters of the brethren from "the simplicity which is in Christ." They claimed to be Hebrews, Israelites, the Seed of Abraham, and ministers of Christ—2 Cor. xi. 22; and as much to be deferred to as Peter, Paul, or any others of the apostles. But Paul declared they were "false apostles, deceitful workers, transforming themselves into apostles of Christ." Ministers of Satan under the garb of ministers of righteousness—ver. 13–15. Let the reader mark this well, that in the days of Peter and Paul, an order of men had arisen in the christian community, composed of christian Jews, who appeared as sheep, or ministers of righteousness; but who were really wolves in sheep's clothing, or ministers of Satan, or the adversary to the faith. They were very pious,

very zealous for God, and great lovers of the souls of men; but notwithstanding all their appearances, they were "*deceitful workers.*" Their zeal, piety, and love, were their stock in the trade of making merchandize of souls; and all reacted to the present, or temporal advantage of themselves and their spiritual order. Their doctrine was as the poison of serpents, undoing all the apostles did, wherever it was inserted; and inflicting death upon all that received it. Paul was intolerant of it, and sought to destroy it wherever he found it; and pronounced its teachers, though an angel from heaven might be of their number, accursed—Gal. i. 7-9.

Of these Achans, the accursed patrons of the Babylonish Garment, and worshippers of the Golden Wedge (Josh. vi. 21), Peter says in 2 Epist. ii. 1, "There were false prophets among the people (Israel after the flesh;) as also there will be false teachers among you (the Israel of God), who will craftily introduce heresies of destruction; and denying the Master who bought them, *bringing upon themselves swift destruction.* And many will follow in their destructions, on account of whom the Way of the Truth will be blasphemed." Now these words of Peter did not refer exclusively to what would happen at some remote period of ecclesiastical history; they referred also to what was in actual and baneful operation in "*the heritages*" of the circumcision, or Christian Hebrew societies, at the time he wrote. Still speaking of these false teachers in the ecclesias, he goes on to say, "And through an inordinate desire of gain, they will make merchandize of you with deceitful words. As irrational natural animals who have been *appointed to capture and corruption*, these, blaspheming in things which they understand not, *shall be caused to perish in their own corruption;* who are going to be recompensed with (*κομιουμενοι* fut, part. pass.) a reward of unrighteousness, as taking the lead in sensuality, the luxury of the day. They were spots and blemishes, revelling in their own deceivings, *while they feast with you;* having eyes filled with an adulteress, and cannot cease from sin; deluding unstable souls; having a heart that has been trained to inordinate desires; *cursed children;* having forsaken the right way, they have gone astray, having followed in the way of Balaam, son of Bosor, who loved the wages of unrighteousness. These are wells without water, clouds driven by a hurricane, for whom the gloom of the dark place for the *αιων*, or cycle, has been reserved. For, sounding forth pompous words of foolishness they entice through lusts of the flesh and lewdness, those truly escaping from them who live in error; promising them liberty, while they are themselves slaves of corruption; for by whom any one has been overcome, to this same also he has been enslaved. For, if escaping the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, being entangled by these again, they are overcome, *the last things have become to them worse than the first.* For it was better for them not to have known the way of justification, than, having known, to turn from the holy commandment delivered to them."

These false teachers were "children," who once walked in the way of truth, into which they had been introduced by obedience to "the holy commandment," or law of faith, delivered to them on the Day of Pentecost. They knew "the way of justification," and had been purged from their old sins. How came it then, that so great a change was wrought in the heritages while the apostles were yet living? All things had had a fair beginning; the holy commandment was delivered by inspiration, and all learned the faith from infallible teachers; how, then, came things into so sad a case in all the churches of the circumcision, whether out of Palestine, or not? These questions are answered in the parable of the Tares. Jesus, styled the Son of Man, came to the lost sheep of the house of Israel, and to them only—Mat. xv. 24. They, in their Mosaical organization, constituted the field, or *kosmos*, in which he sowed the seed, or gospel of the kingdom (Mat. xiii. 18-23), which, received into honest and good hearts, became the good seed of verse 38. "The good seed are, (or represent) the children of the kingdom." There are two classes of "children of the kingdom"—"*Israel after the flesh,*" who reject Jesus: see Mat. viii. 12; and Israel, native and adopted, who receive him, *and his teaching*, styled by Paul, *the Israel of God.*" "The tares are the children *του πονηρου* of the evil thing.'—those "*cursed children*" of whom Peter speaks. "The enemy that sowed them is *ὁ διαβολος*, the seducer"; or, as Peter and James define it, "the lusts of the flesh," by, or through which men are enticed—2 Peter ii. 18; James i. 14, 15. The flesh, which is Sin's Flesh, is "the enemy," or enmity against God and his law (Rom. viii. 7), and the Seducer which causes men to transgress, or put themselves across the line, or on the wrong side of things forbidden. When Jesus said to the Jews, in the words of the English version, "Ye are of your father, the devil, and *the lusts* of your father ye will do," it was equivalent to saying, "Ye are born of the flesh, and the lusts of the flesh you will do." The flesh is "*the evil thing,*" in the English version of the parable of the tares, styled "*the wicked one.*" It is that by which all

offences come; as is clear from the world's history, and the words of Jesus, who exclaimed, "Woe to the world because of enticements: for necessity is that enticements arise; but woe to *that man* by whom the enticement (or scandal) is introduced!" The false teachers Peter so severely, but justly denounces, were those who placed stumbling-blocks in the way of the saints, being thus, "the scandalizers" of the apostolic age," who walked after the flesh in the lust of uncleanness,' and laid their enticements before their brethren, many of whom, being unstable, were ensnared. They were the tares—the development of the flesh; and therefore, contrary to, or impatient of, the truth.

From the premises before us, it is evidently that the Christian Church, in apostolic times, was not all gold, and silver, and precious stones. There was much wood, hay, and stubble, mixed up with these. The false teachers and their unstable followers were of the combustible sort They were unable to "endure to the end." The Jewish power was persecuting the heritages in Judea with great inveteracy; and the Jews in Anatolia were doing the same to the full extent of their ability—1 Pet. v. 9: yet the predicted deliverance in the manifestation of "*the end*" had not come, and no signs were discerned by "unstable souls" of its approach. It was a trying time in Israel to all who loved the truth. The crisis was favorable to the growth of tares. As Jesus had predicted, many were caused to fall, and betrayed one another, and hated one another. Many false prophets had shown themselves in the church, and had deceived many; and because iniquity abounded, the love of the many had become cold"—Matt. xxiv. 10–12.

The false teachers, styled by Jesus and John false prophets, seemed for a time to have the advantage of the situation. Evil servants that they were, they said in their hearts, Our Lord delayeth to come; and came practically to the conclusion that he would not come. Having relieved themselves of this apprehension, they commenced the merchandize of souls, and smote those of their fellow-servants who would not be sold to work iniquity. Thus they became lords of the heritages, and devoted themselves to eating and drinking with the drunken, in all the luxury of the day. But, though they found it convenient to ignore all but their own imaginations, their Divine Master was not unobservant of their abominations. Still he bore with them for a time, "not willing that any should perish, but that all should come to a change of mind." As he waited in the days of Noah, so he waited with them. But his long suffering and forbearance were ineffectual; so he came upon them in a day and hour they were not aware of, and cut them off, appointing them a portion with the hypocrites, where was weeping and gnashing of teeth—Matt. xxiv. 48–51.

3. THE SUBJECT ABOUT WHICH PETER WROTE.

We come now to consider more particularly the subject about which Peter wrote, of special interest to the faithful, who were suffering under the oppression of the Jews, infidel, apostate, and perverted.

When Paul reasoned with Felix, who had been for many years a judge to the Jewish nation, he urged upon him among other things "*the judgment being about to happen*" του κριματος του μελλοντος εσεσθαι. In writing to the Christian Jews in Rome on this subject, he said, "To them who are contentious, and do not obey the truth, but obey unrighteousness, there shall be indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, OF THE JEW FIRST, then of the Greek"—ch. ii. 8–10. According to God's arrangement, the Jew takes the lead in the rewards and punishments of his administration. "SALVATION IS OF THE JEWS," said Jesus; therefore Paul teaches, "glory, honor, and peace, TO THE JEWS FIRST, then to the Greek." Hence, there is no salvation for the Greek, or Gentile, till the Jew is saved; and as God has been so good and bountiful to Israel, and they have repaid him with such monstrous and base ingratitude, their punishment is necessitated before the development of salvation; and consequently, before the punishment and salvation of the Gentiles, which salvation comes to these through Abraham and his seed. This, then, is *the order of the judgment*, which, when Paul pleaded before Felix and wrote to Rome, was all in the future.

The subject in hand, then, has to do with *judgment upon the Jew first*. Peter, in the temple court of Israel, told all the Jews assembled there, that Moses and all the prophets from Samuel had foretold of *these days* —Acts iii. 21–24: that is, of these days in which the Holy Spirit in Jesus and the apostles would speak of sin, righteousness, and judgment; in which Messiah would be manifested as a suffering person, and in which that terrible work should begin of destroying every soul from among the Jewish people that would not hear him.

Moses speaks of the judgment upon Israel in Deut. xxviii. 15 to the end. The punishment threatened is tremendous, and may be resolved into the following general points:

1. Agricultural, domestic, and public calamities, while resident in the Holy Land—*verses* 15–24;

2. A REMOVAL, as of the Ten Tribes, into

all the kingdoms of the earth, with all its attendant evils and consequents—*verses* 25–35;

3. The BABYLONISH CAPTIVITY in which the King of Judah is involved—*verse* 36.

4. Subjection to the Gentiles subsequent to restoration from that captivity—*verses* 37–47;

5. Subjection to the Gentiles to continue עד־עולם *to the Age;* that is, of Messiah's Administration—*verse* 46;

6. CONQUEST BY *the Greco-Latin Horn of the Goat,* commonly styled, THE ROMAN POWER—*verses* 48–52;

7. The siege and DESTRUCTION OF JERUSALEM—*verses* 53–57;

8. Expulsion from the Holy Land after destruction of the Capital and the Temple—*verses* 58–64;

9. General condition and distress of the nation while in dispersion in the lands of its enemies—*verses* 28, 29, 64–68;

10. The reason of so terrible a judgment befalling the nation—*verses* 15, 58, 62; xxix, 25–28;

11. The condition of the land while the nation is in dispersion—*verses* 22, 23.

Under these points are comprehended the calamities that constitute the judgment upon the Jew first. The punishment of the nation extends over the period of its history from the death of the Elders who outlived Joshua, or the eleventh generation from Abraham, to the apocalypse of Jesus in power and great glory; that is, *ad-olahm:* a period of about 3350 years, as far as it has already progressed.

Moses' prediction of the Babylonish captivity as distinguished from the Roman is discerned by the declaration, that Jehovah should bring the nation *and its king* unto a nation unknown to Moses and his generation, and their fathers—*verse* 36. At the time of the Roman destruction of Jerusalem, they had "no other king than Cæsar," according to their own saying; their rightful king, whom they had crucified, being "at the right hand of power," where no enemy could reach him. But, in the days of Babylon, they had kings of the house of David on the throne of Judah, the last three of whom, namely: Jehoiakim, Jehoiachin, and Zedekiah, were all carried off to Babylon, with the princes and nobles of the state. This conquering and destroying nation was unknown to Moses and his contemporaries; for although Babylon existed in his day, it was not then a "nation," or power nationally organized; and Israel, consequently, had not known it as one nation knows another in commerce and war.

As to the Roman Power, Moses treats of that as "*a Yoke of Iron*;" a nation far off from Palestine, and at "the end of the earth"—not of the globe; but at the end of the Oriental System of Powers of which the Holy Land would then be a part; a nation, *whose ensign would be* THE EAGLE, speaking a language not of Hebrew relationship, and of great fierceness. This was one of those "*Fowls of the Air*" and "*Beasts of the Earth*," that Moses predicted should devour Israel's carcase. "*Thy carcase*," says he to the Tribes, "shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away"—vers. 26. This has been notably fulfilled in the blood-stained history of the Commonwealth of Israel to this day. The body politic, or "*carcase*," of the people has been devoured by the most ferocious beasts. In the words of Jeremiah, "Israel is a scattered sheep; the Lions have driven him away; first the King of Assyria hath devoured him; and last, this Nebuchadnezzar, King of Babylon, hath broken his bones"—c. l. 17: and since then, the Bear, the Leopard, and the Eagle, have ravened upon the lifeless carcase of the nation—a corpse, destitute of spiritual, ecclesiastical, and civil existence in Moses or in Christ—dead in trespasses and sins; and cursed by the law; not because they do not continue in all things written in its book, but because they violate it in all its points.

The Spirit in Moses declared that He would put *a Yoke of Iron* upon Israel's neck until he had destroyed their power. The same Spirit a thousand years afterwards, in Dan. ii. 40, explains that that Iron Power was "a fourth kingdom strong as iron, because that iron breaketh in pieces and subdueth all things; and as iron that breaketh all, it shall break in pieces and shatter these"—the three dominions preceding it to which Israel was subject. History has proved this Iron-Power, incorporated into Nebuchadnezzar's image, the Band around the stump of the Babylonian Tree, and the Fourth Beast with Great Iron Teeth, to be the Italian Power, whose legions bore aloft the Eagle as their military ensign. As Moses and Daniel agree, it was "dreadful, and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet; which had Claws of Brass"—Dan. vii. 7, 19.

This Ferro-Brazen, or Iron-and-Brass Power is introduced by the Spirit into the prophecy of the Ram and Rough-Goat in Dan. viii., as the Little Horn of the latter. This Little Horn represents that power known in history as that of the combined Italian and Greek; having Rome for its capital, and afterwards, Constantinople, originally styled Byzantium, and hence the origin of its designation as the Byzantine Empire. This Greco-Italian Little Horn is introduced into this prophecy, because of the part it was destined to enact in relation to the cutting

off of Messiah, the Prince of the host of Israel; the destruction of Jerusalem and the Temple; the taking away of the Daily Sacrifice; the abolition of the Mosaic Commonwealth; the destruction of the Jewish power; and its still future contest with the Prince it crucified, for the possession of Jerusalem, and the Holy Land; when it shall be utterly broken upon the mountains of Israel, by the crucified Michael, without the possibility of recovery from its fatal and terrible defeat. This Little Horn, the prophet says, "waxed exceeding great toward the south (or Egypt), and toward the east (or Euphrates), and toward the pleasant land (or Judea). And it waxed great (or powerful) against the host of the heavens; and it cast down of the host and of the stars (or nobles) to the ground, and stamped upon them (for the Little Horn wielded all the power of the Goat.) Yea, he magnified himself against the Prince of the Host (Jesus of Nazareth, the King of the Jews,) and by him the Daily (Sacrifice) was taken away, and the place of his sanctuary (the Temple) was cast down. And an army was appointed against the Daily BECAUSE OF SIN, and it cast down the Truth ("the form of the knowledge and of the truth in the Law") to the ground: and it practised and prospered."—Dan. viii. 9, 12.

In the prophetic interpretation of this, the Spirit's words are very analogous to those in Moses. Speaking of the time when this Iron Power should invade the Holy Land, to cause Judah to "pass under" the yoke," the Spirit says, it should be in the latter time of the Greek kingdoms of Egypt and Syria. He styles the power "a King of fierce countenance, and causing to understand an obscure speech; who he says, "shall stand up. And his power shall become strong, but not through his own prowess; and shall cause to destroy wonderfully; and he shall cause to prosper and execute, and to destroy multitudes, and the people of the Holy Ones. And through his policy he shall cause fraud to prosper by his power; and in his heart he shall make himself great; and in prosperity shall cause to destroy many; and he shall stand up against the Prince of princes; but without hand he shall be broken to pieces."—viii. 23, 25.

This same Iron-and-Brass Power is further particularized in Dan. xi. 36, 39. In this place it is written concerning it, that "The King shall do according to his will; and he shall exalt himself, and magnify himself above every power, and concerning a Power of powers he will speak marvellous things; and he shall cause to prosper until the indignation (against Israel) be accomplished; (for that determined (upon the Desolator of their land) shall be done,) 37. And he shall not regard the gods of his fathers, nor the desire of wives; nor shall he defer to any power; for he shall magnify himself above all. 38. And in his estate he shall do honor to a God of guardians,("*Guardian Saints and Angels*") even to a god which his fathers knew not shall he do honor with gold, and with silver, and with precious stones, and with desirable things. 39. Thus shall he do to the Bazaars of the Guardians (churches dedicated to Saints where the clergy do their trading,) with a god of a foreign land, which he shall acknowledge and increase with glory: and he shall cause them to rule over multitudes; and he shall partition the land for a price."

(*To be continued.*)

The Birth of Messiah.

SPEAKING of the commemoration of the birth of Jesus by the Gentiles at Christmas time, Dr. McCaul remarks: "But amongst the followers of the Oral Law not a sound of sympathy will be heard. Not a single heart will beat with joy, not a tongue offer up the tribute of praise." Here is a striking difference between Israel and Gentile believers in Jesus, that should naturally lead both Jew and Christian to inquire, *Who is in the right?* Those who believe that Messiah is born, and joy in the remembrance of his nativity; or, refuse to join in the general rejoicing, and deny that the Redeemer has appeared?

The question is, Whether there is reason to believe that the Messiah was born eighteen hundred years ago? And there are several ways in which it can be satisfactorily answered. An appeal may be made to the predictions contained in the Old Testament, or to the evidence for the truth of the Christian Scriptures—or, it may be shown that the Jewish Rabbies have plainly confessed that the time for the birth and appearance of the Messiah is long since past; and this is the mode which we shall adopt at present.

The Jews now deny that Messiah is come, and consequently believe that Christians are mistaken as to the time of His appearance. If they had always said so—if they had always assigned a time for the coming of Messiah different from that in which Christians think Messiah was born, their present assertion would have at least the merit of consistency, and the Jews of the present day might urge that their present belief has been inherited from their fathers, and that Christians have adopted a notion unknown to the nation at large. But if it should appear that the ancient Jews expected the coming of Messiah at the very time when, as Christians say, he did actually come, then the

ancient Jews testify that Christians are in the right, and that modern Jews are in the wrong, and this is really the state of the case.

In the first place, the Talmud* contains a general declaration that the time is long since past.

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That is, "Rav says, The appointed times are long since past (Sanhedrin, fol. 97, col. 2), where it is to be noted that the word קץ is taken from Daniel, and literally signifies 'End' "—xii. 6, 13. Rav was, therefore, of opinion that the period appointed in Daniel was past.

But is it possible to believe that the God of truth would suffer the time which He had appointed, to pass away without accomplishing what He had promised? When the time that God had fixed for the deliverance from Egypt had arrived, not a single day was lost. "It came to pass at the end קץ of the four hundred and thirty years, even *the self-same day*, it came to pass, that all the hosts of Jehovah went out from the land of Egypt" —Exod. xii. 41. When the period fixed for the return from Babylon was come, we read, "In the first year of Cyrus, king of Persia (that the word of Jehovah by the mouth of Jeremiah might be accomplished), Jehovah stirred up the spirit of Cyrus, king of Persia, that he made a proclamation through all his kingdom"—2 Chron. xxxvi. 22. And can we think that the Lord God, who so graciously fulfilled His word upon these occasions, should break it with reference to the coming of Messiah? Rav is either right or wrong. If he be right, then the time fixed by God is long since past, and as God cannot break his word, the Messiah must have come long since. But if, to get out of the difficulty, the Rabbinists say, that Rav was wrong, then we have another proof that no reliance is to be placed on the doctors of the Oral Law; indeed, we have a proof that the Rabbinists themselves do not believe it, except when they like; and that, therefore, they are not thoroughly in earnest about their religion.

But secondly, the ancient Jews not only believed that the time for the coming of Messiah was past; they also fixed the exact period. Thus,

"Tradition of the school of Elijah. The world is to stand six thousand years. Two thousand, confusion. Two thousand, the Law. Two thousand, the Days of Messiah" —Sanhedrin, fol. 97, col. 1.

Upon this tradition Rashi remarks: "After the two thousand years of the law, according to the decree, Messiah ought to have come, and the wicked kingdom should have been destroyed, and Israel's state of servitude should have been ended." Here, then, it is expressly stated, that Messiah ought to have come at the end of the fourth thousand years, that is, according to the Jewish reckoning 1618 years ago; or according to the Gentile reckoning about 1857 years ago—that is, at the very time when Jesus of Nazareth did appear.

We do not quote this tradition because we believe that it is really a tradition of the school of Elijah, but to show what was the opinion of the more ancient Jews, and this it certainly does. If the general expectation of the Jews at that time had not been that Messiah was to appear at the end of the four thousand years, this tradition, whether genuine or forged, could never have obtained currency for belief. If it be a genuine tradition from Elijah, then Messiah is certainly come. But if it be fictitious, then it shows the general belief of the Jews at the time, and in every case proves that the modern Jews do not hold the doctrine of their forefathers, but have got a new doctrine of their own. And it further shows, that Christians do not hold any new or peculiar opinion about the time of Messiah's coming, but that they believe, as the ancient Jews believed, that the end of the fourth thousand years is the right time of Messiah's coming.

The only answer that the Jews have, is, that the promise of Messiah's coming was conditional upon their repentance; but that evasion has been long since refuted in the Talmud as contrary to Scripture.

"Rabbi Eliezer," says the Talmud, "said, If Israel do repentance they will be redeemed; but if not, they will not be redeemed."

Rabbi Joshua replied, "If they do not repent they will not be redeemed; but God will raise up to them a king whose decrees shall be as dreadful as Haman, and then Israel will repent, and thus he will bring them back to what is good."

Another tradition.

Rabbi Eliezer said, If Israel do repentance, they shall be redeemed, for it is said. "Turn, O backsliding children; I will heal your backsliding."

Rab. Joshua replied, "But was it not said long since, 'Ye have sold yourselves for

* From the same source as that from which the Five Books of Moses came, the Jews say they receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which, they say, many enactments in the Holy Bible could not have been understood and acted upon; these termed traditional or oral laws, were collected and formed into a volume called the "Mishna," by Rabbi Jehudah Hakodesh, Anno Mundi 4150. In addition to this, they are guided by the explications of the later schools of pious and learned rabbies, constituting what is now known by the name of the *Talmud* or Gemara.

nought; and ye shall be redeemed without money'—Isai. lii. 3. Where the words, 'sold for nought' mean for idolatry; and the words, 'redeemed without money' signify, not for money and good works."

Rab. Eliezer then said to Rab. Joshua, But has it not been said long since, "Return unto me, and I will return unto you"—Mal. iii. 7.

Rab. Joshua replied, But has it not been said long since, "I am married unto you, and will take you one of a city, and two of a family, and I will bring you to Zion"—Jer. iii. 14.

Rabbi Eliezer said, But has it not been written long since, "In returning and rest ye shall be saved"—Isai. xxx. 15.

Rabbi Joshua replied to Rabbi Eliezer, But has it not been said long since, "Thus saith Jehovah the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, kings shall see and arise, princes also shall worship"—Isai. xlix. 7.

Rabbi Eliezer said to him again, But has it not been said long since, "If thou wilt return, O Israel, return unto me"—Jer. iv. 1.

Rabbi Joshua replied to this, "But has it not been written long since, 'I heard the man clothed in linen who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time and times and half a time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'" Whereupon Rabbi Eliezer was silent.

Here then, on the showing of the Talmud itself, the opinion that the coming of Messiah is dependant on Israel's repentance, is false; and consequently it is true, that Messiah was to come unconditionally at the time appointed; and therefore, as the time is long since past, the Messiah must have come. But the ancient rabbies do not leave us to reason upon their words; on the contrary, they tell us expressly that Messiah was born about the time that the temple was destroyed. In the Jerusalem Talmud, Rabbi Judan tells us a story of a Jew who actually went and saw him.

"It happened once to a certain Jew," says that Talmud, "who was standing ploughing, that his cow lowed before him. A certain Arab was passing and heard its voice;" he said, "O Jew, O Jew! unyoke thine ox, and loose thy ploughshare, for the temple has been laid waste." It lowed a second time, and he said, "O Jew, O Jew, yoke thine oxen, and bind on thy ploughshare, for King Messiah is born!" The Jew said, "What is his name?" "Menachem." He asked further, "What is the name of his father?" The other replied, "Hezekiah." He asked again, "Whence is he?" The other said, "From the royal residence of Bethlehem of Judah"—Berachoth, fol. 5, col. 1.

The story then goes on to tell how he went and saw the child; but when he called the second time, the mother told him that the winds had carried the child away. We are quite willing to grant that this story is a fable. We do not quote it because we give it the slightest degree of credit; but simply to show that the more ancient Jews were so fully persuaded that the right time of Messiah's advent was past, that they readily believed also that he was actually born.

The Babylonian Talmud, also, evidently takes for granted that Messiah is born, as appears from the following legend:

"Rabbi Joshua, the son of Levi, found Elijah standing by the door of the cave of Rab. Simeon ben Jochai," and said to him, "Shall I arrive at the world to come?" He replied, "If the Lord will." Rabbi Joshua, the son of Levi, said, "I see two, but I hear the voice of three." He also asked, "When will Messiah come?" Elijah replied, "Go, and ask himself." Rabbi Joshua then said, "Where does he sit?" "At the gate of Rome." "And how is he to be known?" "He is sitting among the poor and sick, and they open their wounds, and bind them up again all at once; but he opens only one, and then he opens another, for he thinks, perhaps I may be wanted; and then I must not be delayed." Rab. Joshua went to him, and said, "Peace be upon thee, my Master and my Lord." He replied, "Peace be upon thee, son of Levi." The rabbi then asked him, "When will my Lord come?" He replied, "*To-day*"—alluding to the words of the Psalm, "To-day, if ye will hear his voice"—Sanhedrin, fol. 98, col. 1.

This is evidently a fiction, and a proof how little those doctors regarded truth; but it shows that he who invented it, and those who received it, all equally believed that Messiah was born, and ready waiting to come forth for the redemption of Israel. It does, indeed, confirm the common idea, that Messiah's advent depends upon the repentance of Israel; for it makes the Messiah say that he would come this very day, if Israel would only hear his voice. But if the Messiah may any day, when they repent, come and save Israel; then it is plain that he must have been born long since.

The testimony of the ancient Jews then goes to confirm these points:

1. That the time for Messiah's advent has been long past;

2. That the end of the fourth thousand

years was the time when he ought to have come;

3. That at that time he did really come; for about that time, they say, he was born in Bethlehem of Judah;

4 That he was taken into Paradise, as Rashi explains the Gate of Rome to signify the Gate of Paradise opposite to Rome; and,

5. That he is waiting to return to this earth for the redemption of his people.

Now who is there that does not see at once, that this agrees in the main with the Christian doctrine? We believe that at the end of the fourth thousand years, the Messiah was born, and at this Christmas season of the year we rejoice at the remembrance of his birth. The Jews refuse to join with us, but who has the greatest show of right? Not now to speak of the prophecies, and of the historical evidence which we have, we have the testimony even of our opponents to show that we are in the right. The most ancient rabbinical writings unanimously confess, that the time is past, and that the Messiah has been long since born; and thus testify the correctness of our faith respecting the time of Messiah's advent. Christians, however, go on, and constantly believe further, that God did not break his word, but performed his promise, and therefore we rejoice. The Jews do not believe, because they are so engrossed with the temporal deliverance of the nation, that they cannot see that redemption through his blood necessarily preliminary to it. We do not by any means deny that Israel is to be restored to the land of promise, and to inherit all the blessings promised in the prophets. On the contrary, we fully believe that the Messiah, who visited this earth for a short season, will return and reëstablish the Theocracy which was once the glory of Israel, and that in a much more glorious form than Israel ever saw under any of their kings. We heartily wish Israel the enjoyment of every blessing promised; but we cannot help remembering that Messiah has another and more ample work to perform than that of merely restoring the kingdom to Israel, and that is the redemption of the human race. The highest pitch of national glory and earthly prosperity would be as nothing, and less than nothing, unless the children of men were delivered from the effects of Adam's transgression, and made partakers of a good hope of everlasting life. Even the gathering of Israel from all the ends of the earth would appear but a very insignificant business, if it did not stand in immediate connection with the eternal welfare of all nations. Many of the sons of men have appeared as conquerors and heroes, and have raised their country to a high degree of glory, and conferred upon them much temporal prosperity; but if Messiah were to be nothing more, we confess we should not think him worth the having. We think of the Messiah as the Being in whom all the families of the earth shall be blessed; as the restorer indeed of Israel, but also God's salvation to the end of the earth. This is the doctrine which Christianity teaches, and which is confirmed by the Law and the Prophets; and therefore we rejoice that this Great Deliverer hath been born—that He came at first in great humility to be heel-bruised of the Serpent, in laying down his life a ransom for many.* We remember that this blessed news, these glad tidings of great joy, were brought to us by Jews; and therefore, feeling our deep obligations, we desire to show our gratitude by inviting Israel to come and partake in our joy. We feel assured that our joy is no illusion. Even the rabbies themselves bear witness that the Messiah ought to have been born, and was born at the very time in which we believe the Messiah to have been born.

But if he was born, who was he? What other person can make any claim to the Messiahship, but he whom we acknowledge? Is it reasonable to believe, as the rabbies do, that God actually sent the Great Deliverer down into this wretched world, and then took him away again without permitting him to accomplish anything? No; if ever he visited this earth—and that he did visit it, both the ancient Jews and Christians assert—he could not have left it again without bestowing upon its inhabitants a remedy for their woes. The ancient rabbies and the Christians both agree as to the time of Messiah's birth, and the fact of his birth in Bethlehem. Indeed, the whole nation practically showed their agreement with Christians as to the time of Messiah's advent, by readily following every military adventurer who laid claim to the character of Redeemer. Even before the destruction of the temple, multitudes had suffered by their credulity; but immediately after the desolation, the people and the rabbies with one accord followed Bar Cochba, and thereby showed the reality of their belief, that that was about the time when Messiah ought to appear. Judaism therefore teaches this doctrine—*that God promised the Messiah; that God fixed a time; that that time is past; and yet that God did not keep his promise.*

* We have altered the writer's words in this place. His words are, "He came at first in great humility to bruise the serpent's head, and to lay down his life a ransom for many." Jesus did not bruise the serpent-power, but was bruised by it: he comes again to bruise and bind him—Rev. xx. 1, 2.—Editor.

Christianity, on the contrary, acknowledges the promise, recognizes the time, believes that Messiah was born, but believes further that God fulfilled his word—that Messiah does not appear in Paradise until he accomplish the work that is to be done at his first and second advents. Having risen from the dead, we acknowledge that He ascended into heaven, and sitteth at God's right hand, from whence he will come again for the final redemption of his people, and the establishment of the reign of righteousness. The only real difference between us is, as to THE VERACITY of God. We believe that God did not, and could not, break his word. *Modern Judaism teaches that God broke his promise.* It is for rational beings to decide which doctrine is most agreeable to the Divine character. For our own parts, we will rejoice in God's unchangeableness, and say, in the remembrance, that "His truth endureth for ever."

Analecta Epistolaria.

A Few Words from Oregon.

Dear Sir:—Enclosed is our order upon our agent in New York, for $10,00, for Herald, and any other good matter on hand.

I have no good news to send you from this point of the compass, for here, as else and everywhere, the people are steeped in ignorance of "the word." They are as stupidly devoted to "the powers that be" as the veriest heathen under the sun. My feelings often find vent in the exclamation that, like Ephraim, "They are joined to their idols, let them alone!" The greatest inducement to live on this side the world to me, is climate, which is pacific in character; secondly, I can easier get the wherewith to avail myself of the Herald, and other such matter; so that, thirdly, living comes easier, and with a fullness. But there is nothing here like what little obtains, in the Atlantic States, as to the light of an unadulterated Gospel.

I am anxiously waiting your exposition of the Apocalypse; and as preparatory for its reception, I am paying due respect in a review of the book itself, with any and all help within my reach.

I herewith desire to join with others in hoping that due success will attend your every effort; and as to means I only wish that, like a brother Lemmon, I could contribute an $100,00 for the support of your advocacy of the truth. With all my choice and approval of this more genial climate, I cannot say that I am pecuniarily much better off. With all the frugality and economy I can use, I do not much more than keep even pace with the world; but *I will anyhow keep good my subscription to the Herald.* It would be a mere barren formality to iterate the fact that I prize it highly; by my sending *and paying for it* from this remote region, the proof is manifest, that I greatly esteem it, and am not willing to be minus a number; therefore, please send me the August for '58, which failed to reach me. I remain,

Yours in the One Hope of the Calling,
ALBERT H. OTIS.

Oregon City, O. T.,
Feb. 28, 1859.

In the Millennium, the saints will possess all things and dispose all things as God. Nevertheless, they will then pay the printer for all they publish; for they will do justly, and recompense all their subjects in the flesh, according to their works; for under their reign, labor will have its due, adequate and fair remuneration. If printing and publishing must be paid for then, how much more necessary that the saints now be furnished with currency to pay the Devil for printing proclamations, and protests, and testimonies against his principles and rule; while, but for the profit he makes by them, he would readily counsel their extermination or suppression. The Devil will not print for the saints without pay; therefore, all who are interested in their teaching, would do well to imitate our honest friend in Oregon, as an efficient way of proving their appreciation of the Herald, in its advocacy of the faith once for all delivered to the saints.—*Editor.*

Inviting Sinners to Sing and Pray.

Brother Thomas—Is it right for a brother to assemble the sinners of the world by public proclamations placarded through the streets, to hear him lecture on the Great Salvation; and with them to sing songs of praise, and also pray, brethren in attendance, a mixed multitude?

A word from your pen, because it speaketh as the oracles of God, will remove many doubts, and set many good minds to right on this great and important subject.

You are aware that the oracle "man," hath no place in the sheepfold of the Good Shepherd; but as you belong to the right fold, and one whose exposition of the Volume of Eternal Love, written by the finger of Jehovah, and with the pen of omniscience, we can, from experience, well confide in; because the word of Christ dwelleth in you richly in all spiritual understanding.

Yours in hope of Incorruptibility and Life,
Owen Sound, C, W., JOHN BLYTHE,
Feb. 12, 1859.

Answer to the Above.

It is only right to invite sinners of the world to come and hear the truth, and to obey it. "*God heareth not sinners;* but if any man be a worshipper of God, and *doeth his will*, him he heareth,"—Jno. ix, 31. Hence, sinners must become saints "by the obedience of faith," before they can obtain any regard in the Most Holy, where Jesus is.

The whole teaching of the Scriptures declares the same thing—*Acceptable worship can only be offered by the children of the covenant.* Thus it is written, "The sacrifice of the wicked (such as the clergy and their dupes) is an abomination to Jehovah; but the prayer of the upright (his saints) is his delight;" and, the "thoughts of the wicked are an abomination to Jehovah; but the words of the pure are pleasant words:" "Jehovah is far from the wicked; but he heareth the prayer of the righteous"—Prov. xv, 8, 26, 29. "*The wicked*" in this testimony, are the *reshahyim*, a class of men opposed to the *tzeddikim*—the *unjustified* in contrast to the *justified*. The scribes, Pharisees and hypocrites, under the law; and all orders of clergy in the times of the Gentiles; with all, both under the times of Israel and the Gentiles, who are led by them, are *reshahyim*, or outside barbarians, in relation to Jehovah, and his truth. And in speaking thus, we do them no injustice, and offer no violence to "charity;" for, in their prayers, they all acknowledge themselves to be "miserable sinners" and "offenders." In proof that they do, read the liturgies of Rome and Canterbury; and listen to the random outpourings of all conventicles where "the sentiments of all Christendom" are expressed.

Praise, thanksgiving and prayer are spiritual sacrifices acceptable to God through Jesus Christ, which can only be offered acceptably by God's own priests. These are not "miserable sinners," or worldlings; but people whom Jesus has purchased for God by his own blood, and made kings and priests—Rev. v, 9, 10; 1 Pet., ii, 2, 5 9—those who have believed and obeyed the Gospel of the kingdom; a family after the numeral type of Noah's. These sacrifices belong to the Altar and Holy Place, where no sinners can be found, except on pain of death; that is, of the Second.

God hates the praises of those who do not perform his will. What greater insult can be offered to God than praise out of the throat of blasphemers, drunkards, sensualists and liars? Even a good man would feel disgraced by the commendation of such; how much more God? And where are to be found greater blasphemers, lovers and inventors of lies, than the clergy? And "like priest like people;" "there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all," as Paul saith of Jew and Gentile, "gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; the fear of God is not before their eyes"—Rom. iii, 10–18. In a scriptural sense, this is literally true of the clergy, and those who follow in their ways. If the Scriptures are to be accepted as the standard by which "the righteousness of God, witnessed by the law and the prophets and fulfilled in them who walk not after the flesh, but after the spirit," (Rom. iii, 21; viii, 4) is to be defined, "there is none that understand," among them; and consequently, "there is none righteous, no, not one" among them; and "the fear of God," which is his way and precepts, "is not before their eyes." Now, "the eyes of the Lord are over the righteous, and *his ears are open to their prayers;* but the face of the Lord is against them that do evil."—1 Pet. iii, 12.

Is it not, then, preposterous to invite the clergy and their followers, or the sinners of the world to sing songs of praise, and to pray—to offer up personally, or by proxy, their "abominations?" We do not deny their piety and sincerity; they are, doubtless, very pious and sincere in the ignorance of their ways, which are so specious, apart from the word, as easily to mislead "the man of the earth," who judges only by his blind feelings and sentiments, and the exterior of things, having no spiritual discernment. Prayer and praise, and thanksgiving are spiritual worship, when offered "in spirit and in truth;" and can only be so offered by those who are intelligent on the truth. Under any other circumstances they are the mere mutterings of unreasoning animals, which none of the saints, who are saints indeed, do anything to develop.

The presence, however, of pious "miserable sinners," or of those they regard as "impious," but who are oftentimes more worthy than themselves, need not prevent the saints, if they so judge, singing songs of praise, and praying and giving thanks. The assembly is indeed "*a mixed multitude*," but if the saints in that multitude are the directors of the proceedings, and scripturally define their position, they can do as they please. This is authorized by the case of

Paul just preceding his shipwreck. He advised all his fellow voyagers, who were a "mixed multitude" of Pagan soldiers and sailors, malefactors and Christians—Paul and his brethren—to refresh themselves with the comforting assurance that they should all get safely to shore: "and when he had thus spoken, he took bread, *and gave thanks to God in presence of them all*—Acts xxvii, 35. This was a very different affair to inviting the miserable sinners to join him in thanksgiving; or saying to them in clerical phrase, "Let us all pray!"

In hope that these remarks will meet the inquiry, in all its bearings, we submit them to the brethren with the best wishes for their spiritual prosperity in all things.—*Editor.*

Is the Lord's Table a Sacrificial Altar?

Brother Thomas:—Will you please to bear with me a few minutes while I make inquiry respecting a subject on which I confess my inability to arrive at a satisfactory conclusion? For a number of years I supposed that, if a believer committed sin, he received remission thereof by confession of the same, and partaking of the bread and wine, viewing it as a sacrificial altar to which we were commanded to come for that purpose as well as for a remembrance of Him who hath loved us, and given himself for us: and when I became a believer in the kingdom, I had some conversation with others on the subject, and found we thought alike. But since then I have heard of others holding a contrary opinion. If you can spare the time, I should like to have your view of the matter, as I very much desire to be led into all the truth.

Yours in the One Hope,
ELIZABETH P. FISH.

Kossuth, Ill., Jan. 5, 1859.

Sacramentalism.

A *sacrament* (from the Latin *sacramentum*, an oath) is defined by ecclesiastical speculators to be "an outward and visible sign of an inward and spiritual grace." The Roman Mother has "Seven Sacraments;" but her Protestant Daughters and their Abominations, recognize only two of them, which they style Baptism and Eucharist. Their sacrament of baptism consists in sprinkling the face of a babe at any time from its first breath, and making upon its forehead the sign of a cross with the finger of an ordained administrator, dipped in water, either previously "consecrated," or consecrated in the act of using it for the sprinkling. This is "*the outward and visible sign*," which ought to be styled *Rhantism*, or Sprinkling; for there is no baptism or dipping in the case, the fingers of the clerical sorcerer excepted.

But, of what is this rhantism the sign? It is said to be "*the sign of an inward and spiritual grace*" operated upon the immortal soul of the babe, which in the process is regenerated, cleansed from all sin, and ingrafted into the body of Christ! This marvellous work is *sacramentalism*, the hypostasis or basis of which is, abstract spirit without, operating upon concrete spirit within, the babe! Hence faith is not necessary to sacramentalism, either in clergyman or subject: water, the form, and abstract spirit are all that are necessary; even an ordained administrator may be dispensed with, if it be thought the babe would die before the parson could arrive. Hence nurses and doctors' apprentices often administer "the outward and visible sign."

In all this theological sorcery and spiritual legerdemain the spirit is supposed to be *subvenient*, or in the water. That is, when the words "I baptize thee, &c.," are uttering or uttered, Holy Spirit strikes into the water, as it were, and makes it holy water. Hence, what the spiritual sorcerers call "holy water," may be styled *spirit suspended in water*. The Devil is said to hate this very much, so that it has become proverbial to signify intense hatred, as "he hates virtue as the Devil hates holy water." But the contrary is true. The Devil is very fond of holy water," for he uses it abundantly in all his lustrations. When a pagan, he used it freely; and when he became a Catholic, and filled his wardrobe with popish, protestant, and sectarian vestments for public occasions, according to the community he found himself among, he has always called for the pint basin, or "font," with "the outward and visible sign."

But, how doth this water regenerate? How is the "*spiritual grace*" it contains made "*inward*," and blended with "the soul?" Not by any mental or moral process assuredly, because the subject of "the sign" is incapable of thought, being simply a new born animal. The mental and moral being excluded, the physical alone remains. The "spiritual grace" strikes "inward" upon physical or mesmeric principles. We have seen the mesmerized drink pure water, and vomit at the unexpressed will of the operator; after the same example, therefore, we may suppose, that the clerical sorcerer mesmerizes the little animal by his manipulations, and wills the regeneration of its "immortal soul;" by which will, the "spiritual grace" in the water being *en rapport* with his spirit, strikes "inward," and blending itself with "the particle of the Divine Essence"—*divinæ particula auræ*—"the soul," washes, sanctifies, justifies, and saves it: so that being thus generated or born again, its body may be buried in consecrated ground with

"christian burial," and itself become "a little angel with wings," flying about with its companions like clouds of gnats on a summer's eve, "beyond the realms of time and space"—somewhere "beyond the skies!!!"

But what has all this about clerical rhantism to do with our correspondent's difficulty? Much every way. Her difficulty relates to the subject of the remission of sins. "For a number of years," says she, "I supposed, that if a believer committed sin, he received remission thereof by confession of the same, and partaking of the bread and wine, viewing it as a sacrificial altar, to which we were commanded to come for the purpose." This supposition is *sacramentalism*—REMISSION OF SIN BY A SACRAMENT; the foundation corner of the Apostacy, of whose wine all peoples, and nations, and tongues, have drank to intoxication, so that when the Lord Jesus Christ returns to earth, he finds them "drunk" and wallowing in the mire—Rev. xvii, 2, 6; xviii, 3. We have dwelt upon *the Sacrament of Rhantism* as a familiar example of sacramentalism—"an outward and visible sign of the inward and spiritual grace" of remission of sin from "the soul" of a new born animal. Only think of it, rader; the sin of a part of Deity, called the "immortal soul," purged away by subvenient spirit suspended in a few drops of water trickling from the fingers of an old wife, parson, or apothecary's apprentice! Are you not astounded at the magical effects of "holy water?" But look at the absurdity—Satan will have it that "the soul" is immortal, or deathless; and yet the sin cleansed out is said to be of that deathless soul: but the scripture saith, "*the wages of sin is death;*" how, then, can there be sin in the soul, and that soul deathless or immortal?

Again, Satan admits that God is sinless, and that his parts partake of the nature of his whole. Now Satan teaches that the human soul is a particle of God's essence; how, then, can that soul just born, innocent of all action whatever, be sinful, and "in danger of the pains of hell for ever?"

The fact is, that Satan is a deceiver and deceived. He is lost in "*his depths as they teach*"—Rev. ii, 24. His sacramentalism has bewildered him; and he is stultified by "the sentiments of all christendom," in which he piously and clerically ministers to the admiration of the Devil in all his manifestations of the flesh.

Now as to *Eucharistic Sacramentalism*, or the remission of sin by confession and partaking of the bread and wine, the eating of the bread and wine is the "outward and visible sign;" and the remission of sin is the "inward and spiritual grace;" or abstract spirit, communicated. This sacrament of the Eucharist, or of Thanksgiving, differs from the sacrament of Rhantism, or Sprinkling, not in the theory of its *opus operatum*, or work operated, but in the form and subject. The vehicle through which the "grace" is transmitted, is bread and wine instead of water; and the subject one that has been satanically rhantized or aspersed. An unsprinkled animal cannot be admitted to "the altar." The unsprinkled are brought to the conventicle pint-basin, or to the parochial font, and no further towards the clerical sanctum; but the besprinkled, Satan's own newborns, are admitted to the altar-rail, and permitted to eat a "wafer;" or if they belong to the reformed synagogue, to eat bread and drink wine for the heal of their immortal souls; that is, for the remission of any sin or defilement the incorruptible and deathless soul may have contracted, since it was cleansed by "grace" in the water, or by a previous eating. In Satan's papistical synagogue, the ministers keep the decanter to themselves; while they give the wafer to their dupes. Satan's ministers love good cheer above all things, and always take good care of number one. They persuaded the foolish people that there was such virtue in their ministry that by repeating the words of Jesus over a wafer, they call the "host," and over a tankard, or cup, of wine, they could convert the wafer into the flesh, and the wine into the blood, of Christ; so that, when these elements were before the people, they beheld Christ really present—sacrificially. The process developing this result, they call "the Sacrifice of the Mass"; and the thing itself, "the Real Presence." Only think of the sorcery! A devil of a priest, the very antitype of Judas, whom Jesus styled a devil (John vi. 70), takes a little flour, water, and salt, makes it into a paste, and then mutters over it in Latin, *Hoc est corpus meum* ("This is my body"), and instantly the words pass from his lying lips, the wafer-dough becomes the actual flesh that was crucified! By this sorcery, the cannibal makes his god, and eats him! But the process does not stop here. He takes a cup of wine (the best, doubtless, he can find in the market, as he intends, selfish tippler that he is, to drink it all himself,) and mumbles over it, *Hoc est sanguis mea* ("This is my blood"), and instanter the wine becomes the real blood that poured from the heart of Jesus when "filled with iron, and the shaft of a spear." But, behold the creature's "depth," or subtlety! He says, to the people, this blood was poured out for you; but it is not lawful for you to drink it; but for the priest only. You may eat of the wafer; and in eating of this, you, in effect,

take also of the blood, for the blood pervades all the flesh. Oh! ye knaves, ye children of the Devil, enemies of all God's righteousness, witnessed by the law and the prophets! Ye say that ye have turned wine into real blood? Suppose ye had, why do ye not pour it upon the ground, and cover it with dust?—Lev. xvii. 13, 14. Who gave you a dispensation to do as worship what it was not lawful for Peter and the other apostles, nor for any Gentile Christians to do? Ye hypocrites, ye generation of vipers, ye deceivers and destroyers of the people, hear what the apostles say to you, and to all who profess the faith of Jesus—"It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, *and from blood*, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well—Acts xv. 28, 29. Hear this, ye blood-drinking priests of Satan—"It is a necessary thing that ye abstain from blood": but ye pretend to make it, and to drink it too! But what is the use of talking to you about what the scripture teacheth, except, indeed, for the benefit of your dupes, who perchance may read it. Your "wisdom" is from beneath, and your mission therefrom to deceive the world, and to make the Word of God of none effect by your traditions.

But Luther, a sorcerer himself, taught his contemporaries that his brother priests did not effect what they pretended—that they did not convert the substance of the dough and wine into the real blood, flesh, and bones of Christ; but that the words uttered over them brought Christ down into a mystical union with the dough and wine; which were *consubstantial* with them, as caloric is not the iron, but consubstantial with the iron, when heated to redness. This was only a modification of the original absurdity; the absurdity essentially remained. The bread and wine were eaten sacramentally by all sorts of ignoramuses, whose "immortal souls" were healed by the *con*, or "grace," while the *substance*, or bread and wine, were digested in the usual way.

After Luther, Zwinglius and Calvin, two other sons of the Sorceress, declared that the Monk of Wittemburg, though a little more rational than most of his order, was still very wide of the true exposition. They admitted that the Eucharist was "a sacrament", but taught that the bread and wine were only emblems of the body and blood of Jesus, and to be eaten as such for the reception, in some way or other, of "an inward and spiritual grace." This dogma of Zurich and Geneva is the sacramentalism of the Parliamentary Superstition of Britain, and of American Sectarianism. Until quite recently, "infidels" and "deists" used to take the Sacrament of the Eucharist as a qualification for a seat in Parliament, to which they had been elected. People of all sorts of opinions, and of no opinion (we say nothing of "faith" in their case), take the sacrament at the parochial altar rails from the hands of the ministers duly authorized to administer ordinances by Satan. Being ignorant of Bible Christianity, any "grace" they are supposed to obtain, gets into their "immortal souls" sacramentally; and the bread and the wine become to them "a sacrificial altar."

Men's opinions on the nature of the Eucharist used to define their position, in the beginning of the controversy with Rome. If they confessed the Real Presence in the Sacrament, they passed for good Catholics; but if they denied it, they were deemed to be Protestants, and worthy of the stake. The question was put to the Princess Elizabeth, while under surveillance in the reign of her sister, "the bloody Queen," what she thought of the bread and wine in the Eucharist? But she, perceiving the snare, replied, saying,

> Christ was the word that spake it;
> He took the bread and brake it;
> What he did make it,
> That I believe,—and take it.

But what he did make it, she pretended not to say.

But the truth is, the institution is not a "sacrament" at all. Apart from an enlightened mind, the bread and the wine are of no more benefit to the eater, than immersion to the person dipped. Immersion is a sign; and the eating of the bread and wine is a sign. The former is a burial and a rising again from the water, in which the believer was put out of sight. It is memorial of his death to sin, and his resurrection to a new moral existence; and a sign of his resurrection from the grave of earth, to live and reign with Christ on earth a thousand years. But it is a memorial and sign of these things only to him who is the possessor of the "One Faith"; to all others, it is neither—Rom. vi. 2-11; 1 Cor. xv. 29; Col. ii. 12; Gal. iii. 26-29.

The latter is also memorial and significant. It memorializes the breaking of the body of Jesus for his brethren, and the outpouring of his blood for the dedication of the Abrahamic Covenant; by which covenant so dedicated, all the believers of its promises are sanctified in putting on Jesus as its Anointed Mediator. It memorializes the body as the victim and altar on which sin was condemned, and upon which the iniquity of all the faithful was laid. All in Jesus are therefore "*in the altar*"—partakers of the

Altar, "of which they had no right to eat who served the tabernacle"—Heb. xiii. 10; and of which they could not possibly eat, being without faith. It is a sign of feeding on Christ, the bread of heaven, "whose flesh is meat indeed, and his blood drink indeed"; for as bread and wine nourish the outward man upon physical principles, so the testimony, or unadulterated milk of the Word, concerning the Christ in his sufferings and glory, understood and believed, is mental and moral nourishment upon which the faithful feed, and grow, and become strong. It is a sign of this spiritual eating, digesting, and assimilating of the word of Christ, or "the Spirit, which," says John, "is the truth"—1 John v. 6. This is the bread that came down from heaven—*the Spirit-truth*"; "If any man eat this bread, he shall live in the age": for it is the spirit that maketh alive; the flesh profits nothing; spirit is, and life is, the words which I speak to you." "As often as ye eat this bread, and drink this cup, ye show the Lord's death *until he come*"—1 Cor. xi. 26. It memorializes the first coming, and reminds the partaker continually that he will certainly appear again, not to suffer, but to conquer and to reign.

It is manifest, then, that without understanding of the truth, it is impossible to eat in the true sense of the institution. It must be eaten in faith with the unleavened (cakes) of purity and truth—1 Cor. v. 8. An ignoramus cannot do this; for "ignorance alienates from the life of God"—Eph. iv. 18; such can only eat unworthily, not discerning the Lord's body, in its scriptural relations.

The bread and wine are no altar at all, but memorials of the altar. That altar, we have seen, is Jesus: and the saints in him, the worshippers thereat. About three or four years after the death of the Apostle John, Ignatius, in one of his letters, says, "Let no one mistake; if any man is not *within the altar*, he is deprived of the bread of God." The altar was the place of sacrifice; therefore, all within it, are in a suffering state. If they offend, they have the privilege of approach to the Father, through their advocate Jesus Christ, the Righteous One, who is the covering for their sins; so that, if they confess them, he is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness—1 John i. 9; ii. 1, 2. They eat bread and drink wine as the memorial of this; not as of a sacrificial altar, sacramentally imparting the remission of sins. EDITOR.

Preface to the Forthcoming Edition of Elpis Israel.

NEARLY ten years have elapsed since this work was originally published in London, England. A year after, an edition was published in New York; the two editions collectively, consisting of two thousand three hundred copies. These have been all disposed of, so that for the last three years the author has been unable to supply a considerable additional demand for the work. He has been urged by many who have read the book, to publish a new edition; and as a proof that this was not a mere compliment, one of them (Mr. Alex. Packie, of Baltimore, Md.), donates to the author eighty dollars towards the publication; and another, whose liberality towards what he believes is the truth, is well known (Mr. W. P. Lemmon, of the same city), writes, "Apart from all other considerations than the real merit of the book, you have nothing to fear as to its success. I would recommend you to give *at once* a public announcement of your intention to issue a new edition, and invite orders; you may find a larger edition wanted than you anticipate." Encouraged, therefore, by many similar assurances from others, I have published this *third edition of Elpis Israel*.

When this work was written, the times were of a highly exciting and stirring character. Nor have they materially changed to the present hour. During the past ten years, a succession of events has demonstrated that a fixed and predetermined purpose is in process of development, unknown indeed, to "the Powers that be," but known of God, revealed in his word, and guided by his hand. That purpose is, *the gathering together of the hosts of the nation against Jerusalem to war; that the Eternal Spirit, by Jesus, the King of kings, may smite them upon the mountains of Israel; and in concert with the resurrected and living saints at the head of the armies of Israel, reëstablish the throne and kingdom of David, and subjugate all other kingdoms to this New Power in the earth.* If the reader desire to assure himself of the verity of this purpose, he may consult the testimonies referred to below,* which the past history of Israel, of Jesus and the Saints, and of the world at large, all proves has never yet been fulfilled; so that he has no alternative but to believe the purpose, or reject the truth of the Bible, and write himself an infidel. There is no neutral

* Isa. xiv. 24-27; xxvii. 1-6; Joel iii. 1, 2, 9-17; Mic. v. 1-6; Zech. xii. 1-9; xiv. 1-11; Dan. xi. 40-45; xii. 1, 2; Rev. xix. 11-16, xvii. 14; xi. 15-17; v. 9, 10; ii 26, 27. Acts xv. 16; Amos ix. 11-15; Isaiah ix. 6, 7; Luke i. 31-33—and so forth.

ground. Every man in "Christendom," falsely so called, is on the side of this purpose, or against it. Jesus and his apostles preached that "*Salvation is of the Jews*"—a salvation dependant upon the development of the purpose defined. Hence, "when ye see certain things come to pass, then look up, and lift up your heads, for your redemption draweth nigh"—a saying, which intimates that the approach of redemption, whatever it may consist in, may be known by a current fulfilment of predicted things, shortly preceding its manifestation.

It is this relation between the gospel salvation and political events, that makes the current time so highly interesting; for there is no salvation for Jew or Gentile, until Jerusalem is in the actual possession of the "*Gog of the land of Magog, prince of Rosh, Mosc, and Tobl*," and he be broken there by THE KING OF THE JEWS, returned from the "far country" where he now is. This is an indispensable necessity, and one that cannot obtain, so long as Europe exists under its present constitution. What is needed there, is *one ruling power, whose ascendancy is above all rivalry, and whose policy will be approved and accepted by all its continental contemporaries as absolute.* To develope this there must be a tempest, in which the countries shall be overflowed by a submerging inundation—Dan. xi. 40, 41; or, as Prince Metternich remarked saying, "*after me the Deluge.*" The statesmen of the old world see that something terrible is looming in the near future; but they confess that they cannot see the end of it. It is true they cannot, though that end has been proclaimed through the Exile of Patmos, wherever the New Testament is read. The apostle informs us that "the Ten Horns received power as kings with the Beast (the Eighth Head of the Beast) one hour. These have one mind, and shall give their power and strength unto the Beast," and so forth. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdoms to the Beast, until the words of God be fulfilled—Rev. xvii. 12, 13, 17. Now this combination of Powers upon the Fourth Beast habitable for "*one hour*," or thirty years, has never been evinced in all their history. The coming tempest will promote this development, which, when consummated, will produce the "One Mind," or policy, by which all the hosts of the nations may be moved as one man against Egypt and Jerusalem to war against the Power (Britain and her allies) then in possession of them.

In my letter to the late chief of the Power, styled by Ezekiel, *Prince of Rosh, Mosc, and Tobl*," I referred him to "*the coming conflict between France and Austria, in the case of Italy and the Pope.*" I have been looking for this for the last ten years; and when asked at what time I would revisit England, have invariably replied, when France and Austria fall foul of one another; certainly not before. This collision seems now to be imminent: and whenever it breaks out, then, as I wrote to the Czar, will be Russia's opportunity. Nicholas was a little too soon, calculating more upon the force of his single arm, than upon force seconded by an agreement of other powers. Ezekiel's prophecy seems clearly to require the extinction of Austrian ascendancy. If the empire be not dissipated, its supremacy must yield to Russia; but we shall see. She and France are now antagonists; Austria and Russia are nominally friends.

When Elpis Israel first appeared, France was a republic, under President Napoleon, the self-styled saviour of society from impending anarchy. Since then, in despite of the treaty of Vienna in 1815, which excludes the Buonapart family from all sovereign power in Europe, he seized upon sovereignty in France, and by a bloody *coup d'etat*, made himself emperor. He has ruled France with scorpions; and encouraged by success, evidently proposes to experiment, after his uncle's fashion, upon Italy, Austria, and the Pope. For our own part, we doubt not, that the uncle's fate also awaits him. France is a Toe of Nebuchadnezzar's Image, and a Horn of the Eighth Head of the Beast; hence her symbolical constitution is regal, *not imperial.* I expect, therefore, the fall of the French empire in and by the same tempest that is about to change the political map of Europe, and to demolish the Ottoman, sustained only from without.

From a review of all that is atwork among the Powers, we may truly say that no times are more interesting and important than these. The political situation is that of the "*Three Unclean Spirits like Frogs*" which are "*working miracles*" in the political world of the old prophetic arena of the divine purpose. No ordinary events are about to come to pass; and whatever comes will be promotive of that grand revolution in human affairs by which the kingdom of the clergy shall be disrupted, and the civil power that sustains it in all countries, utterly destroyed. When ye see these things predicted in Rev. xvi. 12, 14, as ye may, for they are characteristic of the times, look up, and lift up your heads; for, in verse 15 of the same chapter, the Spirit saith, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Reader, in view of the warning, have you on these "*garments*," are you "*keeping*," them unspotted by the world; or are you "*walking naked?*" If you are not "in

Christ," you are in the rags and nakedness of sin. Your sin is uncovered; and he only is "blessed whose transgression is forgiven, whose *sin is covered*; the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile"—Psal. xxxii. 1, 2; Rom. iv. But you may be ignorant of the whole matter, though you may be as full of denominational pietism as a Romish devotee or a Protestant enthusiast. Ignorance alienates from the life of God; for pious ignorance is only infidelity; and "without faith it is impossible to please God." Now Elpis Israel has been written to dispel the darkness of such as you; to turn you from Satan to God; that you may receive forgiveness of sins, and inheritance among the sanctified through faith that leads into Jesus—that you may be clothed with him as with a pure and spotless robe, "clean and white," that you may not walk naked, and be exposed to shame.

We may remark here that, on p. 125, line 17, we are supposed to say, that "the work of the law was written upon the hearts" of Gentiles, who had heard nothing of it. This was not my meaning. I there endeavor to account for the moral difference between the mere savage and the peoples of the four empires; that the little light they had came from the law through their intercourse with Israel; it came "from without:" but where there was no intercourse with this peculiar people, the darkness was total; and there was no accusing or excusing—no conscience, but a blind impulsive instinct, unsentimental as that of the beasts that perish. We agreed entirely with our intelligent friend, whose letter has already been quoted from at the beginning, that "Paul in Rom. ii. 15, is laboring to check the presumption of the Jews who were claiming pre-eminence in the congregation at Rome, because of their superior knowledge of the law of Moses, by showing their pretentions vain, because they had not kept the law; whereas *the Gentiles in the Church*, who never were under the law of Moses, showed that the work of the law was written in their hearts by the word of the truth of the Gospel by faith, and therefore they kept the righteousness of the law and by so doing they proved that they were the true circumcision, all of which is clearly and beautifully argued out to the close of the chapter."

And now, sending ELPIS ISRAEL for a third time upon his travels to proclaim the kingdom of God and its near approach, we commend him and all he may salute, "to Him who is able to present faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory, and majesty and dominion, and power in all the Aions. Amen."

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS.

The Crisis.

AFFAIRS upon the territorial arena of Daniel's Fourth Beast appear to be fast culminating to a terrible crisis. The second stage of the great question to be debated at the cannon's mouth, seems to be opening upon the world; and it is extremely probable that before this number of the *Herald* is received by our subscribers, war will be renewed, presenting in its development the Eastern Question in a new and more interesting phase.

The unclean frog-like spirit proceeded out of the Mouth of the Dragon when the Constantinopolitan Power declared war against Russia in 1853; and we are now waiting to see the second proceed out of the Mouth of the Beast in a declaration of war by Austria against Sardinia, and therefore against France. France has created the present crisis as she did the first, under the inspiration of various collateral influences; but we do not expect the declaration of war from Paris. Come when it will, and from whence it may, it will be pregnant with momentous results. The details leading to those results were not noted in the scriptures of truth, but the results themselves are pretty clearly indicated. The present relative position of powers must be changed. This is absolutely necessary to permit the development of the Eighth Head of the Scarlet-colored Beast in its last form; that is, as an Imperial Power at the head of the Ten Kingdoms, whose mind, power, and strength, shall be one in policy and action—Rev. xvii, 3, 11–13. In the development of this, this Imperio-Regal combination of Powers will lay siege to Rome for the expulsion of a power, the Frog-Power, by which it is at present occupied. "And the Ten Horns which thou sawest upon the (Eighth Head of the) Beast, these shall hate the Harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the (Eighth Head of the) Beast, until the words of God shall be fulfilled." When this is consummated, the French Empire will have ceased to exist; and Gogue will be in the ascendant, and prepared to lead the hosts of the nations against Turkey and the Land of Israel. The third stage of affairs will probably witness the fall of Constantinople; and the fourth, the invasion of Palestine and the fall of Jerusalem, which brings us to the solution of the Eastern Question by the thief-like apocalypse or coming of "Jesus of Nazareth, the King

of the Jews." By this time, Rome will have recovered her disaster at the expulsion of the French, and be saying, "I sit queen and am not a widow, and shall see no sorrow:" but the time will have come for the resurrected saints under the Captain of their salvation, to give her torment and sorrow to the utter dismay of all the popish kings who patronize her superstition. The Lamb and his companions shall conquer them, and destroy the Harlot, with whom they have conspired against the peace and happiness of the world —Rev. xvii, 14; xviii, 8, 20. May this consummation come quickly, and find us ready!

EDITOR.

April 26, 1859.

The Russo-French Alliance.

WHATEVER may be thought of Russian strategy, it is impossible to dispute the diplomatic skill. During the latter portion of last year the influence of the Czar was used successfully to stimulate French and Sardinian ambition at the expense of Austria. General encouragement was held out to both with a lavish hand, and when some difficulty was made about the matrimonial alliance between the House of Buonaparte and that of Savoy, the Grand Duke Constantine did not disdain to become special attorney in the matrimonial suit, which, under his auspices, was speedily brought to a close. Having once committed the would-be belligerents, however, to a contest with Austria, backed by the German powers, the zeal of Russia gradually waxed cold. Whatever her expectations or secret demands may have been, she was, or affected to be, indifferent about exacting their concession; and during the space of nearly two months the Court of St. Petersburg has assumed a provoking air of placid impartiality between the eager expostulations, on the one hand, against the rupture of treaties, and the still more eager remonstrances that have been heard against abandoning Italy after all the high promises that had been made. Sooner than be stale-mated, Louis Napoleon has evidently preferred giving Russia her own terms as the price of active and ostensible coöperation. What they are we know not; but that they have been conceded it is impossible to doubt. While Lord Cowley was at Vienna endeavouring to accommodate matters, unsuspected negotiations were proceeding between Paris and St. Petersburg, the first result of which is already avowed to be a congress on Italian Affairs, in which the five great Powers and all the Italian governments are to be represented. What schemes may be produced when the proposed conference meets, we shall know in due time. But we may be well assured that if a pacific settlement be sincerely contemplated by the confederates, Muscovite interests will not have been overlooked.

Meanwhile, Count Cavour has been in Paris, where he has been *féted* and caressed by the simple-minded monarch who dwells in that capital of fascination. The journals are full of comments on his visit, and his countenance has been watched as though it were an European barometer. On the evening of his arrival, we are told, "the index of the mind within" pointed low, and touched even the point of "stormy," but during his visit the Savoyard quicksilver rose steadily; and when he left, the hand fluctuated gently between "changeable" and "fair." Of course, all sorts of circumstancial-looking conjectures are hazarded, as to the reassuring tenor of the French Emperor's talk with the Piedmontese minister. We pay no attention to any of them. Both parties to the ominous *tete-a-tete* have too deep an interest in secresy to render any partial disclosures credible. As for the Congress, the best we can hope for is, that it may turn out a solemn farce, and avowedly accomplish nothing. With the remembrance of what sort of international settlements and rearrangements have been perpetrated by similar assemblages, we can only pray that, as England is to be represented in the one now impending, nothing may come of it that will bind this country to recognise the thraldom and misrule of the Peninsula. We are not answerable for war, should it occur, nor shall we be partakers therein. But a new distribution of territory by the Overbearing Powers of Europe, would only be a re-enactment of the sins of the Congress of Vienna, and from complicity in such sins we desire to be kept free.—*London Leader.*

The Papal States.

THE famous Lord Chesterfield summed up his impressions of a tour through France some four score years ago, by the remark that in that country he had observed all those symptoms which are wont to preface great changes and revolutions. We have often wished that the prophecy had been as explicit as it was correct. We should much like to know what those symptoms were on which that cynic Solomon founded his diagnosis. We presume, however, that *mutatis mutandis*, the symptoms of a nation's dissolution must be much the same as that of an individual's bankruptcy. When customers begin to fall off and bankers to look coldly —when clerks' wages are over due and the office rent is in arrears—when creditors call and are put off from day to day—when cheques are returned and no business is done,

and the books are no longer posted, you may conclude, without much danger of error, that the end of that house or business is at hand.

From the moment we entered the Papal State to the hour we left it, this sort of premonitory foretaste of bankruptcy weighed upon us. There was bankruptcy in the half cultivated field—bankruptcy in the tumble-down towns—bankruptcy in the ragged garbs and careworn faces of the people—bankruptcy in the very air you breathe. The road from Siena to Rome is, at the best of times, a dismal one. It is one of the chief, if not the most important, of the Papal post routes, traversed yearly by thousands of wealthy travellers. There is every inducement for that moderate amount of enterprise and speculation which the presence of travellers produces elsewhere, even in the most stationary countries; but the dull, stagnant oppression of Roman misgovernment overpowers all symptoms of life and energy. The road, which, like all the highways of Italy, owes its existence to the rule of the first Napoleon, is good enough in an engineering point of view, but falling into decay from long neglect, and want of repair. The inns are a sort of cross-breed between a hovel and a barrack, combining the native dirt of an Italian Albergo with the discomfort of a German Wirth's Haus, and the exorbitant charges of a Germain-street hotel. The whole country is bare and dreary. The peasants, whom you meet at rare intervals, have a sort of bandit look; and all alike beg, with a sort of scowl by no means exhilarating to a nervous traveller. Ever and anon you pass by some roadside heap of stones, where the wooden cross on the summit of the pile warns you that on the spot you are treading, some scene of murder and bloodshed occurred, not too long ago for the cross to have fallen into pieces. From time to time, too, a patrol of mounted dragoons comes by and inspires unpleasant recollections of Adelphi melodramas, which are by no means so cheerful on a barren and desolate moor as in the shrine sacred to Wright and Bedford. We know not, however, whether the towns themselves are not more depressing than the open country. We looked in vain along the whole route for any trace of a house having been built, or even repaired, since the last time—more than ten years before—that we had travelled over the same road. The streets seemed, if possible, dirtier, the houses more dilapidated, and the inhabitants more squalid than of old. Indeed, throughout the whole Roman States, we should think the race of masons and carpenters must be extinct. The only trade that flourishes, or rather keeps in existence, is the priesthood. Every man in eight, so statistical authorities inform us, is a priest. For our own part, we should be quite ready to believe that there were more priests than laymen.

It was at Rome especially that this mystery of the priesthood pressed most heavily on our enquiring minds. How can so many priests find means of livelihood? and how can they find any conceivable occupation? were questions to which we could never obtain a satisfactory reply. To our latter query, the only approximate solution we could obtain from one well informed on these matters, was, that in the small convents and churches surrounding the Eternal City each day was certain to be the "Festa" of some saint or martyr, or other, and that the priests walk out in troops to this particular shrine, whichever it may be, and having said a few prayers, return home again, managing in this way to kill a little time, to gain a small amount of appetite, and to contribute somewhat to their future welfare, killing thus, in fact, three birds with one stone—two temporal and one spiritual. More dull, listless, and unintellectual faces than those of nine-tenths of the Roman priesthood, it is impossible to conceive. You can tell at once the young English proselytes, whom you meet now and then in the streets, by the brightness of their looks, and, let us add, the cleanness of their hands. Any man may become a Roman Catholic, but it takes three generations at least to acquire the proper peculiar Papal dirt which distinguishes the true believers. We were told a story, on good authority, which, whether it be true or not, illustrates that state of bondage to ceremonial rules and clerical etiquette, which forms one of the especial banes of priestcraft in Rome. A cardinal is never to be seen on foot. Like the Queen of Spain, he is not supposed to possess legs. The other day, one of the youngest of the Roman cardinals had to perform early morning service at a church not a minute's walk from his house. The annoyance of having to ascend and descend and wait for his carriage was so great that he at last resolved on the startling innovation of walking to the church in question. Before many days he was summoned by the Pope himself, and rebuked for his breach of decorum. On remonstrating, he was informed by the Holy Father that there was nothing, either in this world or the next he could not grant to his prayer, but that to allow a cardinal to walk on foot, was a power not conceded even to the successor of St. Peter. After all, perhaps the Pope was right. Who knows but the old riddle of Majesty, stripped of its externals, might not apply to a cardinal without his purple stockings?

The most striking sight, however, in all Rome, to our eyes, was the presence of the French troops. You came on them at every turn, in knots of two or three together—seldom alone—never by any chance in company with Italians. Every hour almost you hear the sharp rattatat of the French drums, and the sound of their quick, brisk march. In the Forum, by the Arch of Titus, beneath the Colosseum itself, they were always being exercised and drilled, and as you looked at them, however unclassical your mind might be, you could hardly help recalling the old days when Rome was invaded by the barbarian Gauls. The French army is an anomaly in that dead, silent city. They can hardly, we think, have a pleasant time of it there. The Romans, to do them justice, have manliness enough to show their dislike of the foreign occupation. The French, socially speaking, are tabooed. At the public balls, no Italian lady dances with the French officers. With the exception of the houses of a few of the Roman princes who have married foreigners and become de-nationalized, they are said to be admitted to no native society at all. What, however, struck us most was the extent to which this feeling was shared by the common people. During the Carnival the Corso was crowded with French soldiers. Everywhere there was the greatest good humour and merriment, but the presence of the French was obviously ignored. Nobody insulted them—nobody pelted them. There were no nosegays thrown at them. They were simply passed over with a silence more expressive than the most vehement vituperation.

Indeed, the traces of French violence are too fresh for the Romans to forget. The miserable saplings which replace the fine trees of the Villa Borghese, tell where the invading forces were stationed. The new gateway hard by "San Pietro in Montorio," reminds one of the old gate, that was battered down by the French guns, when the breach was effected. In the walls of the city itself you can still see the imbedded cannon balls.

However, to do the French justice, the outward aspect of Rome has improved beneath their rule—the streets are brighter and cleaner, the shops more luxuriously, and the roads near the town better kept. Not having the feelings of an Italian, it is impossible not to feel some tranquility by their presence. It will be an evil day for the shopkeepers and houseowners of Rome when the Imperial legions march out of the city. Nevertheless, the very fact that we observed some hundreds of fresh troops enter the city at the very time when Louis Napoleon was boasting of his desire to withdraw his armies, confirmed us in the belief, which we hold from other reasons, that the evacuation of Rome is likely to be contemporaneous with the Greek Calends.—*London Leader.*

Rome and the Campagna.

THERE is a sort of dead look about Rome which accords well with the memories of the place. With the exception of the English quarter, and the Corso, the streets are at all times solitary. There are few carriages, and not many passers-by on foot. A great portion of the space included within the city walls is unoccupied, and the side streets all seem to end in nothing and lead nowhere. Indeed, upon the whole city there is a dull, sombre look, which never varies. It is at night, however, that the silence and desolation of the Eternal city strikes you most forcibly. After ten o'clock at night, in Rome proper, the town is deserted. The streets are but poorly lit—and to walk alone through the narrow lanes, with their high houses and deep shadows, requires a certain amount of moral courage. Everything is as suggestive of assassins and stilettoes, as the tombstones of a moon-lit graveyard are of ghosts. The Pontifical police, too, is none of the best. We know ourselves a gentleman who in broad daylight was stopped in the middle of a crowded thoroughfare, in one of the transpontine streets, and had his gold pin pulled out of his scarf before he could recover from his astonishment at the audacity of the attempt. The bystanders looked on with indifference, and every attempt to obtain redress, either from the Papal or the Imperial police, was unavailing. In the true spirit, however, of priesthood policy—on that "straining at the gnat and swallowing the camel" system, which from the days of the Pharisees downwards has been distinctive of the class—every precaution is taken to secure outward decorum. If report is not altogether false, the standard of private morality at Rome is certainly not higher than in less favoured cities. But to do the Papal Government justice, the outward show of decorum is preserved intact. There is no city that we know in Europe where the streets are so absolutely free from vice in any form. The theatres are all shut during Lent, and are poorly attended; but, indeed, the whole atmosphere is unfavourable to the drama. The priests are not great patrons of the theatre, and never appear there except in screened boxes. It is only within the last few years that women have been allowed to appear on the stage at Rome—and even now the ballet is interdicted. With the exception of the last night of the Carnival, masked balls are

are strictly forbidden. Newspapers, you might almost say, are an invention that has not yet penetrated to Rome, for the *Diario Romano* can only be called a paper by a stretch of charity. In truth, a Roman editor would have a pleasant easy time of it; for as nothing is allowed to be done in the way of business, and even the banks and post-office are closed on fast-days, and as saints'-days occur in the most rapid succession, his intervals of repose would be long and frequent. Indeed, as far as the cessation from labour and closing of the shops is concerned, the appearance of Rome on a Sunday would satisfy the most rigid of Sabbatarians. Even the English reading-room is hermetically closed.

Were it not for the French and English occupation, we think the whole of Rome would collapse into a state of stagnation. Whatever there is of the life and movement of a great city about Rome, is found in the English quarter. The Ghetto, where the Jews used, till lately, to be locked up at eight every night, is not more decidedly Jewish than the Piazza de Spagna is English. Amidst the Jewish street you can fancy yourself in the Juden-Strasse at Frankfort, or in St. Mary Axe at home. Strolling along the Via del Babuino, you could almost imagine you were at Brighton or Cheltenham. The shops have English headings. The carriages are English built. English is spoken on every side, and about the whole place there is that indescribable air, which is characteristic of an English watering place. Hard by, too, there stands the English Protestant church, which, with a worthy return for our liberality, is not allowed to pollute the sacred city by standing within its walls. The American and Prussian ambassadors have both chapels within their own embassies; but as we choose to keep up our character for consistency, by ignoring the existence of the Pope, we cannot complain at the price we pay for the absence of an envoy. Fortunately the "Porta del Popolo," outside which the church is placed, lies close to the English quarter. Till very recently, music was not allowed at our church, for fear of Roman orthodoxy being perverted by the sound of Protestant harmony. The character, however, of the English colony would not be complete if had not among us a member of the royal family. The Prince of Wales was a source of never-failing attraction. The church, since the Prince's arrival, used to be thronged, especially by the Americans, whose chapel was, in consequence, deserted. Why, however, people should have gone to church to gaze on royalty, when they could see it any day in the open air, is one of those many mysteries which a philosophical mind does not attempt to solve. Every morning and afternoon you could see the young Prince being taken to some sight or other, always accompanied by Lord Bruce and some other coadjutor. Being a small lad, placed between two tall, elderly men, we confess—without disloyalty—tha the impression always produced on us was the strong resemblance to a very small offender being marched along by two big policemen. His Royal Highness, indeed, always looked as if the greatest kindness you could have done him would be to tell him that the sight he was being taken to see was closed; and, indeed, never seemed to enjoy himself, except at the eminently unclassical and unintellectual amusemnt of bonbon pelting at the carnival. We could not help thinking that, if the Prince read "Dombey and Son," the description of Tozer and his uncle must have struck him with peculiar sympathy.

Another great attraction at Rome were the lectures of the ex-Archdeacon Manning. With the peculiar neatness with which the Roman Catholic priests conduct all their operations, a church was chosen for these sermons close to the Porta del Popolo, and the hour was fixed exactly after the Protestant service was over, so that crowds of English dropped in on their way home. However, as we had never the slightest desire to hear Mr. Manning when he was a good Protestant, we saw no reason for hearing him when he had become an indifferent Catholic; and, putting aside all theological considerations, we have no sympathy with an English gentleman who can lower himself to the company of Italian priests. Indeed, in spite of the *Record* and Exeter Hall, we cannot conceive, as a rule, a greater safeguard against perversion than a sight of Rome and its priesthood. You might as well think to encourage a passion for the stage by taking the aspirant behind the scenes in broad daylight; or try to give your guests an appetite for dinner by showing them the cooking apparatus uncleaned and the cook unwashed.

The exit from Rome, *via* Civita Vecchia, is a worthy termination to a tour to the Papal States. The distance is scarcely forty miles, but we took twelve hours in doing it. There were a string of some seven diligences started on the night we left, and as soon as we got outside the city walls we had an escort of dragoons. If ever one diligence lagged behind, the others waited for the defaulter to come up. At every stage the postilions woke up the passengers, to bully them into giving an extra "buono-mano," as they term it, and this, coupled with the necessity of closing the windows for fear of the malaria in the air, makes the journey anything but a pleasant one. The utter dreariness of the

road can hardly be imagined. With the exception of the post stations, there is not a house along it, and after the endless successions of barren hillocks you ascend and descend, the sight of the blue sea is perfectly delightful.

Challenge to the Sabbatarian Clergy of England.

THE "*National Sunday League*," of Great Britain, has issued a challenge to the Sabbatarians, to prove, in a public discussion, the following points, which they are understood to assume :

1. That the contemplation of beautiful objects of nature and of art has upon Sundays a *worse* effect than upon other days.

2. To explain by what means the people may *distinctly discriminate* between a tune good for Sunday and one good only for Monday and other days of the week.

3. To explain why it is *good* on Sunday to read in the Bible about Nineveh and Egypt, and *bad* to go to the Crystal Palace, or to the British Museum, in order to *see* the objects referred to in the Sacred Book.

4. Why it is good on Sunday to read in the Bible about the *lilies of Judea* and wicked to look upon the *butter cups of England.*

5. To define accurately what *may*, and what *may not*, be done on Sunday.

6. To explain how it is that cooking the hot dinners, and making the *Clergyman's* bed, and driving the *Bishop's* coach on Sunday, are *pious*, or permissable actions; while conducting an excursion train, or driving the *poor man's* vans, are *deadly sins.*

7. To show Divine authority for establishing the *sort of Sabbath* which the Hebrew Christians contend for, on any day or at any period.

8. To show Divine authority for *transferring* the obligation of the Old Testament Sabbath from the seventh to the first day of the week.

9. To show Divine authority for altering the Old Eastern mode of reckoning the commencement of days, and exactly what change was permitted, so that we may be able to ascertain *the precise hour* at which secular things become sinful, and again become lawful.

10. To prove that what they call "Sabbath-keeping" is a *cause* of the prosperity of nations, or that "Sabbath-breaking" is the *cause* of their decline.

11. To account upon Sabbatarian principles, for *the prosperity* of England; when, (according to the census,) on Sunday investigation was made, 4,105,797 persons were absent from the morning services in churches and chapels "*without cause of inability*;" 5,569,114 were so absent from the afternoon services, and, 5,688,830 so absent from the evening services; when the Archbishop of Dublin sanctions the Sunday opening of the Zoölogical Gardens in that city; when railways and steamboats are crowded with Sunday excursionists during the fine weather; when the Queen employs a military band to play secular tunes on Sundays, at Windsor, and the people employ similar bands to play similar tunes on Sundays, in the London Parks.

12. To explain, upon Sabbatarian principles, how it is that Holland merits the description of McCulloch—"*no country has so little crime*"—when Dutch newspapers teem with advertisements of Sunday concerts.

13. To explain how it is, if "Sabbath-breaking leads to national ruin," that *Switzerland*, though surrounded by powerful enemies, has preserved her liberties and *grown in prosperity*, although Sunday is the favorite day for rifle-shooting, meeting in pleasure gardens, and other, so-called, "Sabbath-breaking amusements."

14. To explain how it is that *Scotland* (where Sabbatarianism is most in regard,) is *renowned for drunkenness and illegitimacy* —in "Sabbath-breaking *France*," the illegitimate births amounting to seven and one-tenth per cent., and in Sabbath-breaking *Belgium* to six and seven-tenths, while in the rural districts of "Sabbath-keeping Scotland," the Register General reports them eleven and one-tenth in Peebles, to seventeen and five-tenths in Nairn!

It is not probable that any of the Sabbatarian clergy will venture to accept this challenge. They will most likely pretend not to notice it, as their brethren here ignored the challenge issued, some months since, by the "American Society for the Promotion of Civil and Religious Liberty"—or, they will adopt a resolution similar to that of the late Sabbatarian Convention at Syracuse—that "we will not stoop from our high position to argue with the scoffer and the infidel"—reckoning as "scoffers and infidels" all who materially differ with them on this subject. But this is a mere *trick* to escape defeat, and yet it does *not* escape it, for the simplest can see through the ruse. In London, last spring, a discussion was ventured on in Exeter Hall, and the result, as denoted by the final vote, was strongly in favor of the Anti-Sabbatarian views. This discussion was presided over by the Rev. Professor Powell, of Oxford University, who has recently published a very able work against Sabbatarian views, entitled "Christianity without Judaism." It is having a great sale, and exerting a great influence.—*N. Y. Sunday Dispatch.*

The Admission of Papists.

THE Right Rev. J. T. M. Trevern, D. D., Bishop of Strasburg, a high dignitary of the Romish Church, in 1847, wrote a book in defence of his Church, called "The Discussion Amicale." It was addressed in the form of letters to the clergy of every Protestant communion, but especially to those of the Church of England. The object of the work was to show the inconsistencies of Protestants in proclaiming the Word of God as their only rule, while they followed the traditions of Rome. On page 142, 2d volume, he says:

"The clergy of Elizabeth, in unison with the innovators of the continent, and, like them, in opposition to the sacred books and antiquity, declared accordingly, that the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, or cannot be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. But, without going any farther, show us, my Lords, the validity of your baptism, 'by Scripture alone.' Jesus Christ there ordains that it shall be conferred, not by pouring water on the heads of believers, but by believers plunging into water.

"The word *baptizo* employed by the Evangelists, strictly conveys this signification, as the learned are agreed, and at the head of them, Cassubon, of all the Calvinists the best versed in the Greek language. Now, baptism by immersion has ceased for many ages, and you yourselves, as well as we, have only received it by infusion; it would, therefore, be all up with your baptism unless you established it by tradition and the practice of the Church. This being settled, I ask you from whom have you received baptism? Is it not from the Church of Rome? And what do you think of her? Do you not consider her as heretical and even idolatrous? You cannot, then, according to the terms of Scripture, prove the validity of your baptism; and, to produce a plea for it, you are obliged to seek it, with Pope Stevens and the councils of Arles and Nice, in Apostolical tradition."

Prophecy an essential part of a Saint's Religion.

IT was clearly revealed to Adam that the Seed of the Woman was to rise through suffering into a higher and consequently, a future state. There cannot be a more important subject of inquiry than this in the whole range of scriptural theology, because the views of Warburton in his Divine Legation of Moses have been adopted by the most learned "divines," and these views are entirely at variance with the unity of the design of God, and with the unity of the testimony of the Old and New Testaments. He asserts, "that the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of, the Mosaic dispensation." "Mr. Warburton," says Bates, "hath brought the positive assertions of the prophets and inspired men in the Old Testament to affirm (as he thinks) that there was not a future state: the prophets and inspired men of the New Testament, as positively assert there is: is not this making the Old Testament contrary to the New, and destroying the authority of both? To say that Moses hath omitted the doctrine is one thing; to say that he, or any other inspired writer, hath done it, is another. This latter Mr. Warburton hath asserted over and over again, that inspired men have denied there was a future state; which is directly setting prophet against prophet and Testament against Testament." Warburton is a striking instance of the necessity of combining sound Scriptural views with researches into prophetical subjects; and of the inability of mere learning, without a knowledge of the doctrines of the Gospel, to read the word of God aright; and we bring him forward now in order to point out the absurdity of those objections who contend that the study of prophecy has nothing to do with other branches of Revelation: whereas Sherlock's opinion is the sound one, "that prophecy must have been an essential part of a sinner's religion;" more correctly, of the Saints'.

Something Rational.

"It is an argument for the truth of the Bible, that there is nothing else that informs us what God designs by that series of revolution and events that are brought to pass in the world; what end, he asks, and what scheme he has laid out. It is most fit that the intelligent beings of the world should be made acquainted with it. The thing that is God's great design is something concerning them; and the revolutions by which it is to be brought to pass, are revolutions among them, and in their state. The state of the inanimate unperceiving part of the world, is nothing regarded, any otherwise than in a subservience to the perceiving and intelligent part. And it is most rational to suppose, that God should reveal the design he has been carrying on to his rational creatures; that as God hath made them capable of it, they may actively fall in with and promote it, acting herein as the subjects and friends of God."—*Edwards.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. July, 1859.** [VOL. IX. No. 7.

The Last Days of Judah's Commonwealth.

"*The end of all things hath approached.*"—PETER.

IN the days of the apostles, this power of the "Iron Yoke" was employed by the Eternal Spirit to execute judgment upon Judah—to destroy the ruling of the Commonwealth of Israel, which had been condemned of heaven. "Thou shalt serve thine enemies," says Moses, "*which Yahweh shall send against thee;* and He shall put a yoke of iron upon thy neck, until he have destroyed thee." "Yahweh shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, who shall not regard the person of the old, nor show favor to the young." From this, it is evident, that when the BODY POLITIC OF ISRAEL should be destroyed, it would be the act and deed of the Eternal Spirit, self-styled YAHWEH or *Jehovah*. He sent the Assyrians to destroy the kingdom of Israel, or of the Ten Tribes; and the king of Babylon to overturn the throne of David. Hence, it is written, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: I will send him against an hypocritical nation, and against the people of my wrath *will I give them a charge*, to take the spoil, and to take the prey, and to tread them down like the mire of the streets"—Isai. x. 5. After the Babylonish captivity, He sent the Romans to execute the vengeance which John the Baptist warned his generation was impending—hanging over Judah as a cloud full of lightning, tempest and hail. As the Assyrian was the rod of Jehovah's anger, so also was the Little Horn of the Goat, or power of the Greek and Latin peoples. These all were Jehovah's executioners upon "a wicked and adulterous generation;" and therefore, in this sense, "*his armies*" and "*his people.*" The Assyrians and Romans did his work upon Israel although they neither knew Jehovah, nor the true import of their own military operations against them. After telling us what he intended to do with the Assyrian, as already quoted, the Eternal Spirit proceeds to inform us, that all the time the Assyrians were acting for him, they were doing it blindly, and imagining that they were only carrying out their own policy. "I will give them a charge;" saith the Spirit; "howbeit the Assyrian meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass *when Jehovah hath performed* his whole work upon Mount Zion and Jerusalem" (which has not yet been consummated) "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my power, have I done it, and by my wisdom, for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man."—Isai. x. 7–13.

Upon this principle, the "*host*" or army "*given*" to the little horn of the goat "*against the Daily Sacrifice,*" is styled in Dan. ix. 26, "*the people of the Prince.*" The words are, "the City and the Temple, *the people of the Prince that came* shall destroy." The *Nahghid*, or prince royal, in this place is the same as is styled in the twenty-fifth verse, משׁיח נגיד *Masshiah ah Naghid*, the ANOINTED PRINCE ROYAL; or, in the English version, "Messiah the Prince," who was to be "*cut off,*" or made a covenant of. From the text in verse 26, it is evident, that *Messiah was to appear before the destruction of Jerusalem by the Little Horn of the Goat*; for if he had not

come before that event, the Goat-People could not have been the people of the Prince Royal of Israel; for them to be *His* people destroying the city and temple, he must have preceded the destruction, and have sent them. This is a testimony for Jesus the Jews cannot destroy.

Jesus taught, that the destruction of Jerusalem would be effected by *the armies of the King of Israel*, because his subjects would not accept his invitation to the nuptials of his Son, whom they had murdered, and whose servants also they had slain. This teaching is illustrated in the parables of Matt. xxi. 33; and xxii. 2–10. In the first, the Eternal Spirit is represented as a Householder, who planted a vineyard, and let it out to husbandmen, and then retired into a far country. David, referring to this says, "Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles, and planted * * * thou didst cause it to take deep root, and it filled the land"—Ps. lxxx. 8–16: and concerning the same, the prophet saith, "The vineyard of Jehovah of armies is the house of Israel, and the men of Judah his pleasant plant; and he looked for justice, but behold oppression; for righteousness, but behold a cry"—Isai. v. 7. The husbandmen of this estate were the Chief Priests and Pharisees; who constituted "*the Ruling of the State*," the power and authority being in their hands. Their holding, however, was only a leasehold; and could not continue longer than the legal existence of the lease under which they held. That lease was the Mosaic Covenant, which expressly states, that "If they would not obey the voice of *the Eternal Spirit their Mighty Ones*, they should be plucked from off the land, and scattered among all people"—Deut. xxviii. 62–64. Thus, the national rebellion in the time of the Prophet like unto Moses, was to extinguish their holding—the Law was added until the seed should come to whom the promise of the vineyard was made—Gal. iii. 19.

The leasehold occupants of God's kingdom were a rebellious tenantry. He sent many servants to them, called "prophets," to persuade them to render him His dues; but they beat one, killed another, and stoned others. At last he sent his Son Jesus to them. When they saw him, they said among themselves, This is the Heir of the vineyard we have rented of Jehovah! Let us kill him, and retain it for ourselves! This was the counsel; so "they captured him, and cast him out of the vineyard, and slew him"—they cut off the anointed Prince Royal in order to secure for themselves the ruling of the kingdom of God. But their conspiracy was doomed to a miserable defeat. They had determined to break asunder the bands of the Spirit and his Son, and to cast their cords from them; but that incarnated Spirit in the heavens laughed at, and derided them! —Psal. ii. 1–4. When the Eternal Spirit in the Son was speaking the parable he turned to his hearers, and asked them, what the Lord of the vineyard would do to those husbandmen WHEN HE CAME? This question in Matt. xxi. 40, indicates *a coming of the Lord at the destruction of the power of the rulers who put him to death.* The bystanders replied, that when he came, "He would miserably destroy those wicked men, and let out his vineyard to other husbandmen." In this they gave sentence against themselves; and Jesus ratified it, saying, "Therefore, the kingdom of God shall be taken from you (Chief Priests and Pharisees) and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone (quoted from Psal. cxviii. 22) shall be broken; but on whomsoever it shall fall, it will grind him to powder."

In this parable, "the vineyard," "the inheritance," and "the kingdom of God," are all phrases expressive of one and the same thing; and that thing was then in the possession of the Chief Priests and Pharisees. They knew that Jesus of Nazareth, as Son of David, was the true and rightful heir of the land and government; and they knew also that if he got possession of the kingdom he would send them "empty away." Hence, they put him to death to perpetuate themselves in place and power. But Jesus said, that the kingdom should be taken from them; and that this should be done at his coming for that purpose.

Now in what way this was to be accomplished, is exhibited in the second parable before us. The kingdom of God was not to be taken from the chief Priests and Sanhedrim of Judah, as soon as they should kill the Heir Apparent. The parable in Matt. xxii. 4–10, shows that there was to be

1. A slaying of oxen and fatlings, and a making ready of all things;

2. A sending forth of servants to certain bidden guests to invite them to come to the nuptials of the King's Son;

3. A persecution of those servants unto death;

4. The destruction of the murderers and their city.

This was the order of things. The oxen and fatlings were slain in the sacrifice of Him who was typified by them; and "all things" were made "ready" in converting his slain body into HOLY SPIRIT after its resurrection, by its reception into glory at "the right hand of Power;" and the anointing of the apostles on Pentecost.

After this servants were sent forth "to the rulers, and elders, and scribes, to Annas the High Priest and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priests"—Acts iv. 5. These servants were the Twelve Apostles, who boldly declared to them the resurrection of the Heir whom they had killed, and testified, that he was *The Stone of Israel*, "who," said they, "has been set at naught by you builders, but which is become the Chief of the corner;" and announced salvation to them by his name. Several times the message came to them, but without avail. They entreated them spitefully, and finally slew them.

The work of inviting the Jews and their rulers to the nuptials of the King's Son, consumed many years subsequent to the ascension. From the commencement of the proclamation of the gospel of the kingdom by Jesus to the destruction of Jerusalem and the Temple, was a period of forty years. The founding of the Mosaic Kosmos occupied forty years; at least it was that length of time from Moses' presentation of himself to Israel as their Saviour from Egypt *to his death*; so it was forty years from the public appearance of the Prophet like unto Moses to the same people, to the death, or *abolition of the Mosaic Institutions*. This was done according to the parable verified by history, by "the King sending forth *his armies*, and destroying those murderers, and *burning up their city*." This accomplished, and the prophecy of Daniel was fulfilled. The burning up of the city and temple was of necessity *the burning up of the Mosaic World*, or κοσμος. Jehovah had chosen "the place of the Daily," Mount Moriah, as the place of his name; so that to burn up the temple, and to prevent its restoration, was to destroy the office and power of the Aaronic Priesthood and to take away the kingdom of God from Israel.

The coming of the Little Horn of the Goat's army against Jerusalem to destroy it and the temple, and so to take away the Daily Sacrifice, was the coming of the Anointed Prince Royal to take away the Kingdom of God from the Chief Priests and Pharisees. We have already suggested this in our previous remarks on Matt. xxi. 40. It is necessary, however, to urge this proposition more particularly upon the reader's attention. In the text referred to, Jesus says, "When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" "They answered unto him, He will miserably destroy those wicked men"—"he will take from them the Kingdom of God." This was what he would, and did, do to the ungodly and cruel rulers of Judah belonging to the forty-second generation from Abraham. In some sense, therefore, the Anointed Prince Royal of Judah came at the time of the Stone falling upon the Mosaic Commonwealth, and grinding it to powder. But, upon what principle was the coming of the people of the Prince Royal against the city and temple, the coming of the Prince Royal himself? Upon the universally established principle of law, that *qui facit per alios, facit per se*; or, he who works through others, works by himself. The Prince Royal is the Lord of the Holy Land, and the sovereign proprietor of Jerusalem, which is therefore styled "the City of the Great King." He told the murderers of himself and servants, that that same Lord and King would "send his armies," and "come" himself against them and their stronghold. The Roman armies were the military embodiment of the power of Jesus of Nazareth the King of the Jews, for the destruction of the Mosaic Commonwealth: so that where the Roman Power was, there was the Anointed Prince Royal of Judah, whether he were visible to mortal eyes, or not. He worked by the Roman army, and came in their coming; but as to his visible personal presence, there is no testimony of eye-witnesses extant to prove it, though of his invisible personal presence at the seige, the testimony is ample and sufficient.

In the sense, then, of being near the scene of action, Jesus taught his apostles to expect him before they would have finished the work he gave them to do. This work was to preach the gospel of the kingdom as "his witnesses in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the land"—Acts i. 8: but he said to them, nevertheless, "Verily I say unto you, Ye shall not have gone over the cities of Israel, TILL THE SON OF MAN BE COME"—Matt. x. 23. In this he plainly taught that he would come in the lifetime of the apostles, of some or all of them. Not of all; for he plainly told Peter that he should die by crucifixion before that coming. Upon hearing this, Peter inquired how it would be with John? To which Jesus replied, that John should remain till He came. Some of the brethren understood by this, that John should not die; but John himself corrects this notion by telling his readers, that in so speaking, Jesus did not say that he should not die. The only interpretation therefore, that can be given is that John should not die before the Lord of the vineyard should come with his Roman army to take the Kingdom of God from the Chief Priests, Scribes, and chief of the people, who put him and his servants to death; and that that would be before the survivors of the Twelve should

have preached in all the cities of Israel. In coming thus, the Son of Man came to his kingdom. He invaded it with the host given to the Little Horn: and when the apostles who remained saw Jerusalem encompassed thereby, they saw the coming of the Lord to wrest the kingdom from his enemies—John xxi. 22; Matt. xvi. 28. But they did not see his coming to give that kingdom to other husbandmen. The time has not even yet come for that.

With the exception of John, the apostleship of the circumcision did not treat so much in detail of the coming of the Lord, as Paul did. They confined themselves principally to his coming to execute judgment upon Judah. Peter seems to admit, that more wisdom was granted to Paul upon this subject than to himself. In all his epistles, he says, Paul wrote of these things; but that some of the things he wrote were "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction"—2 Pet. iii. 16. We see that from Paul's own account, for he wrote his second Epistle to the Saints in Thessalonica to correct their errors about the coming of the Lord and the gathering unto him. Jesus said to the Apostleship of the Circumcision, of which Paul was not one, "It is not for you to know the times and the seasons, which the Father hath put in his own power;" while to Paul certain times and seasons were revealed; for to Gentile believers in Thessalonica he says, "of the times and the seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. * * But ye are not in darkness that that day should overtake you as a thief"—1 Thess. v. 1—4. Some, however, misunderstood him, and supposed it was coming immediately. They found it hard to understand him upon this point. But he wrote again, and told them, that the full, personal, and glorious manifestation of the Lord and Christ would not be until the powerful and complete developement of a Satanic Apostacy, which he will destroy. So that the coming of the Prince Royal of Judah is resolved into

1. The coming of the Son of Man with the Little Horn's army to destroy the city and the temple;

2. The rise, progress, and consummation of a Satanic Apostacy, which should deceive all nations;

3. The coming of the Lord Jesus with the angels of his power, to destroy said Apostasy; and to restore the kingdom again to Israel.

Here are two comings, and an interval between each. Those apostles from whom the times and the seasons were hid by the Father, would not discern the interval, so that the two comings would seem to them to be but one. Their point of observation was Jerusalem. Acts viii. 1; xv. 2. In looking forward to the appearing of the Son of Man "in great glory" they had to penetrate the dark storm-clouds that impended over the city and temple. Had there been no judgment for the Jew first—no destruction of the already condemned ruling of the Mosaic State—in looking forward they would have seen only the glorious apocalypse of the Lord Jesus to destroy the Satanic organization of the Judaizers and Gnostics who were troubling the Christian community of their day. This idea may be illustrated by reference to three poles exactly in line. If the observer occupy, the position of a fourth pole on looking forward he will see only the pole nearest to him, because the second and third from him are covered from view by the first. But if he step off to the right or left so as to see the third pole in its entirety, he will perceive that there are three poles instead of one; and that there are two interspaces between them. Now this illustrates not only the case of the twelve apostles, but that of Daniel and the other prophets also. They looked forward to the breaking of the Assyrian upon the mountains of Israel, by the Bethlehemite Prince Royal of Judah; when, as the Great Commander of their hosts, he should stand up for them, and raise the dead—Isai xiv. 25; Mic. v. 1–7; Dan. xii, 1, 2. This was to them the coming of the Lord. They did not see that this was resolvable into three epochs, each having its own particular coming; yet we know that this was the fact. These three comings were

1. His coming through John's baptism—Acts xiii. 24; Isai. xl. 3.

2. His coming to take away the Daily Sacrifice: and the kingdom from the Chief Priests, etc.;

3. His coming to abolish "Christendom", and to restore the kingdom to Israel.

Now these three comings, which have already in their events and influences overspread more than eighteen centuries, are all foretold in Isaiah xl. i.–5. In the second verse of this passage, the termination of Jerusalem's punishment, and her reception into Jehovah's favor again, are announced; "Speak ye," saith the Spirit, "comfortably to Jerusalem, and proclaim unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of Jehovah's hand double for all her sins." This period of punishment is the interval, lying between the second and third comings above specified; beginning with the second and

ending with the third. Nevertheless, no such distinction is expressed in the prophecy.

The *first coming* is indicated in the words, "The voice of Him (John the Baptist) that proclaimeth in the wilderness, saying Prepare ye the way of Yahweh, (the Eternal Spirit), make straight in the desert a highway for our *Elohim* (the Eternal Spirit and his Son).

The *second coming*, in the words, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places smooth." Mountains and hills in prophetic style, signify empires, and other states of whatever constitution. To make them low is to reduce them to subjection, or to abolish them. This work *began* with the leveling of the Mosaic Commonwealth, and will not *end* until the kingdoms of the Gentile's become Jehovah's and his Christ's—Rev. xi. 15.

The *third coming* is indicated by the words, "And the glory of Yahweh shall be revealed and *all flesh* (Jew and Gentile) shall see it together." When this glory is seen of all, it will be the revelation of the Son of Man in his glory, accompanied by the holy angels, to punish the disobedient; and to perform the good things he has promised to Israel and Judah—Jer. xxxiii. 14; Mat. xxiv. 31; 2 Thess. i. 7, 8.

When the prophet penned the words before us, he saw the general result—the poles of illustration all in line. The apostleship of the circumcision occupying a stand point after the first coming and the ascension, could see an interval between that and the second; but beyond this, the wisdom given did not enable the Twelve to see that there would be an interval between the second and third. John living till the Lord came to destroy the Commonwealth of Israel, and, according to tradition, for many years after, could see the second interval, a long intervening period between the second and third. Paul being the teacher of the Gentiles, wisdom was given to him, having special reference to their time. When he alluded to these in his epistles, "*the unlearned and unstable*" could not understand him. Like Millerites, and the hosts of Sentimentalists that darken "Christendom," they confounded things that differ, and jumbled them all into one theological hodge-podge, in which they put a right thing in a wrong place, and provided a right place for a wrong thing; fulfilled prophecies that had no existence, denied those that do exist, and burned up all promises incompatible with their crotchetty imaginings in an universal conflagration of the earth and world! Thus, they wrest Peter, Paul, and the other writers, to their own destruction. Being intoxicated with their own foolishness, they are impatient of all teaching that does not justify them in their folly. Too conceited to learn, they speak evil of the things they do not understand; and will certainly, if they do not repent, utterly perish in their own deceivings.

Now from these explanations, it will not be difficult to understand, that the coming of the armies of the Little Horn of the Goat with their Eagles to destroy the City and Temple, was *the coming of the Son of Man*, after the illustration of the unjust Judge, *to avenge his own elect* upon the Jewish Power, which delivered them up to the councils, scourged them in the synagogues, spoiled them of their goods, imprisoned them, and put them to death. He had chosen the Twelve, and sent them on their errand to the government and people of Judea, and this was the treatment they and their associates received. They very naturally, cried day and night for God to "avenge them of their adversaries." But "he would not for a while"—for forty years, "because," as Peter says, "he is long suffering, unwilling that any should perish, but that all should come to a change of mind"—2 Epist. iii. 9. At length, he said I will avenge this widow (the community of His elect ones, his "little flock" in Judah, widowed by his absence) lest she weary me." Judah's case had become hopeless till the time when Jerusalem's warfare should be accomplished at the revelation of the glory of Jehovah in our future. He determined, therefore, to cut them off as a sapless branch of the national Olive Tree (Rom. xi. 17-27). When Jesus spoke this parable concerning the avengement of his elect, he said, "I tell you that he will avenge them *speedily*. Nevertheless, *when the Son of Man cometh*, will he find the belief on the land"—Luke xviii. 8. In this Jesus evidently taught, that the Son of Man's coming to avenge his servants would be soon; certainly not eighteen hundred years off; for this could not be termed, "speedily." History shows it was within forty years; yet, though so soon as this, when his presence was revealed by the encampment of the armies of the Little Horn around Jerusalem, few believed in that appearing; so faithless and apostate had Christian Jews become in the very country where the labors of the Son of Man himself, and of all his apostles, had been so abundant.

As with the ninth, so with the forty-second generation of Israel from Abraham. Moses belonged to the ninth; Jesus, the prophet like unto him, to the forty second. When Moses preached the gospel of the kingdom to Israel in Egypt, they received it gladly; and were baptized into him, as their

prophet, priest, and king—their redeemer and lawgiver—in the cloud and in the Red Sea; and walked in him in the wilderness of probation. But though they ran well for a short time, they turned back in their hearts to Egypt. They proved themselves to be "a froward generation, children in whom is no faith"—Deut. xxxii. 20. Ten times they provoked the Eternal Spirit, until at length, he sware in his wrath, that they should not enter into his rest—Ps. xcv. 8-11. Accordingly their carcasses were caused to fall in the wilderness; and, Joshua and Caleb excepted, they did not attain salvation in the promised land.

This was allegorical of the fate of those who drew back unto perdition in the last days. Jesus preached the gospel of the kingdom of Judah, multitudes of whom were baptized into him. For awhile they ran well and rejoiced in the light. They walked in a state of probation during forty years, in which "after they were illuminated, they endured a great fight of afflictions; partly, whilst they were made a gazingstock both by reproaches and afflictions; and partly, whilst they became companions of them that were so used." But the great majority became "weary and faint in their minds," though they had not resisted as yet unto blood, striving against the sin of apostacy. Iniquity abounding among them, the love of the greater number had waxed cold. Contentions and strifes prevailed among them, with every evil work. It is evident from Peter, James, and Jude, that a perfectly antediluvian condition of things prevailed among them; and that, therefore, the fate of the old world, and of Sodom and Gomorrha awaited them. They had been the salt of the forty-second generation; but they had lost their savour; so that nothing now remained, but that they and it should be cast out, and trodden under foot of the Gentiles. The coming of the Son of Man to take the Kingdom from the evil husbandmen, and to avenge the death of his servants from Abel to the Son of Barachias; was a matter of laughter and scorn. "*Where*" said they, "*is the promise of his coming?* For since the fathers fell asleep all things continue as they were from creation's beginning." This was the faithless objection of professed Christians who were willingly ignorant of the great example of the Eternal Spirit's long suffering, and sudden and unexpected overthrow of human society in the catastrophe of the Flood and the cities of the plain. Hebrew Christians of the first century in the very presence of the apostles themselves, like Gentile professors and Jews of the nineteenth, had become scoffers, and vain, and light, frivolous, worldly, and treacherous, people. The point of the question was this—"We, whom ye apostles style unruly and vain talkers, and deceivers of the circumcision, or JUDAIZERS; and professors of profane, vain babblings, and oppositions of *Gnosis* falsely so called, or GNOSTICS;—We have heard you preaching for the past thirty years about the coming of the Son of Man to overturn the Commonwealth of Israel; to suppress the sacrifices; to abolish the Mosaic Law; to set aside the ruling of the State; to take away the kingdom of God from Aaron's family and the Pharisees; to avenge your sufferings by the Jewish Power; to punish us for differing from you; to burn up Jerusalem and the Temple; and to scatter the Jews from the Holy Land into all the lands of their enemies:—you have been incessantly telling us of this 'judgment to come' for all this long time; and also that Jesus, and Daniel the prophet, have spoken of these things; and that the former has predicted that "in those days there shall be affliction such as was not from the beginning of the creation which God created *until this time*, neither shall be.' And except that the Lord had shortened those days no flesh (of Judah) should be saved; but that for the elect's sake, whom he hath chosen (those of your apostolic party in the country) he will shorten the days:—all these things, and much more, we have heard from you apostles; but, 'Where, we would like to know, is the fulfilment of this promise of the coming of the Son of Man?' We see no signs of the disturbance of the usual course of things. In short, we do not believe in this coming of the Son of Man, which is merely "a cunningly devised fable" to terrify the weakminded, and to deter them from becoming, what you very impertinently term, 'Judaizers and Gnostics'—Mark xiii. 14, 19, 20; 2 Pet. i. 16; 1 Tim. vi. 20; Tit. i. 10.

In view of such a state of things, as characteristic of the greater number of Hebrew Christians, Jesus might well inquire: "When the Son of Man cometh, shall he find the belief of his coming to avenge his servants and their persecuted adherents in the minds of those who dwell in the land of Judah?" He foresaw that though this forty-second generation (which he likened to a strong man, armed, and possessed of an unclean spirit—Luke xi. 16-26) had been emptied, swept, and garnished by the Eternal Spirit in and through John the Baptist, himself, and the Apostles, yet that the same strong old man of the flesh that had dwelt in Israel from the days of Moses would again get the ascendancy in them, strengthened by new allies, or confederates, whom he styles, "seven other spirits more wicked

than himself." These more wicked spirits were the Judaizers and Gnostics denounced by Paul, Peter, James, John, and Jude, in their Epistles. If the Scribes and Pharisees before John began to preach repentance to them, were wicked, these Christian contemporaries of the last days were the perfection of wickedness; so that the judgment with which the forty-second generation was punished was not so much because they rejected the Messiahship of Jesus, but because, having generally, like Josephus, conceded this, they "crucified to themselves the Son of God afresh, and put him to an open shame," in "walking after their own lusts," and scoffingly inquiring, "Where is the promise of His coming?" Hence the state of this forty-second generation, or strong man armed, was worse at the last than at the first—worse, after all the digging and manuring about the fig tree; so that nothing remained but to hew it down as a cumberer of the ground—Luke xiii. 6. Judah, at the closing of the apostolic mission, was the exact counterpart of the contemporaries of Moses—froward and faithless—"a wicked and adulterous generation." Its *carcass* was, therefore, condemned to be devoured by the Roman eagles—those birds of prey, which would rend off its rotting flesh, and leave it bleaching in the wilderness of the peoples, the rattling dry bones of a disjointed skeleton, scattered without hope in their enemies' land, as at this day—Matt. xxiv. 27, 28; Deut. xxviii. 25, 26; Ezek. xxxvii. 2.

Such was the Jewish world of the ungodly denounced by James, Peter, and Jude—"Cursed children, who had forsaken the right way." "They went in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah"—Jude ii. As Jannes and Jambres, the Egyptian magicians, withstood Moses, so did these Christian Cains, Balaams, and Korahs withstand the Apostles; or, as Paul expresses it, "resist the truth; men of corrupt minds; concerning the faith disapproved"—2 Tim. iii. 8—"wood, hay, and stubble," which, when tried by the fire of persecution, was burned up; so that those who originally converted them to the truth "suffered loss;" and if saved themselves, "as by fire," they will have no cause to rejoice in them at the glorious appearing of Christ in our future—1 Cor. iii. 11, 15.

In the commencement of the third chapter of his second epistle, Peter says: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye *be mindful of the words which were spoken before by the Holy Prophets*, and of the commandment of us the Apostles of the Lord and Saviour."

In the exposition we are now writing, we have attended to the prophets first and to the Apostles afterwards; because Jesus and the Apostles always gave the prophets the first place in all inquiries. Jesus came to fulfil the law and the prophets, not to destroy them, as the rabbis and clergy, Jews and Gentiles, of the nineteenth century do; and his Apostles always write in accordance with Moses and the prophets, and, therefore, we know that they always speak the truth.

The reason why such absurd interpretations of Peter's third chapter are given by Millerites and other world-burning sentimentalists of the apostacy is because they base their misinterpretations upon the thinkings of the flesh, and not upon *the words before spoken by the Holy Prophets*. Those to whom Peter wrote, and whom he styles "beloved," knew what the prophetic word testified concerning the last days; but our contemporaries do not; for they do not know to what period of the world those days belong; for which cause they cannot but misapply the prophecy. His brethren knew that he was writing of their own times and of their own nation, and that what he said, consequently, affected their own interests and those of their countrymen, Christian and rabbinical, in their fatherland. Hence, Peter writes to them, saying: "Seeing, therefore, that *ye know these things before*, beware, lest ye also, being led away by the error of the wicked, fall from your own stedfastness." They understood prophecy before it came to pass, and were warned by it, taking note of the signs of the times in which they lived.

Though they were not to see the Son of Man with the eyes of their flesh, they had been instructed by the Apostles to know when the time was approaching; and even when he was actually, though invisibly, present. The Apostles had asked Jesus while with them—"What shall be the sign of thy presence and of the ending of the age (*αιων*?)"—Matt. xxiv. 3. This question shows that they regarded "the presence" of Jesus and "the ending of the age" as contemporary. "What shall be the sign of thy *παρουσια*?" This is a noun, compounded of *παρα, nigh to*, and *ουσα, being*; so that the formative *ι, iota*, being inserted before a, *alpha*, we have *parousia*, which, therefore, literally signifies *a state of being nigh to*; which is the import of the word *presence* in the question.

The *Αιων, aiōn*, referred to, was that cur-

rent, or *course of things*, termed עולם, *olahm*, in the Hebrew writings, and which in innumerable places is very erroneously rendered *ever*. It was concurrent with that *course* styled by Paul in Eph. ii. 2, *ὁ αιων του κοσμου τουτου*, *ho* aion, *tou* kosmou *toutou*, the AION of this KOSMOS; and rendered, in the English version, "*the Course of this World.*" The *course* to which the question referred was the course to which the *Mosaic Kosmos* belonged. A *kosmos* is anything constituted or arranged by what the moderns call "a constitution," or by the force of circumstances; as a kingdom, empire, state, or what is called "world." Each of these, or a system of states, has its *course* or aion; so that when the end of the *course* is arrived at, the abolition or destruction of the particular *state* of necessity ensues. Hence the question, "What is the sign of the end of the Aion?" is equivalent to what is the sign of the end of Judah's Commonwealth? for, when the *Mosaic Aion* should terminate, *Judah's Kosmos* would be dissolved.

It would render the New Testament much more intelligible if, where the word *world* occurs, the original Greek words were expressed which are misrepresented by it. The Apostles did not ask Jesus about *the end of the world* in the Gentile sense of *world;* but what would be the sign of the approaching end of the *course of time* allotted for the ruling of the kingdom of God, in which they were living, by Aaron's sons and Cæsar, according to the laws and institutions of Moses? For want of attention to this, very considerable mistakes are made. Things are assigned to the conflagration of the earth for fulfilment which have been accomplished eighteen hundred years ago. Thus, the burning up of the tares has been referred to our far-off future! But Jesus said that the tare harvest is *συντελεια του αιωνος*, the ending of the Aion: "As tares are gathered and burned in the fire, so shall it be *in the ending of this Aion.* The Son of Man shall send forth his agents, and they shall collect out of his kingdom (the Holy Land) all the stumbling blocks, and them doing iniquity, and shall cast them into the furnace of the fire: there shall be the wailing and the gnashing of teeth." And Isaiah tells us that this furnace was Jerusalem; as it is written, "Jehovah's fire is in Zion, and his furnace in Jerusalem"—ch. xxxi. 9. Hence the "angels," or agents sent, were the forces of the Little Horn, "who severed the wicked from among the just, and cast them into the furnace of the fire." They hemmed the wicked up in the fortified places, especially in Jerusalem. That portion of the Jews who became Judaizers and Gnostics made common cause with the Pharisees against the Roman Eagles. They had already, Jude says, *separated themselves* from fellowship with the Apostolic party (verse 19); and as they took no heed to *the sign*, when the Lord of the vineyard sent his Eagles against the state, they were readily ensnared; for instead of fleeing into the mountains, as Jesus advised, they sought refuge in the cities; and thus, as Isaiah predicted, "they stumbled and fell, and were broken, and snared, and taken"—ch. viii. 15; Luke xxi. 35.

(To be continued.)

The Devil's Religion.

THERE are two religions in the world, and only two. They are hostile religions, and as deadly in their antagonism as the Deity and the Devil; for the one is the religion of God, and the other the religion of "*the Flesh,*" in which the scripture testifies "*dwelleth no good thing.*"

The religion of the Flesh or Devil, (which ought rather to be termed superstition,) is not uniform in its manifestation. It delights in diversity and oppositions; therefore it assumes the form of what its adherents style, "the names and denominations of Christendom," or in the language of the bible, "the harlots and abominations of the earth." Judaism and Gentilism in all their forms, or by whatever name denominated, are but the vain imaginings of ignorant and depraved humanity—"the thinking of the flesh," in opposition to, or in ignorance of "the thinking of the spirit." Thus, in regard to Judaism, which raised its audacious front in opposition to Moses and the Prophets, the spirit says by Isaiah. "My thoughts are not as your thoughts, nor my ways as your ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." ch. v 8. And in regard to Gentilism, it is said, that all the world wondered after the beast; and that the inhabitants of the earth, even all nations, have been made drunk with the wine of the prostitution of the Great Harlot, which reigns over the kings of the earth." Rev. xvii. 2, 18; xviii. 3; xiv. 8; xiii. 3.

Now the Devil's religion is intensely "spiritual," for it begins in *the spirit of the flesh*, is sustained by that spirit, and when this spirit exhales in the article of death, the religion evaporates into the thinnest air. By the spirit of the flesh we mean, *the electro-magnetism generat d by the decomposition of ingesta, and diffused over the brain, spinal*

chord and nerves, for the purposes of the animal economy. The blood is the depot of this spirit; so that when its circulation is excited unduly, the electro-magnetism of the blood is proportionately evolved; and if the excitation be produced by ideas appropriate to "the sentiments," which are naturally blind and impulsive, they become electro-magnetically charged, according to the temperament and capacity of the individual. Some are charged papistically, some episcopally some presbyterially, some methodistically, some baptistically, and so on through all the shapes and diversities of diabolism. The process of charging "the sentiments" that is, the organs of veneration, conscientiousness, cautiousness, hope, marvellousness, benevolence, love of approbation, and so forth; with electro-magnetism, in the technic of "*the Satan,*" is termed "conversion," and "getting religion," or "experiencing a hope of pardon." Hence the "conversion" lasts as long as "the sentiments" remain charged with fluid, according to the variations of which are the elevations and depressions of spirit, technically styled, "hopes and fears," which are the evidences of the devil's christianity. This is considerably depressed by a dark and cloudy day; or when the bile is not duly secreted from the blood; so that it often vanishes altogether, and the devil stands confessed.

But the devil's religion is familiar to all, though all do not know that it is the devil's; we have therefore given this brief analysis of its "spirituality" that all may know it, and, if unhappily bewitched by it, repudiate it with all possible dispatch. It is purely a religion of feeling, and not at all fit for men with heads upon their shoulders. The devil himself calls it "heart-religion," and cherishes it with great affection. He loves a religion where the heart can have free scope uncontrolled by enlightened brains. By quashing these, all sorts of troublesome doctrines are got rid of, and love, charity, and peace, the greatest of which is "peace at any price," is established and confirmed.

The religion of the world is all "heart-religion," and intensely "spiritual," its heart being in its right place, as it thinks, it does not trouble its head about religion much; only just enough to keep the vested interests in good working condition. For these it will fawn, lie, intrigue, and flatter, that the temporalities being right, the heart may be right also. Its head often aches over the interests and prosperity of the "precious cause;" but about Moses and the prophets, and the doctrine of the prophet like to him there might as well have been no such things, for any concern evinced by its religious heart—it has no head for such affairs.

Religion in all its modifications is for some purpose. The highly intellectual, reasonable, and excellent religion of the Deity, has a purpose, and a noble and glorious one it is. But the religion of the Devil and Satan has likewise a purpose of its own; which is the very reverse of the purpose of God in all the details of his wisdom and excellent knowledge. The Devil, *who is Sin's Flesh in all its lusts and pride of life,* assumes that he possesses "a soul" in some part of him; but in which, whether in his heart, lungs, liver, kidney, stomach, brains, or generally in all, he is not agreed; which "soul," he says, "*shall die no death at all*; *lo-moth temuthun*; Gen. iii. 4. It is true, that God hath said, that "the soul that sinneth shall die;" and that unredeemed, 'it sees corruption, and ceaseth for ever;" but the Devil and Satan deny this, and swear until they have become as black as their religion teaches, that their soul is immortal, and cannot die. Well, they say that it is to save this undying soul from second and eternal death, that their religion was invented, and is preached. This is the spiritual purpose of the Devil's spiritual religion, a purpose, indeed, not very intelligible as the Devil states it. We ask his sooty Majesty, what he means by saving an *undying* soul from *eternal death?* We are so stupid that we cannot understand how an undying soul can die in any sense. The Devil is not unaware of the apparent absurdity, and has therefore summoned all his theologians, Gentile and Jewish, to put the difficulty into such a shape, that when it is seen by the sons of the Abrahamic and Davidian covenants, they may be seized with a shivering fit, and die in the collapse of a cold and freezing materialism. Nor has the Devil called in vain; for his "divines" have flocked to the windows of his cote in clouds of turtles, cooing in the softest notes of a self-complacent spirituality. They affirm that the Devil's proposition is perfectly correct—that *a soul that never died can die and does die, yet don't die.* None but the softest of theological brains can affirm this as the result of conviction. No matter, pulpy brains suit the Devil's purpose best—brains that cannot think scripturally, and will not learn; these are the brains for "heart-religion." And well the Devil knows it; and therefore, it is only such he will allow to talk to the people about religion in the dove-cotes, and money-changing crypts of his establishment. Their speculations upon the Devil's proposition that "the soul shall die no death at all," evince the softest of cerebral textures. In their nomenclature of "heart-religion" they tell us that "*eternal death*" means "*eternal life in torment,*" and that consequently, the

"spiritual" signification of "an undying soul dying eternal death" is *an immortal soul living an eternal life in torments.* This definition we are not to dispute, but to accept it with implicit faith, in view of all the pains and penalties the Devil can inflict upon us for contumacy, and without any mitigation of torment through the intercession of his clergy, part of whose happiness it will be to behold the anguish of the damned in the dungeons of the Devil's "Holy Office."

Without making formal inquisition into the soundness of the principle the Devil has affirmed, as the foundation corner of his speculations, at least in this place, we would state again with emphasis, that the professed and leading purpose of the Devil's religion, in whatever shape it is met with, is *the salvation of the immortal soul of sin's flesh from eternal torture in the subterranean flames of burning brimstone.* Now of course, when this abstraction of the Devil's metaphysics is saved from the crackling and roaring brimstone, it must be disposed of elsewhere. The Devil wont allow it to remain on earth, because in the practice of the clerical profession he can't make any profitable use of souls here in the disembodied state. They must be clothed with clay to make money to pay the soul-savers their dues; for it is not to be supposed with all their "love of precious immortal souls," that they can work for nothing and find themselves, as the saying is. Immortal souls when disembodied have no assets; they are emphatically "poor souls," being utterly destitute of all the Devil and his angels style "property."—Now, as I have said, the Devil has no use for such souls upon earth; he has poor souls enough who can work, but cant get any to do, without re-admitting to his clerical kingdom here, poor destitute saved souls who can't work; and who, for any thing he knows, would only be a burden upon his finances, which in the end might compel him to declare the real state of his spiritual exchequer, which is unquestionably bankrupt. There is no doubt, however, but if he would patronize "spiritualism" openly and upon a large scale, he might find employment for saved ghosts, and turn them to a profitable account. He might substitute them for the clay-occupants of his pulpits, who could be made to earn an honest penny at some material handicraft, which hands and fingers of the thinnest air are incapable of; and the disembodied immortals would have this advantage over the clay-faces, in that they could reveal to their flocks "the secrets of their prison-house" in very truth, "and no mistake." But there is a good deal of natural sagacity, or mother-wit, about the Devil, called in scripture "the wisdom of the serpent," and "the wisdom from beneath which is earthly, sensual, and demoniac." He has tried "spiritualism" on the clairvoyant principle in connection with the clerical mystery before. He practised it upon the whole world for a time successfully. When Paganism in its grossest form was universal he made great use of it; but the thing was discovered to be a cheat, and he had to repudiate it. The old mediums lost his religious favour, and he rejected them as wizzards and witches; and took up with a set of new acquaintances, who presented the old spiritualism in a new form, in the form of what Paul styles, "power, and signs, and lying wonders," worked up with Judaism, philosophy, and vain deceit, or the mystery of iniquity ministered by the clerical orders of the Christendom apostacy. Though this is nearly bankrupt, the Devil will hold on to it to the last extremity. The clergy, he thinks, have served him well and faithfully, and therefore, he will not abandon them; for, as the saying is, "the Devil loves his own." He has long since covenanted to them the loaves and fishes of his estate, if they would fall down and worship him, which they have not been slow to do. They answer his purpose, and he answers theirs; and having given a complimentary religious exit to the dead immortals, in preaching their disembodied souls to glory, the Devil and his companion Satan, theologically forbid their return to earth, except under a very special consideration excepted, such as to search out their old mortalities at the end of all things, and to witness the "general conflagration" when he has done with the world and sublunary things upon the virtuous principle of necessity—because he can retain his hold upon them no longer. This special exception, excepted, the Devil and Satan have locked and barred the gates of this nether world against all disembodied souls destitute of goods, chattels, and effects, and have despatched them off to "kingdoms beyond the skies," upon the down of angels' wings; and to that part of the skyey region too, where there are neither time nor space; so that while they have sent them theologically to glory, they have logically given them a hydrostatic squeeze into absolute nothingness. This, reader, is the Devil's "immateriality" of his "immortal soul."

Such a heaven and hell, then, as this, is the "Hobson's choice," the Devil offers to the world—roasting in fire, or squeezed into nothing, called immateriality. This is in effect the object of his religion, embraced by all who give their assent to "the sentiments of all Christendom," and of all the Devil's establishments beyond in Turkey, India, China, or Japan. The ostensible salvation

purpose of his religion, has nothing to do with terrestrial matters, beyond the working of the machinery, to feed and clothe his official friends, while they are translating the souls of their hire out of material fire into immateriality; that is, converting them with the spirit, or electro-magnetism, of the Devil, as a preparation for translation to that inconceivable somewhere, destitute of room and motion—neither time nor space. Verily, one must become one of the Devil's own saints, all feeling and no brains, to affirm a thing so palpably absurd; yet such is "the wisdom" the Devil glorifies; and all the grave and dignified professors and divines of his kingdom declare, is the truth, to the confusion of all materialists and madmen, whose brains have become like two-edged swords and lances under the grindstone operation of "head religion," which sharpens the wits, and allows the heart to rejoice in no more than is testified in black and white.

Now, reader, as you desire distinctly to comprehend what the Devil offers you in his religion, remember that its purpose is, *the deliverance of a nonentity from endless torture in localized brimstone flames, by translating it into nowhere.* This is the Devil's proposition in plain English. He promises this, which amounts to nothing, if you will get his religion and become a member of one of his names and denominations; though in respect of this membership, he will grant you a dispensation, if you only repent on your death bed; or if you are about to be strung up for murder, if you will only fall down and worship him, in accepting the consolations of his religion ministered to you by one of his reverend officials, call him chaplain, parson, clergyman, or priest, the title matters not, "for a rose by any other name smells as sweet." He does not require you to bother your heads at the imminent risk of your brains, with the old Jewish speculations of Moses and the prophets; nor with the mysteries of the new testament. In regard to this, if you profess to believe that Jesus is Son of God, you may pass. The Devil has no objection to you believing this as heartily as you please; because his friends the Demons of old time believed this and trembled; yet they continued to co-operate with him to his entire satisfaction.

Now, you will perceive from this how liberal the Devil is. He will not allow you to be disturbed with what he terms "speculations and untaught questions" about immortality; the appearing of Jesus Christ in his kingdom; the gathering of the powers against Jerusalem; the fall and abolition of their governments; the reign of Jesus and the saints in their stead; the covenants with Abraham, David, and Israel; their dedication by the blood of Jesus, by which they become sanctifying to all intelligent believers, who are immersed into him, and so forth. His friend and companion, the Satan, declares that there is distraction and craze in all these things. Some of them have looked into them, and they testify, that they found the effect of the study upon their brains, which are none of the strongest, perfectly bewildering. They therefore caution their flocks against studying the prophets, as a useless and perilous expenditure of time. "Get religion as we teach, be diligent in business, feed upon our spiritual things, and give us liberally of your temporals, and we'll take care of all the rest. Leave the prophets to madcaps and heretics; who, being reprobate to all experimental religion in the soul, plunge into endless speculations about the future of men and things, which none can tell anything about until they have come to pass." This is the practical evolved from clerical spirituality. "Christendom" has taken them at their word; and "the pious" in general, care no more for what God has spoken by the prophets and apostles than if these had never existed.

Now, reader, with a religion, whose purpose is as herein defined, and ministered by such blind guides as you must know the clergy to be, if you know anything of scripture respectably, is it to be wondered at that men, religious men generally, observe so little, and care so little about "the signs of the times?" What, upon the Devil's principles, has the deliverance of a nonentity from nowhere, and its translation into nowhere, to do with the political intrigues of the Frog Power, and the unclean spirit of the Beast's Mouth, exciting to a general war among the powers? The religion of Christendom, Gentile and Jewish, is "a strong delusion" and "a lie." The soul, the heaven and the hell, in which they believe, have no existence; and consequently, their religion which they have invented for "its cure" and "salvation," is utterly worthless. Paul well and truly styles it, "a strong delusion," and "a lie." The religion of God is a different affair altogether—as diverse as light and darkness, flesh and spirit, truth and error; and the time is fast approaching when the reality will be made apparent. There is no affinity between the religion taught in the bible, and that taught by the clergy and believed by the world. The clerical religion is mere gas, mere pulpit bombast, mere sound and fury, nothing else. It is the wild rant of professional imposture, become "respectable" by time, custom and prescription. If mankind were sober and intelligent in the scriptures, and of an honest disposition, they would abolish it with indigna-

tion and contempt in twenty-four hours or less. But the spirit testifies, that "all nations are drunk;" and that "there is a covering cast over all people, and a vail spread over all nations." "How can drunken people with a vail over their minds be expected to speak well of 'head-religion?' The drunkard is all heart, and generally most religious when drunk. Then is the time he is most solicitous for his reputation. A papist working for me yesterday, got drunk before he had finished. I ordered him away; but he pleaded hard not to be dismissed before the day was out, "because it would injure his reputation." So with all intoxicated, with the popular delusion, their head being dethroned, their hearts are wild with follies of every type, which condense in clouds of noxious vapors, befogging their intellects. The clergy are drunk, and the people led by them are drunk also. This we are certain of, if the bible testifies the truth, and of this we have no doubt. Paul spoke because he believed; "we believe," says he, "and therefore we speak;" we also believe, and therefore we speak. We cannot say that the clergy and people are sober, for we do not believe they are; we cannot say that the religion of Christendom is the religion of God in whole or in part; for we are certain that it is not. Therefore we warn our readers to come out from the Devil's names and denominations, and believe the gospel of the kingdom and obey it; for assuredly the time is near, when the invitation so to do will be withdrawn from this generation.

EDITOR.

June 1, 1859.

The Devil's Religion Exemplified.

"*Brother Thomas:*—The Calvin-Baptist daughter of the Great Harlot has been having 'a great revival' here. A preacher from Western New-York, one Earle, has been preaching Hell for three weeks past. He says that if any one wishes to have an idea of Hell, let him ignite a lucifer match, and inhale its fume, and they may then judge if they can stand it."

Our correspondent does not inform us, if Mr. Earle is of opinion that the immortal souls in Hell breathe by a pulmonary apparatus, such as belongs to the experimenters upon lucifer matches in the flesh; and if so, whether the immortal lungs are subject to the same laws as those pertaining to the flesh. Can not immortal lungs, capable of acting eternally in burning brimstone, and where mortal lungs cannot exist a moment—breathe lucifer match fumes, or any other sulphurous fumes, without inconvenience or choking? This perhaps, is a question worthy of grave consideration by so profound a theologian as Mr. Earle! Our correspondent proceeds to say—

"One of their converts on coming up out of the box of warm water shouted out, that the Devil had left her! 'Yes,' said the minister 'the Devil can't stand the water. The Devil leaves you when you go into the water.' But, it appears to me, that they did not part company long; for some of their converts were in the town jail in about three weeks for bad conduct. I never heard so much nonsense before, and the people believing it all for gospel. I almost think there are no more here to give ear to the truth and obey it. But I am trying to do my duty come what may, and trusting in the Lord.

Affectionately Yours,

H. M. CHASE.

Lawrence, Mass., March 13, 1859.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS.

Intrepretation Verified.

THE following letter was written by the Editor of the Herald about eleven years ago, while residing in Richmond, Va., and forwarded from thence for publication in the *Baltimore Sun*. At the time all Europe was in flames, and the excitement throughout the world intense. The democracy was shaking the thrones in all the kingdoms of the beast, which many supposed were about to disappear. Observing this tendency to republicanism, the newspapers in this country had all turned prophets; and were predicting the speedy overthrow of all thrones, and the transformation of the governments into republican administrations by the democracy everywhere triumphant! But, believing the Gospel of the Kingdom, we, of course, had no faith in such prophesyings. We therefore transmitted the following letter to the *Baltimore Sun* as our protest against them. We have not hitherto published it in the *Herald*, being desirous to see how events would come to correspond with our interpretation. When we wrote the letter, Pius IX was leading the revolution in Italy, and ostensibly opposing Austria, which was retreating on every side. In view of this, "*Syphax*," the Washington correspondent of the *Sun*, inquired, "What effect will this popular uprising in France have upon the efforts of Pius the Ninth, and the destiny of the Italian States?" We replied, "It will complicate his position; precipitate the despots upon them; hasten the extinction of

liberty in Italy ; subjugate them to Austria; give to Rome an imperial master; reduce the Pope to his ancient vocation, &c." and all these particulars came to pass, and have constituted the situation of affairs in Rome and Italy for ten years, and are especially characteristic of the situation at the present crisis. The Pope belied his professions; fled to Naples, and afterwards was caged by the French, in whose custody he has helplessly continued to this day; Austria and France came down upon Rome and Italy, and extinguished republicanism which is supposed to be synonymous with liberty; all Italy save Rome and Sardinia became subject to Austria; an imperial master seized upon Rome and has held it for ten years; and the Pope is reduced to a mere puppet in the hands of the French. These events, however, were only preparatory to a greater and final catastrophe, which is now being initiated. But enough for this time. The letter referred to is the following.—*Editor.*

May 30, 1859.

For the Baltimore Sun.

The French Revolution.

Mr. Editor:—When the armies of that "smoking firebrand," Napoleon, were "overflowing and passing over" the ensanguined countries of Europe, mens' minds were deeply impressed with the conviction, that, if Alaric, Attila, and Genseric were the instruments of Providence for the breaking up of the old Roman Empire of the West, so, doubtless, was the Corsican Destroyer "the scourge of God," and "His sword," upon the modern nations of the Earth. Men of high and low degree, rich and poor, "saints" and sinners were all penetrated with the idea as beyond dispute. The celebrated William Pitt, Premier of Great Britain, was of this number, and the conviction prompted him to inquire, if the events developed by the agency of Bonaparte had been outlined by the Spirit of God in the scriptures of truth. He accordingly sent for a certain Dissenting minister in London, who had written upon the prophecies, to know what the Bible said concerning the terrible events then transacting in Europe. The minister answered him as well as he was able. I cite this to show the kind of interest taken in these topics by men of thought and observation.

The late Col. Murat, son of the King of Naples created by Napoleon, became very intimate with a friend of mine on their passage from England to this country. The first French Revolution was often the subject of conversation between them. He also was very desirous to know what the scriptures said upon the subject. In short, Sir, though mankind are now so exceedingly matter of fact, and can scarcely be brought to believe any thing which is not within the range, or according to the analogies of their own observation, there is still a feeling, a lingering, faint, impression that God has still something to do with the fall of states and empires as He had in the days of Nebuchadnezzar, Cyrus, Alexander, and Titus. They are still curious to know, at least the more intellectual of our race are, if it is to second causes alone they must look for a solution of the phenomena, or to some more recondite momentum:—"what is the end? is a revelation of the catastrophe extant?"

I have been induced to make this communication to you, Sir, in order to gratify, if possible, this laudable curiosity; as well as to answer a few queries thrown out in your Washington correspondence of the 22nd, instant.

Your correspondent, "*Syphax*," in speaking of the present revolution in France says, "the genius and spirit of human freedom and republicanism, seem to have been thoroughly aroused to energetic action; whereof, "*the end no man knoweth.*" To this, I beg leave, to demur. The end of this spirit has been placed on record in the Book of Destiny for upwards of 3700 years. And here, I would just quote one passage from this book:—"*The Lord will do nothing, but he revealeth his secret unto his servants the prophets.*"—*Amos* iii. 7, Now, if to Providence only the end be known," as "*Syphax*" saith, that end is to be; he hath determined it, and he will bring it to pass, and according to the above testimony, he hath made it known. If therefore, men desire to know the end of the phenomena in the European *Heavens* and Earth which now astonish and bewilder the world, let them study the prophets, and they will find that end plainly written there, to the utter confusion of all current speculations about "*liberty*" and "*republicanism.*"

Without arguing the question here, though abundantly prepared to prove it, I affirm, upon the authority of the prophets, that the end of the present state of things in Europe will be the establishment of a *Colossal Despotism.* When perfected it will not continue many years; but established it will assuredly be, and no confederation of nations can prevent it.

"*Syphax*" inquires for *the Destiny of Ireland and the Italian States?* Upon the same authority I reply, that nothing but judgment awaits them, especially the last; for, it is written in the Book of Destiny, that "they have no rest day or night, who do

homage to the Beast and his *Image.*" There is no emancipation for them; but pestilence, famine, and "*torment with fire and brimstone,*" that is, *by the calamities of war.* You may say this is terrible; I have nothing to do with that; an interpreter has simply to tell the public what destiny has decreed.

He inquires, "*What is to happen to England?*" The same book that revealed the destiny of the Medes and Persians predetermines the triumph of England, as "Mistress of the Sea," till the end comes. She will probably meet with incidental reverses, but her empire will continue and increase to the astonishment of those, who dream of her fall by the shilelah of the Emerald Isle!

"*Syphax*" inquires, *What is to happen to Russia?*" The Book of Destiny contains whole chapters in answer to this question. The Autocrat of all the Russias, *whether Nicholas or his successor we say not,* will be the Genghis Khan, the Tamerlane, the Napoleon of the opening drama. He will overflow Europe; seize upon Constantinople; grasp the Ottoman dominion; and finally meet the British in Central Asia, on the borders of Affghanistan, and on the confines of the ancient Moab, Ammon, and Idumea. Russia will divide the empire of Asia with the British; but will be broken to pieces after the manner of the overthrow of the hosts of the Assyrian King which was destroyed in a single night.

"*Syphax*" also inquires, *what effect will this popular uprising in France have upon the efforts of Pius IX., and the destiny of the Italian States?* It will complicate his position; precipitate the despots upon them; hasten the extinction of liberty in Italy; subjugate them to Austria; give to Rome an Imperial master; reduce the Pope to his ancient vocation; and present to the 19th century the spectacle of the territory of the old Roman Empire under the dominion of the Czar.

Allow me, Sir, to add a few words in relation to France and her revolutions. In the Book of destiny she is styled "*the Tenth of the City,*" and "the platea, or *Broad Way of the Great City,*" or Roman Empire. Her Revolution in 1790 is called "A GREAT EARTHQUAKE," in which "seven thousand (*onomata anthropoon*) TITLES *of men* were destroyed." Your readers have all, doubtless, heard of "THE LAST TRUMPET." This is termed the "Seventh Trumpet," and represents *a period of time,* the events of which ultimate in the abolition of the existing political constitution of the world; and comprehends *seven shorter periods,* each of which is termed a Vial. Six of these periods have been introduced by remarkab'e events. They *begin* successively, and before the ending of a previous one; hence, *some* of the periods have been concurrent, but relating to different subjects of visitation. The Sixth has been pouring out for eighteen years in July next. The removal of the Ottoman Empire will be consummated in the Sixth period; and the overthrow of all Kingdoms and *R-publics* at the termination of the Seventh. The Seventh and last period of the Last Trumpet some suppose to have begun with the Second Revolution in France in 1830. From its commencement there were to be "*voices, and thunders and lightnings*"—political changes, insurrections, wars, &c., after which, another "GREAT EARTHQUAKE." The report of the *first shock* of this *Great Political Convulsion* has just reached our ears. In the first great earthquake the French Monarchy fell; and so it has in the present. At the Second Revolution of 1830, it did not fall; *the Dynasty only was changed;* but in the end all will be abolished—a fact expressed by the phrase, "the seventh vial was poured out into THE AIR;" the political atmosphere of Europe and Asia.

The events of 1790 and subsequently, are styled a Great Earthquake; you may infer, therefore, what is to *grow out* of the recent insurrection, which is also styled a Great Earthquake. But inference aside, the destiny before us is thus indicated in the following description of the earthquake:—"*a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great,*" so that whatever you conclude the horrors of the First French Revolution to have been, the present one *will result* in greater. The Divine Oracle I have quoted is thus expressed by another prophet. "*There shall be a Time of Trouble, such as never was since there was a nation, even to that same time.*" Now, Sir, whether you believe these things, or not, place them on record, and see if they do not come to pass.

The existing diplomacy of Russia, Austria, and the Pope *will bring on a general war in Europe, which will be fatal to "liberty;" and will ultimate in a three fold political division of Continental Europe.* These will constitute the Great Powers, which will permit the continued existence of subordinate states, as they do now. When this is effected, the tempest may moderate preparatory to a more hurricane tumult of contending nations. During this diplomatic abatement of the storm, the Jews will to some extent colonize their own Land, not by taking violent possession, but probably by treaty arrangements between Great Britain and the Mediterranean Powers, and the Red Sea will become a British Lake, as the Euxine is now a Russian one.

When the tempest begins to rage again, Palestine, Egypt, Ethiopia, Lybia, and Persia will fall before the Autocrat, whose empire will then have attained its utmost limits. His power will fall like lightning to the astonishment of the world. The time for the emancipation of the earth will have then arrived, but not before. All these things the Book of Destiny, that is, the Bible, most obviously and intelligibly reveals.

I should like to say something on the reason why France is chosen by Providence as the fuzee of the mine that underlies the institutions of Europe; but neither my sheet, nor yours, perhaps, permit it at present. I conclude, therefore, in subscribing myself very respectfully yours.

JOHN THOMAS.

Richmond, Va., March 24, 1848.

"The Mouth of the Beast."

In our last issue we remarked that "we are now waiting to see the second unclean spirit of the Frog-Sign proceed out of the Mouth of the Beast in a declaration of war by Austria against Sardinia, and, therefore, against France. France has created the present crisis as she did the first under the inspiration of various collateral influences; but we do not expect the declaration of war from Paris." Such was our interpretation of the sign in its present stage of manifestation;—and so it has come to pass—for the expectation expressed in our first paragraph, that "it is extremely probable that before this June number of the *Herald* is received by our subscribers war will be renewed," has now become a matter of history.

The armistice between the Powers then, consequent upon the cessation of hostilities in the Crimea, being terminated in regard to three out of the six, and the other three arming themselves to the teeth in preparation for what they perceive is inevitable, what are we now to look for as the policy of *the mouth* or government that has declared a renewal of war? The answer to this question must be sought for in the symbolography of the sign. This informs us that the three unclean spirits like frogs, the spirits of demons, go forth to the kings of the earth and of the whole habitable to gather them for a war of that great day of the Deity all-powerful—Rev. xvi. 13, 14. The interpretation of this is, that the working of the three demon spirits will not be confined to a simple operation upon one another; so that if they all three made war upon one another, they would confine their belligerency to themselves, leaving the rest of the Powers to look on as the peaceable spectators of a passage at arms among gladiators. They will not content themselves with this. *They will seek to make the war they declare general;* for it is written, "They go forth to the kings of the earth and of the whole habitable." The *earth* and the *whole habitable* are apocalyptic terms, signifying all that territory comprehended in the domain of Daniel's four Mediterranean beasts—the beasts he saw come up from the great sea in a tempestuous state. Hence "the kings of the earth and whole habitable" is a phrase that stands for all the powers of Europe and Asia—such as Britain, Prussia, Austria, Russia, Belgium, Holland, Denmark, Sweden, Germany, Spain, Portugal, Turkey, Greece, Switzerland, France, Italy, Egypt, and Persia. The *kings of the earth* are more especially the Catholic Powers, over whom the drunken Roman Jezebel is said to reign, in Rev. xvii. 18; while "the kings of the whole habitable" comprehend the powers we term Greek, Mohammedan, and Protestant The policy of the demon spirits, then, is to produce a general war—to persuade those powers of the earth and habitable to take sides in the conflict, that the policy of the strongest may decree the future order of things among the nations, and the principles, civil and ecclesiastical, according to which they shall be governed.

But though this is the purpose of the demon spirits in exciting to a general war, it is not the purpose to the development of which the Deity has revealed he intends to direct the storm. The spirit has declared that the working of their policy shall result in their being gathered together for a war in which the Omnipotent will be himself concerned. This war may begin in Italy, but it cannot be confined there; for the prophets teach that the gathering is to be against Jerusalem. "I will gather all the nations against Jerusalem to battle, saith Yahweh"—Zech. xiv. 2; Joel iii. 2, 11-17. "Then shall Yahweh go forth and fight against those nations. * * * And his feet shall stand in that day upon the Mount of Olives." These are elements in the crisis that Louis Napoleon, Francis Joseph, Pius IX., Alexander II., and Victoria I., have not thought of. Their anxiety is about "the balance of power," the crown of Charlemagne, the territorial integrity and independence of the Holy See, the administration of the sick man's estate, and the interests of trade and commerce, with the promotion of Coburg speculations in foreign parts. These are all questions, however, which, as the printers say, will be *thrown into pi* by the overruling of the providence

to which "the powers that be" have all been subordinated, so that they may not circumvent the purpose of Deity in striving to establish their own wickedness and folly.

The Austrian government, then, being "the mouth of the beast," and the unclean demon spirit peculiar to it having gone forth in a declaration of war against Sardinia and France, we are now to look for its operation upon the kings of the earth and the habitable, so as to persuade them to add their strength to Austria's for the consolidation of the interests of the Holy Roman Empire and the maintenance of the balance of power in central Europe. And this is precisely what the Austrian government is operating at the present time. Its policy does not dictate a dashing campaign of pitched battles by which to drive the French into the sea, and, by making short work of the matter, end the war at once, or transfer it to the banks of the Rhine. It does not aim at this; but, according to its uncleanness, it plays the part of a marauder on the frontiers of Sardinia, and intrigues with Britain, Prussia, the German powers, and Russia, to involve them in the conflict against the Frog Power. Constituted as Europe is, with a population of two hundred millions of Papists, whose "Holy Father," or god, is in concord with the Beast, and really a prisoner in the power of the Frogs, it is impossible that these two papistical imperialities can co-exist in peace. France must cease to be imperial and to meddle with Rome and the Pope, or Austria must be broken up. This is the issue between them; the old issue, as *the mouth* says, formerly tried between Napoleon I. and the Emperors of Germany, resurrected. Its words are: "The second French empire is about to realize its long-cherished ideas; for the throned power in Paris has informed the astonished world that "political wisdom will replace those treaties which have so long formed the basis of European international law. *The traditions of the first Napoleon have been resuscitated*, and Europe is not ignorant of the importance of the struggle which is about to begin."

Now, "the traditions of the first Napoleon" are well defined. When he placed himself at the head of the first French Revolution, he found the house of Hapsburg, of which Francis Joseph, the present Emperor, is the representative, at the head of the German empire, and known among Papists as "the Holy Roman Empire." This had been founded a thousand years before by a Frank conqueror named Charlemagne, or Charles the Great, son of Pepin, King of France. Having conquered Germany and Italy, he reigned emperor of the Latin west, contemporary with Irene, who ruled the Greeks on the throne of the east in Constantinople. The residence of Charlemagne was Aix-la-Chapelle, now on Prussian territory; but after the conquest of the Lombards, and his concordat with the Pope, who crowned him in Rome emperor of the west, that city became *the throne* of the Holy Roman Empire, apocalyptically styled *the beast*.

The empire founded by Charlemagne "has seen," as its present secular ruler truly says, "trying times." In the days of Luther its monarchy was elective, and the sceptre swayed by Charles V., who also ruled Spain and the countries now called Belgium and Holland; but in after times *the secular* imperial authority of the holy empire became hereditary in "the bloody house of Hapsburg," while *the spiritual* continued elective in the Popes, so that the *two mouths* were located as at present—the one at Vienna, and the other at Rome.

The traditions of Napoleon the First were opposed to this arrangement. A real Napoleon has no sincere affection for a *sovereign* pontiff. He regards a Pope as a useful instrument or tool to work with, which knaves do call a fool; not because he admired fools, but because the existence of such a fool in the heavens argues the existence of an immense power of fools among the people to sustain him there. To rule these fools, who, in their outbreaks, are often dangerous, Napoleon, like Charlemagne, was willing to use the Pope as a part of the machinery of the state, and to compensate him with a certain amount of power, riches, and honor before the world; but was utterly opposed to him as an imperial pontiff, reigning on the Seven Hills, and claiming lordship over the kings and emperors of the world, whose kingdoms he undertook to dispose of at his own sovereign will and pleasure. Such a Pope was the pontiff contemporary with the outbreak of the revolution in 1789, and styled, apocalyptically, "the image of the beast;" that is, of his sixth head.

Now Napoleon I., a man of the people, was the representative or military incarnation of the spirit that worked in the democracy which began a war of extermination against the popish priests and kings of Europe. This was the mission of the French armies when Napoleon Bonaparte was a *sans-culottes* general. So long as he was faithful to this mission, the armies of the beast and his image melted before him under a scorching fire; but when he began to form schemes of personal aggrandizement, and to make family alliances with the beast's worshippers, the star of his destiny

declined and sank behind the island of the sea.

Napoleon was an instrument in the hand of Deity, who put it into his heart to hate the beast and his image, and in the outpouring of his hatred to "give them blood to drink" upon the rivers and mountains of Italy; to scorch them with fire upon the fields of Germany; and to fill the beast's kingdom with darkness, and to cause them to gnaw their tongues for pain, in all the dominion of the Holy See—Rev. xvi. 4–11. These were the outworkings of his traditions. The spirit of '89 made flesh would not tolerate the existence of the Holy Roman Empire, which had made war against the Saints in all its territory, and had overcome them. This spirit gave political and military life to Bonaparte, who took, as his name imports, the *good part* of destroying for a time the holy empire, which he abolished by incorporating the Pope's States into his own kingdom of Italy; reducing Rome from an imperial city to the second of his empire; dissolving the German empire into the Confederation of the Rhine and to the hereditary dominions of the house of Austria; and reducing the Pope from imperial sovereignty to the first bishop of the church, and a French captive at that. These were Napoleon ideas, or *he traditions*, which Count Buol, in his diplomatic circular addressed to the agents of lthe Austrian government, says *have been resuscitated*, and that Europe well understands the character of the crisis and the nature of the interests that are at stake.

The work of Napoleon the First was well and brilliantly executed as far as it went; and it was carried far enough at that time for the purpose of God, who granted a respite to the peoples that they might repent; but, instead of so doing, *they repented not of their deeds*, but continued to "worship demons (the imaginary ghosts of the Virgin and the saints of the Romish calendar) and idols of gold, silver, brass, stone, and wood (the images of said demons), which neither can see, nor hear, nor walk; neither repented they of their murders (of the saints), nor of their (clerical) sorceries, nor of their (priestly) fornication, nor of their thefts (upon pretence of curing souls)"—Rev. ix. 20, 21. All these things the ruling orders continue to practice to this day. And "like priests like people." The rulers of the nations destroy and corrupt the people; and, since the fall of Bonaparte, things have progressed from bad to worse, until they have become intolerable: and "the cry of anguish," as Victor Emanuel styles it, has come into his ears, and he has unsheathed the sword, in concert with his "generous ally," to punish the oppressor and to emancipate his fatherland from Austrian and Papal thrall.

When the first Napoleon was set aside, the Congress of Vienna set to work to repair the damage their ship had suffered in the storm that had subsided. In their repairs, of course, they only consulted their own views of the fitness of things; and in so doing, being ignorant of God's purpose, they built up a superstructure by the treaties of 1815, which contained in itself the elements of its own ruin. In giving Lombardo-Venetia to Austria, and restoring the Pope to temporal sovereignty, the foundation of the Holy Roman Empire was relaid; and, by the concordat between the two, and the secret treaties with the Italian Dutchies and Naples, we now live to see the power demolished by the First Napoleon, in renewed organization and military array ready to combat against the resuscitated traditions incarnated in Napoleon III.

This, then, is the true issue at present between the frog power and the beast. The spirit of '89, which gave life to the uncle, has become flesh in the nephew, the democratic Emperor of the French, by the will of God and the people. The work for him to do is to break up the Holy Roman Empire, and, in modifying it again, to open the way, not for himself as the substitute for Francis Joseph, nor for an independent and happy Italy, but for Russia, as the *Gog of the land of Magog*, or Emperor of Germany and ruler of Italy to the Mediterranean Sea.

We do not expect that Austria will cease to be a power, but that it will cease to be a first-rate power, and the pillar of the Papacy. We expect to find her ultimately with Russia, but overshadowed by it, and constituting one of the horns of the two-horned beast of the earth, "that speaks as a dragon"—Rev. xiii. 11. But this is not immediately.

Austria, judging by what comes out of its mouth, seems to be well aware of its position in the coming strife. The Emperor says: "The overthrow of the things that be is not only aimed at by factions, but *by thrones;* that is, France, Sardinia, and Russia, aim at subverting the Holy Roman Empire. But he will meet them, he says, with a sanctified sword; "the sword which I have been forced to draw is sanctified;" and, suiting the action to the word at the discussion of the proposition of France, laid his hand upon his sword, and exclaimed: "Let the Emperor Louis Napoleon be told that I am too young to abdicate; he wants to pluck the Austrian Eagle; better to try and cut its throat. One thing let him remember in the coming struggle, that the

game is far from equal between us. I risk a province; *he stakes his empire on the issue of the war.*"—AND WILL LOSE IT.

But is the beast content to wield his sanctified sword single-handed against France and Sardinia? Let us hear what the Mouth says: "Our struggle is a just one, and we begin it with courage and confidence. *We hope, however, that we shall not stand alone in it.* The soil on which we have to do battle was made fruitful by the blood lost by our German brethren when they won those bulwarks which they have maintained up to the present day. There the crafty enemies of Germany have generally begun their game when they have wished to break her internal power. The feeling that such a danger is now imminent prevails in all parts of Germany, from the hut to the throne—from one frontier to the other. I speak as a sovereign member of the Germanic Confederation, when I call attention to the common danger, and recall to memory the glorious times in which Europe had to thank the *general* and fervent enthusiasm of Germany for its liberation. God and fatherland. FRANCIS JOSEPH."

EDITOR.

The Frog-Power.

The Frog-Power has spoken. as well as the Mouth of the Beast. The Spirit of '89 has declared against the Holy Roman Empire in its Austro-Papal constitution. "France," it says, "resolutely tells Europe —I desire not conquest, but I desire firmly to maintain my national and traditional policy; I observe the treaties, on condition that none shall violate them against me. I respect the territories and the rights of neutral Powers, but I boldly avow my sympathies for a people whose history is mingled with our own, and who groan under foreign oppression." These are the words of France, addressed by its present ruler, who is the State, to his Corps Legislatif.

But what France is it that speaks thus? It is not the France of Louis XIV, "*le Grand Monarque;*" nor is it the France of Louis XVIII., Charles X., or of Louis Phillippe, the citizen-king; for the national and traditional policy under these kings was not sympathy for peoples groaning under foreign oppression. It is revolutionary France of 1796, the creation of the Spirit of '89, resurrected in 1848, that speaks thus. Then the first Napoleon, the General of the French Republic in Italy, speaking for France, said to his soldiers: "The hour of vengeance has struck; but let not *the people* be alarmed; *we are friends of the people everywhere*, and more particularly of the descendants of the Brutuses, the Scipios, and the great men whom we have taken for our models. To reëstablish the Capitol, to set up there with honor the statues of the heroes who rendered it celebrated; to rouse the Roman people, stupified by several centuries of slavery—such will be the fruit of your victories. They will form an epoch with posterity. You will have the immortal glory of changing the face of the finest portion of Europe."

"The Brutuses" were the assassinators of kings and tyrants; and the Capitol to be reëstablished in Rome was the citadel of a pagan republic, in the days of what is considered by the admirers of classical literature. the perfection of patriotism and virtue. The statues of Brutus and Scipio, and of other pagan genii of the sword, were to be planted there as memorials of the great models whom the rulers of France had set up for imitation. They proposed to restore the worship of the old Roman deities as a system of religion to be preferred to the papal superstition by which the Roman people had been stupified for centuries. This is, in effect, the purpose averred in the proclamation. France had returned to paganism in the worship of the Goddess Reason. Having, under a papal government, *slain the witnesses of God*, they knew only two forms of superstition—Paganism and Popery. Their experience of Popery had created intense and bitter hatred of all that pertained to it. Paganism, with its heroes, they infinitely preferred to Popery, with its saints. Against this they declared war to the death; and, proscribing its tyrant priests and kings, invited "the people everywhere" to throw off their yoke and to fraternize with the French as their deliverers.

This was what Louis Napoleon now styles "*civilization*;" which it is "the national and traditional policy of France" to maintain. Notwithstanding the lapse of seventy years, and the severe and bloody career she has passed through, "*France*," he says, "has not, for all that, abdicated her task of civilization. Her natural allies have always been those who desire the improvement of the human race; and when she draws the sword it is not to dominate, *but to liberate.*" Yes, this was the doctrine of the Convention—to liberate the peoples of Europe from the oppression of the Pope, and his emperor, kings and priests. Austria is now, as in former years, conservative of all abuses in Church and State. While the world is moving on, she is stationary, or rather retrograding and repressive. French civilization and Austrian conservatism are

represented in Italy; the former by the revolutionary party, commanded by Sardinia; and the latter by the Pope and his adherents, the Austro-Italian governments. "The cry of anguish," alluded to by Victor Emanuel, was the cry of French civilization under the heel of Austro-Papal conservatism. The cry came into the ears of Louis Napoleon, who is the creation of that peculiar "civilization," and he dared not remain deaf to it, as he feared the loss of all by dagger or grenade.

"The object of this war," he says, "is to restore Italy to herself." He professes not to have unsheathed the sword for the annexation of territory to France, but to achieve the independence of Italy. This implies the dethronement of the Pope, the expulsion of the Austrians, and the union of Italy into one kingdom, or into a confederacy of friendly States. This is a good work, and, if it could be accomplished, would be a great improvement above what exists. The Pope, who is in French clutches, may be sent out of Italy against his will, but he will return when the power of his captor is broken; for His Holiness is to exist at Christ's apocalypse in a very self-complacent and self-glorifying condition. The Austrians may be expelled from Italy, but they will return with seven spirits to bind French civilization, to smoke it out of Rome, to make Italy its grave, and to pluck up Sardinia by the roots; and then "the independence of Italy" will serve "to point a moral and adorn a tale."

Nevertheless, the attempt to enthrone French civilization in Italy, under the specious name of "independence," will have worked out a good result. It will have brought out the things represented in Rev. xvii—the scarlet-colored beast, with its Eighth Head, decorated by its ten companion horns, and prepared to combat with Jesus and the saints for the kingdoms of the world. In the development of this, the Frog-Power will be dead and buried, and France, with the civilization in which she boasts, will "wonder after the beast," in sackcloth and ashes. France is το δεκατον, "*the Tenth.*" The tenth street; the tenth horn; the tenth toe—regal, not imperial. The kingdom of France is eclipsed, and it is now only *Imperial Democracy*, the incarnate spirit of '89, a protesting witness of God against the Holy Roman Empire, that now shines. We wish it all success against Austria and the Pope and their interests, compatible with the purpose of God. We hope that Louis Napoleon will make them gnaw their tongues for pain, as a just punishment for their blasphemy against God, their hypocrisy, and their cruelty towards men who seek the improvement and happiness of their kind—a punishment, however, which shall only be the earnest of that "sorer punishment" that awaits them at the hand of Jesus, and of those who shall be with him, "who are the called, and chosen, and faithful—the saints, "whose honor it is to execute the judgment written."

EDITOR.

June 3, 1859.

"The States of the Church."

The States of the Church are that central portion of the Italian Peninsula constituting *the Popedom*, or temporal dominion of the ruler styled by his worshippers "the Holy Father." It contains 17,050 square miles, and a population of 2,970,000, who are called *Romans*. On the south-east border is the kingdom of Naples; on the north-west, the dutchies of Tuscany and Modena; and on the north, the Po, by which it is separated from the Austrian province of Lombardo-Venetia. ROME, situated upon the Tiber, about sixteen miles from the Mediterranean, is the capital of the Popedom, as it was of the empire of Augustus Cæsar, the Supreme Pontiff and Emperor in the days of Jesus Christ; so that the Pagan High Priests, called Roman Imperators, or Emperors, were the real predecessors of the Popes; not Peter, who had never anything to do with Rome, but to testify that God will take away its dominion, and destroy it for ever. In the days of Augustus the city had a population of 2,000,000, and was 50 miles in circumference; but in 1847 it had only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8,000.

The Pope as ruler of the States of the Church is invested with temporal, and as the head of the Latin Church, with spiritual power. We shall first speak of the latter. In the days of the apostles, a set of men lifted up their ungodly heads in the Christian community, assuming to themselves titles and position to which they were not entitled by apostolic sanction. They called themselves "apostles," "bishops," and so forth; but the Spirit styled them "liars," "false apostles," and "the Satan." In the course of time it became the custom among them to select one of their number, who by way of eminence was called *Bishop*, and had a decisive vote in the affairs of "the Synagogue of the Satan." About the middle of the third century the Satanic Bishops of Rome, Carthage, Alexandria, Antiochia, and other principal cities of the Roman Empire, began

to enjoy higher credit with the world than those of the remaining dioceses. At a later period the Bishops of Rome, Constantinople, Alexandria and Jerusalem, were called *Patriarchs*, or Chief Fathers, and Rome being still revered as the former metropolis of the Roman Empire, *the Bishop or Patriarch of Rome* began to exercise more and more a kind of supremacy, until in the year 533, Justinian, the sole emperor of the Roman Habitable, by a Decretal letter which became thenceforth part and parcel of the Civil Law of Europe, conferred on Pope John legal spiritual supremacy over "the Synagogue of the Satan," then become coëxtensive with the empire; this was confirmed by Phocas in the year 604–8, when Boniface III. assumed the papal *title* for the first time. Thus the spiritual power of the Pope, as Head of the Satan's Synagogue, is based on, and founded in, the Civil Law of Christendom; and dates from the memorable era of Justinian; and by the time of Phocas and Boniface his supremacy was acknowledged by all the kingdoms of the west.

For a long time the Popes of Rome had authority only in matters spiritual, but in the ninth century, after the death of Charlemagne, they began to claim authority as the agents or vice-regents of God upon earth; and towards the end of the eleventh century, Gregory VII. (1073–1085) established the formal privilege of the Pope *to dispose freely of temporal crowns and kingdoms.* He and several of his successors exercised this right on the largest scale, until first in the beginning of the 14th century, Philip IV., of France, and then above all the Lutheran anti-papal protestation in the 16th century, put an end to this usurpation and impertinence. The *temporal power* of the Popes dates from the year 755, when Pepin the Little, then king of the Franks, whose ensign was the frogs, wrested the so-called *Exarchate* (comprising among others, the cities and towns of Ravenna, Forli, Frosinone, Velletri and Rieti) from the Lombards, and gave it to the Satan's "Holy See." His son, Charlemagne, enlarged this territory considerably. In the 11th century, the duchy of Benevento, and in the 12th, the duchy of Spoleto, and part of the Margraviate of Ancona, etc., were added by way of donation. The city of Rome did not become subject to the papal power until 1216. In the 16th century Bologna, the duchy of Ferrara, and the remaining part of the Margraviate of Ancona, and in the 17th century the duchies of Uurbino and Castro were acquired. In this way the States of the Church of the Satan in Italy were gradually enlarged to the extent they now possess. The Italian territories wrested from the Popedom by the French in the years 1797, 1808 and 1809 (in the last named year, the pope, then Pius VII, was completely deprived of his temporal power) were restored by the decree of the Congress of Vienna in 1815.

In the apocalyptic symbol of the Seven-Headed and Ten-Horned Beast of the Sea, the Popedom is represented by "his mouth as the mouth of a Lion." In Dan. vii., the lion is the symbol of the power called Babylon. John's Beast of the Sea is compounded of Daniel's Four Beasts—a *leopard*, or Greek, body; *bear*, or Russo-Persian, feet; and a *lion*, or Papo-Babylonish, mouth. Thus, "on the triumphal arc near the bridge of St. Angelo over the Tiber, there appear two *lions*, each with one foot on the Papal insignia, to designate that it is the Popedom they symbolize, the other on the *mundane globe*;" and with the legends, as the cry uttered by them, "The prey is worthy of my glory:" and, "To me the charge belongs." With which last we may associate that in the Via Pontificum, where the Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These a *lion* is represented as blandly licking and fondling. But on other two that appear armed and hostile in the distance, another *lion* seems as about to spring; and the motto, "*Prostratis placidus, Rebellibus ferox*," (Gentle to the humble—to rebels fierce) proclaims, as with the mouth of a lion, that submission, implicit submission, is the law of the pontifical empire.—Hor. Apoc. p. 57, vol. ii. "And the Dragon," says John, "ceded to him his power, *and his throne*, and great authority."—Rev. xiii., 2. The Roman Dragon removed his government to Constantinople; and in after times yielded up his dominion over the Roman West to the family of nations, which acknowledges the Pope as its "Holy Father," whose spiritual and temporal throne has been established for ages in the city of the throne of the Roman Imperators. Rome is the Spiritual Throne of the Beast of the Sea; which has also *ten other thrones* in other cities of the nations for the governments of its several horns. The Lion-mouth of Mystic Babylon still sits upon the spiritual throne of the Beast, old and decrepit, and little able by his glory to seize the prey.

The third and fifth apocalyptic angels poured out their vials of wrath upon the Popedom in 1798 and 1808-9; in the former period, the papal government was superseded by the Roman Republic, and in the latter, the Popedom was "filled with darkness," and its officials and devotees "gnawed their tongues for pain." The Pope was brought a captive to Avignon; a provisional govern-

ment was established; the inquisition was abolished; Rome was declared the second city of the French Empire, and empowered to send seven members to the legislative body; and a deputation arriving from thence at Paris, presented an address of homage, to which Napoleon I. replied in the style and language of an Emperor of the West, and successor of "his illustrious predecessor, Charlemagne."

The present Napoleon says, "he does not enter Italy to disturb the power of the Holy Father, whom France replaced upon his throne in 1849; but to remove from him the Austrian pressure, which weighs upon the whole peninsula, and to help to establish there order based upon legitimate satisfied interests." That is, to drive out the Austrians, and to settle Italy according to Napoleon ideas. But the great difficulty is what is to be done with the Pope? There is the gordian knot of the Italian Question. The Italians hate the Pope, and desire the destruction of the idolatry of Rome. Viscount Lemercier, in the legislative sitting, "insisted that the Government, to quiet Catholic consciences, should declare to Europe the energetic will of France to preserve to the Holy See its independence and territory." M. Jules Favre remarked, that all the Cabinets now declare that the Government of the Pope rejected by the population of the Roman States, is impossible; and he wanted to know, if in the storm, the Government of Cardinals were broken, was the blood of the Romans to be shed to re-establish it? Helpless as the Pope is at present, his spiritual power is not yet gone. He has considerable influence yet among the populations, and the Powers that rule them. An unclean spirit will go forth out of his mouth, of the frog-like species, that will increase the complications of the time, and render the work of the liberators of Italy less easy than they suppose. There is nothing but evil for all concerned. All Italy has been the shambles of the Pope, the great butcher of the saints and witnesses of Jesus, with whose blood the Jezebel of his synagogue is drunk. —Rev. xvii. 6. Men have forgotten this, and that Providence has decreed a righteous retribution. There can be no independence nor blessedness for the nations who worship the Beast and his image, and bear upon their foreheads the mark of his name.—Rev. xiv. 9 -11. Their relations to these must be first obliterated; the past must be atoned for in the presence of Jesus and the Saints; and then, and not till then, "the nations will be blessed in Abraham and his seed," as the gospel of the kingdom doth declare. Let the reader remember that 1864-8, is a period near at hand, even at the door. EDITOR.

Analecta Epistolaria.

The Rest of the Dead.

Dear Bro. Thomas.—Will you please have the kindness to answer me this question through the Herald? Will there be resurrection of the wicked at the commencement of the thousand years; or will it be when the thousand years are finished? Who are the rest of the dead men alluded to in Rev. xx. 5? Yours in the Hope of Israel.

W. H. WILSON.

Geneva, Ill., May, 24, 1856.

ANSWER.

There will be a resurrection of *wicked ones*, though *not*, I apprehend, of *all the wicked*, at the epoch of the judgment which precedes the Millennium. Matt. xxv. 41 indicates the resurrection of certain, who had no personal acquaintance with Jesus, yet were contemporary with his disciples, at the time of the fire burning in the consumption of "*the Devil and his Angels*;" for they are commanded to depart into it. This fire belongs to the period of the Seventh vial, which is premillennial.

Furthermore, Jesus told the Chief Priest, Elders, and Council, before whom he stood, "I am the Christ, the Son of God: moreover, I say to you, hereafter ye shall see the Son of Man out of the right places of the Power sitting, and coming upon the clouds of the heaven." This coming takes place at the resurrection, consequently, they must have been raised to behold him. They were *wicked ones;* but not *the wicked* in totality.

"The hour comes," said Jesus, "in which *the all* in the tombs shall hear the Son of Man's voice. And they who have done good things shall come forth for a resurrection of life; but they who have done evil things for a resurrection of judgment"—Jno. v. 28, 29. But Rev. xx. 5, intimates that "*the all*" appointed to resurrection do not all rise at the same time; some of Israel rise premillennially to partake in judgment with that Power which co-operated with them, in crucifying Jesus; others of the evil doers in Israel do not rise to judgment till the thousand years are past: while all the approved of Israel and the Gentiles, being "a kind of First Fruits of the Father of Lights' creatures" (James i. 18) rise premillennially; and for this reason their resurrection is styled "*the First Resurrection*"—that is, "THE RESURRECTION OF THE FIRST FRUITS." None but first fruits can have part in this.

"Dogs who have returned to their vomit, and washed hogs to their wallowing in the

mire," will doubtless be raised premillennially: but dogs, who have never thrown off from their foul stomachs; and hogs, who have refused to be cleansed; though both these dogs and hogs were made cognizant of their filthiness by the truth understood, believed, but rejected; we apprehend, are also some of "the rest of the dead ones who live not again till the thousand years are past."

Rev. xx. 4, has special reference to those who die during the interval that elapses between the Day of Pentecost, A. D. 35, and the return of Jesus to the Mount of Olives. It does not treat of resurrection generally, but only specially in reference to

1. The persons who had been beheaded on account of the testimony of Jesus, and on account of the Word of the Deity;

2. Who had not done homage to the Beast;

3. Who had not done homage to the Image of the Beast; and,

4. Who had not received the sign upon their foreheads and upon their hand.

These all live again and reign with Christ a thousand years. The persons of the first category are those who were "faithful unto death" before the rise of the beast of the Sea. They were contemporary with the Dragon, who afterwards yielded his power in the Roman West, and his throne in Rome, and an extensive jurisdiction to the New Powers, which established themselves there by the sword during the fifth, sixth, seventh, and eighth centuries—Rev. xiii. The persons of the second, third, and fourth categories are the contemporaries of theBeast and his Image, upon whom these have made war, and conquered them—the all whose names have been written in the Lamb's book of life. This Beast and his Image are still in existence, though not in these United States. Nevertheless, their agents and spiritual representatives are here, bringing men, as far as in them lies, to do homage to the Papal Image of the Sixth Head of the old Roman dominion; and stamping upon their intellects "the sign" or characteristic mark of the Beast in some of his "Names of Blasphemy" of which he is full. The Names and Denominations of the Satan's synagogue reign here as well as in the old world, being an emigration of "the Harlots and abominations of the earth." The members of the last three categories are not defiled by these; but stand aloof and protest against them all, as Antipas, in hope of attaining to the Resurrection of the First-fruits.

In conclusion, we remark, that Rev. xx. 4. must be viewed in this special sense, because none of its categories, or classes, includes believers previous to the official advent of Jesus. Abraham, Isaac, Jacob, and all the Old Testament prophets, who, Jesus taught, should be seen in the kingdom of God (Luke xiii, 28) none of them knew anything of "the testimony of Jesus." They knew of the testimony of the Christ, but knew nothing about Jesus; nor were some of them "beheaded on account of the Word, or Gospel of the Deity." Abraham, Isaac, Jacob, David, Ezekiel, Daniel, and others, died natural deaths; yet shall they also arise to their lot at the end of the 1335 days.

The phrase "*the rest of the dead*" is also special. It does not refer to the universal dead of our race; but to *certain dead ones* —*οι λοιποι των νεκρων*—*the rest of the dead ones*—"ones" supplied to show the force of the noun in number and signification. EDITOR.

June 5, 1859.

A Hopeless Case.

Dear Brother Thomas:—Drs. Field and Marsh are out as large as life in "*the Expositor*, and pouring the vials of their wrath on the devoted head of their victim; that is, upon yourself. Your last article upon their case evidently cut deep. Publishing the truth, and applying it to their individual cases, is too humiliating for their pride, and makes them squirm considerably. I fear that Marsh is now a hopeless case; for I perceive for some time back he has been apparently retrograding, especially since he has set his face against the truth. I am sorry for this, as once I had some hope that he would fully obey the gospel.

Wishing you health and prosperity both for the present and future,

I remain, Dear Brother,
Yours for the Kingdom.

April 20, 1859. * * *

Dear Brother Thomas:—In the *Expositor* for May 15, I see that Dr. Field is "going it strong." A short correction from you of some of the *assertions* in *this* article may tend to correct misapprehensions in the minds of some readers. J. C.

Canada West, May, 19, 1859.

Down to the present, we have to plead ignorance of what our zealous victimizers, Elders Marsh and Field, are saying against us. We have not seen a word from them since we last had them under consideration in the Herald. This, however, is not friend Marsh's fault, for he has sent us *the Expositor* in due course which we have received. And we would add, that the numbers lie upon our table unopened, for the present. The reason of this is, that we have so much writing upon hand, upon more important subjects than those embraced in self-defence,

and for which we have not as much time as we need, that we do not wish to be tempted to renew upon them just now any additional castigation. The spirit animating Messrs. Marsh and Field is too palpably of the flesh for their bitterness to injure me, or the truth I advocate, in the estimation of good and honest hearts. We are too much of a salamander to be scorched by their fires. We have weathered during the past twenty odd years, intenser hurricanes than they can breeze up, though they might blow big guns till they have cracked their cheeks. Let them blow till their wind is exhausted, and then they will of necessity stop, at least for a time, to recover breath, before they "*go it strong*" again. In the meanwhile we sit up aloft and smile at the storm.

We fear, too, that friend Marsh is a hopeless case. We commiserate his blindness, or perverseness, or whatever else it may be called, that prevents him from obeying the truth. Originally begotten of "*the Satan*," and born into their synagogue; he is, we fear, inextricably entangled in "*the depths as they teach.*" We pardon him all the evil he would do us, and Dr. Field, his companion in waywardness, also. What else is to be expected of the partisans of "*the sentiments of all Christendom*," which is, apocalyptically, "the synagogue of the Satan!" They have an innate and natural enmity to the truth, and its advocates and friends, which these can well afford to endure with great calmness and equanimity. Whatever person or thing is adverse in principle or practice to the gospel of the kingdom, in its simple apostolic ministration, is Satan. Though they may assent to some of its principles, they mix these up with so much of their own foolishness, and the sentiments of the apostacy, that as far as their influence goes, they destroy the gospel and pervert the people. In this sense they are of the Satan, and must be rebuked. We have rebuked them; and therefore lay our account with being victimized by them in some way or other, according to their ability. This, however, gives us no uneasiness. They may bark, but they cannot bite; and we know by correspondence received, that their bark has degenerated into yelping howls, to the great annoyance and disgust of some who have been their friends.

As to the suggestion of "J. C." to correct some of their "assertions," we conceive that it would only be time and trouble thrown away. They will assert what they please, and what they think will best serve their unhallowed purpose. It is impossible for us to follow them through all the mazes of their circumlocution. In our recent rebuke we convicted them of *ten falsehoods*, untruths, or inaccurate assertions, which, we think, is enough to satisfy any reasonable mind that they are scarcely to be believed even when they assert the truth concerning us.

Adieu, then, to Messrs. Marsh and Field, for the present. Time may come when they will acknowledge the truth in spite of "the sentiments of all christendom;" and when they will deeply regret that they ever sought our destruction. There is a mine excavating under friend Marsh's feet, which when it explodes, will knock a hole into his hull that will founder him in the abyss profound. His efforts to sink us will not enable him to float. As for Dr. Field, his reckless impetuosity unfits him for successful strategy against the truth. Let him take care of his brains, or he will find them scattered, and himself *hors de combat* among the things that were. A scruple of calm, good, self-possessed, hard sense, is better than a pound of sound and fury in the interest of all christendom, which is going to ruin fast, with all its sentiments. We like the doctor, *malgrè* the flocks of sheep and windmills he charges with his spear; and have not yet been able to get angry with him. If we could only get Don Quixotte out of him, and the truth into him, he is just the man to be all right. Well, this world will not stand still; so we will hope on that all will yet be well, even with friends' Marsh and Field. Amen.

EDITOR.

June 5, 1859.

Miscellanea.

Reasons for Renouncing Methodism.

To the Official Body of the Cumberland St. M. E. Church, Norfolk, Virginia:

Your body will be kind enough to erase my name from your list. Accompanying this request you will find some of my reasons for making it, which I hope will not prove altogether uninteresting to some of you at least. From my earliest recollection I have been taught to believe, that the various sects, by which I find myself surrounded, were of heavenly origin; and therefore acceptable to him who alone is "the giver of every good and perfect gift." With this view of the subject, I united myself to that body from which I now seek deliverance. Think not for a moment that this proceeds from a rash or hasty conclusion, arrived at without having given the subject that consideration and investigation which it is entitled to. I have endeavored to do so, and in so doing, the conviction fastens itself upon my mind, that the body from which I now seek deliverance, when

viewed in the light of God's truth, is a self constituted body; and therefore no part of the body of Christ. In order to make manifest the truth of this affirmation, I shall in as brief a manner as possible, endeavor to contrast the teachings of your Church with the teachings of the scriptures of truth.

In the first place it is assumed by your teachers, or preachers, that to every man is given the spirit of God, to which if he will yield implicit obedience, his soul will be converted; and he, thus prepared, will go when his body, or shell, dies (for they teach that he has a something in this shell that will never die) to kingdoms, or a kingdom, beyond the skies. But the *Great Teacher* has said, "I will pray the Father, and he will give you another comforter even the spirit of truth, whom *the world cannot receive*, because it seeth him not, neither knoweth him: but, you know him for he dwelleth with you and shall be in you." This spake Jesus to those who believed; and consequently, to all who should believe the Gospel of the Kingdom, and to none others; for to only such as believe and obey will the Spirit be given.

The preaching of Jesus and his apostles was not for the purpose of peopling kingdoms beyond the skies (or as you sometimes sing "beyond the bounds of time and space,") with dead men's ghosts; no, their preaching was for different purpose altogether; it was for the purpose of procuring men, not ghosts, for the kingdom to come; not one to which their immortal ghosts might go by dying; for, death is not the door into the Kingdom of God; but, resurrection. Hence, Jesus hath said, "*then* shall the righteous shine forth in the kingdom of their Father; who hath ears to hear let him hear." This is the kingdom concerning which the prophet Daniel spoke, when he said, "it became a great mountain and filled the whole earth," and "it shall be" says the prophet, "given to the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In regard to this kingdom Jesus hath said, that "whosoever would not receive it as a little child should in no wise enter therein;" and in view of it, the Apostle John says, "he has made us unto our God, Kings and Priests, and we shall reign on the earth;" hence, says the prophet in addressing Jehovah, "thy people shall be all righteous; they shall inherit the land forever; the branch of my planting, the work of my hand, that I may be glorified." Seeing, then, that this kingdom is to be established on earth, with Jesus as the supreme Lord and King of the whole earth, see to it that "ye refuse not him that speaketh;" for if they escape not who refused him that shake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.' In conclusion, if you would not think it unwarrantable presumption in one so humble as myself, I would add a word or two by way of exhortation. I will commence by exhorting you to take the advice of Jesus, when he said, "search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." After following this advice, learn what Gospel it was he preached, and what he also commissioned his Apostles to preach; and as honest men after you have learned it, obey it: the first step in which obedience (after you have believed it) is to be baptized, not rhantized. Then, by patiently continuing in well doing, yon may expect as a reward, "glory, honor, and incorruptibility, with life eternal." Without this knowledge, faith and obedience, it is impossible for any of us to have that immortality, which is necessary to fit us for an enjoyment in that everlasting kingdom about which I have already spoken. In relation to obedience, Jesus says, "ye are my friends, if ye do whatsoever I command you." On the same subject, John says, "whosoever sayeth he knows God and keepeth not his commandments, is a liar, and the truth is not in him." Therefore, the command of Jesus to his disciples to preach the gospel of the kingdom in his name; and at the same time, predicating man's salvation upon Faith and Baptism, stands forth so plain in the scriptures of truth, that no intelligent reader will deny it; for "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women, (no babies). I would also direct your minds to Paul's charge to Timothy, which was "before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom;" for he further says, that it is only for those "who love his appearing that the Lord, the righteous Judge, has laid up a crown of righteousness which he will give at that day." That the God of truth may induct your minds "into the love of God and into the patient waiting for his Son from heaven, whom he raised from the dead, even Jesus who shall deliver us from the wrath to come," is the sincere prayer of your friend and well wisher.

JOSEPH EDMUNDS.

Norfolk, Va., Dec. 20, 1858

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

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The Last Days of Judah's Commonwealth.

"The end of all things has approached."—PETER.

ANOTHER place where "*world*" is very improperly used for *Aion*, is in Matt. xxviii. 20, where Jesus is made to say to his Apostles, "Lo, I am with you alway, unto to the end of the world." But he did not say this. What he said was, "Behold, I am with you all the days until the ending of the Aion," or Mosaic Course of Time. But the interpretation imposed upon these words is worse than the translation itself. The clergy argue, that as the Apostles could not live to the end of the world, which is not yet come, and is, doubtless, many ages remote; he must have meant that he would be with their "*successors*" to the end of time, whenever that should be; and that, as they claim to be "the Successors of the Apostles," (an assumption wholly devoid of any proof) Jesus promised, and certainly is, and ever will be, with all popes, cardinals, bishops, priests, ministers, elders, pastors, circuit riders, and local preachers, of all the names and denominations of, what they most absurdly term, "Christendom!" But this clerical assumption is mere Satanism. The Lord Jesus has nothing to do with the clergy of all sects but to repudiate and punish them as blasphemers, at his appearing in his kingdom. His promise was made and fulfilled to the Apostles. He was with them all the last days until the *ending* of the Mosaic Aion. John saw that ending consummated; but with the exception of him, there is no reliable testimony of any of the rest having been spared to witness the destruction of the City and Temple. The Jewish power had numbered them with the dead.

In answer to the question concerning "*the Sign*" of the Son of Man's *being nigh to* Jerusalem, at the ending of all things Mosaic, Jesus instructed his disciples by stating to them, that there would be:

1. *Many deceivers come of his name, assuming to be the Christ, who would deceive many*—Matt. xxiv. 5. This sign was duly fulfilled, according to the Apostle's testimony, who says, "Little children, it is the last hour; and as ye have heard that Antichrist comes, even now many antichrists have arisen; whereby we know that it is the last hour. *They went out from us*, but they were not of us; for if they had been of us, they would have continued with us; but they separated themselves, that they might be made manifest that they were not all of us."—1 John ii. 18. Thus, these false Christs emanated from the name of Jesus. They came επι τω ονοματι, *of his name*, not "*in his name*," as in the English Version. They had been "baptized into the name;" but they did not continue in it; but "went out from" it, and pretended to be the Chirst, deceiving many by the gifts they still retained.

2. That there would be wars, and *rumors of wars;* and *famines* and pestilences, and earthquakes, in divers places.—*Verses* 6, 7. See Acts xii. 20; xi. 28. Josephus supplies the rest.

3. Persecution of Christians unto death; who should be hated of all nations on account of the name of the Christ.—*Verse* 9; 2 Cor. iv. 8—11.

4. That many should be seduced from the faith, become traitors, and haters of their brethren.—*Verse* 10.

5. That many false prophets should arise and deceive many Christians.—*Verse* 11. "Beloved," says John, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out (of the name) into the *Kosmos.*

They are of the *kosmos*; therefore they speak of the *kosmos*; and the *kosmos* hears them."—1 John iv. 1—5.

6. That the love of the many should be come cold, because of abounding iniquity among Christians.—*Verse* 12. The fulfilment of this sign is abundantly illustrated in the epistles of Peter, James, and Jude. Their contemporaries, they say, "turned the grace of God into lasciviousness."

7. That the Gospel of the Kingdom Jesus preached would have been preached in the whole habitable, for a testimony to the nations; and that after this το τελος the end should come.—*Verse* 14.

Paul records the fulfilment of this sign in Col. i. 23, where he shows that when he wrote, the gospel had been already preached to every creature under the heaven of the habitable. So that we of the Nineteenth Century have not to wait till the fulfilment of this sign for the coming of Christ and the Millennium, as the clergy teach in the deceivings with which they sport themselves and the pious dupes of their communities. Were it necessary for this sign to be fulfilled by the preaching agency of Clergydom before the end should come, that end would never arrive. It was "*the Gospel of the Kingdom*" that was to be preached in all the habitable; but of this gospel, the clergy, settled or missionary, high church or "evangelical," state or dissenting, are as ignorant as though no such gospel had ever been promulgated. Hence, *they* never can preach it in all the world. They have first to learn it themselves before they can preach it to others. The apostles understood it thoroughly, and executed their commission of sounding it through all the habitable, in about thirty years from the day of Pentecost; or about seven years from the taking away of the daily sacrifice by the Little Horn of the Goat.

8. That the standing of the Abomination of Desolation, spoken of by Daniel the prophet, on holy ground where it ought not, would be the sign of the speedy dissolution of the City and Temple; and of the arrival of the days of vengeance upon Judah.—*Verses* 15–28.

This fifteenth verse, and Mark xiii. 14, are expounded in Luke xxi. 20. The last writer says, "when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." Jerusalem, the locality of the Body Politic of Judah, is the "*Carcase*" of Matt. xxiv. 28; and the armies, "*the Eagles gathered together*" to devour it. This was the definition Jesus gave of the proximity of the Christ in opposition to the reports that would be circulated at the time of the end, saying, "the Christ was in the desert;" or that "He was in the secret chambers." In other words, the believers of that forty-second generation were not to look for him *in propria persona*, in his own proper person as they saw him while he was talking with them; he would not come to them visibly, either in the desert, or in a private room. They were to fix their attention upon Jerusalem for the sign of his *being near* (parousia). When the Little Horn of the Goat's Eagles were gathered together around the city, they might know, that he had come, although invisible to the eye of flesh; and that the work he had come to do with "his armies," was that defined in Dan. viii. 11, 12, 24; ix. 26; Matt. xxi. 43; xxii. 9. The Little Horn's Eagles encamped against Jerusalem were the sign; the presence of the Son of Man, and the desolation of the city and temple, the things signified thereby.

But the approaching of this nearness of the Son of Man was to be as the coming forth of the lightning from the East, and its shining unto the West.—*Verse* 27; Luke xvii. 24: "so," saith the latter, "shall the Son of Man be in his day"—in his day of vengeance upon Judah. The shining forth of lightning towards any object, inasmuch as lightning is a dangerous and destructive element, is indicative of war. Thus, "he sent lightning, and discomfited them;" and in Nah. iii. 3, "the horseman lifted up the flame of the sword, and the lightning of the spear; and there is a multitude of slain, and a great number of carcasses;" and in Zech. ix. 14, "and his arrow (or Ephraim) shall go forth as the lightning." We quote these to show, that an army, with its polished steel flashing in the sunshine, marching against an enemy on a mission of conquest, is the coming of lightning against the body politic devoted to destruction. Such was the army given to the Little Horn against the Daily when marching against Jerusalem—the Son of Man coming as the lightning to burn up the city of the murderers of his servants.

But lightning doth not always shine out of the east. In the natural system it is not confined to that point of the compass. Neither is it so limited in the political. But in the case before us, the sign was to come from that direction "under the heaven" of the Fourth Beast dominion. The army with the lightning of the spear, and its soaring Eagles,* was to come marching from the

* "The attachment," says Gibbon, "of the Roman troops to their standards was inspired by the united influence of religion and of honor. The Golden Eagle, which glittered in the front of the Legion, was the object of their fondest devotion; nor was it esteemed less impious, than it was ignominious, to abandon that *sacred ensign* in the hour of danger. Tacitus calls the Roman Eagles *Bellorum Deus*, gods of war. They were placed in a chapel in the camp, and with

east. They who were mindful of the words spoken by Jesus and the apostles looked for an invasion of Judea from that quarter; and not from Egypt on the south; or Anatolia on the north-west. And from the east it came according to the sign; for, as Gibbon testifies, "Titus was adored by the *Eastern Legions*, which, under his command, had recently achieved the conquest of Judea."

"The tribulation of those days," consisting in the war, and the destruction of the city and temple, being consummated, the result was the abolition of the Hebrew Commonwealth, as expressed in Matt. xxiv. 29. This commonwealth, or *kosmos*, had *its heavens and its earth*. Its "earth" consisted of the undistinguished multitude of the people; who are to this day styled by the Rabbis, עם־הארץ *am-haaretz*, people of the earth; and its "heavens," of their ruling orders. Thus, in Ps. lxxvi. 8, it is written, "the earth feared;" and in Ps. xcvii. 1, "let the earth rejoice;" Isai. xiv. 16, "is this the man that made the earth to tremble?" These quotations are sufficient for the point before us. The Hebrew *heavens* were the official regions which could not be ascended by the common people. None but Aaron's descendants could enter the temple and perform the service. Speaking of the heavens, Paul says, that Jesus, as High Priest after the order of Melchizedec, was "*made higher than the heavens*." "Jacob's heavens," says Moses, "shall drop down dew;" and to these heavens, he says, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew."—Deut. xxxii. 1. This was his style of address to the twelve tribes and their constituted authorities. Israel was an ecclesiastical and civil *kosmos*, in whose heaven were the sun, moon, stars, and constellations, of the system. It was from this heaven the Little Horn of the Goat "cast of the stars to the ground, and stamped upon them." When the Horn abolished the system, its "Sun was darkened, its moon gave no light, and its stars fell from the heaven;" and the days of mourning were established. It was a total eclipse of the Jewish power in church and state. Referring to the Mosaic heavens, the prophet says, "the heavens shall *vanish away* like smoke, and the earth shall wax old like a garment." Isai. li. 6: and the Spirit in David speaking concerning Messiah, saith for him, "Jehovah humbled my strength in the way,—he shortened my days; I will say, my Power, take me not away in the midst of my days!" To whom the Spirit replies, "For a generation of generations are thy years. Of old thou foundedst the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt stand; and all of them as a garment, shall wax old, as a vesture thou wilt change them, and they shall be changed. But thou art He; and thy years shall not come to an end." In this testimony, the Spirit speaks of the Messiah *first* as a mortal man; *secondly*, he tells him that his years are for a generation chosen out of all other generations; and that, as one of this generation, his years should not come to an end. *Thirdly*, that, though cut off in the midst of the days of his flesh, still it was He who laid the foundations of the earth and made the heavens; *fourthly*, that he who had been cut off, should change them—abolish, or cause to perish, what existed, to make room for what was to succeed them. But, though those heavens should fall, and vanish away, He should stand; for "*Thou art He*"—the Eternal Spirit in flesh whose years shall never fail.

Paul testifies that this prophesy is verified in Jesus, "*justified in Spirit*;" and he tells us, that, while he was writing to the Hebrews, those heavens, "which had decayed and waxed old were ready to vanish away"—ch. i. 10-12; viii. 13. They were to be abolished by the Son of Man, who had become Lord and Christ, or Jehovah, and as the time was near at hand, he said, "Yet a very little while, and He that cometh will come, and will not delay"—c. x. 37: and quoting Haggai ii. 6, as bearing upon the end of the Mosaic Aion, "Yet *once more* I shake not the earth only, but also the heavens," he proceeds to comment upon the phrase "*Yet once more*." The Mosaic earth had been shaken out of its place; and its heavens had been dissolved; and continued so for several years. But they had partially recovered from the shaking they had experienced by the Babylonish Power. The same Eternal Spirit, now incarnate in the Son of David, was about to shake the Kingdom "once more." Paul says, that by that phrase "once more" was signified "the removal of the things that are shaken as of things that have been appointed, that those things not being shaken may remain." The things removed were the High Priest, or Prince, the sacrifice, the altar, the festivals, all the temple service, the priesthood, the civil government, and so forth. As constituted by the Mosaic law, they were all incompatible with the rights of David's Son, who by "the word of the oath" in Ps. cx. 4, was High Priest as well as King of the Hebrew nation. It was necessary to shake them out of the way. Hence, the Kingdom of God, Mosaically constituted, in the hands of the Chief Priests and Pharisees, was a kingdom that could be

the other deities received the religious worship of the troops." Hence, they are styled in Daniel "abominations."

shaken, and in shaking, fell. It was taken from them by Him they crucified, who in punishing them avenged upon them all the righteous blood shed upon the land. The things unshaken are enumerated in ch. xii. 22–24. These remain, and ultimate to those who held on to them, in their "receiving the kingdom which cannot be moved," the kingdom of the age to come which cannot be destroyed.

Matthew, Mark and Luke are quite copious in their testimony concerning the fall of the Hebrew Commonwealth by the providence of the Son of Man; but John in his testimony alludes to it only incidentally. He tells us, that the Chief Priests and Pharisees apprehended such a result if something were not done to put Jesus to silence. They called a council, and said, "What do we? for this man doth many miracles. If we let him thus alone all will believe on him, and the Romans will come, and take away both our country and nation."—c. xi. 47. This was the "cabinet question" of the hour, which greatly troubled the Jewish Government: though hating Jesus most cordially, they admitted that he did *πολλα σημεια great signs;* and of such a character, that all the Jews would recognize his claim to the throne of David and the High Priesthood, and proceed to make him King, which would be fatal to their ruling any longer; and certainly bring on a Roman invasion for the re-establishment of Cæsar's sovereignty in the land; the end of which could only be utter ruin to the State, seeing that it would be impossible for the Jews under the command of the unwarlike Jesus, successfully to resist the conquering legions of the East. What they seemed to counsel was something short of putting Jesus to death; for they feared this extremity, lest the people, by whom he was very highly esteemed, should rise in his favor. They would have liked, doubtless, to have banished him from the country, as less hazardous to themselves than his imprisonment or execution, which, by the by, they could not effect of their own power, as "it was not lawful for them to put any man to death"—Jno. xviii. 31. Thus, "The Rulers consulted together against Jehovah's Anointed;" but in the midst of their consultation the Eternal Spirit moved Caiaphas the High Priest, to tell them, that "*they knew nothing at all,* nor considered that it was necessary for them that one man die in the people's stead, and the whole nation perish not. And this spake he," says John, "not of himself, but being High Priest that year, he prophesied that Jesus should die in the nation's stead; and not in that nation's stead only, but also that he should gather together into one the children of God who had been dispersed. "From that day then, they took counsel together that they might accomplish his death."

Soon after this purpose was formed, Jesus, who knew all, said to his apostles, "Hereafter I will not talk much with you; for THE *ruling of this kosmos* cometh, but *finds nothing in me*"—Jno. xiv. 30. In the English version the form of words is, "the Prince of this world." In the Greek the words are *ο τον κοσμον τουτου αρχων ho tou kosmou toutou archōn.* In all places of the New Testament *ο αρχων* is treated as a substantive, being translated ruler, prince, chief, and magistrate. But the word is, in fact, the present participle of *αρχω, to rule,* used substantively; and is better rendered in some places, *the ruling,* as in Jno. xii. 31; xiv. 30; xvi. 11; Eph. ii. 2. The ruling of the Hebrew Kosmos consisted not of one man, or "Devil," visible or invisible; but of the Chief Priests, the party of the Pharisees, and the Roman emperor, or temporary incarnation* of the Little Horn Power, at the head of them. Those all, in governmental combination, constituted "*the ruling*" of the Hebrew monarchy, which came against Jesus in the form of Judas at the head of the band and officers he had received from the Chief Priests and Pharisees—Jno. xviii. 3.

The hour had arrived called their hour. It was the last hour of their day of ruling—"This," said Jesus to the police sent to arrest him, "is your hour, and the jurisdiction of the darkness—Luke xxii. 53. They were doing a work which was pregnant with the fate of the ruling of the State. Their condemnation of Jesus to death, was the condemnation of their own administration. "This is the condemnation (*κρισις*) that the Light came into the *kosmos,* but the men loved the darkness rather than the Light, because their deeds were evil—Jno. iii. 19. That Light was Jesus—the "Great Light" that sprung up in Galilee, "the region of the shadow of death, where the people were sitting in darkness"—Mat. iv. 16. The men who loved the darkness were the rulers who, from envy, sought to destroy him; and their success sealed the ruin of their estate. Hence, in reference to this, Jesus said, "Now is the condemnation of this *kosmos;* now (in that "last hour"—1 Jno. ii. 18) the ruling of this *kosmos* shall be cast out—Jno. xii. 31. "The ruling of this *kosmos* finds nothing in me," said Jesus. So Daniel pre-

* An emperor, king, or other supreme ruler, is only an incarnation, or embodiment, for the time being, of the power of the empire, kingdom, or state, whose throne or chair he may happen to occupy. The Power and its temporary administrators are not to be confounded.

dicted, saying, "The Anointed One shall be cut off (or made a covenant of—Isai. xlii. 6; xlix. 8) ואין לו *we-ain lo*, but nothing in him" (shall be found:) and so Pilate declared, saying, "I find in him no fault—Jno. xviii. 38. These few words show in what sense the phrase, "the ruling of this kosmos," is to be taken. Though they hired one of his own apostles to betray him, and suborned false witnesses to testify against him, and threatened Pilate with misprisonment of treason for showing a disposition to do justly, yet was he declared innocent, and without fault. There was, as Daniel said, "nothing in him" for which he should be "cut off."

It was a part of the work assigned to the apostles, when filled with Holy Spirit, to convince the *kosmos*, in its heavens and earth, of the condemnation, or κριτις, that had been pronounced against it by the Eternal. According to the English version, it is written, "The Comforter shall convince the world of judgment, because the prince of this word *is judged*;" but a more correct rendering of the original is—"of judgment, because the ruling of this order (of things) *has been condemned*." The verb is in the perfect passive, not in the present tense. The condemnation has been pronounced, but not executed. The execution had been committed to Jesus, who said, "The Father judgeth no man, but hath committed the judgment all to the Son: . . . he that heareth my word, and believeth on Him that sent me . . . comes not into condemnation —Jno. v. 22, 24. This the ruling of the Mosaic Order of Things refused to do; they would not hear the prophet like unto Moses, therefore sentence of deposition and abolition was pronounced against it; and "authority given to the Son to execute judgment, because he is the Son of Man—*ver.* 27.

The reader will now understand the import of Christ's words which he spoke to Pilate, saying, "My kingdom is not of this *kosmos*"—it was not of the Mosiac Order of things. This was condemned to destruction —to be taken out of the way to make room for his kingdom, which shall be established when "the times of the Gentiles shall be fulfilled;" for he had already said that Jerusalem should be trodden under foot until those times were over; for so long as the City of the Great King is subjected to the barbarians, as it has been, and is to this day, the kingdom of Messiah can have no existence. But, we proceed to consider,—

4. THE TIMES TO WHICH PETER REFERRED.

Seeing then, that part of the mission of the apostleship of the circumcision was to convince the Mosaic order of men, (*kosmos* as applied to thinkers) of coming judgment, because their administration of the Mosaic order of things (*kosmos* as applied to things ordained) had been condemned. We find Peter and the rest quoting the words of Joel concerning what was to "come to pass in the last days." Having referred to the Pentecostian rain of the spirit, the prophet says by the same spirit, "I will give wonders in the heaven above, and signs upon the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, *before that* the great and terrible day of the Lord come. And it shall be that whosoever shall call upon the name of the Lord shall be saved." Acts. ii. 19—21. The *heaven* was the aggregate of Judah's "high" or official "places"; the *wonders*, the "casting down of the host and of the stars to the ground," the "taking away of the daily" and so forth, by the little horn of the goat; the *signs upon the land*, those already enumerated by Jesus in Mat. xxiv.; *blood*, slaughter by the sword; *fire*, the burning of the towns, villages, homesteads, mansions of Judah, with its metropolis and temple; and *vapor of smoke*, the symbol of utter and complete destruction; the *sun turned into darkness* was the putting out of the supreme power of the state in the abolition of its principalities and powers; and the *turning of the moon into blood*, expressed by the words of Amos, saying, "the songs of the temple shall be howlings in that day, saith Yahveh Elohim; there shall be many dead bodies in every place, and I will turn your tears into mourning, and all your songs into lamentations, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as *the mourning for an only son*, and the end thereof as a bitter day"—ch. viii. 3, 9, 10. All these things were to come upon Judah "before that the great and terrible day of the Lord come." The Jews had slain, or rather the chief priests and pharisees had moved the little horn of the goat's procurator, Pontius Pilate, to crucify in their presence "AN ONLY SON"; and the people by drawing back after they had acknowledged him, and by "turning the grace of God into lasciviousness," had "crucified to themselves the Son of God afresh, and put him to an open shame;" so that when wrath came upon them at length, the son of man, or *Yahveh Elohim* made their howling and lamentation as the mourning for him they had crucified and put to shame. He made their "sun to go down *at noon*, and darkened their land in the *clear day*;" that is, the Mosaic order was dissolved by judgment in the midst of meridian brightness of holy spirit, shining in all the land from the seven branched lampstand,

"pillar and support of the truth," which had been planted therein to enlighten the house. This was an evil and perverse generation, therefore "with many other words" than those reported "did Peter testify and exhort, saying, save yourselves from this "untoward generation."—Acts. ii. 40.

After this, Peter renewed the subject of what John the baptizer termed "the wrath to come," in his address in the temple court of the Israelites. He told the assembled Jews, that Moses had predicted the appearing of a prophet like himself, and that Jesus was he; and that he had also said, that "every soul who shall not hear that prophet, *shall be destroyed from among the people.*" He taught them that Jesus had ascended to the right hand of God, as David had predicted Messiah, his son and Lord, would do, and that he must remain there "until the time" appointed of the Father for "the restitution of all things" pertaining to the kingdom and throne of David, spoken of in the writings of all the prophets from the time of Moses. That in that era of Israel's regeneration the nation would be blessed in Abraham and his seed; but also that no son of Abraham according to the flesh, should partake in that blessedness, if he did not acknowledge Jesus, and receive the gospel he had preached, and had commanded his apostles still to announce to the people.

In his first address on Pentecost, he had announced *the dissolution of all things* on the authority of Joel; but in this second, he proclaimed *the restitution of all things.* The former of necessity was to precede the latter—*first* dissolution, and *then* restitution, but between the two, a long interval, by Peter undefined. He taught them, however, plainly enough, that restitution and the appearing of Jesus Christ from heaven were to be contemporary events, and that consequently, the one would not take place without the other.

Now, in his two epistles, he stirs up the pure minds of the faithful among the circumcision by way of remembrance, that they might be mindful of what the apostles had spoken, as well as of the words of the prophets. He tells them in the first epistle, ch. iv. 7, that "THE END OF ALL THINGS IS AT HAND;" or, more literally, "*the end of all things has approached*;" ηγγικε perfect indicative. Now these words will not admit of any other construction than that "the end" referred to was contemporary with Peter. He had lived to see *the beginning of the end*; but the Lord had shown him that he was not to see its consummation, for in the second epistle he says, "I know that shortly there is the putting away—εστιν η αποθεσις— of my tabernacle, as also our Lord Jesus Christ hath shown me"—ch. i. 14. The supposition is altogether inadmissible that Peter meant the end of "the times of the Gentiles;" or the end of the world a thousand years after those times had terminated or the end of "the great globe itself" dissolved into "the baseless fabric of a vision with not a wreck behind." This was a dissolving view that never waned into nothingness before the apostle's mind. "The end has approached" is a phrase which, when uttered by Peter, cannot by any sound scriptural reasoning be made to refer to two or three thousand years after. No other construction can be put upon it, than that *the end of all Mosaic institutions had approached.* This was the fact, and not to be ignored in the interpretation of the literature of the times. Peter wrote of things pertaining to the circumcision—of the dissolution of the Jewish heavens in church and in state; and of the restitution in the creation of new heavens and new earth, wherein righteousness should dwell, as predicted by Isaiah—lxv. 17; and li. 3–16; liv. 11–13, 16.

Now while Peter testified that the end had approached, James taught that that end was the period of the son of man's presence or *parousia.* He wrote "to the twelve tribes scattered abroad," and his letter goes to show, that Jesus had been generally acknowledged, but that there was at the time of his writing, a very general apostacy in faith and practice. Still some continued faithful, and to these who were persecuted by the others, he said: "Be patient, brethren, even to the Lord's *parousia*, establish your hearts, for the Lord's *parousia* hath approached: behold, the Judge hath stood (εστηκε perfect indicative) before the doors"—ch. v. 7–9. From this, we learn, that the Lord Jesus had recently visited Palestine; that is to say, that he had made examination into the spiritual condition of Israel dwelling in that country, as the Elohim did into that of the builders of Babel before they confounded the speech of all the earth—Gen. xi. 7, 8. "The Judge *hath stood* before the doors." He stood and measured the earth, and found that Israel in the Holy Land "had filled up the measure of their fathers"—that their rebellion was perfected in the abounding of iniquity and the refrigeration of love among the Christians, who were carousing with the drunken, marrying, and giving in marriage, oppressing one another, devoted to money-making, seeking the friendship of the world, scoffing and denying the *parousia* of the son of man; in short, that it was the days of Noah and the works of Sodom, reproduced in the forty-second generation of Abraham's posterity, and that nothing remained but that the judgment of Hinnom's vale should

be brought upon them with the suddenness of the flood, and the completeness of that of the cities of the plain. This being the conclusion of the matter resulting from the survey of the Judge, James testified in accordance with Peter, his colleague in the apostleship of the circumcision, that "the Lord's *parousia* had approached," and that, consequently, "the abomination of desolation" spoken of by Daniel, would soon appear with its eagles from the east, indicative of the proximity of the Son of Man.

The apostle John also in his first epistle —ch. ii. 18, says, "little children, *it is the last hour*—εσχατη ὡρα εστι." This saying of John corrects the chronology assigned to his epistle in the English version. The date given there is "after A. D. 90." But this is incorrect. This year was no part of "the last hour." This hour ran out A. D. 72, when Judah's sun was darkened, and the Mosaic moon ensanguined by the vengeance of the Lord. Hence John's epistle was written before the destruction of Jerusalem, and not eighteen years after as generally supposed. He also wrote to Christians of the circumcision, as indicated in 2 epist. 7.

Jude likewise refers to the same as Peter, James and John. In all his epistles he is treating of the *kosmos*, or order of men, who were living ungodly among Christians of the circumcision, whom he styles "certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only Despot Power (Δεσποτην Θεον the eternal spirit) and our Lord Jesus anointed." These men paid no regard to the words before spoken of the apostles concerning his coming; but rather ridiculed the idea. Jude therefore points the faithful to them as a fulfilment of their prediction, that there would be such in the last time. "Beloved," says he, "remember ye the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you there would be mockers *in the last time*, εν εσχατω χρονω, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, destitute of spirit, πνευμα μη εχουτες—*verses* 17–19. Hence, Jude was living "in the last time," which cannot possibly refer to our future; but can only have been the last *chronos*, or period, of the Mosaic Aion—"the ending of the course."

Now, "the last hour" of John, "the last time" of Jude, and "the ending of the Aion" of Jesus, are "the last of the days" referred to in 2 Pet. iii.3—επ' εσχατον των ημερων. In the English version, these words are rendered "in the last days." This is incorrect, and should be as we have translated them. The "last of" the days is a very different idea from *the last days*. The latter phrase is used by Paul in Heb. i. 2, and answers to what he terms in Heb. ix. 26 "the ending of the Aions" συντελεια των αιωνων. He says in the former text, "*in these last days* God had spoken to us in a son;" and of this son he says in the latter, that "he appeared once *in the ending of the Aions* for a putting away of sin through the sacrificing of himself." The teaching and sacrifice of Jesus were in the last days;" but not in "*the last* of the last days." The *first days* were from the sending of Moses to his death; and *the last days* from the sending of Jesus to the abolition of the Mosaic order of things; both first days and last being of forty years' continuance. Jesus began to teach *in the first* of the last days; and the mockers of his teaching, who had "forsaken the right way," appeared *in the last* of the last days, as Peter saith.

Paul speaks of the last days without specifying the beginning or ending of them in 2 Tim. iii. 1, saying, "this know thou that in last days (εν εσχαταις ημεραις) perilous times (καιροι) shall impend." Then follows a description of men professing christianity, whose wickedness would be the cause of the impending of the vengeance. These are they of whom he warned Timothy in his former epistle, saying, "The spirit speaketh expressly that *in latter times* (εν υστεροις καιροις) some of the faith will apostatize, giving heed to seducing spirits, and to teachings of Demons speaking lies in hypocrisy, their own conscience having been cauterized; forbidding to marry, and commanding to abstain from meats"—Epist. iv. 1–3.

"THE LATTER DAYS."

One cause of error in the interpretation of the apostles has been the confounding of "the latter days" with "the last days." These are two distinct, or separate, and very remote, periods of time. A course of centuries intervenes which keeps them as distinct as the north and south poles of earth. Nearly eighteen hundred years have elapsed since the termination of "the last days;" and we await only the further lapse of about five or six years till we arrive at the beginning of "the latter days." The phrase in the original is באחרית הימים *beacharith hayyahmim*, "in the end of the days." That is, there are certain days appointed, such as, "a time, times, and a half time, 42 months or 1260 days, and 1335 days—Dan. xii. 7, 12, vii. 25; Rev. xi. 2. These days are concurrent with "the times of the Gentiles," during which the twelve tribes of Israel, and those adopted into Israel's commonwealth through Jesus, are prevailed against by the

little horn power of the East and West. Until these days are expended, there is no redemption for Israel and the saints. But when those days are expired, an *end* will have been attained, which is styled "the end of the days," but in the English version "the latter days." "The last days" were the "days of vengeance" upon the Jewish people and rulers of the forty-second generation; but "the latter days" are the days of the restitution of all things pertaining to Israel and the saints, as all the prophets from Moses have foreshown.

We shall conclude our remarks upon this point by enumerating some of the events which are to come to pass in the latter days, or "in the end of the days."

1. "Israel shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." "His King shall be higher than Agag, and his kingdom shall be exalted." "He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows."

"There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the princes of Moab, and destroy all the children of Sheth. And Edom shall be a possession, . . . and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city"—Numb. xxiii. 24, xxiv. 7, 8, 17–19. All this is to happen "in the end of the days"—*verse* 14. 2. "Son of man, prophesy and say unto Gog, thus saith Adonai Yahveh: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be IN THE LATTER DAYS, and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes"—Ezek. xxxviii. 14–16. 3. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be IN THE LATTER DAYS." The great Metallic Image is then described; and when brought out entire and erect before the king's mind, its fall was predicted by a stone smiting it upon the feet; and the destruction of its fragments, by their being afterwards "broken to pieces *together*;" and the stone, or destroying power having entirely abolished them, becomes a great Mountain, and fills the whole earth. This comes to pass "in the latter days," and is interpreted to signify that in those days, "the God of heaven shall set up a kingdom, which shall never be destroyed; and a dominion that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms (represented by the Ten Toes), and itself shall stand for the ages." Hence, this is emphatically *the kingdom of the end of the days*—the kingdom of which the Gospel treats, and of which Messiah is the king, and his saints the princes—Dan. ii. 28–45, x. 14, xii. 1, 2. 4. "After the children of Israel shall have abided many days without a king, and without a prince, and without a sacrifice, and without an erection, and so forth, they shall return to seek *eth-Yahveh* their *Elohim* and *eth-David* their king, and revere Jehovah and his goodness *in the end of the days*." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the earth; for great is the day of Jezreel." "And I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee, O Israel, unto me for the Olahm"—Hosea iii. 4, 5, i. 11, ii. 18, 19.

5. "And it shall come to pass *in the latter day*, that the mountain of the house of Jehovah shall be established as the head of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, 'Come ye, and let us go up to the mountain of *Jehovah*, to the house of the *Elohim* 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 Jehovah from Jerusalem. And he shall judge among the nations, and he shall chastise many peoples, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah ii. 2–4.

6. "Behold a whirlwind of Jehovah is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of Jehovah shall not return until he have executed, and until he have performed the thoughts of his heart: *in the latter days* ye shall understand it perfectly."—Jer. xxiii. 19, 20.

"Thus saith Jehovah: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the citadel shall remain because of the judgment thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I

will also glorify them, and they shall not be small. 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 *(the saints)* shall be of themselves, and their Governor *(the Messiah)* shall proceed from the midst of them; and I will cause him to draw near, and he shall be offered unto me: for who is he that pledged his life for approaching unto me? saith Jehovah. (It was Jesus of Nazareth.) And ye shall be unto me for a people, and I WILL BE *(anoki ehyeh)* to you for *Elohim* . . . . *in the latter days* (or in the end of the days) ye shall understand it."—Jer. xxx. 18–24.

7. "I will bring again the captivity of Moab *in the latter days*, saith Jehovah."—Jer. xlviii. 47.

8. "It shall come to pass *in the latter days*, that I will bring again the captivity of Elam (or Persia) saith Jehovah."—Jer. xlix. 39.

Such are the events of "the end of the days" specified in Daniel and other prophets—"The time of Jacob's trouble out of which he is to be saved." It is a great day, "so that none is like it"—Jer. xxx. 7;—the great and terrible day of Jehovah upon the Gentiles, as "the last days" were upon the Jews. These were what Peter styles "the day of God," which his brethren in Christ were looking for, and earnestly desiring the presence of—2 Epis. iii. 12;—a day of days that needed to be shortened, or no flesh of Israel in the land would have escaped—Mark, xiii. 20. But "the latter days" are the year of the redeemed of Jehovah—"the day of Jehovah's vengeance, the year of recompenses for the controversy of Zion"—Isai. xxxiv. 8; lxiii. 4. It is the time when Michael, the great commander, shall stand up, who standeth for the posterity of Daniel's people, in which there will be a time of trouble such as never was since there was a nation to that same time: and at that time Daniel's people will be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake—Dan. xii. 1, 2. In the last days there was no deliverance for Judah; but in the latter days, the power of their enemies shall be broken, and they shall be delivered; *in the last days*, "the heavens and the earth which are now"—that is, are contemporaneously existing with you of the circumcision, to whom I, Peter, am now writing; were dissolved, and all their elements scattered or destroyed; but, *in the latter days*, new heavens and a new earth shall be established in which righteousness shall dwell. This will be the "restitution of all things" in the regeneration; in other words, the restoration of the kingdom again to Israel, in which the thrones of the house of David will be reëstablished, and occupied by Jesus and his brethren, as kings of Israel and the nations, then all blessed in Abraham and his seed.

The heavens and the earth of the last days do not now exist. They were in being when Peter wrote; but having decayed and waxed old, they vanished away with the days to which they belonged. This is a very important consideration in the premises; for Peter was writing about their destruction, not about the destruction of a system that might be in existence some eighteen hundred years after his time. But it is thought that Peter must have referred to "the great globe itself" as "the earth;" and to the sun, moon, stars, and constellations around it, as "the heavens which are now," because he refers to the earth which perished by the flood. But this supposition is based upon a careless reading of what Peter wrote. He does not say that *the earth perished;* neither could he; for he was living upon the same earth the antediluvians occupied as well as we. The earth, though overflowed, did not perish; nor were the heavenly bodies in the least affected. What he said was, that the *kosmos*, or world, then existing, being overflowed by water, perished. Now this *kosmos* that perished was the order of things that constituted the civil, ecclesiastical, and social organization of mankind before the flood. It was this order in its heavens and earth that perished, and nothing else. It is clear from Gen. vi. 11–13, that "the earth" signifies "all flesh." He there says, "The earth was corrupt before *the Elohim*, and the earth was filled with violence. And *Elohim* viewed *the earth*, and behold, it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth. And *Elohim* said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them (the "mighty ones of renown," in verse 4); and behold, I will destroy them from the earth." The mighty ones of renown were the giants of the heavens; the world-rulers before the flood. These and the earth, or "all flesh," they ruled—"the world of the ungodly"—were overflowed by water, and perished from the earth, leaving an example unto those that after should live ungodly—2 Pet. ii. 5, 6.

"The heavens and the earth which are now," that is, the Mosaic, which had not been dissolved when Peter wrote, consisted of certain "elements." These elements were not the physical "elements" of which the ancients imagined all nature was composed, namely, "fire, air, earth, and water;" which modern science has proved to be no elements at all. The word used by Peter

was στοιχεια, the diminutive of στοιχος a *row, order,* from στειχω to go, proceed in order, and signifies elements, elementary parts, e. g. *of discourse,* i. e. an elementary sound, letter of the alphabet; elementary instruction, the first principles, or lowest rudiments of any knowledge, science. Paul uses the word in Heb. v. 12, as "the stoicheia or principles of the beginning of the oracles of God:" and in Gal. iv. 3–9, as, "when we were children, we were in bondage under the *stoicheia,* or elements of the *kosmos,* or order;" and, "how turn ye back to the weak and beggarly *stoicheia* or elements to which again, as before, ye desire to be enslaved? Ye observe days, and months, and times, and years. I am afraid of you," and so forth: "tell me, ye that desire to be under the law, do ye not hear the law?"—v. 21. And again, in Col. ii. 8–20 as, "beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the *stoicheia* or rudiments of the *kosmos,* or order, and not after Christ." "Wherefore, if ye be dead with the Christ from the *stoicheia* or rudiments of the *kosmos,* or order, why, as if living in the order, do ye subject yourselves to the ordinances. 'Touch not, taste not, handle not,' which is all to corruption in the using after the commandments and teachings of men?" Now, from these quotations showing the New Testament meaning of the word "elements," it must be evident to all that they are *the elements of which the Mosaic order of things was composed,* styled by Paul in Heb. viii. 26, "the heavens;" the principalities and authorities which Jesus spoiled, when, in being crucified, he nailed the handwriting which constituted them to his cross, took it thereby out of the way; and, rising from the dead, exposed them with boldness of speech, triumphing over them—Col. ii. 14, 15. Jesus, Paul says, "was made higher than the heavens"—than these heavens over which he triumphed. The temple, and its ordinances of service, and its priesthood, and all other things constituted by the law, or handwriting of Moses, were elements which, collectively, made up the Mosaic order, or *kosmos.* "The heavens," "the example and shadow of heavenly things," "the patterns of things in the heavens," these *pattern-heavens* "shall pass away," says Peter, "with a great noise, and the elements, being burned, shall be abolished." That *great noise* was the tumult of battle without, and of strife within the city, during the siege. There was blood and fire enough to satisfy the most insatiable craving for the horible. The temple and city were reduced to smoking ruins; and the blood of the priests and people poured out like water by mutual massacre, and the Roman sword. But the destroying fire was not confined to Jerusalem and the temple; the land in general, and the works in it, were burned up. Its crops, and towns, cities, villages, synagogues, homesteads, and other improvements, all partook in the fiery destruction brought upon them by the hosts of the Little Horn. This was the "judgment and fiery indignation that devoured the adversaries" of the truth in the last days; the "furnace of fire into which apostates and hypocrites were cast; and where there was wailing and gnashing of teeth."—Matt. xxiv. 51; xiii. 42; Isai. xxxi. 9.

Such was "the day of the Lord" which came upon Judah's commonwealth "as a thief in the night." The vengeance was terrible and complete. Everything Mosaic that existed contemporary with the apostles, "vanished away," as they and the prophets had foretold. The Jews either rejected or perverted the Gospel of the Kingdom in "the glorious and fearful name, JEHOVAH *Elohim;*" therefore, they were broken off by terrible judgment, and subjected to the Mosaic curses of Mount Ebal for a long and "bitter day" of eighteen hundred years. Their power was broken by the Little Horn of the Goat; so that they could no longer persecute, and be contrary to all. They have had practical experience of the import and truth of Paul's words, that "it is a fearful thing to fall into the hands of the living God; who is a consuming fire."—Heb. x. 31; xii. 29. He has consumed their land with intense desolation; scattered them abroad to the utmost heaven; and, as Moses predicted, made them "an astonishment, a proverb and byword, among all nations." Moses, in whom they boast, has nothing for them but curses, until they confess the iniquity that has entailed upon them the punishment they endure; and Jesus, the prophet after his type, "will not take up their names into his lips," so long as they "hasten after another" Messiah—Psal. xvi. 4: so that, abandoned for a time by Moses and Jesus, they have no refuge, nor covering from sin! How completely have the eagles devoured the carcase! Not a piece of tendon, skin, or garbage has escaped their voracity; but, as Ezekiel represents, they are the bones of a disintegrated skeleton, bleaching in the valley, and very dry. When the prophet saw them in vision, Lords Jehovah *(Adonai Yahveh)* said to him, "*Can* these dry bones live?" But, Ezekiel, dismayed at the charnal-house appearance, could only exclaim, "Adonai Yahveh, thou knowest!" "Their power is gone, and nothing is retained and set free." They have no heavens, and are utterly destroyed from the land. These

things to us are all accomplished facts; but to Peter and his brethren in Judea, they were "the promise of the Lord," who was slack in its performance in the opinion of some. But Peter repudiated the idea. He said that the alleged delay was not slackness, but longsuffering; and mark, not longsuffering to a generation unborn, but "to usward," says Peter; to those of Judah who had confessed Jesus, but were being victimized by false teachers and seducing spirits: he was unwilling that any of them should perish in the *Crisis of Gehenna;* but that all should come to a change of mind and disposition. To those who were steadfast, he said, "Wherefore, beloved, *seeing that ye look* for such things, be diligent that YE may be found of him in peace, without spot, and blameless. . . . . Seeing, therefore, YE *know these things before,* beware, lest YE also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and in the Day of the Aion—*εις ημεραν αιωνος.* Amen.

Analecta Epistolaria.

Search the Scriptures.

Dear Bro. Thomas:—It is of the greatest importance that every person acquire the habit of appealing to the Scriptures of truth for the foundation of their faith, and not to any human authority, whether "confessions of faith," "church standard," or the opinions of any man even though decorated with D. D., and other collegiate mummery.

Search the Scriptures, for in them are contained the words of eternal life, and these are they which testify regarding the Christ; and all Scripture, given by inspiration of God, is profitable for teaching, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Therefore let the word of God dwell in us richly, and every one prove his own work, that he may have rejoicing in himself and not in another, for every man shall bear his own burden.

Every facility which can legitimately be brought to render the investigation of Scripture as easy as the subject will admit of, cannot be too extensively known. Many persons have a great deal of Scripture in their memories which exists as mere verbiage,—they fail to compare Scripture with Scripture—don't collate so as to eliminate the truth, and consequently miss the prime object of Scriptural study—to know what is the mind of the Spirit. In many instances this arises not so much from a wilful perversion of the word as from the inability to see the truth in a connected form, caused either by the want of a talent to classify and arrange portions of holy writ, lying apart, or from a defective education in youth.

In the hope that every little may be in some measure successful in helping to contend against the delusive fallacy of "*Spiritualizing,*" and helping some one to use the sword of the Spirit in contending earnestly for the faith once delivered to the Saints, I transcribe the following, which, if you think worthy, you may give a place in the *Herald,* that unflinching advocate of "the truth." Fraternally in the one hope,

JAMES FOREMAN.

June 10th, 1859.

RULES OF INTERPRETATION AND DIRECTIONS FOR INVESTIGATING THE SCRIPTURES.

First. Let the Bible define and explain its own terms, figures and symbols.

Second. Give every passage a *literal* construction, unless its own connection and phraseology render such a course absurd, by bringing it into collision with truths elsewhere established by *positive* language.

Third. The proper connection of any given passage is not always that with which it stands *immediately* connected, but those bearing on the *same* subject found recorded *anywhere* in the Scriptures. Select all these texts from where they stand, put them together and you will have all *the truth* revealed on that subject.

Fourth. All passages belonging to any particular subject must contain one or more of the peculiar features of that subject, by which it may be identified as belonging to that subject.

Fifth. The truth in relation to any doctrine must be established by those passages which speak of it in positive and unequivocal language, and those texts belonging to the same subject but which only admit of inferential testimony, no inference should be drawn from them at variance with the truths already established by positive texts.

Sixth. No doctrine should be predicated upon *mere* inference, neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible.

RULES FOR STUDYING THE SCRIPTURES.

First. In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

Second. In studying the Scriptures, consider that the *New Testament* is a commentary on the *Old.*

Third. Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

Fourth. Investigate everything you believe: if it is the truth, it cannot be injured thereby; if error, the sooner it is corrected the better.

Fifth. Pursue this course with as much independence as if you were the only one concerned.

Sixth. Rely on no *authority* less than *divine* in so momentous an undertaking.

PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.

Things in Norfolk.

Dear Brother Thomas:—On the 5th instant, with *saddle-bags* on shoulder, and umbrella in hand, I took leave of my little family, and *walked* some ten or twelve miles, to Columbia, on the James river canal. I was safely conveyed in the Packet boat to Richmond. On Friday, at 5 P. M., I left the Metropolis, in the steamer Roanoke, Capt. Skinner, and reached Portsmouth, at about 3 P. M., and was quickly carried over the Elizabeth river, in a ferry boat, to Norfolk. I was kindly received by our brethren. The house of our truly excellent brother, Thomas D. Allen, was offered and accepted as my sojourn, while in Norfolk. I was made to feel as much at home as possible in the present condition of our earth, so far as kind, affectionate treatment could effect it. The disciples in Norfolk are said to be fifteen, and really, they appear to have been *knitted* together in *love*, being built upon the foundation of Apostles and Prophets. They hold four meetings during the week, and are evidently making a very encouraging progress in the study, and knowledge, and love of the *truth* as it is in Jesus. I humbly pray that their *love* may abound, more and more, in *knowledge*, and judgment, that they may approve the things that are excellent, being filled with the fruits of righteousness, to the *praise* and *glory* of *God* by Christ Jesus. Thus Paul prayed for the brethren in Philippi.

There are said to be some seven or eight outsiders, attending their meetings, for the sake of learning the truth. It is thought they will obey it in baptism, so soon as they understand and believe it.

I was much gratified in breaking bread with them two Lord's days. There was a child-like simplicity in their manner, and yet a manly appreciation of its importance. Brother Allen officiated at the table, in an *earnest, impressive* manner, without any *noisy parade*, and yet indicating the warmth of the truth in his breast, in the tears, silently trickling down his face. He concluded by using the words of James, "*Take*, eat;" and in perfect order, one walked up to the table at a time, and *took* and *ate*. It was done more to please me, than I ever saw it before,—one at a time, in good order, until they all *partook*.

This precludes the unpleasant necessity of sometimes appearing to slight some, when it is handed around,

Another circumstance characterizes our Norfolk brethren. They avoid debating any difficulty before a mixed assembly. They treat *family* matters as *family* matters. This, in my humble judgment, will enable them to avoid and to prevent difficulties, incurred by some churches, in pursuing the opposite course. This is in harmony with heavenly wisdom.

I was in Norfolk *nine* nights, and was busily employed by our brethren, having delivered for them some eleven discourses.

I enclose a document, which will speak for itself. You can publish it if you judge fit, as showing the power of the truth upon one, coming out of sectarianism.

I am now in the house of our truly kind brother Francis V. Sutton, Senior. I have appointments on my way home, so that I shall not arrive there until the end of May. With *best* wishes for you and yours, I remain, looking for the near *approach* of the *kingdom*.

ALBERT ANDERSON.

Richmond, Va., May 18, 1859.

P. S. I was in Washington and spoke some ten times for the brethren. I was very kindly entertained in his house, by bro. A. B. Magruder. I was affectionately received by all the brethren. I passed two nights very agreeably at bro. Little's, and two at bro. Boarman's. I hope the brethren will learn from what they have gone through.

The Satan Silenced in Toronto.

RESPECTED SIR:—

Since I last wrote to you, I delivered a course of lectures at Owen Sound, on the common salvation. I also buried two in baptism, in the joyful hope of resurrection to the kingdom, when the heir of David's throne shall return to build up the tabernacle of David, which is now in a state of desolation. One of these at the first, when I went to the Sound, was a most bitter opponent to the truth; but he having a good and honest

heart, investigated the word, and found that he could give no reason for his hope. But now he has embraced *the* hope, which he can give a reason for by pointing to the promises given by Israel's God to the fathers.

After this I returned again to Toronto, and made an attack upon the clerical battery, behind which the Satan's ministers shelter their traditions, (such as sky kingdomism, immortal soulism, &c.,) by offering 50 dollars for a plain passage of scripture, in support of their false theories. This awakened the "sleepy dogs" (56 Isaiah, 10, 11,) behind the battery, and they sent out their skirmishing party to endeavour to frighten us, but of no avail; we have stood to our guns until the enemy has withdrawn. The contest has been the means of causing many to examine their foundation, who have found that it was sandy, therefore would not stand the storm which is soon about to burst upon a godless world.

Nine more have dug deep, and laid their foundations upon the sayings of Jesus, and have done that which Jesus has commanded; or in other words, they have believed the gospel of the kingdom, and have been baptized. There are many more that are deeply interested in the truth, "concerning the kingdom of God, and the name of Jesus Christ;" but as yet they have not done as the Samaritans who heard Philip—Acts viii. 12, by submitting to the obedience of faith—Rom. i. 5; xvi. 26.

The clericals still remain behind their battery; although to us it only appears as loose earth-work, but they have numerically and socially a strong force behind; but we are not afraid of the enemy, although few in number, for all they can do is to let off squibs and sky-rockets, which only amuse us, for they can do us no harm. We are all well and healthy, with a good store of provisions, and plenty of ammunition. We are still beating up for volunteers in the midst of the enemy's camp, hoping that more ere long will accept of the king's bounty. Those who have deserted their camps are considered by the enemy as traitors to their God, that is, in plain truth the God of this world, and would hang them without a court-martial, (for their tender mercies are cruel.) However, they get plenty of abuse, slander and persecution; but they know assuredly, that their Captain has said, "marvel not if the world hate you." They know that their Captain once hung between two thieves for speaking the truth. But he is risen again, and gone into a far country to receive the kingdom, and to return; then will he scatter his enemies, break up their encampments, and sweep away their refuges of lies. How earnestly, then, christian soldiers ought to desire, and anxiously await for the return of their Captain, for "he shall break in pieces the oppressor;" may we then not be found asleep on our post, lest that day come upon us as upon our enemies, "like a thief in the night." Let us watch the portentous signs in the political heavens. Let us know that the winter of God's people has been long and dreary, but their summer is nigh. The fig-tree begins to bud, or Israel is coming into remembrance before God.

The present conflict (amongst the nations) in God's economy is to prepare the way for their return to the land of their fathers; already the beams of the Sun of Righteousness light up the horizon.

As servants, some of Israel must return to prepare the house before the Master returns. Ishmael and Hagar were servants in Abraham's house for 14 years; as servants then to the Isaac seed, they must return to prepare the house,—when the Ishmael seed will be lifted up, and become a great nation—Isai, xxvii 6; lx. 12. For a long time Israel has been desolate, and sitting on the ground—Isai. iii. 26. Let us then take courage (for every one will be rewarded according to their works,) and do all we can in sowing the good seed, that others may be brought to rejoice with us, that ultimately we may hear addressed to us the words, "Come, ye blessed of my Father, inherit the kingdom" for which you have nobly fought. May you still be preserved in the field, and although we have plenty of ammunition, yet we should feel thankful if you can send us a little more every month.

I remain yours,
J. WILLIAMS.

Toronto, Canada West, June 20, 1859.

The Anger of Fools.

Bro. Thomas:—I have been asked by a spiritualist to reconcile the language of David in Psal. vii. 11, "God is angry every day;" with that of Solomon in Eccl. vii. 9, "Anger resteth in the bosom of fools." Can you give me any assistance in the matter?

Yours in the "One Hope,"
Woburn, Mass. M. ALLEN.

ANSWER.

In the first passage it is evident from the context that "*with the wicked*," as in the English Version, is correctly supplied; for verse 12, continues "if he turn not," that is, if the wicked turn not, "he will whet his sword," etc. "Anger" does not "*rest*" in the bosom of God: he *pours it out* upon the objects of indignation, and there is an end of the matter. Not so with fools; it rankles in their bosom, and consumes them with its maliciousness. EDITOR.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS.

The Gogue of Ezekiel and John—The Near Future—What Does It Portend?

DEAR BROTHER THOMAS: I cannot forbear to offer to you and to our expectant brethren everywhere most earnest and cordial congratulations on the prospect before us. The very next gale that sweeps across the Atlantic will, doubtless, bring to our ears the bugle-notes of that mighty struggle which *must* come, and which will precede, we humbly trust, the speedy apocalypse of the Holy and the Just One, who will thenceforth rule the world in righteousness. Knowing your strong faith and your ardent hope for this consummation, so devoutly to be wished, I am sure there are none of the friends and followers of our absent Lord who more earnestly long for his return than you; and I can well conceive, therefore, the deep interest with which you scan every move on the chess-board of the combatants about to engage in this death-struggle.

Speaking after the manner of men merely, we may hail a general European war as a cheering prospect for humanity. Europe, like a diseased patient, *effete* and dropsical, paralyzed in every limb, and ready to perish in bloated imbecility, needs the extreme medicine of war to energize the little vitality she has left. War is at times a great civilizer; and were there nothing better in store for oppressed peoples than a change of masters, *that* is preferable to the dead calm of despotism and chronic superstition which have for so many centuries extinguished all hope of better things. *Success, therefore, to war.* It brings change, and, with change, comes a *chance.* It is only kings and priests, and those who live by their craft, that maintain the inhuman dogma of the *statu quo.* "Great is Diana of the Ephesians" was the natural outcry of Demetrius and the craftsmen. Messrs. Demetrius & Co. have been hitherto a thriving firm in Constantinople, Vienna, Rome, and London. It will be a happy day when they are forced into liquidation, and made to distribute their ill-gotten assets among those who will administer them more wisely and righteously.

The hopeful signs of the times disclosed to our view by this war, with the imposing and heart-cheering consequences which we may expect to flow from it, naturally turns the mind of all who are "waiting for Jesus" to the contemplation and study of the prophetic testimony in reference to the *time* of our Lord's return. I have been reviewing latterly, with as much time and care as I could command, the testimony in reference to the intermediate events. To facilitate this object, I have had recourse to your copious citations and reasonings in *Elpis Israel.* As I am not altogether satisfied of the correctness of all your conclusions in this respect, I take the liberty, with our usual freedom, to suggest some points of difficulty in my way. They may furnish an occasion to survey the ground anew, and clear the way, perhaps, for a better apprehension and persuasion of the truth, which is the great object for which we all aim. Is Russia to play the grandly prominent part your interpretation assigns to that power *before* the Lord comes?

In your dissertation on Gogue and Magogue of Ezekiel and the Apocalypse, pp. 378–79, you say: "If the reader compare the two prophecies, he will discern certain *diversities*, which prove them to be confederacies belonging to different epochs." Now, this theory of "diversities" presents the very question it is proposed to examine; and, granting the prophecies to require "different epochs" for their development, another inquiry arises: How many or what part of the events are to have their accomplishment *before* and what *after* the coming of the Great King?

Requesting attention to Ezek. 38th, 39th chs., and John 20th ch. 7–11, I propose to consider, in turn, the six points of *diversity* you suppose to exist between Ezekiel's and John's Gogue, and which necessitate their appearance at different epochs. You say—

1. "The one invades Judea *in the latter days*, but the others does not invade the land till one thousand years after the binding of the Dragon."

Here the diversity disappears, if we suggest that the *latter days* apply as well to the period *after* as *before* the millennium. True, you maintain elsewhere, p. 371, that *in the latter days* is synonymous with "the time of the end," which refers, you insist, to the *end* of the present dispensation. But is there not Scripture usage to justify the application of the phrase to the *post*-millennial era? Paul says of this period: "Then cometh *the end*, when he shall have delivered up the kingdom to God—even to the Father," &c.

2. "Ezekiel's Gogue goes forth from the North; John's from the four corners of the earth."

Here, I submit, that although Gogue in Ezekiel goes himself from the North, he recruits his army from "Persia, Ethiopia, Lybia, and Gomer," which represent geographically the East, South, and West; so that, like his namesake of the Apocalypse,

he may be said to come "from the four corners of the earth."

3. "The Ezekiel Gogue's invasion is the occasion of the Lord's appearance, and is, therefore, pre-millennial; but that of John's is after the Lord has reigned with his saints on earth one thousand years, and is, therefore, post-millennial." This is logically conclusive, if the premises are sound. But is it proved that Gogue's invasion is the occasion of the Lord's appearance *from Heaven?* It seems to me the proof of this is wanting. The events related in the context, and especially in the 37th chap. Ezek. 31st verse to end, seem to indicate that the Lord is already come at that time, has been installed as king over Israel, and is then in the midst of his own people, as their God.

Indeed, the condition and circumstances of Israel at the time of this invasion—their extraordinary wealth and prosperity—being "at rest," dwelling "in safety," *all of them*, without walls, and "having neither bars nor gates," seems entirely inconsistent with the idea of their being *then* a *subject* race, still exposed to the will of the Gentiles. Your position requires you to maintain that, *before* the coming of the Lord, the Jews are to return to their land in such numbers as to occupy the cities and villages now forsaken—to fill up and cultivate the once desolate land they inhabited—to attain to great wealth and prosperity—"a people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land"—have such an abundance of silver and gold—such a great spoil as to tempt the cupidity of the mightiest king in Europe; and all this in the absence of their Lord and King, and still exposed to the wrath and curse of Jehovah; for Paul tells us plainly, Rom. ii. 25: "Blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in," and that this shall *continue until* the "Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob, when all Israel shall be saved." If they should, now or soon, return in large numbers to Palestine, and under the fostering care and protection of England, would they dwell in "unwalled villages," "at rest," "dwelling safely," "having neither bars nor gates?" Could that be so under the present organization of human affairs? Jerusalem now has *walls and gates*. Every village in Judea, if inhabited, is exposed to plundering Arabs and ruthless Turks, unless secured by bars and gates. Is it credible that any such mighty revolution in the character and habits of the people of that land, now abandoned to the sway of plunderers and robbers, will take place in the present administration of human affairs? Yet this mighty change must occur in some comparatively brief period, if I understand you aright, in order to maintain your interpretation, to the effect that these events, and this extraordinary and improbable state of things, are all pre-millennial.

In this connection I have another objection to interpose, arising from the peculiar armament of this mighty army of Gogue. They are equipped "with shields and bucklers, bows and arrows, hand-staves, and spears." Would a modern Russian army, or any army in Europe, at the present moment, go to war with such weapons as these? Yet it must be so, if this invasion is *pre*-millenial. Now, we can easily see, if it be *post*-millennial, how the long peace which has prevailed among men—swords beaten into plough-shares, and spears into pruning-hooks—nation no longer lifting up sword against nation, and learning war *no more*, will have produced that disuse of artillery and all fire-arms, that will oblige men to resort to the most simple and primitive weapons—bow and arrows, bucklers, shields, &c., such as are here mentioned. These facts strengthen powerfully the suggestion that this prophecy belongs to the *post*-millennial era.

4. You say further: "The Lord himself *brings* the Ezekiel Gogue against his land; the apocalyptic Gogue and Magogue defy the king already in Jerusalem."

In the 38th ch. 16–18 vs., it is written *both* that Gogue *comes*, and that the Lord "brings" Gogue against the land. There is no necessary conflict between the two prophecies. Both are true, and, as they are reconcilable, the diversity disappears.

5. You proceed: "The Lord brings one up to battle against Jerusalem, that he may be made known to the nations; but John's Gogue has known him for one thousand years."

It is not *alone* that the Lord may be made known *to the nations* that Gogue is brought to battle. Ezek. xxxix. 7 reads: "So I will make my holy name known in the midst of my people Israel, and I will not (permit to be) polluted my holy name any more, and the heathen (or nations) shall know that I am the Lord."

It seems, to make the Lord known to the nations or to Israel, is not simply to show himself to them, but to display his power, and teach them to fear him by example.

6. Finally you say: "A sixth part of Ezekiel's Gogue escape destruction, and the dead are buried; but John's Gogue is entirely destroyed by fire."

This conclusion is an *interpretation* of the 2d v. of 39 ch.: "I will turn thee back and leave but the sixth part of thee, and will

cause thee to come up (*again*, it would seem) from the North parts, and will bring thee (not a part) upon the mountains of Israel." And then it is added, 4th verse; "*Thou* and *all* thy bands, and the people that is with thee, shall fall upon the mountains of Israel." And again: "I will give thee to the ravenous birds, to be devoured"—the very phrase applied to the destruction of the Gogue of John in Rev. xx. 9. So it seems both teach that *all* Gogue's bands are to be destroyed by fire.

In striking confirmation of the identity of the two Gogues and of their figuring in the post-millennial development of the prophecy, is found in the sequence of events—the building of the Temple and City—in the concluding chapters of Ezekiel, and the 21st and 22d chaps. of Revelation.

The subject is profoundly interesting and important. It is also eminently practical; for, if the principal and conspicuous part in the present world's drama, assigned by Ezekiel to Gogue, is not *pre*, but *post*-millennial, then may we lift up our heads and attune our ears for that cry which is to sound out at midnight: "Behold! the bridegroom cometh. Go ye out to meet him." If this interpretation be the right one, we may joyfully say: "Behold! he is nigh—even at the door." And the suffering saints can, with a faith and fervor inspired by this confidence, unite with the loving exile of Patmos, their companion in tribulation and in the kingdom and patience of Jesus Christ, in his earnest, expiring prayer: "Come, Lord Jesus! come quickly!"

A. B. Magruder.

Washington, D. C., May 22, 1859.

Gog of the Land of the Magog.

In commenting upon our highly esteemed brother's communication, now before the reader, the first thing to be considered in order is the question propounded by him, namely, "*Is Russia to play the grandly prominent part your interpretation assigns to that power before the Lord comes?*" In answer to this we would remark, that the Russian power playing a grandly prominent part at all, before or after the coming of the Lord, depends upon this question, "*Is the autocracy of Russia the Gog power contemplated by the Spirit in Ezekiel* xxxviii., and xxxix., *or is it not?*" We believe that it is admitted by our correspondent that the Russian power is the Gog of Ezekiel; if this be so, then we feel under the necessity of replying to his question, that Russia is certainly to play the part assigned to Gog before the Lord comes. But, if the Russian autocracy be not the Gog power, then we confess at once, that we do not even know whether or not Russia is to play any part at all before or after the Apocalypse of Christ. Let it be proved that the Gog power is some other than that of Russia, and we confess without further comment, that we know nothing about the matter; the wind is then all taken out of our sails, our fires are put out, and our vessel is powerless in the trough of the sea; which every mariner knows is a dangerous and desperate "fix."

But we affirm, and as we have said, we are not aware that Bro. M. disputes it, that the Gog power is certainly that of the Russian autocracy in the full manifestation of its dominion. It is admitted by all geographers and critics of any authority in such matters that רֹאשׁ, *Rōs* is the Hebrew name for what we call *Russia* or the *Russ*. Dr. W. Newcome, Bishop of Waterford, in his translation of Ezekiel, says in a note upon the word, "this word is understood of a people. Bochart shows that the river Araxes was called Ros; whence the Russi, who seem to have first settled in Taurica Chersonesus." Geograph. l. iii., c. 13." Taurica Chersonesus is the Crimea, a peninsula of the Black Sea, with which every one, since the siege of Sebastopol, is quite familiar. The Araxes is a river rising in Armenia, but for the greater part of its course flowing through the Russian province of Georgia into the Caspian. Gesenius upon the word says, "*Rosh* is the proper name of a northern nation mentioned along with Tubal and Meshech, without much doubt the same as *the Russians*, who are described by the Byzantine writers of the 10th century under the name of ὁι Ῥως, *the Rhōs*, as inhabiting the northern parts of Taurus; and also John Fosslan, an Arabian writer of the same period, under the name *Rûss*, as dwelling upon the river Wolga, anciently called *Rha*.

It is also admitted that מֹשֶׁךְ *Mosc*, as it may be spelled without the points, or *Meshech*, with them, is the Hebrew name of the people called in modern geography *Moscovites*. Dr. Newcome says in a note, "Tubal and Meshech, sons of Japheth, Gen. x., 2. The people called Tibareni and Moschi are here meant, who are generally mentioned together and were situated towards Mount Caucasus." Gesenius styles them "a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis." David, speaking prophetically of Israel, says in Ps., cxx., 5: "Woe is me that I sojourn in Meshech." They are usually coupled with the neighboring Tibaroni by Moses, Isaiah and Ezekiel. So, too, by Herodotus, as Μοσχοι και Τιβαρηνοι. This places their original settle-

ments between the Black Sea and the Caspian, and in what is now Russian territory.

It is also admitted that תובל *Thubl*, or *Thubal*, is the Hebrew name for the Tibareni, or Siberians who occupied the country watered by the *Thubl*, or Tobol, north of the Caspian, and east of the Ural mountains. Hence, while Moscow is the capital of Meshech, Tobolski is the capital of the Thubal.

These three peoples are regarded by Ezekiel as associated under one prince "in the latter days," whom he styles גוג נשׂיא, *Gōg Nesi*, or EMPEROR, PRINCE *of Ros, Mosc, and Thubl.* The geography indicated shows that this prince is the ruler, or power, styled, "*Autocrat of all the Russias.*" The title in Ezekiel can apply to no other power extant. The prophet styles him *Gog.* He is not Gog by virtue of his being Prince of the Russ, Muscovites, and Tobolskians; but because he becomes, in the fulness of his power, the Ruler of the ארץ המגוג *eretz ham-Mahgog*, "of the Land of the Magog." We have shown in Elpis Israel, that *Gog* is equivalent to *Emperor.* As *Agag* was the proper name for the Amalekitish kings, so *Gag* or *Gog* without the "*A*," is the proper name of the ruler of the territory inhabited by the children of Magog, grandson of Noah. Thus the power styled *Agag* in the days of Moses, becomes typical of the power styled *Gog* in the time of the revelation of the prophet, like unto him in power and great glory. Israel encountered Agag while on their march to Canaan. Agag was then the chief power of the nations, whose policy was *to prevent their establishment in Canaan.* The antitype to this is, the existence of a chief power previous to their restoration, whose policy shall be to prevent their re-settlement there as an independent nation under its own king and institutions. The antitypical Agag is provided in Ezekiel's Gog; and, as the Agag of Amalek and the Gog of Magog, though of different race, yet are the same in policy and at similar epochs in regard to Israel, they are identified in prophecy as the beginning and end of one and the same hostile power; for had Agag and Gog been Mosaic contemporaries, they would both have fought under the same banner against Israel, to exclude them from the land. This being premised, the prophecy of the Spirit by the mouth of Balaam, will be seen to await its completion in the latter days. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! *His king shall be higher than Agag*, and his kingdom shall be exalted. AEL brought him out of Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows." Having said this, Balaam added, "Behold, Balak king of Moab, I will advertise thee what this people, Israel, shall do to thy people *in the latter days.*" Having declared this, he spoke of the fate of the Amalek Power of the same period. Moses says that, "when he looked on Amalek, *he took up his parable*, and said, The chief of the nations *is* Amalek; but his latter end *is* for destruction"—Numb. xxiv. 7, 20. This was uttered as "a parable," or dark saying; that is, Balaam's words imported more than would be accomplished in the Agag-Power, contemporary with himself. "He looked on Amalek"—he saw in him the representative of a mighty power which should exist in the latter days, and contend with Israel; but that the King of Israel, Jacob's star and sceptre, should destroy him, and have a dominion more exalted than the chief power of the nations—higher than Gog.

The reader will perhaps excuse this digression upon Agag; and please to accept it in illustration of the title "*Gog.*" The Prince of the Russians is to be the Gog of the Land of the Magog. These are the descendants of Noah's grandson in the line of Japheth. The settlements of the Magog extended to the Baltic; and are known in history as the Scythians, Mongols, Tartars, Sarmatians, Germans, Scandinavians, and so forth. Hence, the title bestowed by Ezekiel upon the confederacy of the latter days, clearly imports that the Prince of the Russias is to become Imperial Chief of Norway, Sweden, Denmark, Germany, and so forth. "He shall enter into the countries, and shall overflow and pass over. He shall enter also into the land of delights, and many countries shall be overthrown"—Dan. xi. 40, 41.

The Russian Autocracy, then, in the fulness of its dominion being Ezekiel's Gog, the next thing to inquire is, will the power display itself as Ezekiel predicts, before or after the manifestation of YAHWEH in power and great glory? In answer to this we remark, that Ezekiel evidently declares,

1. That *a gathering* out of many peoples will be in prosperous occupation of the land of Israel; and that of this gathering many will be Israelites—xxxviii. 8, 14, 16.

2. That this colony does not overspread the whole country; but is limited to "the midst of the land"—*verse* 12; Isai. vi. 12, 13.

3. That the prosperity of this central colony becomes a bait, tempting Leviathan to bite; in consequence of which Yahweh's hook enters his jaws—*verses* 10–12; Isai. xxvii. 1.

4. That Gog invades the land, and because actually there, the Lion-Power of Tarshish makes war upon him—*verse* 13.

5. That the invasion of the land by Gog is the exciting cause of the outbreak of ADONAI YAHWEH'S fury—*verse* 18.

6. That after *Adonai Yahweh's* fury is thus aroused, his presence is manifested upon the land, accompanied with a great earthquake therein, and a panic seizure of all the men, inhabitants and combatants engaged—*verses* 19, 20.

7. That after *Adonai Yahweh's* presence has evened, "*a sword*" is developed against Gog, "throughout all Yahweh's mountains;" and with which He pleads against Gog, in the eyes of the many nations fighting under his banner against the Lion-Power of Tarshish—*verses* 21–23.

8. That the sword with which Adonai Yahweh, or Jesus Christ, pleads against Gog, causes his power to be broken upon the mountains of Israel—ch. xxxix. 1–5.

9. That the war is then transferred from Canaan to Europe, indicated by the terms "Magog" and "the Isles"—*verse* 6.

10. That these events being consummated, Israel no more pollutes the holy name; and "THE DAY" proclaimed in the Gospel of the Kingdom, and styled by Paul "*the Day of the Christ*, is introduced—*verses* 7, 8; the Day of Adonai Yahweh's glorification—*verse* 13.

11. That from the time of the great sacrifice of Gog upon the mountains of Israel by the Sword of Judgment called for by Adonai Yahweh; when this is eaten; when the vengeance is executed upon the invader; then will begin the work of bringing again the captivity of Jacob, and the bestowal of mercy upon the whole house of Israel—*verses* 17–25; and lastly,

12. That Adonai Yahweh will then pour out the spirit upon the twelve tribes—*verse* 29.

Such is the order of events, to our mind plainly predicted by the prophet. Being satisfied of the correctness of this analysis of the two chapters, we affirm, with full assurance of faith, that the Russian Power will certainly enact the grandly prominent part assigned it before the advent of the Messiah in power and great glory.

We may remark here, in passing, that "the sword" "called for throughout the mountains of Israel," is that "two-edged sword" David speaks of in the hands of the Saints;" with which they are "to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints—Ps. cxlix. The call for this sword implies the resurrection of the saints who are to use it. It does not appear that the destruction of Gog's power is instantaneous. The order of things seems to be

1. The thief-like presence of Messiah in the land.

2. A great shaking of the country, falling of mountain precipices, and walls, in consequence of which all in the country are terrified.

3. Though Messiah is in the land, the inhabitants and the contending armies are unaware that the convulsions of nature are the consequence of his presence.

4. While they are in consternation at the terrors of the earthquake, that earthquake is casting out the dead in obedience to his call for their coöperation with him in the work of destroying the enemy upon the mountains of Israel.

5. This interval between his thief-like arrival and the outbreak of his fury upon Gog, is marked by the Ezekiel proclamation "to every feathered fowl and to every beast of the field." The coming sacrifice is said to be especially for them. But feathered fowl and beasts are symbols of the saints, as, for instance, the Cherubim, and Malachi's "calves of the stall." The sacrifice is Jehovah's vengeance for them, and by their instrumentality.

How many days, weeks, or months may elapse between the arrival of Messiah as a thief and his breaking forth against Gog, is not revealed. We do not apprehend that the interval will be long. The heavens and the earth were developed in six days; it may be that the interval is typified thereby. Adam and Eve were created upon the Sixth Day; perhaps, then, after this analogy, the Lamb's Bride may be brought forth within a week; and, in concert with "the last Adam, the Lord from heaven, as "The Stone of Israel, cut out from the mountain," after that commences operations against Gog. But of *the duration* of the interval we cannot speak with any certainty; of the existence of an interval there can be little doubt.

The preadventual invasion of the land of Israel, and war between Gog and the Lion-Power of Tarshish being shown, all arguments for the post-millennial display of Russian ambition fall to the ground. The Russian Power at the end of Messiah's Aion will be like the *literal* Amalek at the present time; and the question is about the Power as now extant among the nations. The Dragon is bound, and thrust into the abyss at the descending of the symbolic "angel from the heaven"—the angel multitude energized by Omnipotence for the execution of the judgment written. At the end of the Messianic Aion, or Millennium, the Diabolos and the Satan, the rebellious world of flesh

and blood, are permitted to burst the cerements of their prison-house, and to make a last effort for the possession and dominion of the earth; but *the Dragon organization* of the Devil and the Satan, of which Russia is an important element at the Advent, appears no more. We read no more of the Dragon after the inauguration of the Messianic Aion; the Dragon, or Fourth Beast, in its completeness, is utterly abolished at that time.

We cannot admit the suggestion of Bro. M., that "the latter days" may apply "as well to the period *after* as *before* the Millennium." There is no passage in the scriptures where the phrase occurs, that will admit of an interpretation in the sense suggested. It is evident from the context that "the latter days" are a period of war; and "the day of Jacob's trouble;" and of the bringing back the captivity of Moab and Elam; and of the restoration of David's throne and kingdom. No evil befalls Jacob after the introduction of the Messianic Aion of a thousand years; but Moses predicts that evil will befall them "in the latter days, therefore "the latter days" are premillennial, and not at the end of that Aion—Deut. xxxi; Jer. xxx. 18–24; xxxi. 40; 31–34.

Daniel's "time of the end" and Paul's "end," are very different and widely separated epochs. Daniel's period is the era of the increase of knowledge; of the little horn of the goat's destruction; of the time of trouble, the deliverance of Israel, the resurrection of the dead, and the restoration of the kingdom of the Deity; but Paul's "end" is the epoch of the delivering up of that kingdom, that God may henceforth be "all things in all." The events predicted for "the latter days" are the same as those foretold of "the time of the end;" therefore the conclusion is, that they are the same periods differently expressed.

A very conclusive argument against "the time of the end" being postmillennial is, that Daniel's prophecies are "sealed till the time of the end;" now, if this time be identical with Paul's *end*, that is, after the millennium, then we must believe that Daniel's prophecies will be unintelligible during all the Messianic Aion; when it is testified, that wisdom and knowledge shall be its stability; and that the knowledge of the glory of Yahveh shall cover the earth as the waters do the sea; and that although he will teach the nations of his ways, and they will be walking in his paths, he will leave Daniel a closed and sealed book till the time comes to deliver up the kingdom at "the end." We are of necessity brought to this conclusion by blending *the ends* of Daniel and Paul together; a conclusion, which, we are sure, no one would be more prompt in repudiating than bro. Magruder.

2. Gog is a Prince, and goes forth from the north of Israel's land: but John's Gog is not a prince. John says, "the Satan shall go out to deceive *the nations in the four corners of the earth*, THE GOG AND THE MAGOG." His Gog and Magog are the nations deceived by the Satan; Ezekiel's Gog is the Prince of the Russias, who is Gog of the territory inhabited by the Magogians. John symbolizes his postmillennial nations by the style of Ezekiel's premillennial confederacy. John does not say from what point of the compass "*the Satan*" will issue forth in *their* enterprise of deceiving the nations; he only tells us, that the deceived will rise in rebellion as the sand of the sea in multitude, on every side.

3. We have already proved that Gog's invasion of Palestine is the occasion of *Adonai Yahweh's* thief-like presence there. The difficulty with bro. M. in admitting this, lies in the prosperous circumstances predicted of Israel. But we apprehend that he sees more in the testimony than it contains. It does not import a general restoration of Israel; but only a prosperous colony "in the midst of the land," which, according to Isaiah already referred to, is only *a tenth part of the whole country*. This tenth is under the protection of a Maritime Power, styled by Ezekiel, "*Sheba and Dedan, and the Merchants of Tarshish, and young Lions thereof.*" These are the protecting Power—"the Land shadowing wide with wings extending from beyond the rivers of Khush, that sendeth by sea whirling things, even on vessels of fleetness upon the waters"—Isai. xviii. 1. This is the Moabite covert of Jehovah's outcasts from the face of the Spoiler. Isai. xvi. 3, 4: the Anglo-Indian Power from beyond the Euphrates and Tigris, the rivers of Khushistan, whose swift vessels, propelled by whirling screws and paddles, traverse the waters of the east in all directions. With such a wealthy and powerful patron as this, protecting a colony whose existence and prosperity are deemed essential to the safety and interests of the protector, it is not difficult to conceive in how short a time the "midst of the land" of Canaan can be brought to reflect the characteristics exhibited by the prophet in ch. xxxviii. 8, 11, 12. As the London Times testifies, solid bases of English influence are already laid in those parts. "We have completed our communications, says he, 'with India,' we have made our railway from Alexandria to Suez, and by this time the telegraph is laid down along the whole length of the Red Sea; we have concluded arrangments for transporting troops to India across the Isthmus. These are the solid bases of

English influence. The Pasha of Egypt knows how much he has to gain by us, inasmuch as Englishmen almost wholly support the railway, which is to a great extent his property: and the steamers ("*vessels of fleetness with whirling things*") which leave the port of Suez *will soon vie in number and size with those which now cross the Atlantic.* No other nation has resources at all comparable with these, or could confer such benefits on a friendly prince;" or, we may add, on a friendly colony in the midst of the contiguous land. Does not the reader see that there is already laid a foundation upon which a colony of Jews and English can be built, that in a very short time would be so prosperous as to become the envy, if not the admiration, of the ambitious and superstitious despots of the European Continent? The work is steadily progressing. Let us not be in too great a hurry. We walk by faith and not by sight. The ensuing nine years will develope wonders. A British Protectorate in six months can make the unwalled villages of the land of Canaan as safe to dwell in as the suburbs and rural districts of Britain and its provinces.

As to the military equipment of the invaders under Gog, the Russian army happens to be the precise and only one answering the requirements of the prophecy. Her troops are equipped with all sorts of weapons. Concerning Gog's forces, Ezekiel says, "all of them equipped with all sorts, bucklers and shields, all of them handling swords"—"bows, arrows, and handshooters." "These were the weapons of Ezekiel's time. The Spirit by whom he spoke told him nothing about cannon; but included them in the phrase "all sorts." They are not excluded because omitted; there were simply no words in Hebrew to express them; those weapons were chiefly named that were known at the time, and which the Spirit knew would not be superseded in Gog's army by the invention and use of gunpowder. Now the troops of Russia are equipped with "*all sorts.*" This is known to all Europe; for in 1830, or thereabouts, the allied emperors of Austria and Russia, with the king of Prussia, had a meeting at Toplitz in Bohemia, when several thousand Russian troops were reviewed by these members of "the Holy Alliance." I recollect reading an account of the review in the London Times. It was a very imposing affair: and the correspondent who reported the pageant, called particular attention to the remarkable fact, that the troops were equipped with all sorts of weapons, which he particularized as bows and arrows, shields, helmets, coats of mail, and so forth. A considerable proportion of Russia's forces is Tartarian, who equip themselves at their own expense, and use the ancient weapons; which are not to be despised by an enemy without bucklers and shields, even though they may be armed with rifles and other noisy weapons.

But we add no more, having said enough, as we think, to prove the premillennial character of the Ezekiel prophecy. We can cordially and earnestly concur in the prayer with which brother M. concludes, saying, "Come, Lord Jesus, come quickly!" But, then, we cannot close our eyes to the absolute necessity of the *preadventual* development of the Prince of the Russias into the Gog of the land of the Magog; and of the premillennial deliverance of the land of Israel out of his hands, to the formation of the situation which shall occasion the manifestation of the Sons of God, and the establishment of his kingdom. Jesus comes to adjudicate the controversy of Zion; that controversy must be brought to a head, and judgment given in the capital of the king. Gog comes there to take possession; Jesus meets him there to eject him, and to let the nations know that no power has a right to reign on Mount Zion but Jesus of Nazareth, Son of David and of the Deity, the Bethlehem born King of the Jews.

June 15, 1859. EDITOR.

Russia Triumphant and Europe Chained.

Dear Brother Thomas:—The following article, clipped from the "New York Dispatch" of June 18th, seems to me to contain a great deal of truth very forcibly expressed. The sentiments it contains coincide so fully with our own, and with what prophecy teaches concerning "Gog, Prince of Rosh, Mesheck and Tobl," that I thought the article could not fail to be as interesting to you as it has been to my myself.

Yours &c.,
NICHOLAS DABB.

Elizabeth Port, June 20, 1859.

WHAT IS THE WAR FOR?

In his letter recently published, on the present aspect of affairs in Europe, General Wool expresses the same views of the war as are taken by nearly all reflecting men in this country. Whatever may be the military result of the struggle, the General foresees that its political effect will be to "increase the power that already overrides the downtrodden people of Europe;" and it is this conviction, on the part of all thinking people, that checks American sympathy for the Franco-Sardinian cause. In a word, no one can tell what is the real cause and true intent of the war. All desire the freedom of Italy, and detest the despotism under which

its noble people are crushed; but these things cannot blind us to the fact that in the present war they are used for purposes the most sinister and selfish, and inimical to human freedom, by men who would perpetuate the very same system to-morrow, in another guise, if it were swept away to-day. Every lover of liberty will rejoice in the defeat of Austria, but that rejoicing will be checked by the reflection that the defeat would be primarily converted to the profit of one whose own rule of his own country is even a greater outrage upon liberty, a greater opprobrium to civilization, than the Germanic oppression of the Italian States. From time immemorial, the spectacle of the barbarian holding captive the intellectual and the accomplished has been common. But it has been left to modern times to show that a nation like France, in the van of enlightenment and mental progress of every kind, can, in the space of a single night, be plunged into the darkness of mediævalism, as though time had rolled back six centuries at a bound!—and this not by an inundation of vandals, but by the cunning atrocity of a double-tongued betrayer of the very laws he had repeatedly sworn to uphold, and which he had been invested with the power of upholding, in the belief that he would be faithful to his trust and to his reiterated oaths. Truly, the world is justified in suspecting the nature of that "civilization and independence" for which such a champion pretends to have drawn the sword.

But it is not improbable that while Louis Napoleon is using the Italian question for his own purposes, *he himself is being made use of for the ends of a more accomplished deceiver.* The same power thus made use of the first Napoleon, ministering to his egotism in the first instance, and subsequently converting to his ruin the irreparable blunders that egotism thus insidiously stimulated, had betrayed him into. *At any rate whether it be the result of accident or design, every thing in this war seems to point to the ultimate gain of Russia, and it is not easy to believe that this is not brought about by the far-seeing policy of that astute and unscrupulous power.* The exhaustion of Austria—which means her destruction, for if she once begin to break up, nothing is more certain than her entire dislocation, and her consequent reduction from a wide empire to a narrow kingdom—*this would remove from Russia the barrier now presented against the annihilation of the "sick man" of Turkey.* In that case also the undivided employment of France would be to put Cherbourg to the purposes its original constructors contemplated, and which the acts of their successors to the present day have not disavowed, whatever their words may say; England would then be too much occupied in self-defence to interfere with Russian designs in the East. Or regarding the matter from another point of view, if France and Austria should mutually weaken and waste each other, they would thereby enable the judicious looker-on of the North to dispose of the stakes, when the combatants are too feeble to resist the arbitration, whether single or combined. *All the nations of Europe appear to be doing Russia's work for her while she looks on in philosophic complacency, quietly increasing her armaments, fomenting distractions, and nursing in Germany that mutual antagonism of State against State in which Muscovite wiles have enmeshed all Fatherland.* England's neutrality is obviously also ministering to the designs of her great rival of the North, and this fact more than any other will probably force England into the arena, and compel her while hating Austria to assist her, as a means of thwarting the schemes of that ambitious power, which aims at nothing less than *the establishment of its own supremacy over all Europe.* Regarding the matter in any light we are unable to perceive how any good is to arise to the oppressed people of Europe, and we are constrained to believe with General Wool, that "the result of the contest between the two Emperors, Napoleon and Joseph, can be of no advantage to Lombardy and Venice. The people may be relieved from Austrian oppression, and get a new master and nominally an independent government. But four or five hundred thousand men devastating the country will, beyond the hope of redemption, keep the people chained to the car of Juggernaut."

Miscellanea.

"What is that to us? See Thou!"

An individual named Thomas A. Cr–sh–w, living at or near Painesville, Virginia, was immersed by the Campbellites some years ago, at a meeting got up by Messrs. Jeter, Bullard, and others of the sect. He afterwards apostatized from Campbellism to nothing, and remained in apostacy for years. At length he concluded to "reform," and make application to be received into the fold again, saying that he had confessed with his lips what he did not believe in his heart when he was immersed; and upon this confession he was re-admitted, "by the right hand of fellowship," as a penitent into the kingdom of Bethany, Va. On the attention of the Campbellite leaders being called to the case, that in his immersion he could not

have obeyed the gospel; they said that "they had nothing to do with his previous infidelity—that was for him to settle with his God."

This case reminds us very forcibly of another. A certain Jew sold his master for thirty pieces of silver, and afterwards repented. He returned to the purchasers with the money, and in the spirit of despair exclaimed, "I have sinned in that I have betrayed innocent blood!" And they said, what is that to us? Ευ οψει—that is for thee to settle with thy God!" And unless poor C. believe and obey the gospel of the kingdom as though he had never heard of Campbellism, he may as well go as Judas did, and hang himself, for any salvation he will ever experience by continuance in his *statu quo*.

EDITOR.

Search and See.

MODERN preachers have departed from the practice of the Apostles in discoursing on "the deep things of God;" and having confined themselves to preaching exclusively upon the crucifixion, they fail to nourish their flocks, and to feed them with good pasture. All the treasures of the wisdom and knowledge of God are hid in the mystery of the Father and of Christ; and what is revealed concerning this mystery, is revealed in order that we may study and know it: and the passage in Col. ii. 3, urges us to the consideration of it. The Gospel of Christ does not consist exclusively of the blood-shedding of Jesus: the mystery of God in Christ is hidden, shut up in him as a treasure, into whom we must dig, if we want to grow in the knowledge of God. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of *Jehovah*, and find the knowledge of *Elohim*."—Prov. ii. 3—5.

Jesus the Redeemer of Israel.

THERE is not a prophecy in scripture in which the coming of Messiah is not connected with the glory of the tribes of Israel, as a kingdom of priests and a holy nation upon earth; with their universal ingathering, and the confirmation of the New Covenant with them, and with all the nations blessed in them, look for example at Gen. xlix. 10; Acts. iv. 27; Psal. xi; Isaiah xi; Mic. v. 2: and if any one, through the sinful ignorance which reigns in the religious world upon this subject, and which their superficial preachers would perpetuate and deepen, doubts of this, we can put you upon a course of study, simple and unexceptionable, which will remove that doubt in the course of one evening. It is to take those prophecies quoted in the gospels, and there applied by the Holy Spirit, to Jesus of Nazareth; take them one by one, and turn to the passage in the Old Testament, of which it is a part; read the whole context of that psalm and prophecy, and let your natural understanding judge, and for which purpose it is given you, whether the main drift of it be not to set forth Christ as the king and prince priest of the Jewish people, gathered together in great and everlasting mercy, and made a blessing unto all the ends of the earth. Do this, and we assert without the smallest hesitation, and that without a single exception, every prophecy of the Old Testament which the Holy Spirit has thus applied to Jesus of Nazareth, represents him as redeeming the Jews from the bondage of oppression of the Gentiles, restoring them to their own land, sealing them with an everlasting covenant of holiness, reigning over them, and through means of them, over the whole earth.

True, the clergy do not verbally deny this; but they say that the oppression of the Gentiles means *oppression of sin*; and that of Egypt means *unbelief;* and that restoring to the land means *taking to heaven*; and that the everlasting covenant of righteousness means the Holy Spirit dwelling in men's hearts after conversion. This they do, and yet they call Carlisle and Votaire infidels, and themselves the *Religious World;* and thank God that they are not as other men are! But, it is a fair question to ask, wherefore then did not Jesus perform all these things? The answer is, because his day to fulfil them is not yet come. "The days will come," he said, "when ye will desire to see one of the days of the Son of Man, and ye shall not see it"—Luke xvii. 22. He was his own Elias, as it were,—the forerunner of himself; his former coming was but the prelude of that which is yet future. His prophecies and discourses chiefly relate to his coming again. Every one of the apostles, from Peter's first discourse to John's last vision in the apocalypse, do speak of these things, and none but infidels by profession, or infidels at heart, do for a moment doubt concerning them.

Forasmuch then as the Lord Jesus and all the Holy Apostles do carry our earnest hope and expectation towards another coming of the Lord, wherein he is to fulfil all the things spoken of him by the prophets, and to abide with the faithful forever; what are we, that we should doubt or scruple in respect to that which Jehovah our Elohim has been pleased to testify unto us from the beginning.

This distinction between his coming in glory, and in humiliation, seems not to have been made apparent to any of the prophets, but unto the Son of Man himself alone. Nor was it apprehended by the faithful before his coming, nor could it be apprehended by them during the days of his flesh, nor until he had been raised from the dead, for they were hid from them until he was glorified.

The prophets who prophesied the sufferings of Christ and of the glory which should follow, understood not the manner of the thing which the spirit signified by their lips. They saw, indeed, the man of sorrows; they saw his sufferings, and some of them saw his death, and likewise his resurrection; but that which they chiefly saw, was his kingdom and his glory; and the blessedness of the people whom he was to rule over in righteousness. And why did they see this chiefly? Because it was the great and permanent establishment of God's purpose unto which his humiliation was but the brief, the transient, the lowly parent. For the same reason that the Gentile dispensation though of a long continuance, is but a little while, as it were, when compared with the eternal duration of the Lord's presence, and of his kingdom, this also occupies but a brief portion of every prophecy, whereof the fulness is ever reserved for the delineation of the glory which is to follow. There is, therefore, with respect to the coming of the Lord, these three things to be gathered from all the scriptures taken together.

1. A coming in humility, in the likeness of Sin's flesh, that sin might be condemned in that flesh in the bruising of his heel.

2. There is an absence for a season, during which he is hidden in the shadow of Jehovah's hand; a polished shaft concealed in his quiver to be brought forth again at a future time.

3. This time at which he is to be brought forth once more, is when the Jewish nation shall again be taken into covenant with God, and become the chief and sovereign nation of the world.

"He shall be Called a Nazarene."

"AND he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets.' "Some foolish commentators," says a writer in the *Dialogues of Prophecy*, "have sought for the solution of this passage in something connected with the Nazarites; with which, however, it has not the remotest connection. It was put into the heart of "an Israelite indeed" to say, that nothing good could come out of Nazareth. "In fact, it was a term of reproach and contempt." The meaning of the term is to be found in Isai. xi. 1, where the Christ is proposed of as a נצר *Naitzer*, sprout or shoot, from the roots of Jesse—ישי נצר *Yisha Naitzre sprout of Jesse*—the very name which appeared the other day in *Israelite* as a term of reproach upon referring to Jesus, the pronunciation only being a little different.

"Yet," says the writer referred to, "I have no doubt but that the law of the Nazarite pointed to the Christ, as every other law, rite, and ceremony did, and that it can be made perfectly clear that Jesus was a Nazarite from the womb, that is, from the resurrection; and that he is now fulfilling the law of the Nazarite in his separation from his church and the world here, abstaining from wine until he drinks it again with his apostles and others in the kingdom of God. —Mat. xxvi. 29.

Influence of Roman Catholicism in the United States.

MESSRS. EDITORS:—The late doings of the Pope of Rome in Europe—his excommunicatory bulls in reference to Spain, Switzerland, and Sardinia—show very plainly what he would do in the United States if he only had the power. He is the *Pope* yet, as much as he ever was, even when Kings came in supplication before him and kissed his great toe, and did penance before his gates. Much as he may don the skin of the lamb, the *wolf* is there yet under it, and much as he may put on the angel, the "cloven foot" will peer out occasionally, as in these excommunicatory allocutions. He reprobates and abrogates the recent constitutional laws of Spain, and declares them null and of no effect, so far as they pretend to regulate *ecclesiastical property*, or to deprive the Church of its "*power* and *liberty*" to engage in ACTIVE PERSECUTION of *any other communion* that exists in Spain! But *money*, the love of which is the "root of all evil,' seems to be at the bottom of this *pious* indignation of the Pope! Yes, MONEY. Gen. Zevala, the Spanish Minister of Foreign Affairs, tells his Holiness very plainly, in reply to his remonstrances, that the main dispute is about a *matter of money*. "The Queen's government," he writes, "cannot forbear from expressing the profound concern with which, animated as it is by sincerely Catholic dispositions, it sees the Holy See engaged in a struggle in which—even granting all its allegations—nothing is in question but *material* and *mundane interests*."

"With regard to the alleged infringment of the rights of the Catholic religion as the sole religion of Spain," says a writer, "the Minister points out that no other form of public

worship is permitted. The liberty of the church, then, one would think, remained intact, even to the extent that no other Church but herself enjoys a vestige of it. This is not enough, however, for a church which has had an *inquisition* at its orders. Throughout these allocutions the *liberty* and *power* of the Church are always coupled. Do you call the church free, remonstrates his Holiness, where she may not *persecute heretics* at their own hearths, as well as interdict their altars?"

This last sufficiently shows by what sort of spirit the Pope is animated—one of *persecution*, as has always been the case, and what he and Roman Catholics would do in the United States, had they the *power*, or the "liberty and power," as the Pope says. Who then can blame the American party for opposing the holding of office by Roman Catholics, in this country, since office gives power, and if they can get the power they are bound to thus use it?

HUGO.

THE UPPER AND LOWER STRATA OF RELIGIOUS LIFE IN NEW YORK.—Religious life and the modes of religious worship in New York have recently assumed a new and somewhat curious phase. During the financial crisis, and succeeding it, a religious revival so far affected all classes of our citizens that prayer meetings, public confessions of repentant sinners, from Wall street, from the prize ring and from the stage, were matters of daily and nightly occurrence all over the city, not alone in the churches, but in warehouses and basements, and everywhere that a congregation could be accommodated. But now the inspiration of religious fervor has fallen upon the lyric and dramatic stage; and where the divine compositions of Meyerbeer and Verdi and Rossini delighted the upper crust of our population during the week, or the love-and-murder efforts of the sensation dramatist "split the ears of the groundlings" in a minor theatre, songs of praise and words of holiness are echoed every Sunday evening. The upper stratum of religious life exudes its superabundant feelings of piety with respectable and decorous bearing in the fashionable and elegant Academy of Music, while the lower stratum does the same with cheers, cat-calls and stamping of feet in the National theatre on Chatham street. The crowd which flocks to both houses is immense. At the Academy hundreds are turned away for want of room, every Sunday evening; the doors are locked when the house is full, and all who arrive too late are compelled either to adopt the out-of-fashion practice of going to church, or to reserve their fervor for another Sabbath—a difficult thing to do in this impulsive city. At the Chatham street theatre the attendance is so large that the doorkeepers are obliged to select the audience, admitting the well clad and excluding humble piety in seedy garments; a posse of police is required to keep order at the doors; and the audience express their impatience at the non-arrival of the preacher, in the usual theatrical fashion, by stamping and whistling, hail his appearance by a storm of clapping, and compliment the salient points of his discourse with loud applause. Religious ceremonies are again to take place at these theatres to-night.

Meantime the churches are affected with slim attendance, and it looks as if the clergy, to preserve their popularity, would have to abandon the pulpit for the stage. Time was when such a descent would have shocked the religious sentiment of the country; and even now, whatever is left of the strict old Puritans must move uneasily in their graves at the spectacle. One consolation, however, is, that those who advocate the claims of the stage to be considered a moral instructor, have now the satisfaction of beholding a practical illustration of their theory.

Proclamation to the Jews.

THE following is a copy of a neatly printed handbill addressed to the "Sons of Abraham," which has been posted in various parts of the city, and attracts considerable curiosity:

"Eighteen hundred years have now nearly passed since our beloved land—the heritage God gave to our Fathers and to us their posterity for an everlasting possession—has been wrested from us by cruel and bloody idolaters. During that long period we have remained scattered and captives among the Gentiles. We have suffered the most cruel persecutions on account of our faith. We have long prayed and hoped for the coming of that Great Deliverer, whom the God of Israel has promised to send to restore us and to re-establish the Throne of David. This hope, in the minds of many, is now beginning to be shaken. Some, because the fulfilment of these promises has been so long delayed, deny the truth of God's Word altogether. Many have already forsaken us, and have enlisted under the banner of infidelity. Hundreds of others are embracing the religion of the crucified Nazarene. Is it not then most important for every one of us to ask himself the question: Has the Messiah come, or do we still look for another? Rabbis, answer! Teachers in Israel, to the Rescue! The faithful ones in Israel demand it!"

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Sept., 1859.** [VOL. IX. No. 9.

Lecture

ON THE

HISTORIC EVIDENCE OF THE AUTHORSHIP AND TRANSMISSION OF THE BOOKS OF THE NEW TESTAMENT.

BY S. P. TREGELLES, LL. D.

Introduction.—The object of the following lecture is to present, in an intelligible and popular form, an accurate statement of the historic evidence which enables us to speak with certainty as to the authorship of the books of the New Testament, and also to describe the channels through which they have been transmitted to us;—these channels of transmission themselves bearing an important testimony to the books handed down.

In the compass of a lecture but an outline of some parts of the subject was possible; I have, therefore, stated very briefly those points about which no question is raised; and thus, in such parts, I have rather pointed out the evidence than given it in detail; on those subjects, however, which are at all controverted, the evidence has been given with considerable minuteness.

My reasons for publishing this lecture are identical with those which led me to deliver it: I wished to give a clear and sufficient answer to the inquiries, Why do you receive the New Testament books as genuine? and, How have these ancient writings come down to our days? Professed scholars will see (if they should read the following pages) that I have not sought to make myself intelligible to them exclusively: indeed, on biblical subjects, although there are many things which scholars only can *investigate*, yet the practical *value* of their investigations all depends on their being intelligently communicated to general readers. I trust that it will not be thought that it is ever needful to sacrifice accuracy to this end. The historic evidence to the authorship of the New Testament books is a subject of common concern to all Christians. If attacks are made with a great show of learning and research, it is well for those who may meet with such popular attacks to be forearmed. It is not the lot of every one to examine and search for himself through the mass of Christian literature for the first four centuries; but there are few, indeed, who cannot apprehend the bearing of evidence when it is placed before them. The needful avocations of daily life will often render personal study and research impossible; the daily discharge of daily duty has to be fulfilled conscientiously; and it is to those who are thus engaged in the laborious occupations of the desk, the warehouse, or the shop, that I wish especially to address this statement of evidence.

All men are not astronomers; yet all can appreciate the results of mathematical knowledge when applied to astronomy; just in the same way may the results of critical studies, applied to Scripture, be understood and used by readers in general. It is true that many may not even remember the *names* of the early witnesses to our New Testament books; still, however, if they can grasp the *facts* of their evidence, they will carry away and retain those *results* which will be of great practical value when occasion should arise.

On ordinary subjects there are many things to which we give credit, because we rely on the accuracy of our informant. Thus, even amongst men of some scientific knowledge, but few calculate an eclipse for themselves; they see that its occurrence is stated in the almanac, and that is enough; and as to persons in general, they believe that the eclipse will take place at such a day and hour, with perhaps hardly a thought *how* it can be predefined by astronomers.

And so on most subjects: we trust the information which we receive, because we believe in the *competency* of our informant. But when questions are raised, then, indeed, there is often enough a desire to investigate the *grounds* on which the information rests; we may frequently satisfy ourselves as to these, though we never could have traced them out for ourselves.

Thus, as to this part of Christian evidence, I only ask for credit to be given me for bringing forward true testimonies of persons who lived at the times mentioned;—thus pointing out the steps of argument which others may easily follow. On this it may be remarked that the evidence of the witnesses is by no means weakened through the peculiar opinions which any of them held; and it is also well to notice that the paucity of the Christian writings in the *second* century arises, in part, from so many ancient works having been lost: this loss of ancient writings causes such a contrast between the second century and the fourth.

In saying that I do not now address myself to professed scholars, I wish it to be plainly understood that I do not avoid their scrutiny: they will find that all extracts from ancient writers have been fairly and sufficiently quoted, and that when mere references to passages have been made, places have always been pointed out which sufficiently prove the subject in hand.* I mention this because *popular* statements are sometimes opposed (most needlessly) to critical exactitude. On points of Christian evidence I have myself often felt how unsatisfactory it is to find, instead of a close and severe statement of what the testimony of a writer is, a loose assertion, "it cannot be doubted but that he used and quoted such or such a book." I never knew what value to attach to such remarks, until I had the opportunity of examining for myself.

Of course I claim no originality as to the passages brought forward; they have all, I believe, been cited by others; in every case, however, I have re-examined them; and in drawing up the arguments based on them, I have followed in the track of others or not, as I found suitable.

No apology is needed for endeavouring to popularize accurate statements on such subjects. Had I my choice, I would seek to address myself to the Christian *people* on points connected with Scripture, rather than to the instructed few; because such matters are of equal or of greater concern to them; and especially so in the present day, when endeavors are habitually made to circulate almost every possible statement which would invalidate the authority of Scripture. As things are so, it is the Christian *people* that ought especially to be considered on these subjects; in illustration of this, an ancient saying occurs to my mind, "that it were as well not to have thought of that which is for the common good, if one did not know how to express it intelligibly to those whom it concerns."

In the popular literature of the present day, how habitually do we find a laxity of thought and expression with regard to Scripture authority, or even a tacit assumption that modern research has disproved this as an antiquated superstition! I do not now speak of the open and avowed attacks on Revelation. And then, again, there is often a tone of gentleness when errors on these fundamental points are mentioned; whereas, any distinct assertion of the authority of God's word is stigmatized as polemical intolerance. This may be found in publications which professedly avoid all mention of religious opinions. Thus, a popular review, conducted ostensibly on such principles, recently dismissed a work with only the following remark: "A thoughtful book on a great and difficult historical problem;"—this said "thoughtful book" being one of the most bitter and unseemly of modern attacks on revealed religion, intolerant and severe; and the "*difficult* historical problem" being just this,—whether the four Gospels are forgeries or not! If avowedly neutral publications, through oversight, admit what casts, by insinuation, such doubt on the objective facts of Revelation, what must be the tone of those which oppose it?

And there *are* open opposers,—men who use all their influence, not only to negative the truths of revealed religion, by causing a rejection of the distinctive doctrine of Christianity,—redemption by the blood of the Son of God,—but who set themselves to disprove the records of our faith; and when any defend those truths which they know to be of infinite preciousness to their own hearts, they stigmatize such with being actuated by sectarian bigotry, and a narrow-minded repudiation of the highest results of modern philosophy. Then be it so; let modern philosophy perish, so that the Cross of Christ be maintained;* let those who know the gospel of the grace of God uphold

* I suppose that no objection will be made to the citations being given only in a translated form; I can assure the reader, be he friend or foe, that every quotation has been taken from the original source.

* Sometimes they accuse defenders of being actuated by "interested motives"; be it so;—those who defend the title-deeds of their heavenly inheritance, the book of the Covenant which has been ratified by the blood of the Son of God, shed for the remission of sins, may well be "interested" in so doing; for here they have

it in all its preciousness,—remembering that the contradictions of man can never invalidate the truth of God.

We are told with regard to the publication of certain works, not a few of which are of doubtful or thoroughly sceptical character,—"Nothing could be more unworthy than the attempt to discourage, and indeed punish, such unselfish enterprise, by attaching a bad reputation for orthodoxy to everything connected with German philosophy and theology. This is especially unworthy in the 'student' or the 'scholar,' (to borrow Fichte's names,) who should disdain to set themselves to the task of exciting, by their friction, a popular prejudice and clamor on matters on which the populace are no competent judges, and have indeed no judgment of their own; and who should feel, as men themselves devoted to thought, that what makes a good book is not that it should gain its reader's acquiescence, but that it should multiply his mental experience."

This, then, is modern liberalism. We are recommended to read books which in many ways run counter to every doctrine of Christian belief. We may pore over all that has been written in opposition to the Godhead and sacrifice of Christ; we may study the sceptical and pseudo-philosophic objections to the authority of Scripture; we may waste our hours over writings intended to disprove that there is a "personal" God; and all this is to be commended as increasing our mental experience; in truth, it would increase it, even as our first parents obtained by transgression the knowledge of good and evil. "Be not deceived: evil communications corrupt good manners." However unworthy it may be of a *Fichtian** "student" or "scholar" to object to the habitual use of poison for the mind, the Christian student of God's truth may rightly warn the popular mind (if he have ability so to do), especially as it is admitted that on this subject it possesses no judgment of its own.† We have not to stigmatize any body of men, or the writers of any nation; but surely, if we are sincere in our belief in fundamental truth, we can do no other than show the *real tendency* of those writings, which are designed (even when many other things are introduced into them) to lead the mind away from the simple reception of the Revelation given to us in the Scripture.

The mode in which many conduct their opposition to the truthfulness and authority of Scripture has been thus described:—

"Religion and metaphysics are now contemplated from within, and not from without; the world has been absorbed in man. The opponents of Christian doctrine in the seventeenth and eighteenth centuries were generally men of reckless and abandoned impiety, while they *now* claim its blessings without a Church, affect its morality without a Covenant, assume the name of Christ without acknowledging a personal Saviour, and regard Christianity itself as a necessary truth, independent of any gospel-histories, and unsupported by any true redemption. They have abandoned the 'letter' to secure the 'spirit,' and in return for the mysteries of our faith, they offer us a law without types, *a theocracy without prophecies*, a Christianity without miracles;—a cluster of definite wants, with no reality to supply them; for the 'mythic' theory, as if in bitter irony, concedes every craving which the gospel satisfies, and only accounts for the widespread 'delusion' by the intensity of man's need. Christian apologists have exhibited the influence of the same change; they are naturally led to value exclusively those arguments which meet the exigencies of their own times; and so it is now a common thing to depreciate the outward evidences of religion, which are not, however, the less important because they are not conclusive to some minds. Historical proofs must necessarily claim attention, even where they cannot convince; and, as aforetime, many who did not believe for Jesus' words, believed for his very works' sake, so still the external array of Christian evidence may kindle the true inner faith, and in turn reflect its glory."—(*Elements of the Gospel Harmony:* by Brooke Foss Westcott, M. A., Fellow of Trinity College Cambridge: pp. 3, 4.)

Whatever be the tone of mind in the pres-

the record of that eternal life which God has given them in his Son. "Interested motives," such as these, have nothing in them at least of temporal policy.

* The philosophy of Fichte is, I hope, but little known amongst those for whom these pages are especially designed. The attempts to popularise his system in an English garb have not been particularly successful. Dr. Davidson ("Bibical Hermenentics," p. 219) thus speaks of it—"The Fichtian philosophy, which was *idealism*, regarding all objective being as real only in our subjective ideas, and thus denying the existence of a Supreme Being, which Fichte resolved into the notion of a *subjective moral arrangement of the world*, was not expressly made the foundation of any system of theology." Of course a Fichtian,—a rejecter of all thoughts of our responsibility to God,—would approve of whatever would unsettle belief in actual Christianity.

† What a solemn responsibility, then, do those incur who press on the attention of a *populace, devoid of competency of judgment*, books which dogmatically teach the religion of negation! What would be thought of the *liberalism* of any friends of "progress" who should say, "The people are no competent judges of what is wholesome in food; it is, therefore, an unworthy act in any who excite a 'popular prejudice' against us when we offer them well-flavoured poison"?

And as to what was said about "German philosophy and theology," in the extract given above, it should be observed that the most determinedly anti-Christian of the books thus commended to our attention, is of mere English origin.

ent day, nothing surely can deprive historic proof of its value and force. Be it remembered, that its force depends not on the mental power of perception of those to whom it is addressed, but upon its own nature. If a man be incapable of understanding a demonstrated theorem, the fault lies in *his* mind, and not in the nature of the proof itself. We must consider this whenever we see men who are not convinced by the plain and distinct testimonies to the historic reality of the Christian revelation. Those who are proof against all conviction, seem to assume that it displays mental superiority; if so, it is of the same kind as would be shown by one who would deny the conclusiveness of a single geometrical demonstration. Such a one *might* deem himself superior to common opinions; what others would think of *him* is a somewhat different question.

I do not undervalue the labours of Christian apologists who regard the subject (as it is attacked by many) from *within*. If there were in existence some ancient edifice of vast extent, presenting an untold variety of parts, some might say that it was the product of many ages, without definite plan, or unity of design. Others might look on it with more intelligent eyes, and might perceive the mutual coherence and adaptation of the respective portions; they might show that allegations of want of symmetry arose wholly from the partial and incorrect view taken by the objectors. They might thus prove that the common opinion was true, that it had proceeded from the mind of one skilful architect. But if there were *records* of the origin of the edifice, such as inscriptions on its various parts, which had *always* been well known, then it might be thought that the most direct proof would be to point an objector to these public monuments. He who took this line of evidence would by no means overlook the labours of those who proved the adaptation of the parts of the whole (a work which would probably require superior powers), but still he might feel that he took the more direct way of proving the point,*—a way, be it observed, which is not simply apologetic, but which puts the opposer on the defensive, instead of allowing him to hold a supposed vantage-ground in choosing for himself, how, when, and where to attack.

I wish, if possible, to restore the historic grounds of Christian evidence to their proper place; they are, I am persuaded, a citadel which will ever be found impregnable: it seems as if the enemies of Revelation have secret misgivings as to this point: for they direct those attacks, which are intended to make an impression on the *multitude*, on any other point rather than this; they casually describe it as of small importance, or else they pass it by as though they would ignore its very existence, and lead others to do the same.

Thus, every conceivable subject which relates to the books of Scripture is made in turn the locality of the incursion of those rude forayers: *their* object being offensive, they choose their time, their place, and their weapons; and using a vigilance and an activity worthy of a better cause, they seek ever to put the upholders of truth merely on the defensive. It is, indeed, our duty "to contend earnestly for the faith once delivered to the saints"; but we ought to occupy such a position as to be able so to uphold the external fabric of Revelation, that it may afford a well-known shelter against the onslaught of assailants, and that its *historic reality* may be so known that none may doubt, except those who are willingly ignorant.

If it be objected by any that I set out from the assumed *ground of belief*; I answer, that objectors commonly, if not universally, assume the *ground of negation of belief*; however, in the exposition of *argument* (as found in the following Lecture), I *assume* nothing on the peculiar *Christian* evidence; I take there the simple ground, *if the ordinary process of historical investigation be well founded, then it follows that the New Testament books are indeed genuine:* the *proof* is then given, and all rests on the testimony of witnesses, and not on dogmatic assumption.

It is a great mistake to suppose (as many now seem to do) that a negation of belief in Revelation marks mental elevation, or is an indication of a mind that thinks for itself. Any one can thus acquire a kind of celebrity; and not a few of those whose writings and words are circulated amongst us, appear to maintain their negative opinions, simply to obtain a notoriety which they could gain in no other way. But few of these, however, seem to think for themselves at all. They adopt some notion from some leader, and thus, while they boast of being free from all trammels, they are really the superstitious admirers (might I not say *adorers?*) of what they consider to be superior intellect

* In this Lecture I have almost exclusively confined myself to the external parts of testimony; the internal accordance has only been hinted at incidentally. Many points, therefore, in which the New Testament books exhibit their wonderful unity and coherence, have of course been passed by, as well as, in general, the sort of testimony which one book bears to another. The citation of St. Luke's Gospel in 1 Tim. has been brought forward, because it is *direct*, but not the mention of St. Paul's Epistles in 2 Pet., because it does not bear on certain *specific* epistles.

The evidence derived from mutual coherence and relation of Scripture has great value for *those who think*, while historic proof addresses itself not to these *only*, but also to those who, from their avocations or their mental constitution, *think but little*,—whose attention needs to be aroused by a presentation of distinct facts, wholly irrespective of whether they think or not.

or transcendent genius.* They profess to have taken a position of "progress," and they speak of the need that we have of some new declarer of truth. Some even *expect* such a thing: they anticipate the rise of some one who shall be (to use their own words) *a true priest, a prophet, a godlike soul:* to *him* they are evidently prepared to listen with ears of obedient credulity. The "mission" of such a one (to use a term which certain modern writers apply so uncouthly to persons or things sent forth by no one) would be to arouse men to an apprehension of the *unreality* of all that has been credited as revealed truth, and to present instead such rationalistic apprehensions as shall fully extol and glorify the mere human intellect. Whatever opinions the readers may profess on the subject of the prophetic warnings of Scripture, at least he will, I think, see in these expectations, on the part of those who reject the Revelation given to us by Jesus Christ, that which calls his solemn words to mind,—"I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive."—(John iv. 43.) The Scripture tells us of "many antichrists," and also of "*the* antichrist," who shall "deny the Father and the Son."—(1 John ii. 18, 22.) Are not the rejecters of Him who once came in his Father's name, *prepared* to receive one, who is marked by the denial of all revealed truth? Has not the Scripture warned us as to those that "received not the love of the truth that they might be saved," that "for this cause God shall send them strong delusion, that they should believe a lie?"

But what other can be expected, if men have before them the full extent of the evidence to the coming of the Messiah of God, and to his work of atonement, and yet cast it all aside as unworthy of acceptance, but that they should be allowed to follow the Messiah of their own hearts, and to receive the solemn and righteous judgment of Jesus Christ of Nazareth at his second appearing?†

These observations have been suggested wholly by the remarkable language of the objectors themselves, and the yearnings for the future which have occupied their hearts. Would that they might learn to be satisfied with Him who has already come, and that through faith in his name they might find a shelter from that solemn reality, "the wrath to come"!

All adherence to belief in Revelation is stigmatised as opposition "to progress" and "free" inquiry: then let *words* be thus used; *things* remain the same:—it is better to oppose all *progress* towards error, and utterly repudiated should be all *free* inquiry which sets out with the rejection of the authority of God. Such *progress* as some now talk of with regard to religious truth is that which they never would apply to any other subject. If the first step in *progress* as to Revelation is to throw aside all that we know of the elementary laws of evidence as to facts, then let us make progress in learning by rejecting letters, in natural philosophy by denying the law of gravitation, in geometry by repudiating definitions and axioms, in optics by denying the very existence of light, and in chemistry by rejecting the law of definite proportions.

Let none suppose that I wish to put an acknowledgment of the facts of Revelation in too high a place, as though such a reception of Scripture and Christianity were in itself the object to be attained. Far from it:—just as the law only brought condemnation on those who owned its claims but transgressed it, *so the New Testament brings condemnation on every man who owns it to be from God, and yet does not use its teaching as showing the way to God, through the faith of Christ.** But while this is the case, we may

* And as to the leaders themselves, the mass of their objections and arguments are nothing but a repetition of refuted assertions, utterly devoid of originality, and marking no superiority of mind whatever: these leaders would not impose so easily on their followers, had they to do with persons tolerably well acquainted with what had been thought and written on the subject long ago, or with those who are not willing to be deceived.

† Since the above was written, I have noticed some observations on statements contained in Tennyson's poetry, which I transcribe. The passage to which reference is made is that in which he says, "Ring out a slowly-dying cause,' and afterwards, "Ring in the Christ that is to be." These expressions seem plain enough, but I prefer not to comment on them in my own words, but in those of a reviewer. His remarks are:—

"His ringing out of the old is intelligible enough, especially where he speaks of a 'slowly-dying cause' (that, namely, of Christianity); but what and where, pray, are the 'nobler modes of life, the sweeter manners, purer laws? *Who* is to bring the thousand years of peace? And who, tell us, Tennyson, if you can, is the 'Christ that *is to be*?' Of this one thing we are certain, you do not mean Jesus of Nazareth, or any one system or person retaining Him in his or its belief.

"We ask Tennyson, as a thoughtful and gifted man, if he really thinks *on his principles*, the millennium so near, as that he needs be awakening already the bells of its jubilee? . . . . . Is it literature or poesy that is to make men happy? . . . . . Or is it philosophy which is to effect this mighty change?—philosophy which, in its modern refined shapes, has substituted a dead idea for a living God and Father, shaken under man's feet the hope of immortality, sought with cold, firm hand to quench the only fire from heaven which has ever shone on our benighted way, and decreed solemnly, in its chilly and skeleton-surrounded halls, that Revelation is impossible. . . . . We, on the other hand, hold to a more sure word of hope and promise. We expect new heavens and a new earth, in which dwelleth righteousness. We look for the help of man to a higher source than himself."—*Critic*, Feb. 2nd, 1852.

* This is precisely the case with the clergy; they use it as a book of mottoes for their wild speculations called "sermons," not as showing the strait gate and narrow way that leadeth unto life, and found of only few. —*Editor Herald.*

well ask, Which is the more likely to give heed to the light,—he who rejects it, shuts his eyes to it, and goes in a contrary direction, or he who owns that it is really light, and that it marks the way in which his steps should go?

Romanism, on the one hand, may own that Scripture is from God, and yet keep it from the eyes of men; rationalism, on the other, may deny the claims of Scripture altogether. Romanism may affirm that men cannot understand Scripture for themselves, and therefore may present to them doctrines which *contradict* it, and may also set up authority based on false assertions; rationalism may declare that man possesses sufficient "intuitional consciousness" to teach him aright. In opposition to both these forms of error we may stand with the Scripture as our safeguard. We have not to show any favour to Rome because it opposes rationalism, nor are we to have any sympathy with rationalism because it rejects the demands of Rome. We may admit that spiritual illumination *is* needed to understand Scripture aright, but that God gives this by the operation of the word itself upon the mind; and so far from claiming any ability of our own we may repudiate the possession of any intuitive powers to guide us aright. The misuse or the misinterpretation of Scripture is no argument for lessening its own value: it is a witness to the truths of God, even though its testimony may be often unheeded. A heart that is early taught the authority of Scripture, and that is instructed in *what the Scripture says*, is imbued with those objective truths which may be used to teach their living power and efficacy as inwardly applied; while he who is taught to reject scripture has an especial barrier placed before him to exclude the light.

This, then, is an answer to those who think that too much stress may be laid on the historic evidence to the Word of God as an external thing. Happy is he who is led to receive the testimony of Scripture *into his heart*, so that he may find eternal life, through "the obedience of faith," he knows the real preciousness of Scripture; but what can be thought of the twofold blindness of the condition of him who not only rejects the truths which bestow spiritual blessing, but who formally sets up some supposed philosophy, instead of that which authoritatively declares those truths?

In 2 Tim. ch. ii., the value of holy Scripture is especially declared in connection with "perilous times" of the "last days," when "evil men and seducers shall wax worse and worse, deceiving and being deceived." In contrast to this, Timothy was reminded that he from a child had known the Holy Scriptures,* which are able to make wise unto salvation, through faith which is in Christ Jesus. Thus we may learn *what* it is that has a protective power: we have the *whole* Scripture, of which there was but a *part* written when Timothy received his training; and Scripture is the instrument by which God acts on the mind of a child that learns it; the same Scripture makes wise unto salvation, through faith in that Saviour of whom it testifies; and it is still the same Scripture which affords spiritual support and instruction to him who has received the gospel of Christ; for by it "the man of God may be perfect, thoroughly furnished unto all good works."

In speaking of the historic evidence of the authorship and transmission of the books of the New Testament, I propose, first, to bring before your attention those proofs which are conclusive on the subject of their having really been written by the Apostles and their companions, and then, to point out briefly the channels through which they have been transmitted to us.

I need not dwell at length on the importance of the subject: it must be evident to all who value the revelation which God has given us in the New Testament, that it is well for our minds to be informed as to the distinct grounds of evidence on which we believe and receive these writings as authentic. We hold Christianity as a divinely-communicated system of religion,—a religion which is based on promises and *facts*, and which sets forth doctrines connected with those *facts*: the New Testament presents to us the record by which those facts and their doctrines have been made known to us,—hence the interest of this subject to the mind of every intelligent Christian.

The ground-work of our religion is the Covenants confirmed to Abraham and David, and the *fact* that the Son or Spirit of God, which was with the Father before all worlds, became man, and for our salvation, after He had in all things glorified the Father by a life of obedience, laid down his life upon the cross as a sacrifice for believing sinners, that He rose again from the dead, and that He ascended to the right hand of God the Father, after having commanded repentance and remission of sins to be preached in His name amongst all nations, and having set forth "the name of the Father, and of the Son, and of the Holy Spirit," as the object of our allegiance and

* The writings of Moses and the Prophets were the only scriptures at that time in existence. Children then were more enlightened in divine things than the adults, whether clergymen or people, of the nineteenth century. These have an idea that to study the prophets is calculated to craze the mind. But this was not its effect in the days of old.—*Editor.*

religious worship, whereinto we are baptized.

This basis is the ground and reason why there is such a thing as Christianity in the world: it is this which has delivered multitudes of men from the blindness and idolatry in which they were once sunk. And although the name of Christian is unhappily for the most part a mere profession, and although it is confounded with false and evil superstitions, hateful to God and hurtful to man,—yet still it is to this basis, brought to our souls by the life-giving power of the Word, that any of us know the real blessing of peace with God, through the great salvation preached by Christ and his Apostles.

It is thus, to those who really know the value of the gospel of Christ, that the subject before us is replete with interest; for such only can enter into the *true* value of the Scriptures, since they are not only their instructor in the truth of God, but they are also the title-deeds of their heavenly inheritance.

We may in a sense apply to this subject the words of Luke, in the introduction to his Gospel, "that thou mayest know the *certainty* of those things wherein thou hast been instructed;" for, thoroughly satisfied as we may be in our own minds of the full authority of the records of our religion, we cannot but feel that exact information as to the grounds of evidence has a peculiar value, when objections or difficulties are raised by any. Our own minds may be wholly unaffected by the objections brought forward,—we may be as sure as ever we were that Scripture is the word of God, and yet we must feel that it is at least unsatisfactory to have questions raised which we do not know how to answer; and this must be especially true in a case like the present, when the difficulties and objections may be so fully met, as to show that they arise either from the objector not being fully aware of the bearings of the subject, or else from a desire on his part to take advantage of the ignorance of others.

But there are also inquirers,—persons who really wish to know on what ground the Scriptures of the New Testament are received: now, if such inquirers are candid, they certainly ought to be met:—such persons ought to be shown that it is not a mere prevalent *opinion* that Matthew and others bore testimony, in the books which bear their names, to the events of our Lord's life, death, and resurrection, but that we have the most simple and well-defined grounds of certainty that this is the unquestionable fact.

We ought to know what to answer, when asked why we receive as authoritative the Acts of the Apostles, and reject the Acts of Paul and Thecla;—why we own the Epistles of the New Testament, and reject the Epistles and Discourses attributed to Peter in the Clementine Homilies. The answer may be given as simply, clearly, and fully as if the question were, Why do you acknowledge the first and second parts of "The Pilgrim's Progress" to be written by John Bunyan, and reject the third part as a spurious addition?

I have now to endeavour to present before you such a statement of the evidence on the subject as shall be both clear and ample: the details into which I must of necessity enter require a certain measure of attention, of the same kind as is needed in pursuing any other line of proof, whether mathematical or moral.

PROCESS OF PROOF.

How, then, can we know satisfactorily to whom we ought to ascribe the authorship of ancient works? How can we *prove* that any book was really written by the person whose name it bears? How can we, living at this time, inquire with all confidence into points of authorship which relate to a period eighteen hundred years ago? In other words, What is the process of proof which must be applied to this subject?

A very distinct statement of the mode of investigation is given by the "Christian" writer, Augustine, about the year 400. He lays down, plainly and unhesitatingly, that the authorship of Scripture must be investigated in just the same manner as we would inquire into that of secular writings. In the case of profane writers, he says, most truly, that it has often happened that works have been produced and attributed to their pens, which have afterwards been rightly rejected as spurious,—and why? Because such alleged writings possess no external evidence of their authenticity, not being mentioned by contemporary and immediately subsequent authors; and because they also, in their contents, present those things which are not in accordance with the author to which they have been ascribed, or to his known writings, or to the time in which he lived. This is a plain, discriminating canon of Augustine, for the rejection of suppositious writings.

But as to authentic works, we have simply to apply the converse of this canon. Augustine asks how we can then determine such and such works to be the genuine productions of Hippocrates. He replies,—

"Because a successional series of writers, from the time of Hippocrates and onward to the present day, have declared them to be such; so that to doubt would be to act the part of a madman. Whence (he continues) do men know as to the writings of Plato, Aristotle, Cicero, Varro, and other such

authors, what is really theirs, but by the same continued testimony of successive ages?"

This principle he then applies to the point, with which I would now connect it:—

"Many (he says) have written much on subjects relating to the Church, not indeed with canonical authority, but for purposes of aid or instruction. Whence does it stand as an admitted fact whose any work may be, unless it be by testimony from the author's time, and by the continued and wide-extended knowledge amongst those who come after, that these things have been transmitted to us, so that, when asked, we need not hesitate what we ought to answer?"

Augustine, in this passage, is addressing Faustus, the Manichæan, the first (it is said) who denied that the Gospels were really written by those whose names they bear. He then applies the argument to the controversy which he was at that very time carrying on with him.

"Why should I go back to things long past? Look at these very letters which we hold in our hands; and if some while after we shall be dead, any should deny those to be Faustus's, or these to be mine, whence will he be convinced, except through those who now know these things, transmitting, by continued succession, their acquaintance with the facts to posterity?"—(*Contrá Faustum*, l. 33.)

Now, these principles are of the utmost importance with regard to historic proof; for although it might be objected that Augustine concedes too much to his opponent, in laying down that a genuine work ought *of necessity* to possess such successive testimonies, and although we know that many writings are received without doubt or hesitation, although the absolute evidence is but small in itself, yet this is certain, that no work can be spurious which is authenticated by such evidence as that which Augustine has described.

Thus, if in the ages which immediately follow that in which a work is said to have been written, we have distinct statements from credible witnesses of its existence and authorship, we possess that definite historic ground on which we receive the best authenticated productions of antiquity.

The New Testament, we must remember, consists of a collection of books; the statement of evidence must, therefore, relate in part to the collection as such, and in part to the several portions of which it is composed.

The period of inquiry as to any work is of course limited to the ages immediately following that in which the authors are said to have lived: we need not go below the fourth century as to the New Testament, for from that time our twenty-seven books have been all commonly received.

THE NEW TESTAMENT AS A COLLECTIVE VOLUME.

The first statement, then, to which I shall call your attention is the list which Eusebius gives of the twenty-seven books of the New Testament.

This well-known ecclesiastical historian was born in Palestine about the year 264: in his history, written about the year 330, he thus mentions the Scriptures of the New Testament:—

"Now, this appears to be a suitable place to give a summary statement of the books of the New Testament, which I have already mentioned. In the first place, then, we must put the holy quaternion of the Gospels: these are followed by the Acts of the Apostles: then we must mention the Epistles of Paul; then we must place the acknowledged first Epistle of John, and, similarly, the admitted Epistle of Peter: after this may be placed, if it appear suitable, the Apocalypse of John; the various opinions about which we shall set forth in proper time. And these are amongst the books *universally owned* (Homologoumena). Now, of *opposed* books (Antilegomena), which are, however, acknowledged similarly by the many, are reckoned the Epistle called that of James, and that of Jude, and the second of Peter, and those named the second and third of John, or of some other of the same name. Amongst *spurious* writings are reckoned the Acts of Paul, and the book called the Shepherd, and the Apocalypse of Peter, and also the Epistle of Barnabas, and what are called the Instructions of the Apostles; and also (as I said), if it appear suitable, the Apocalypse of John, which (as I said) some reject, but which others rank amongst the books universally received. And now some reckon amongst these the Gospel according to the Hebrews, which especially pleases those of the Hebrews who have received Christ. And these are all the books which are *opposed*. We have of necessity included these too in our catalogue, having distinguished the writings which, according to the accounts delivered by the Church, are true, genuine, and universally owned, and those others which, although known by many ecclesiastical writers, are not reckoned in the canon, but are opposed"—(l. iii. c. 25).

From this passage we learn, that in the time of Eusebius—the latter part of the third century and the beginning of the fourth—all the twenty-seven books of the New Testament were known and received by Christians in general,—that there was discrimination exercised as to *what* books ought to be included in the New Testament collec-

tion; that several books *professedly* apostolic were rejected, but that none were included in the collection which we do not now receive; and none of those which we receive were absolutely rejected, although, as to a few of the number, there was some difference of opinion.*

Not long before Eusebius wrote his history, events had occurred which rendered it needful for the Church to discriminate accurately between its authoritative Scriptures and other books. The Diocletian persecution, which commenced in the year 303, was directed even more against the sacred books of the Christians than against their persons. The endeavour was made to exterminate the Christian Scriptures: had this effort succeeded, it was thought that the form of belief which hindered the disciples of Christ from uniting in the popular idolatries, would at once fall to the ground. Such an effort had been made by Antiochus Epiphanes to destroy the Old Testament, and thus to annihilate Judaism. However foolish such an attempt may sound, there are facts which show that such an endeavour to destroy a book may be successful. A century after the invention of printing, an Italian book, on "The Benefits which we receive by the Death of Christ," had passed through many editions, and was possessed (it is said) by almost every intelligent family in that peninsula. The question of heresy was raised—the free grace of the gospel of Christ was found to be set forth in this widely-circulated volume, and its destruction was decreed. The machinery of the confessional was set in motion; all were required to surrender their copies, and thus the work disappeared so thoroughly, that its contents were only known from the accounts of contemporary writers. Ranke, in his "History of the Popes," says that this book was as much lost as the lost Decades of Livy. I may observe that this volume, after a disappearance of three hundred years, has again been discovered in an English version, from which it has been re-translated into Italian, and printed, and again employed as an instrument in the endeavours now carried on for introducing the light of the gospel into that land. That the present efforts to spread the gospel of Christ in that country, the seat of Romish power and idolatry, may be blessed in spite of the existing persecutions, far more widely than was the case at the time of the Reformation, must be the earnest desire and prayer of all who prize the gospel of Jesus Christ, and value the possession of God's holy word.

In the Diocletian persecution, the Christians throughout the Roman empire, from the Euphrates to the Atlantic, from the cataracts of the Nile to Britain, were required to give up their copies of the New Testament to be destroyed: those who refused, suffered imprisonments, tortures, slavery or death. Many refused to surrender the Scriptures, and endured the consequences; others complied with the order of the emperors, and thence received, amongst Christians, the designation of *Traditors*, as though they had betrayed the word of God, just as Judas had betrayed our blessed Lord Himself. There were also some who allowed the emissaries of the government to take away any books which were *not* Scripture; some bishops placed books of the heathens, or of heretics, where the messengers of the magistrates were likely to search for copies of the Gospels. Indeed, not a few of those employed by the persecutors had but little zeal in the cause, so that (unlike the agents of the authorities in Italy, who are now so diligent in searching for copies of the Scriptures, and in arresting those who read them,) they willingly took away whatever books were delivered to them, without inquiring whether they were the Christian Scriptures or not.

In consequence of this persecution, and the light in which the *Traditors* were regarded as subject to severe ecclesiastical discipline, it became really an anxious question, *What* are the sacred books of the Christians? Hence the need of discrimination on this point. Whoever gave up any of the books universally received was a *Traditor*,—whoever gave up any of the books reckoned as spurious, was not subjected to any ecclesiastical discipline; but from the general feeling of the many (as stated in the passage quoted from Eusebius), any who gave up the books opposed by some, would be looked on with doubt, and by most would be condemned as *Traditors*. The importance of the question was felt as widely as was the diffusion of the Christian name.

The conclusion is manifest, that two centuries after the death of the Apostle John, all the books of the New Testament were known and used as a *collection*, that they were received as universally owned, with the exception of five of the shorter Epistles and the Apocalypse, of which some doubted.*

* This difference of opinion may be ascribed to the denunciations of Peter, James, John and Jude, recorded in those epistles against the clergy, who were contending for preeminence over the church, and which they at length acquired.—*Editor.*

* The fact of books of the New Testament being known and used as a collected volume, at the close of the third and beginning of the fourth century, is also evident from the manner in which Lactantius, at that period, speaks (Inst. iv. c. 20) of the New Testament, as comprising that portion of holy Scripture which was written after the passion of our Lord.

We may trace *backwards*, from Eusebius towards the days of the Apostles, so as to observe the notices which exist of the collected books of the New Testament.

In the former half of the third century, there was no Church teacher so conspicuous, as an author, as Origen. He was born at Alexandria about the year 185, and he died A. D. 254, ten years before the birth of Eusebius. In his writings he makes such extensive use of the New Testament, that although a very large number of his works are lost, and many others have come down to us only in defective Latin versions, we can in his extant Greek writings alone (I speak this from actual knowledge and examination) find cited at least two-thirds of the New Testament; so that, had such a thing been permitted as that the Gospels, and some of the other books, should have been lost, we might restore them in a great measure by means of the quotations in Origen.

Origen passed a considerable portion of his life in Palestine; he had also visited Rome, so that his testimony to the books of the New Testament cannot be considered as belonging merely to his native locality.

Eusebius (l. vi. c. 25) extracted from Origen's writings such passages as mention the uncontroverted books of the New Testament. In these passages he speaks of the four Gospels of Matthew, Mark, Luke and John, as received by the whole Church which is under heaven. He mentions the Acts, as well as the Gospel, as the work of Luke. He speaks of the Epistles of Paul in a general manner (every one of which he cites in his writings). He mentions the Apocalypse as the work of the Apostle John, who wrote the Gospel and the first Epistle that bear his name. He speaks of the second and third Epistles of John as held to be doubtful by some; the first Epistle of Peter he calls universally owned; the second he speaks of as one about which there were doubts. In this sort of casual mention of the New Testament books, Origen does not speak of the Epistle of James or Jude, both of which, however, he uses in his works. In other passages of Origen, which are only extant in the old Latin version (which is not worthy of *implicit* confidence), lists may be found of all the New Testament writings as we receive them.

I shall not now dwell on the manner in which Tertullian at Carthage, Clement of Alexandria, and Irenæus, bishop of Lyons, at the beginning of the third and close of the second century, speak of the New Testament:—I shall have occasion to refer to these important witnesses when speaking of particular parts of the collected volume of the Christian Scriptures.

The earliest notice of any *collected* books of the New Testament is found in a remarkable testimony of an unknown writer. The document to which I refer is commonly called the Canon in Muratori, because it was first published by that Italian scholar and antiquary, from a MS. in the Ambrosian library at Milan. This document is defective at the beginning, and throughout it is grievously disfigured by the gross errors of the copyist. The ignorance of the transcriber makes, however, the testimony not at all the less forcible. This canon, as it is called, from containing a list of our canonical books, bears undoubted marks of being a translation, made from the Greek and Latin, by some one whose knowledge of the grammar and construction of the Latin language was very imperfect.

In the beginning the writer is speaking of the four Gospels. That part which relates to Matthew and Mark is lost, except the concluding words: then Luke, the companion of the Apostle Paul is mentioned as the author of the third Gospel, and John of the fourth; John's first Epistle is next mentioned; then the Acts of the Apostles as written by Luke; then all those Epistles of Paul are spoken of to which his name is prefixed, and then the Apocalypse of John: then the writer speaks of some spurious works which were rejected, and adds, "It is not fitting to mix gall with honey. The Epistle of Jude, and two of the above-mentioned of John, are reckoned amongst the general writings." In saying the two Epistles, the writer may have known of but one of John's shorter Epistles, or, as it appears probable to me, he may mean two *besides* the first Epistle of which he had spoken before. He then continues in a sentence which is not very comprehensible —"and Wisdom, written by the friends of Solomon in his honour." This stands in almost unintelligible obscurity;—*how* it can find a place amongst New Testament writings is difficult to be imagined; and also *what* book is intended is by no means clear, —whether the apocryphal book, or Proverbs, to which this name of wisdom was appended in the second century,—a book the latter part of which was written out by "the men of Hezekiah," and of which some chapters are the words of Agur and king Lemuel.

The writer thus concludes what he has to say of New Testament books: "the Apocalypse, also, of John and Peter alone we receive, which [latter] indeed some amongst us do not choose to be read in the Church." —(*Routh's Reliquiæ Sacræ*, vol. i. p. 394.)

Thus, this ancient canon recognises the four Gospels, the Acts, thirteen Epistles of Paul, and, in short, all the New Testament books, except the Epistle to the Hebrews,

that of James, those of Peter, and perhaps the second or third of John :—it speaks of no book, as belonging to the New Testament, which we reject, except the Apocalypse of Peter, and even that is mentioned doubtfully.

The author of this list of books speaks also of some which ought *not* to be received as of divine authority. He mentions "the Shepherd, written very recently in our own time, in the city of Rome by Hermas, while Pius, his brother, was bishop of the see of Rome." This incidental remark supplies us with the date of the writer. Pius the First, bishop of the church in Rome, died about the middle of the second century; he appears to have succeeded to the office about the year 140. Thus, the list of New Testament books, which we have under consideration, cannot have been written at a much later period. And not only so, but as the writer speaks of the episcopate of Pius the first as being in his own days, his testimony reaches back as far, and probably farther. These were books known, and received, and used as divine Scripture in the former half of the second century.

It is often remarkable, when pursuing a historical inquiry of a kind wholly different, how we meet with the strongest possible evidence against the claims of the Papacy. This writer, in speaking of authentic Scripture, rests on known historic facts, instead of cutting short the investigation by appealing at once to the infallible authority of *Pope* Pius the first. And further, he mentions the book which the brother of this same Pius had put forth during his episcopate: now, this book is still in being; and though many have treated it with most undeserved respect, imagining the author to be the Hermas whom Paul salutes in Rom. xvi., yet the absurdities, to use no stronger expression, with which it is replete, evince that it is no exposition of Christian truth. If, then, Hermas put it forth with the sanction of his brother, the bishop, it would show that the then Pope could authorise a work both unedifying and unorthodox; if, however, Hermas put forth his idle fancies *without* the authorisation of his brother, the bishop, what possibility is there that any censorship then existed? How different were the claims of Rome in the days of Pius the First from what we see in the days of Pius the Ninth!

The existence of this Pius the first is a simple historical fact; the time, too, is known approximately; but in some of the lists of Popes he is numbered the ninth, in some the tenth, and in others the eleventh! Some make him the predecessor, some the successor, of Anicetus. Had the certainty of papal succession and transmission been the basis of all continued Christianity, how uncomfortable would all these doubts and uncertainties make us! It is well that the facts of the transmission of the Scriptures rest on a firm and certain basis, independent of all questions of papal succession.

We are thus able to trace back lists of New Testament books *almost* to the apostolic age: the author of the Canon in Muratori, from which I have been quoting, lived in the days of some who had been in part contemporaries of the Apostle John. We know from the natural course of events that this *must* have been the case. And we need not rely on deductions, however certain, for we know as a fact, that Polycarp, bishop of Smyrna, who had himself personally known John, laid down his life at a very advanced age as a martyr for Christ, about the year 168.* Polycarp visited Rome, the place at which the author of this fragmentary list seems to have lived and written, after the middle of the second century—a visit memorable for the amicable contention between him and Anicetus, the Roman bishop, about the proper time for the celebration of Easter: each remained unconvinced by the other, and each left the other to the exercise of his individual Christian liberty :—what a proof that the claims of infallibility and universal jurisdiction were as yet unknown!

We have thus proof that the New Testament books in general, were in use as authoritative Scripture in the days of those who lived in the apostolic age—that they were ascribed to the same writers to whom we attribute them, and that several of them were classed together as being, though not as yet *one* collected volume, yet at least in some measure a collection.

For ancient writings in general we ask no more distinct proof of genuineness: it is commonly regarded as quite sufficient, if a work is mentioned by one or more writers of the succeeding age, in such a way as to show that it was then known and used as the work of the author whose name it bears.

With regard to the New Testament books, however, we can go much further with our proofs, when we consider, not the volume as a *collection*, but the distinct parts of which the volume is composed.

In the second century *two* collected portions of the New Testament were known and used by Christians, as read in their public assemblies; the one of these contained the Epistles of Paul, to which his name is prefixed, the other comprised the four Gos-

* He had been a Christian 86 years. When invited to reproach Christ, he said "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my king who hath saved me?"—*Milner.*

pels as a *collected* volume. Besides these there were other writings used separately.

(TO BE CONTINUED.)

Protestantism.

THE following truthful picture of Protestantism, drawn by a Protestant minister in Torquay, England, shows that the world is about ripe for the judgments of God. The remarks were made a short time before the commencement of the present war. The writer says:—

"It has at last become evident, even to the most thoughtless, that some great catastrophe is at hand, and that some heavy judgment is hanging over Christendom. . . How is the gold become dim! Every thing in confusion — every thing threatening! All nations preparing for war!—and not only war, but revolution! . . . The world is rushing headlong into a tremendous revolution, and falling directly under the judgments of God! Such is our state; and the true cause is—THE EXTINCTION OF CHRISTIANITY. 'Because THOU art LUKEWARM, and neither cold nor hot, I will spue thee out of my mouth.' (Rev. 3d.) APOSTACY is the cause, and destruction is the END. . . . Wherever we look, nothing is to be seen but the ruins of Christian truth. Christianity, like some ruined temple, lies scattered here and there. Its sheltering walls are overthrown—its symmetry destroyed. No man flies to it for defence from the cruelty of the world—no man finds an asylum within its gates—no man looks any more on its beautiful proportions, as a model for the construction of his life. The broken columns,—the cornices,—the hewn stones,—lie here and there, and each man may find a fragment useful for his purpose, and precious in itself; but you will search in vain for any shelter for the multitude—for any spot where nations may meet together, in unity.'"

In speaking of the English nation, he says:—"We have blown Christianity to pieces, as we did the wretched people of India, after we had first driven them to insurrection by ages of cruelty; and we believe that, at this moment, Christianity has become absolutely EXTINCT.

If you will not take this upon trust, you may find it proved by undeniable facts. . . . The world looked on and sneered at the hypocrisy which sent out missionaries and Bibles, cut a road for them with the sword, and built it up with mangled limbs, torn to pieces with artillery. By these unholy deeds, —by the abject silence of our clergy, we have . . . taught the rest of mankind that Christianity is a jest—a loose garment to be put on for an ornament in time of peace, and to be thrown aside the moment we can gain any thing by war. Such a Christianity has long enveloped the nation at large; and the clergy, by their abject silence, have adopted it for their own.

We believe that Protestantism has been put on its trial before God and man. It had long been corrupt, and worldly to the heart's core. It had worshipped money, and rank, and worldly prosperity. It had fallen away from all the simplicity of Christ. And yet it had dared to pour its abuse upon the church of Rome, which was certainly as bad; but could hardly have been worse. Both are equally APOSTATES—one being an apostate church worshipping SAINTS,—the other, an apostate church worshipping MONEY. . . The conduct of our clergy has been, more especially discreditable. Zealous in trifles; indifferent in great things. Zealous when zeal was popular; tame and silent when zeal was disreputable. . . . .

What shall we say to these things? That Protestantism had fallen into the idolatries of Paganism, and is become a worshipper of demons. . . .

Were fifty Luthers to arise at once, they could not revive it. Wretched, miserable, poor, blind, and naked; it thinks itself rich and in need of nothing; and self-conceit is an incurable disease. You can act upon vice, and rage, and revenge, but you can never act upon SELF-CONCEIT. We believe that Christendom is enervated beyond recovery."

Theiopolitical.

The Italian Question.

"*The Kings of the earth shall hate the Harlot*"—Rev. xvii. 19.

The apostle John in Rev. xvii. 3, informs us, that he was borne off in spirit into a wilderness. "Personally, he was in the isle called Patmos, under guard, as the prisoner of the Lord in the hand of the Romans. But while thus guarded, he had a vision,—that is, he saw *mentally* things which did not actually exist at the time he saw them; and things which he could not have so seen, if they had not been daguerreotyped upon his sensorium by the spirit of the Deity. This is what he means by saying of the angel, απηνεγκε με εν πνευματι "*he bore me off in spirit.*" He was "in spirit" away off in the nineteenth century, while personally a prisoner in Patmos at the closing of the first; for what he saw in spirit, and recorded in the seventeenth and eighteenth chapters of the apocalypse, belongs to our present and near future.

He tells us, that he was translated "*into a*

wilderness" εις ερημον. The Hebrews give the name of *wilderness* to all places not cultivated, but which are chiefly destined to the feeding of cattle, and on which trees grow wild. So that when wilderness is mentioned in scripture, we are not always to imagine it to be a place forsaken, abandoned, void of cities or inhabitants; as this word, in Hebrew *midbar*, often represents the soil near a city or village which was appointed for pasture, and where the plough never came. Thus in scripture, there are few cities which had not their wilderness, that is, uncultivated places for woods and pastures.

Peoples are styled trees, grass, forests, waters, and so forth; hence there is a wilderness especially denominated "THE WILDERNESS OF THE PEOPLES"—*midbar hahammim*—Ezek. xx. 35. The house of Israel is now in this wilderness. Adonai Yahweh has brought them there, and there he will "plead with them face to face, as he pleaded with their fathers in the wilderness of the land of Israel." Into this wilderness of the peoples John was translated in spirit or vision.

He saw there "many waters," verse 1; which, in verse 15, are declared to mean, "peoples, and multitudes, and nations, and tongues." Hence it was a wilderness of peoples, and so called because the multitudes and nationalities inhabiting it, or rather, composing it, are aggregations of wild and uncultivated races—uncultivated by that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"—James iii. 17. The races, by whatever name designated, are strangers to this wisdom. The wisdom of which they glory is "earthly, psychical, and demoniac;" and all emanates from "the flesh in which dwelleth no good thing." It is the wisdom of the clergy, styled in the apocalyptical epistles, "the depths of the Satan as they speak," with which both the clergy, and the peoples guided by them, have prostituted and debauched themselves.

John saw the clergy of the mother Church, and the clergies of her Harlot-Daughters, and the clergies of the abominable names and denominations of the Western habitable, or wilderness; or "court which is without the temple given unto the Gentiles," (Rev. xi. 2); and he saw them "sitting upon the many waters," or peoples of "Christendom;" and sustained by their imperial and kingly governments. He saw this, and he represents to us what he saw, by *a drunken murderess and prostitute, sitting upon a scarlet-coloured beast with eight heads and ten horns*, as described in the chapter. He says, she was drunk with blood, and the nationalities upon which she rode, were drunk with the wine with which she drugged them. When he saw this representation of the ecclesiastical and civil constitution of what is styled Latin Christendom, he says, "I wondered with great astonishment." And well he might. Acquainted as he was with original and genuine Christianity in precept and practice, he must indeed have been astonished when he contemplated what the clergy now term christianity in its civil, ecclesiastical, and doctrinal constitution, under the aspect of the symbols presented to his view in the wilderness. The mind of the Spirit concerning our Clerical Christendom or Jezebel, is discerned in the label he has placed upon her forehead, which is descriptive of her name or character. The original ecclesiastical institution of *the apostacy* he styles, "Mystery, Babylon the Great Mother:" that is, "*the mystery of iniquity*," Paul said was already working, and predicted would overshadow everything; in its ecclesiastical organization, would be a system of strong delusion and doctrinal confusion, and therefore "Babylon the Great:" that it would be *the mother-system* of spiritual iniquity in a multitude of forms; which *forms* would be "*names of blasphemy*" abounding in the scarlet-coloured beast, the symbol of the "many waters" in their political constitution. "I saw a woman sitting upon a scarlet-coloured beast *full of names of blasphemy*." The beast was full of the names, not the woman, as the construction of the original shows. These names of blasphemy which abound among *the scarlet-beast peoples* are classified by the spirit into two categories,—"the Harlots," and then, "the abominations of the earth;" so that the label upon Jezebel's forefront designates the three grand divisions of the mystery of iniquity; and which for the sake of clearness may be specified as,

1. The great Babylonish Mother, with Rome for its ecclesiastical capital and throne;
2. The Harlots, or State Churches of the West; and,
3. The abominations of the earth; or all the other names and denominations known as "the Sects."

It is a remarkable fact that all the State Churches and Gentile Sects style the Roman or Latin Church "the Mother Church." They admit that she is a true church, and the most ancient of them all; and that there is salvation in her pale. They all acknowledge that they obtained their "baptism," as they absurdly enough term their baby-sprinkling, from her; while she declares that she did not get it from the scriptures. She, however, is not so "charitable" as they; for she denies salvation to all who die out of

her communion. Thus "the mother of all churches" stands confessed; while those same churches, endorsing the opinion of Martin Luther and his contemporary reformers, proclaim their mother to be no other than "the Mother of the Harlots!"

To this protestant opinion we have no objection. The Roman Church, the spiritual system of Daniel's Fourth Beast in its western development, is unquestionably the ecclesiastical mother John saw in the wilderness. But, then, we contend, that this universal admission must be carried out to its logical conclusion, which is this: namely, that the Roman Church being the "mother of the Harlots," and "the mother of all churches," those churches must of necessity be "the Harlots" and "the Abominations." There is no evading this conclusion which is sustained by reason and doctrinal likeness. Thus the mother Jezebel teaches the congenital existence of an immortal soul in sin's flesh; so do all her Harlot daughters;—she teaches, that holy souls go to Heaven at death, where they enter upon the reward; so do they;—she teaches, that the wicked souls go immediately to punishment in material fire, so do they; she invented baby-sprinkling, or rather established it by law, and they accept her invention as their only baptism. But there is no end to the parallel. They have repudiated some of their mother's practices, and are more "charitable" in their theories; but in substance they are the same—children of the flesh, walking in the flesh, and glorying in its principles, which are the mystery of iniquity, and death to all that hold them.

"The Harlots" are styled in Rev. xiv. 4, "women"—women of bad character, with whom the Lamb's virgin-companions have no fellowship. Speaking of "the 144,000 redeemed from the earth, the Spirit saith, "these are they who were *not defiled with women*, for they are virgins. These are they who follow the lamb wheresoever he goeth." This is as much as to say, they were not in communion with the Church of England and Ireland, nor with the church of Scotland; nor with the Lutheran Church; nor with the Genevese Church; nor with their Roman mother; nor in short, with any of the sects of the Gentile Court. The *Antipas* have nothing to do with any of these but to protest *against all* of them, as a family of disreputable women with whom a true believer can have no fellowship under penalty of death and everlasting exclusion from the kingdom of God.

The symbolography of the first six verses of this seventeenth chapter exhibits an awful picture of Roman, Protestant, and Sectarian christendom—its mother a murderess and a drunken adultress; its churches, harlots; its sects, "names of blasphemy" and "abominations;" its doctrines "wine of prostitution;" and its peoples all intoxicated! The mother of all the churches is the concubine of all the kings of Europe existing upon the Latin section of the habitable—"with her the kings of the earth," says the Spirit, "have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her prostitution." This is most true. The clergy and peoples are all intoxicated, and nothing scriptural can be extracted from them upon the subject of religion.

John also saw this great Italian Jezebel decked out in the trappings of imperial state; and holding in her hand "a golden cup full of abominations and filthiness of her prostitution." Though drunk her drunkenness was not of wine; but "with the blood of the saints, and with the blood of the witnesses of Jesus."

John says that this *Queen* of nations (Rev. xviii. 7,) sits, or is enthroned, upon seven mountains, represented by seven heads of the beast which she bestrides. She is a "great city," or ecclesiastical state, whose capital is the seven mountain, whence she exercises dominion over the potentates of the earth—"the woman which thou sawest is that great city, which reigneth over the kings of the earth." When John saw the vision he knew of but one city that ruled imperially; and that was the seven-hilled city upon the Tiber called Rome; and so also at this day, this is the only city having imperial dominion over the besotted kings and peoples of the Roman earth.

The beast she rides is of a scarlet colour, which signifies that it is imperial. She is also clothed in scarlet, being dyed in iniquity, transgression, and sin, whose livery is paraded by her cardinals and priests. The beast she rides is portrayed so as to represent the constitutional characteristics of the peoples, by which the reader might be able to identify the things referred to. Hence it is said to have "seven heads and ten horns." The *heads* have a twofold signification; first representing *seven mountains*; and then "seven kings," or forms of government, thereon established. The seven mountains are these:

1. Mount Cœlius;
2. —— Viminal;
3. —— Aventine;
4. —— Esquiline;
5. —— Quirinal;
6. —— Capitoline;
7. —— Palatine.

Upon these seven elevations Rome stood in the days of John, and contained a population of millions. She was founded 753 years

before the birth of Jesus Christ; so that she is now 2612 years old. Her limits are now greatly reduced. In the days of Augustus she contained two millions of inhabitants, and was fifty miles in circumference; but in 1847, she contained only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8000. As long as she continues above ground she will be an interesting city. She contains 354 clerical bazaars dedicated to immortal ghosts, the saints of the Romish calendar, of which St. Peter's holds the first rank, being the largest temple in the world. It is 666 feet long, 284 wide, and its magnificent cupola rises to the height of 408 feet. It was 200 years in building. This is the temple in which the man of sin, commonly styled "the Pope," sits as a god publicly exhibiting himself, because he is a god—3 Thess. ii. 4. This blasphemer is the head of Jezebel, and the centre of unity to all her children.

But the seven heads of the beast are also representative of seven forms of government upon the seven hills; and are thus stated by the spirit "*five* are fallen, and *one is*, and the *other is* not yet come; and when he cometh he must continue a short space." Before John was in Patmos the first five had passed away; he was living under the sixth head; so that the other or seventh, was in his future, but in our past. The heads may be enumerated as follows:

1. The first head the *Regal* from A. U. C. for 240 years; abolished before Christ 513 years;

2. The second head the *Consular*, which continued for 11 years;

3. The third head the *Dictatorship*, for 5 years;

4. The fourth head the *Decemvirate;*

5. The fifth head the *Tribunitial* with consular authority;

6. The sixth head the *Imperial* from B. C. 31 to A. D. 476;

7. The *Gothic Kingly* continued for 60 years, being only "a short space" compared with its predecessor which continued 507 years. The seventh passed away A. D. 554.

Such were the heads common to the Beast of the Abyss and the Dragon, all of which exercised their sovereignty in "the Eternal City" of the Seven Hills. But though John lived under the Sixth, or Imperial Head, the scarlet-colored beast did not exist. This is explained by the fact that the heads of this beast are also the heads of the Dragon. When John lived under the sixth the heads were on the Dragon, which ruled all the territory of Daniel's Beast. That the scarlet-colored beast organization of the Latin nations and peoples did not exist in John's day is evident from the angel's prediction that "it *shall* ascend out of the abyss." John saw it "in spirit," or vision; but when he looked at what existed in the political world contemporary with himself, he did not see it there. It never had existed down to his time; for history testifies to no Ten Horns, no Seventh Head, and no Mother of the Harlots, loved or hated by them, until several centuries after his death. It was therefore styled by the Spirit *"the Beast that* IS NOT, *and* YET IS"—*is to be;* and *is*, so far as the manifestation of six of its heads in Rome is concerned: *"is not"* in its totality, but "shall ascend" complete *"out of the abyss,"* not all at once, but gradually—in a series of ages, happily for us passed away never to return.

But this political constitution of "the many waters," or "peoples and multitudes, and nations, and tongues," is not to continue eternally. Providence has not delivered them up to eternal tyranny; to groan, and bleed, as a reeking sacrifice to Cæsar and his Roman god. In other words, SIN'S FLESH imperially, regally, and sacerdotally organized, as represented in John's vision of the wilderness of the peoples, is not to rule mankind longer than a definitely appointed time, which is now almost expired. The present constitution of the Latin populations is to be abolished. French, Austrian, and Russian Cæsars, are all to be numbered among the things that were; and with them the Harlot-Mother and her Head, to whom they affect to pay so much deference at present. So that in a few years hence, when one shall read the seventeenth of the Apocalypse, and inquire, "What meaneth this?" he will be told, "It is the symbolical representation of the Gentile civil and ecclesiastical polity as it existed previous to the war of the great day of the Omnipotent Deity (Rev. xvi. 14) by which it was utterly abolished; so that now not a vestige of it remains to curse the world." When this can be said, ROME will be in the *Lago d' Inferno*—there will be no such city above ground; and when she goes down like Sodom we should rejoice if all the miscreants, called *"Popes,"* that ever reigned upon her seven mountains, and poured out the blood of the Saints and Witnesses of Jesus, were raised from the dead, and shut up in her, and being subjected to her last plagues (ch. xviii. 8) should finally all go crashing down together into the subterranean volcanic abyss, perishing all in the gainsaying of Korah. When this can be said, there will be no longer any Mother of Harlots upon earth; and all her Harlot-Daughters, and Abominable Names of Blasphemy, will have ceased to be. Not a man will then be found who will acknowl-

edge himself to be a clergyman. Clergymen of all "names and denominations of christians," as the phrase is, from "the Holy Apostolic Roman Catholic Church," as "the Satan" delight to style *their* "Synagogue," down to the last manifestation of abomination in Utah—will be at a ruinous discount. The whole batch of soul-traders, styled by the Spirit, "the merchants of the earth shall weep and mourn over Babylon the Great; for no man buyeth their merchandize any more"; among which is enumerated, "bodies and the souls of men"—Rev. xviii. 11, 13. Men will then be too enlightened to hire clergymen, pastors, ministers, or any other spiritual traders by whatever title designated, to funeralize their "bodies" in consecrated ground; to preach their "immortal souls" to glory beyond the realms of time and space; to sprinkle their babies' faces with holy water in the Name of the Deity, and so blaspheming it; to minister christian consolation to murderers and pirates under the gallows; or to administer what the Devil terms, "the consolations of religion," to death-bed repentants, who have served sin all their days, and think to cheat justice by professing to be very sorry, and to die in peace with all mankind. All this "sorcery" will be despised, and hated, and remembered only as the lies, vanity, and unprofitable delusion of a past age and generation of human imbeciles—Jer. xvi. 19. A clerical prophet then will be regarded, as he is in fact, the enemy of God and man; for certainly he is an enemy of both, who by his false teaching "blasphemes God in blaspheming his name, and his tabernacle, and them that dwell in heaven" (Rev. xiii. 6); and misdirect the ignorant in spiritual affairs. Such a prophet may profess to love God, and my "precious immortal soul," as they term it; but this is all mere practical hypocrisy, if his teaching make God a liar, make his word of no effect, and instead of showing me "the way of salvation", lead me into the condemnation of unbelief and disobedience. Such a prophet is the worst enemy God and man can have. No long prayers, holy tone, and pious grimace can compensate for this. They only aggravate the injury; and destroy a man, as Joab slew Amasa, asking of his health—2 Sam. xx. 9, 10. Such prophets are the ecclesiastical element of the beast's concubine. They are the worst enemies of the people, deceiving them, and being themselves deceived. We do not deny that many of them sincerely believe that they teach "the truth as it is in Jesus", and that they do God service in the work they perform. We do not deny this, but heartily believe it of many. Nevertheless, what they think does not make it so. If a man is wrong in all points, and he yet think he is right in all, his thoughts do not alter the fact. Saul had a zeal of God, earnestly devoted himself to the establishment of his own righteousness, and thought he did God service in persecuting the faith he afterwards embraced. But all this time he was persecuting Jesus. But, he did it ignorantly in unbelief, as do many of the people's *divines*. The great bulk of these, however, are mere professionals; ignorant enough, and indifferently honest; who really care no more for God nor man than what they can make by their soul-trading speculation. Well, we rejoice to know, that the spiritual orders are all to be abolished, with their sects, names, and denominations of pious fraud and imposition. Mankind will cease to be brutes debased by superstition. They will come to know Yahweh, like Israel, from the least unto the greatest; and if any prophet then, shall yet prophecy, even his father that begot him and the mother that bore him, shall slay him, saying, "Thou shalt not live; for thou speakest lies in the name of Yahweh"—Zech. xiii. 3, 4. If such discipline were carried out now, not a clergyman would be left alive; for they all speak lies in the Lord's name, as every one knows who understands and believes the scriptures of the Old and New Testaments.

With the spiritual guides of the scarlet-colored beast's populations are also abolished the Ten Powers represented by its Ten Horns. Their kingdoms are taken possession of by the Saints for the Mystical Christ; as it is written in Daniel vii. 18, "the Saints of the Most High Ones shall take the kingdom (of the Fourth Beast) and shall possess the kingdom during the Olahm, even during an Olahm of the Olahms," or the "*season and a time*" of a thousand years duration, commonly termed "THE MILLENNIUM"—verse 12; Rev. xx. 4: and again, "the kingdoms of this (the Fourth Beast) *kosmos* are become the kingdoms of our Yahweh and of his Anointed; and he shall reign for the Aions of the Aions"—the Millennium and beyond.

Here then is an entire, utter, and complete abolition of papal and protestant christendom in its civil and ecclesiastical orders and constitution. When this becomes an accomplished fact, which we believe we shall live to see if we have the ordinary longevity of our stock, the existing Latin Kosmos, or Order of Things, will be in the perdition-state. It will then be "THE BEAST THAT WAS"—a mere historical reminiscence, as all its Seven Heads are at this day.

But the interest that this beast has for us is, that we are contemporary with its last days. Its horns, as constituents of its polity, have existed 1330 years. Is there not some-

thing remarkable in this? Do these figures contain no hint? Do not *five years* added to them give us *"the End of the Days"* when Daniel "shall arise to his lot"—ch. xii. 12, 13: and bring us to A. D. 1864? *The beast that is* is to "go into perdition" that it may become *"the beast that was."* When is this going into perdition to begin? The answer to this question is contained in the fourteenth verse, namely, when the Lamb shall have come, and made war upon the Ten Powers, in the great day of the omnipotent Deity.

But there are one or two points of this prophecy to be noted before we shall have arrived at the end so much to be desired. Preparatory to this consummation something is to be developed in relation to the Ten Horns and one of the heads of the beast. Does the reader know upon which of the seven heads the horns are planted? That is, with which head are they confederate so as to "have one mind to give their power and strength to the beast?" To this we reply, *with neither of the seven;* yet with a head partaking *"of the seven"*, by which participation he acquires Romish characteristics. *An Eighth Head, and that imperial, in political combination with the Ten Horns, upholding the superstition of the Jezebel Apostacy* is the premillennial situation of transatlantic christendom, indicated by the Spirit in verses 11, 12, 13, and 17, of the chapter before us.

We have already stated that the Seventh Head of the beast passed away A. D. 554. This seventh head is establishing itself upon the seven mountains inflicted upon the Sixth Head a wound that for a time appeared to be unto death. For the 60 years of the reign of the Seventh Head, the jurisdiction of the Imperial Sixth Head was excluded from Rome and Italy; though it continued to reign in Constantinople over what is now termed the Ottoman, or Turkish, empire. Speaking of the exclusion of this Sixth Head from Rome and Italy, John says, in Rev. xiii. 3, "I saw one of his heads as if it had been slain unto death." But the plague, or stroke, of the seeming death-blow was healed; and the imperial Sixth Head's dominion over Rome and Italy was reëstablished by the conquest of the Seventh Head in 554, by Narses, general to Justinian the Roman Imperator, reigning in Constantinople—*"and the wound of its death was healed."*

But though healed in the Italian Peninsula being restored to the dominion of the Sixth Head, Rome was not yet restored to sovereignty. The judgments of the Fourth Trumpet had smitten the Sun, Moon, and Stars of the Roman Firmament; and though the smiting was stayed, they were *"darkened, and the day shone not for a third part of it and the night likewise"*—Rev. viii. 12. The civil state of Italy, after the agitation of a tempest of twenty years, was fixed by a Pragmatic Sanction which the emperor Justinian promulgated at the request of the Bishop of Rome. The Seven-Hilled City was degraded to the rank of a provincial town; yet the senators were permitted to approach without obstacle the throne of Constantinople. It was still the residence of the Senate, to which, with the Bishop, Justinian delegated the regulation of weights and measures; but its glory was under eclipse; and this ancient capital of the world, so long accustomed to sovereignty, was pragmatically subordinated to the city of Constantine.

It was to continue eclipsed for the third part of a day and the third part of a night, after the expiration of which the Majesty of Rome would be restored. Now, a *day*, in Jewish computation, is equal to twelve hours; and a *night* to twelve also. History shows, that the obscuration of the Roman Firmament continued for two hundred and forty years after the promulgation of Justinian's Pragmatic Sanction, which bears the date of Aug. 15, 554; and that, at the end of that period, measures were taken by Adrian and Leo III. Bishops of Rome, for the restoration of imperial sovereignty to that city; which were consummated in the crowning of Charlemagne emperor of the Romans in St. Peter's on Dec. 25, 799. Hence the *"day"* and *"night,"* to be divided, could not have been a day and night of twelve common hours each; nor a day and night of twelve ordinary months, of thirty days each. They must therefore be taken for a *day-time* and a *night-time* of three hundred and sixty years each; a twelfth part of which is an hour of thirty years. Now a third part of a time is 120 years. This must be multiplied by 2; because the obscuration lasts a third part of a day and the third part of a night. Twice 120 is 240 years; which added to the date of the Pragmatic Sanction, A. D. 554—240 =A. D. 794; leaving five years to work out the revival of the Roman Empire of the West.

A question of popular superstition, the worship of images, so fiercely disputed in the eighth and ninth centuries between the Greeks and Latins, produced the revolt of Italy from the dominion of Constantinople, the temporal power of the Bishops of Rome, and the restoration of the Roman empire in the west. It is agreed, that in the eighth century, the dominion of the popes was founded in rebellion, which was produced by the Iconoclasts, or Image Breakers. Leo the Iconoclast, emperor of Constantinople,

commanded the abolition of images from all the churches of Italy; and enjoined the obedience of the Roman pontiff under penalty of degradation and exile if he did not comply. But instead of complying, he boldly armed against his sovereign, and exhorted all Italians to do the same. These swore to live and die in the defence of their bishop and the images. The victory of Ravenna confirmed the safety, the worship of images, and the freedom of Rome and Italy. The people desired to elect a new emperor; but the bishop counselled delay, and exhorted the Italians not to separate from the body of the Roman monarchy; so that till near the imperial coronation of Charlemagne, the government of Rome and Italy was exercised in the name of the successors of Constantine.

A combination of circumstances converted the bishops of Rome into civil magistrates. Elected by the free choice of the people, they became by their favor and their own ambition, princes of the city. Being oppressed by the Lombards, instead of applying to Constantinople for aid, they formed an alliance with the Franks, who under Pepin and Charlemagne conquered Lombardy, and gave some of the plunder to the church. Adrian the first, now pretended that Constantine had bestowed on the bishops of Rome the free and perpetual sovereignty of Rome and Italy, and the provinces of the west. This fiction believed, convicted the Greek emperors of usurpation, and made the revolt of the pope the claim of his lawful inheritance. People were then too ignorant to detect the fraud. It was believed for many centuries. The sovereignty of Rome was thus asserted; and the pretended successors of St. Peter and Constantine were at length invested with the purple and prerogatives of the Cæsars. A hostile opposition had existed between Rome and Constantinople for seventy years. In that schism the Romans had tasted of freedom, and the Popes of sovereignty. But by the conquest of Lombardy and the deliverance of Rome by the sword, the city was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his family and person; and the election of the Popes was examined and confirmed by his authority. The original and self-inherent claim of imperial sovereignty, however, was set up by the Pope; so that when Charlemagne was crowned by the pope Roman emperor of the west, he was considered as deriving his imperial grace from the successor of Constantine and from God.

In the days of John the offices of *Emperor* and *Pontiff* were united in one man called CÆSAR; but at the termination of the eclipse of the Roman luminaries, A. D. 794, the offices of Emperor and Pontiff were filled by two men, Charlemagne and Leo. Charlemagne, though crowned in Rome "emperor of the west," resided at Aix-la-Chapelle, a city now on Prussian territory; while Leo and his papal successors reigned as the *Imperial Pontiff of the west* in the city of the Seven Mountains. Hence the Majesty restored to Rome was an *eleventh* horn having "eyes like the eyes of a man, whose look was more stout than his fellows; and a mouth speaking very great things;" but by its eradication of three of the ten horns, whose territories it annexed to its own, it became the *eighth horn* of the fourth beast—Dan. vii. 8, 20--ONE DOMINION in a two-man manifestation; one man reigning in ROME; and the other man, *the proprietor of the city and of Italy*, reigning in Aix-la-Chapelle; but in after ages, as at this day, in VIENNA. The body of the eighth horn symbolizes the civil and military elements of the power, while the *eyes and the mouth* represent the episcopal or pontifical element; still *by concordat* they are but one horn. Now this eleventh horn made its appearance in the Latin West AFTER the ten horns; as it is written, "the ten horns out of the fourth kingdom are ten Kings" or powers; "and *another shall arise after them*" and "among them."—Dan. vii. 24, 8. As we have said, this little eleventh horn became the EIGHTH of the system, by the subjugation of three of its predecessors. Charlemagne, who represented the secular element of the horn, was proprietor by conquest of France, Spain, Italy, Germany, and Hungary. These constructed *the new Roman empire of the West A. D.* 799; and because of the Bishop of Rome being the Imperial High Priest of this *body politic* or *beast*, it is styled, "the holy Roman Empire;" the civil head of which is called, "his Royal Apostolic Majesty," and its spiritual, "his Holiness the Pope." The history of this dominion extends over more than a thousand years. Its fortunes have been various, which cannot even be outlined here at present. Suffice it to say, that in A. D. 962, after seventy four years of intense confusion, the sovereignty passed from the family of Charlemagne. Otho I, king of Germany, restored and appropriated the empire. At the head of a victorious army, he passed the Alps, subdued Italy, delivered the Pope, and fixed the imperial crown in the name and nation of Germany. "From that memorable era," says Gibbon, "two maxims of public jurisprudence were introduced by force and ratified by time.

1. That the prince who was elected in the German Diet, acquired from that instant, the subject kingdoms of Italy and Rome.

2. But that he might not legally assume the titles of Emperor and Augustus TILL HE

HAD RECEIVED THE CROWN FROM THE HANDS OF THE ROMAN PONTIFF."

In a note to this the historian says, "the Italians, Muratori for instance, only reckon the princes *who have been crowned at Rome.*

Now, this GERMANO-ITALIAN dominion, whose Emperors, as well as Pontiffs, were formerly *elective*, but now hereditary in the house of Hapsburg, of which Francis Joseph of Austria is the representative, is symbolized in Rev. xvii. 11, by the eighth head of the scarlet-coloured beast, or polity, by which the Roman Jezebel is carried: as it is written there, "and the beast that was, but is not, even he is the eighth." It must be remembered here, that the angel is discoursing to John about "heads" under which the polity of the Romanized nationalities had been capitalized. There are not eight beasts, but eight heads to one beast. The angel's words are therefore historically interrupted thus—"and the beast that *was*, but *is not*, even he is the *eighth head.*" This eighth head did not exist in John's day, for he was living under the sixth; and could have no existence until after the termination of "the short space," during which the seventh head or Gothic kingly form of government, was to reign in Rome, and until the eclipse of the Roman Majesty "for the third part of a day, and the third part of a night," should have ended. The eighth head arose seven hundred years after John, "and yet is," as the Germano-Italian, commonly known as the AUSTRO-PAPAL. John saw, in vision, this dominion of the Emperor and the Pope in the wilderness of the peoples existing contemporarily with ten minor sovereignties upon the Romano-Babylonish Habitable, styled by the angel, "ten horns." This Austro-Papal eighth head which "yet is," but "is not" in John's time, though of a like character to the sixth head under which he was living being imperio-pontifical, the angel declared, "goeth into perdition," and in so doing, becomes "the beast that was:"—"the beast that thou sawest," saith he, "was and is not;" and shall ascend out of the abyss, *and go away into perdition*, and they that dwell upon the earth (whose names have not been written in the book of the life from (or beginning from) the foundation of (the Millennial) *Kosmos*, (or order of things) shall do homage, when they behold the beast which was, and is not, yet is;" and in verse 11, "the beast which was, but is not, even he is *the eighth*, and out of the seven, *and goes away into perdition.*

Perdition, then, is the fate of this Germano-Papal empire. A very desirable result certainly. But the end is not immediately. Ezekiel shows, that the Austrian dynasty will be subordinated to a Russian Prince, but nevertheless the eighth head dominion will remain. A change of the sovereign house does not change the power. A kingdom may pass into the possession of different families, or houses, as in the case of France and England, yet the kingdom remains the same. The Prince of all the Russias is to become the imperial representative of the eighth head dominion. This is evident from the thirty eighth and thirty ninth chapters of Ezekiel. The present Germano-Italian (for Austria is a member of the German bund) will then be a Russo-German Italian sovereignty; of a far more extended jurisdiction than the Austrian and Papal combined, being the power prophetically styled "Gogue of the land of the Magogue, Prince of Rosh, Mosc, and Tobl;" which being interpreted signifies, *Emperor of the land of the Germans, Poles, Bohemians, Hungarians, &c.; and Prince of Russia, Moscovy and Siberia.* This is the eighth head in its last phase. The house of Austria will most likely continue to exist, but subordinated to the imperial sovereignty of Russia. Its extinction is not necessary to this; we expect, therefore, that it will become a satrap of the Gogean dominion. But of this the prophecy says nothing.

The infusion of the Russian element into the sovereignty of the eighth head, although of the Greek form of catholicity, does not necessitate the abolition of the *spiritual* supremacy of the Pope. It will be fatal to his civil power, but not to his ecclesiastical authority with the ten horns; for in Rev. xix. 30, we learn, that "the beast is taken, and with him the false prophet," who is the eye and mouth of the Roman Jezebel or church, and "both of them are cast alive into the lake of the fire burning with brimstone;" by him even the king of Israel, against whom they make war. The pope venerated by the horn-powers, has still influence enough in Catholic Christendom to cause the head of the Greek superstition to respect him. The prophet before him at the present crisis is exceedingly gloomy; and much evil awaits him; but when reaction comes, the prospect, in the estimation of those who walk by sight, will brighten, and the soul merchants of Babylon the Great, protected and strengthened by Gogue, will say in their heart for mother church, "I sit Queen, and am no widow, and shall see no sorrow." But, as Paul has said, "when they shall say, 'peace and safety;' then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape;" for as the angel told John, "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned

with fire, for strong is the Lord God who judgeth her."—Rev. xviii. 8.

The eighth head, then, of the scarlet-coloured beast, or body politic, like all the seven that preceded it, is to go away into perdition. But before that event so much to be desired come to pass, the ten powers of the Roman earth are to have "*one γνωμην counsel* or *policy*. But before considering what this policy is, or results in, it will not be amiss to say something about the horns themselves.

The ten horns of the scarlet-coloured polity are the same powers as those represented by the crowned horns on John's beast of the sea, by those on Daniel's fourth beast, and by the ten toes of Nebuchadnezzar's image. In Rev. xvii, John does not treat of their origin, but *of the last thirty years of their existence.* He alludes to their origin in Rev. xiii. 1, as being "out of the sea," or "out of the abyss"—ch. xi. 7, phrases signifying apocalyptically, the sea of peoples, multitudes, and nations of the Mediterranean region, termed in scripture the "great city," —Dan. vii. 1. Daniel says, that "the four winds of the heavens strove upon the great sea; and four great beasts came up out of the sea, diverse from one another, and among them was the beast with the ten horns. Daniel's "four winds" are also introduced in the apocalypse in the seventh chapter, and the first verse; where four angels are said to hold the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," until a certain work was accomplished, styled, "the sealing the servants of God in their foreheads" to the symbolic number of 144,000. After this was accomplished, the four winds were successively let loose in the blowing of the four trumpets, which may therefore be termed the wind trumpets, to distinguish them from the last three, which are the woe trumpets. The wind trumpets began to blow at the end of the fourth century, and by A. D. 476, the Latin west was conquered by the barbarians of the north, who slew the sixth head, as it seemed to death; set up the seventh head in Rome, and laid the foundations of the ten kingdoms of Europe.

Now commentators have vexed themselves a good deal upon the date of the beast's origin. But we take it that the matter is more simple than is generally supposed. In determining the age of the United States we do not reckon from the settlement of the country; but from the declaration of their independence of the crown of England. If it had been predicted, that the union should continue to practice prosperously for 1260 years, we should reckon that period from the constitution of the republic; not from the landing at Plymouth rock, or the settlement of James Town in Virginia. The scarlet-coloured beast with its heads, horns, and harlot it sustains, is a civil and ecclesiastical polity. It was to have *power to make war with the saints, and to overcome them* (ch. xiii. 7) during "forty and two months" of years, which is 1260. Hence this time must be reckoned from the constitution of the ten powers as part and parcel of the latin body politic, and not from the invasion and settlement of the Roman territory. When they invaded this they were pagan or heretical hordes. They found a country with inhabitants living under Roman laws; and worshipping the immortal ghosts of dead men and women in splendid temples, and according to a showy ritual, calculated to intoxicate the brains of uncultivated and illiterate barbarians. Having therefore acquired possession of the country by the sword, instead of changing its institutions, they adopted them; and the Roman became the civil law of their kingdoms; and the drunken harlot a common prostitute to them all; and as it is written in Rev. xvii. 1, 2, "the great harlot with whom the kings of the earth (or ten horns) have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication."

The voluminous imperial ordinances adopted by the barbarians were afterwards purged, retrenched and reproduced in twelve books, or tables, under the name of *the Code of Justinian*, and published April 7, 529. After this, the spirit of jurisprudence was extracted from the decisions and conjectures, and questions and disputes of the Roman civilians. This was accomplished in three years. It was an abstract of two thousand treatises comprised in an abridgement of fifty books—a reduction of three million of lines or sentences to the moderate number of one hundred and fifty thousand, called the *digest* or *pandects.* The publication of this great work was preceded by that of the INSTITUTES; as it seemed reasonable that the *elements* should precede the *digest* of the Roman law. The *code*, the *pandects*, and the *institutes*, were declared to be the legitimate system of civil jurisprudence, and they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the Senate and provinces his *eternal oracles*, and his pride, under the mask of piety, ascribed the consummation of this great design to *the support and inspiration of the deity.* The institutes were published in November and the *pandects* on Dec. 16, 533.

We may remark further in relation to this constitutional basis of the Romano-Gothic horns, that there was promulged in March

533 an imperial decretal epistle addressed "to John the Most Holy Archbishop of the sacred city Rome, and patriarch;" wherein there is a solemn recognition of said Archbishop as "head of all holy churches," and as *head and judge of the faith*, by Justinian himself appealing to him for his approbation, ere he published to the Roman world a formal statement of orthodoxy, by his declaring that even the patriarch of Contantinople wished in all things to follow Rome; and by his representing the unity of all churches as converging to Rome as its centre. Thus the imperial law invested the Roman Bishop with legal or constitutional authority; so that the powers adopting the Roman law would *de jure* accept the pope, and his church as their Jezebel.

Now, it is well known to readers of history that the Gothic or German kings, after their first conquests, were all most anxious to receive appointments from the Roman Emperor (the Western emperor while there was one, and the Eastern afterwards) as *Master-Generals* or *Patricians* of the empire; the appointment being equivalent to that of *viceroy*, and most useful in order to legitimize their government in the eyes of their Roman subjects, who in respect of number immensely exceeded the barbarian population that had conquered them. Thus Clovis the Frank in 510, had the plenary sovereignty of Gaul awarded him by the Byzantine emperor, with the title of Consul and Augustus, and a diadem of pearls as its badge or token: a grant renewed in 532 to the children of Clovis, by Justinian, with full power over the coinage.

Thus a constitutional relationship manifestly existed between the sixth head of the dragon and the beast, in which the ten barbaric powers may be regarded as imperial vice-kings. Their civil law is that of Justinian; and their ecclesiastical, that provided for them by his legislative authority. Hence their *civil* constitution as horns of the beast bears date A. D. 529–533; but as they did not all *de facto* acknowledge the Romish superstition under the pope's headship until about 75 years after, their *ecclesiastical* constitution as paramours of Jezebel does not bear date till A. D. 604–608. In 604 the emperor Phocas wrote to the bishop of Rome, and acknowledged the supremacy of the Roman see; and in 608, a gilt statue was erected to his honor with an inscription upon the base of the pillar, stating that it was erected "for the innumerable benefits of his piety, and for the quiet procured for Italy, and the preservation of liberty;" referring doubtless to his concessions to the pope. Thus, the four years from 604 to 608 are remarkable in the history of Phocas' aggrandizement of the Papal see. He confirmed the legislation of Justinian 75 years before, and as the imperialized kings had by this time all "committed fornication" with the Roman Mother (*the harlots* not having yet been born) their civil and ecclesiastical constitution was perfected at this epoch.

Here, then, are two epochs of four years each, and seventy five years apart; the one from 529 to 533; and the other from 604 to 608. The latter, I verily believe, is the commencement of the apocalyptic "forty and two months" of chap. xi. 2, xiii. 5; or 1260 years; and the former, of Daniel's 1335 years, in ch. xii. 12; so that we are now *only five years distant from the resurrection of the saints who have been overcome and scattered by the beast.*

These horns seen in vision by Daniel and John were prophetic of what should be afterwards. Daniel saw them about seven hundred years before John, yet in John's day they had no existence. This is manifest from the angel's words, who said concerning them, "they have received no kingdom as yet." The foreign element, the outside barbarians of the German and Sarmatian countries, focalizing the Roman population around ten new political centres, had not emigrated from its native soil; nor did it for about three hundred years after John. Let those speculators, who talk about Daniel's prophecy of the kingdom of God being set up "in the days of the kings" receiving its fulfilment on the day of Pentecost, remember this. Seventy years after that day, the angel said that they had received no kingdom as yet, and added "but they receive power as kings one hour with the beast," even with him that is the eighth, and of the seven. They receive power with the eighth head of the scarlet-coloured beast. This eighth head, we have seen appeared in the year 799, and is now therefore 1060 years old. But in all that time, there has been no period in which the ten powers have agreed to give their kingdom to this eighth head; yet it is predicted, that "they have one mind, and shall give their power and strength to the beast;" "for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled"—verse 17. This is to be for "one hour." An hour according to scripture reckoning is a *twelfth part of time*; not a twenty-fourth, as among the heathen. As we have seen from the use of "day" and "night" in the obscuration of the Roman firmament, they each stand for a time of 360 years. A twelfth part of this is *an hour of* 30 *years*; or a month of years, which is the same thing, a month being a twelfth part as well as an hour.

Now from these premises the proposition

before us is clearly this, that *the kings or powers of the Roman earth, which have debauched themselves with the drunken murderess of the saints and witnessess of Jesus, are to receive power as kings with the eighth, or Russo-German head of "Christendom" for thirty years.* There has been hitherto no such combination as this in the history of what is called Christendom; yet both Ezekiel and John require it so to be "in the latter days" or "years." This being granted, the first thing necessary to this developement is *the establishment of the sovereignty of Russia over Germany,* that the eighth head may assume the Russo-German phase; and next, that the Romish powers enter into such treaty relations with Russia as shall exhibit the continental European polity of nations under the aspect of ONE IMPERIAL HEAD *in sovereignty over* TEN ROYALTIES—the eighth head and its ten horns. This is the new map of the European west to be carved out by the sword. Three of these royalties will be feoffs of the imperial crown; for the eleventh horn plucks up three of the first horns by the roots, by which it becomes the eighth of the system, or body politic. As the horns are introduced more with reference to their special operations during the "one hour," which is the last of their existence, than with regard to their previous history (though this has not been altogether ignored) we are more concerned to know them as they now exist, than as to their designation at their original appearance before the manifestation of the eighth head. They were founded by ten tribes of barbarians called, Visigoths, Sueves, Alans, Vandals, Franks, Burgundians, Hunns, Lombards, Gepidæ, and Ostrogoths. By grants conceded by the Emperor they settled down upon his territory, and became *imperio addictas,* devoted to the empire." Some of their kingdoms fell and new ones arose; but whatever their number afterwards they are still called the *ten kings* from their first number. The kingdoms that now exist upon their territory are those of Spain, Portugal, France, Belgium, Holland (in part) Sardinia, Lombardo-Venetia, Naples, Hungary, and Bavario-Greece. Thus they stand at present; though the probability is that on entering upon the last phase of their existence the list will be subjected to change.

But, by what process is the present constitution of the established order of Europe to be caused to pass into that defined in the proposition before us? To this question I reply, that the transition is to be effected by the operation of the power represented in Rev. xvi. 13, 14, by "three unclean spirits like frogs." The policy of the Frog-power, operating upon the Ottoman, Austrian, and Roman governments, generates unclean purposes in them, which they will seek to carry into effect by diplomatically, or demoniacally, influencing all the other powers. The effect of their diplomacy will be to divide them into hostile camps; and to bring about a general war. This, like all other wars, will, of course, have its questions of debate; and in the prophecy these are revealed as *the Eastern and Western questions.* The eastern is expressed in the words of the sixth vial, which is said to be "poured out upon the great river Euphrates; and the water thereof was dried up that the way of the kings of a sun's rising might be prepared." In this the abolition of the Turkish empire is foretold, that, being "dried up," a crisis may be prepared in which the saints may be manifested. The western question is indicated in the terms of Rev. xvii. 16, which declare that "the ten horns shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire; for God hath put in their hearts to fulfil his will." This is the western or Italian question which is now being debated between Austria, France and Sardinia at the cannon's mouth. Rome and the kingdom of the Pope, in connection with Austro-papal policy. are the body, soul, and spirit of this question. Apart from the Roman harlot, the Pope, and the Austrian power, this question could not exist. These are the representatives of "the dark ages" in their ignorance, barbarism, cruelty and superstition. They are struggling might and main to uphold and perpetuate "the rights of sovereigns and the order established" upon these. When this comes to be perceived in the full force of the emergency which is being created, the governments of the horns "will agree and give their kingdom unto the beast"—its eighth head as the champion of "the rights of sovereigns and established order." But "the situation" must first be created and well defined; and then the powers which are now looking on with intense interest at the progress of events, will bestir themselves; *first,* to enter into treaty with the imperial head for the preservation of their sovereign rights and established order; *and then,* for the subjugation of the harlot city of the "Seven Mountains" to the order they shall have decreed.

Now, the exciting cause of these results is, as I have said, the policy of the frog-power. The historical and traditional policy of this power is adverse to the rights of sovereigns and the established order of the Romish christendom. Its policy dates from 1789–'90, which was the year of its resurrection, and ascension to the heaven of one of the horn-powers, styled apocalyptically "the tenth of the city"—that is, of France,

It had been suppressed in that and other countries "the great city Babylon," three lunar days and a half of years, or 105 years, before; that is, 1685; previous to which suppression the policy embodied in "the witnesses," played the same part against "the rights of the sovereigns and established order," which the Austrian government proclaims itself the champion of, that the French revolution and Napoleon the first did, and his nephew is now beginning to do. The civil and military witnesses of Jesus against the established order of "the great city" in their wars and testimony made their enemies tremble upon the throne for 1260 years. "Fire proceeded out of their mouth, and devoured their enemies; the waters they turned into blood; and the earth they smote with every plague" as they are now doing upon the rivers and lakes of Italy. This their policy is historical, and has been delivered to the present generation of "oppressed nationalities" in the providence of Him who uses the wicked as his sword upon the wicked, until the time appointed for "judgment to be given to the saints."

Now heaven, in carrying out its policy against the powers of the great city, is never at a loss for instruments with which to work. It has always a Cyrus, an Alexander, a Constantine a Cromwell, or a Napoleon, in preparation for the situations it has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and his purpose they seek to establish their own in which they encounter insurmountable circumventions and disappointment; they labour for themselves, but the fruit of their labour is for God—they accomplish his purpose and confound themselves.

This arrangement is notably illustrated in the history of Napoleon the first; and will also be in the career of Napoleon the third. Both of them in their course are inspired by one and the same ambition; and that is, *to Napoleonize the nationalities of the Latin Christendom.* This, of course, is subversive of the rights of all sovereigns and of the established order, which reigns in the kingdoms devoted to the papacy. The first Napoleon proved this; and the third of the name is too much devoted to the ideas of the first to stray very far from the *way* he "consecrated" for the satisfaction of nationalities in their cry for vengeance upon their destroyers.

Louis Napoleon like his uncle, is a *parvenu*, or upstart, among the powers. He is so much the more respectable on this account. He has started up in the midst of the great city and assumed to be the *Emperor* thereof. Now the constitution of that city, or polity, admits of *but one Emperor*; and recognizes him only as such *who had received the crown from the hands of the Roman Pontiff.* But there are two Emperors, both of whom are uncrowned by the Pope, the Emperor Francis Joseph, and the Emperor Louis Napoleon; consequently, neither of them is the legal representative of Charlemagne, the Emperor of the Roman West. Napoleon the first was crowned by the Pope successor to this founder of the dominion; and the house of Austria was restricted to its family domain. But the treaty of Vienna in 1815 stripped Napoleon of this honor, and restored it in effect to Austria. This treaty has now become a dead letter, and the rights and order based upon it consequently destroyed. For the present, the Austrian power is in abeyance in Italy, the Pope is virtually a prisoner in the hands of the French, and the organized revolution triumphs. Such is the present situation of affairs. But they cannot long remain thus. Louis Napoleon has promised to satisfy the nationalities, which will of necessity dissatisfy the governments. He has promised independence to Italy from the Alps to the Adriatic; but will he be able to fulfil his promise; and if so, what compensation does he reserve for himself and for France? As to Italian independence that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated. Reaction will come. The future policy of Napoleon will stir up the powers against him, and "established order" will temporarily prevail.

Rome is the holy city of the Latin apostacy; and the established order enthroned there is hostile to every thing that does not minister to the lust and avarice of a superstitious and brutal priesthood. Its sympathy is therefore with Austrian tyranny, and with all in every place that sympathize with it; and consequently, bitterly opposed to revolutionary democracies whether championized by a Robespierre, or a Napoleon, first or third. If therefore it crown Louis Napoleon the successor of Charlemagne, the Pope will do so, doubtless, from compulsion. But the present Pope, now 78 years old, may die, leaving Napoleon uncrowned, but in military occupation of "the patrimony of St. Peter." In this event, a pope might be elected in a country not occupied by the French, out of whose mouth might proceed "an unclean spirit" invoking the aid of all Catholic powers for the deliverance of "the states of the church" from the domination of the revolutionary French. This papal invocation may be at a time when Russian policy, having witnessed the humiliation of Austria, may deem it expedient to humble France; and, as

chief of a new holy alliance, to make common cause with the Pope and the kings of his communion, for the expulsion of the French from Italy. A situation of this kind would answer the requirements of the prophecy. It would bring the forces of the ten horns against Rome; and, though they would not desire to destroy their holy city, yet in effecting the expulsion of the French, or the Revolution, they would "make her desolate and naked, and eat her flesh, and burn her with fire."

But this desolation of Rome, though the annihilation of the frog power there, would not be the end of the city. Rome has often been besieged and desolated in past ages. In the reign of Justinian she was for forty days without an inhabitant; but she has as often recovered on the expulsion of the enemy. The western question even will not be settled by the restoration of the Pope to liberty and independence in his capital and states. Rome may then rejoice over the fall of the revolution; and as as a harlot sing, "I sit Queen and am no widow, and shall see no sorrow;" but the self-gratulation will be only the prelude to a disaster more striking and terrible than any she has ever experienced before. The papacy is not to be destroyed by the kings of the earth, nor by any combination of revolutionary nationalities; nor is it to be abolished before the return of Jesus Christ, and the resurrection of the saints. The eighteenth of the revelation shows this. The first verse of this chapter announces the descent of "a messenger from heaven having great power" who enlightens the earth with "his glory." After this descent, the judgment is executed in the presence of the apostles, prophets, and saints, by the Lord God; which implies their previous resurrection, and his apocalypse. Rome is then suddenly and finally blotted out of existence; and the eighth head of the beast and the Pope, or false prophet power, are for ever abolished. This occurs before the casting down of the thrones of the ten horns; for these are represented as bewailing and lamenting her destruction. But not long after this their dominion is destroyed; for in Rev. xvii. 14, it is written, these shall make war with the lamb, and the lamb shall overcome them; for he is lord of lords, and king of kings;" and he will not be alone in this war, which is called "the war of that great day of the omnipotent deity"; for it is also written, that "they who are with him are called, and chosen, and faithful." Jesus and the saints, as the captains of the hosts of Israel, are the destroyers of the polity represented by the scarlet-colored beast, the horns and drunken harlot. The Italian question is solved by them after they have disposed of that pertaining to the east. They take the dominion under the whole heaven; so that "the kingdoms of this world become the kingdoms of Jehovah and of his anointed," as foretold in Rev. xi. 15.

Such is the situation now inaugurated by the war in Italy. Its development is beyond the conduct of the actors engaged in carrying it on. There may be suspensions of arms and efforts at pacification; but these are only probable incidents and episodes. The drama still goes on to the consummation of the divine purpose. The general impression is that no man can tell the end to which events are now advancing with hasty strides. Apart from scripture this is true; but with the apocalypse in hand and understood, the knowledge of the end is certain, and the interpretation sure. In the *details* of the outworking of the crisis, which are not revealed, error may occur, and our prevision may be at fault, as we are not prophets but simply the interpreters of prophecy; but of "the end" itself which is revealed, we know assuredly, that the solution of the questions of the east and west will result in the ruin of the papacy, the fall of the governments, and the establishment of the kingdom of God; and the time for the infusion of the supernatural into the crisis can scarcely transcend the epoch contained within the years 1864 and 1868. EDITOR.

The Literal and the Spiritual.

STUDENTS of the Scripture should bear in mind at all times, that there can be no foundation whatever for a spiritual meaning to anything that has not first of all a literal fulfilment; for if God's promises are not literally true, neither can they be spiritually true. "That which is spiritual was not first, but that which is natural; and afterward that which is spiritual." This, though spoken by Paul of flesh-body and spirit-body, is true also of speech, world, Jew, Christ, temple, Jerusalem, Babylon, and so forth. The literal first and then the spiritual; and see that you have a spiritual discernment of each; that you do not confound prophecies which refer to the literal with those that pertain only to the spiritual, and *vice versa*. The first man was the literal Adam; Jesus was the spiritual Adam; yet both these Adams were literal or real men, of whom the second was developed from the first.

Discretion.

BISHOP LATIMER said in his sermon before the King, "It rejoiceth me when my friends tell me that people find fault with my discretion; for by likelihood, think I, the doctrine is true; for if they could find fault with the doctrine, they would not charge me with the lack of discretion."

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

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Lecture

ON THE HISTORIC EVIDENCE OF THE AUTHENTICITY AND TRANSMISSION OF THE BOOKS OF THE NEW TESTAMENT.

BY S. P. TREGELLES, LL.D.

(*Continued from page* 202.)

I WILL, now, first consider the evidence which relates to Paul's Epistles,—then that which bears on the authenticity of the Gospels,—then the other books must be considered separately: in this part of the subject a distinction must be made between those books of which Eusebius speaks as universally received, and those which he says were opposed by some.

PAUL'S EPISTLES.

In the latter part of the second century we find testimony to the knowledge and use of thirteen Epistles of Paul, as certain and indubitable as we have that they are now known and used. The fact is alike admitted by friends and foes of Revelation, that the Church then had these Epistles, even as we now have them, and that they attributed them to that Apostle. Proofs of this will be given presently.

Now, the evidence by which letters are authenticated to future ages is often of a peculiar kind: a letter has not only a writer but also a party to whom it is addressed. If I wish to bring forward a letter as an evidence, it is often sufficient if I can show that such letter has been preserved in proper custody;—if the party to whom it professes to be addressed preserves it as genuine, this is a presumption of the strongest kind that it is so: the business of proving that it is *not* so rests with the opposite party.

Thus, those epistles which are addressed to *Churches* may be attested in a manner peculiarly strong, from the fact that such Churches preserved them and read them publicly and habitually.

The collection of Paul's Epistles is sufficiently shown by the manner in which they are mentioned in the Canon in Muratori;—that this reception of those documents was no private or local peculiarity is manifest from the fact that they were equally used in Alexandria, at Carthage, and in Gaul.

This is proved by the citations of Clement of Alexandria, Tertullian, and Irenæus. This Clement, in the latter part of the second century, was the head of the catechetical school of Alexandria: he speaks of Paul's several Epistles by name, and cites them, with the single exception of the short Epistle to Philemon; this too would doubtless have been mentioned had he anywhere given a *list* of the Epistles.* He speaks of the Gospel collection under the name by which it was often designated, of *Evangelium*, and the collection of Paul's Epistles by name of *Apostolos*, or Apostle, which was early appropriated to them: this name seems to have originated in the circumstance that the collection of Epistles then contained the writings of *one* Apostle.

Contemporary with Clement was Irenæus, bishop of Lyons, in Gaul: he gives as explicit a testimony as possibly could be borne to the same collection of Epistles; he mentions each of them, and cites them as familiar writings, with the same exception of the short Epistle to Philemon.†

* The following are places in Clement of Alexandria, in which he cites the several Epistles:—*Rom.* Pæd. p. 117. Strom. p. 457; 1 *Cor.* Pæd. p. 96; 2 *Cor.* Strom. p. 514; *Gal.* Strom. p. 468; *Ephes.* Pæd. p. 88; *Phil.* Pæd. p. 107; *Col.* Strom. p. 277; 1 *Thes.* Pæd. p. 88 2 *Thes.* Strom. p. 554; 1 *Tim.* Strom. p. 383; 2 *Tim.* Strom. p. 448; *Titus*, Strom. p. 299.

† The following references show passages in which Irenæus cites the different Epistles:—*Rom.* l. iii. c. 16, § 3; 1 *Cor.* l. iv. c. 27, § 3; 2 *Cor.* l. iii. c. 7, 1§;

Tertullian was a presbyter in the north of Africa: he used all the thirteen Epistles to which Paul's name was attached: of that to Philemon he speaks as distinctly as the rest.*

Now, the manner in which these early writers used these Epistles does not merely prove that they themselves knew them, and believed them to be genuine documents, but it does a great deal more, for it shows that Christians in general so received them at the time in question. These writers appeal to the Epistles as familiarly as a modern author or preacher would do; they habitually quote them, as though their authority were as much admitted by other Christians as by themselves.

Now, such a testimony as this carries us of necessity a long way farther back than the mere point of time at which these men *wrote;* it takes us at least to the earliest period of their knowledge as Christians. It shows that even then this collection of writings, bearing the name of the Apostle Paul, was in circulation amongst the Churches both in the East and the West. It shows that this must have been the case, at least in the former part of the second century; that is, in the days of the many who were then still living, who had belonged to the Church while it was still possessed of apostolic training.

The weight which the diversity of the locations of these writers gives to their evidence, can hardly be over estimated. We have not a trace of such a thing as one part of the Church knowing this collection, and another not possessing it. It was the common possession of the Christians, with which the teachers, and the communities which they taught, were alike acquainted.

And further, it was not the Christian community alone which was acquainted with the collected Epistles of the Apostle Paul. In the second century, one of the most remarkable separatists from the Church, Marcion of Pontus, formed out a religious system for himself: he considered that Paul only fully understood the principles of *true* Christianity, and to his teaching he professed to adhere exclusively. Marcion's leading opinions were an entire rejection of the doctrine of the *incarnation and sufferings of the Son of God, and a rejection of the Old Testament,* as something which was not from the true God. He used as authoritative Scripture one Gospel, which contained the narrative of Luke, with the omission of all that related to the birth, etc., of Christ, and a collection of Paul's Epistles, from which he excluded (as we learn from Tertullian) those to Timothy and Titus: he retained that to Philemon, so that Marcion's knowledge of this short Epistle is so far valuable as an early acknowledgment of its existence, and that it was owned to be Paul's. The time when Marcion began to spread his peculiar opinions, from Pontus to Rome, was about the year 130; so that we have thus a further proof of Paul's Epistles having been collected and used in that form before that time.

I said, that the testimony which connects any particular document with a community to which it was addressed, possesses a peculiar force. In this point of view an appeal of Tertullian has no small value: by this allusion we learn, amongst other things, that Paul's Epistles were read in the second century, in the Christian assemblies, as authoritative Scripture.

He says:—"Come now, thou who desirest better to exercise thy curiosity in that which relates to thy salvation: go through the Apostolic Churches, in which the chairs of the Apostles preside in their places, in which their authentic letters are recited, resounding the voice and representing the face of each one. Is Achaia near thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast Thessalonica. If thou canst direct thy course into Asia, thou hast Ephesus. But if thou art near Italy, thou hast Rome, whence authority is ready at hand for us also [at Carthage, where he was writing; the authority is that of the Apostle, in his Epistle to the Romans]. How happy is that Church on which Apostles poured forth their whole doctrine with their blood; where Peter suffered in the same manner as his Lord; where Paul was crowned with the death of John [the Baptist]; where the Apostle John, after he had been cast into the fiery oil and had suffered nothing, was banished to an island! Let us see what it learned, what it taught: it accords with the Churches of Africa also. It knows one God, the Creator of all things, and Christ Jesus, born of the Virgin Mary, the Son of God the Creator, and it knows the resurrection of the flesh: it mingles the law and the prophets with the writings of the Evangelists and Apostles."—(*De Præs. Hær.*, cap. 36.)

Gal. l. iii. c. 16, § 3; *Ephes.* l. v. c. 2, § 3; *Phi.* l. iv. c. 18, § 4; *Col.* l. iii. c. 14. § 1; 1 *Thes.* l. v. c. 6, § 1; 2 *Thes.* l. iii. c. 7, § 2; 1 *Tim.* l. i. c. 1, § 1; 2 *Tim.* l. iii. c. 3, § 3; *Titus,* l. iii. c. 3, § 4.

*Some of Tertullian's citations are pointed out in the following references:—*Rom.* Scorp. c. 13; 1 *Cor.* De Præs. c. 33; 2 *Cor.* De. Pudic. c. 13; *Gal.* Adv. Marc. l. 5; *Ephes.* Adv. Marc. l. 5; *Phi.* De Res. Carn. c. 23; *Col.* De Præs Hær. c. 7; 1 *Thes.* De Res. Carn. c. 24; 2 *Thes.* De Res Carn c. 24; 1 *Tim.* De Præs Hær. c. 25; 2 *Tim.* Scorp. c. 13; *Titus,* De Præs. c. 6; *Phile.* Adv. Marc. l. 5.

This last clause refers to the practice of reading equally in the Christian assemblies the Scriptures of the Old and New Testaments.

It may now sound strange to hear Tertullian connecting what the Church of Rome had learned from the Apostles with that which it taught others :—*now* we see the sad and solemn contrast. Paul taught it the free grace of the gospel—justification through the faith of Christ :—"if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Does Rome teach this *now?* It was to this Church that Paul addressed the warning to the Gentiles, who had been graffed into the good olive tree :—"if thou continue in his goodness,—otherwise thou also shalt be cut off." Was there not a solemn prophecy veiled under this conditional threatening?

The testimony of Tertullian, Clement of Alexandria, and Irenæus, connected as they all were with the apostolic age (especially Irenæus, as I shall have occasion to show), might suffice, as proving conclusively that, from the Apostles' days and onwards, these Epistles were used and read as Paul's,—that the Churches to which most of them were addressed owned them as such, and that their genuineness was a fact of common knowledge. In *opposition* to this, there is *no evidence* whatever; it is not, in fact, a *balance* of testimony, for all is on one side; if, then, anything be said in opposition, it is only surmise and conjecture: of what weight are they in comparison with proved facts?

If these Epistles were not genuine, *when* could the falsification have taken place? It could not have been later than the early years of the second century; and then we must suppose that either it was a common conspiracy of all Christians to give currency to false Epistles,—a conspiracy in which Italy, Gaul, North Africa, Asia, and Egypt, and further, the heretic Marcion, in part, combined,—or else that the whole sprung from the pen of daring forgers, who not only persuaded all Christian communities that these Epistles proceeded from the Apostle Paul, but who even succeeded in causing seven Churches to believe that they had received Epistles from Paul, which they never had received. Such are some of the difficulties which must be grappled with when conjectural endeavours are made to set aside the force of clear evidence.

But we are able to carry our lines of evidence to some of these Epistles yet farther back.

In the first century of our era lived Clement of Rome: we possess one genuine Epistle which he addressed to the Church at Corinth. The Church of Rome ranks this Clement as the first of her Popes of that name; it is, however, unfortunate that some writers say he was the *second* Pope, others the third, others the fourth, and others the fifth,*—so doubtful is the alleged papal succession at the very beginning.†

But leaving the advocates of Rome to settle such knotty points, the fact is indisputable that in the first century Clement addressed the Corinthian Church thus :—

"Why then do we rend and tear in pieces the body of Christ, and raise seditions against our own body? . . . . . Your schism has perverted many; it has discouraged many; it has caused diffidence in many and grief in us all: and yet your sedition continues still. Take the Epistle of the blessed Paul the Apostle into your hands :—what did he first write to you in the beginning of the gospel? In truth he wrote to you by the Spirit concerning himself and Cephas and Apollos, because that even then ye had made party-divisions."—(*Ep. ad Cor.* cap. 47.)

Thus, in the first century, did one, whom after ages have designated as a Pope, write to a contentious Church; he uses no anathematizing threats; he even writes, not in his own name, but in that of "the Church that sojourneth at Rome;" and the authority that he wielded was the Scripture written by Paul. Would that Clement XI., who professed to be the successor of *this* Clement, had been actuated by a similar spirit, instead of fulminating direful anathemas against any who maintain that "the reading of holy Scripture is for all!"—(*Constitution "Unigenitus."*)

This Epistle of Clement seems to have been written before the destruction of Jerusalem (see *Hefele*, p. xxxv.); at all events it was in the first century, and not

* The early pontifical lists agree better in the names than in the order; some give the succession, 1, Peter; 2, Linus; 3, Cletus (or Anencletus); 4, Clement: others place Clement between Linus and Cletus; others, again, divide Cletus or Anencletus into two persons (thus introducing a fictitious bishop); while others place Clement immediately after the Apostle Peter. This last opinion is not common in the Church of Rome; it is, however, maintained by the R. Cath. Prof. Hefele of Tübingen: see his Patres Apostolici, ed. 3, Prolegg. p. xxxvi. "colligimus .... S. Clementem ipsi. S. Petro successisse."

† In the beginning there was no "*Bishop of Rome.*" Paul's Epistle was written to "the Saints in Rome called of Jesus Christ," constituting "one body in Christ"—ch. i. 6, 7; xii. 5: and over this body were, not one mortal bishop, but several, having gifts differing according to the grace given to each," fitting them for prophesying, ministering, teaching, exhorting, imparting, ruling, and showing mercy—xii. 6, 8. Over all these "*elders*" was "the Chief Shepherd and Bishop," Jesus Christ.—I. Pet. ii. 25; v. 4.—*Editor.*

more than from thirty to forty years after that of Paul to the Corinthian Church, so that not a few would, in the ordinary course of things, be still living at that place to whom the rebuke of the Apostle had been addressed.

Now, Paul's first Epistle to the Corinthians was one of solemn reprehension, and yet that Church held it fast as genuine—a plain proof that it *knew* it to be such: the nature of the case, even if there were no other impossibilities, would preclude the thought of forgery. *The Epistle was an evidence that condemned them, and yet they preserved it.*

We find, too, from a letter of Dionysius, bishop of Corinth, to the Roman Church in the second century, that the Corinthians publicly read also this Epistle of Clement; so that it, too, receives its attestation from those whose practical conduct it condemned.

It is not my object now to speak directly of the authority and inspiration of the New Testament books; this Epistle, however, attested as it is by strict lines of evidence of the strongest kind, as actually written by Paul to the Corinthian Church, may call for a passing notice from the peculiar nature of its contents. The writer speaks of the miraculous powers in the gift of tongues which he himself possessed; he mentions this as well known by those to whom he wrote; and their reception and preservation of the Epistle is a proof that such was the fact; as, endued with such powers, he claims such authority as to say, "If any man judge himself to be a prophet or spiritual, let him acknowledge the things that I write unto you are the commandments of the Lord." He claims authority from God which the Corinthians *knew* to be confirmed by miraculous powers. And further, he speaks of such powers as bestowed on some of the Corinthians themselves,—a plain proof of the reality of the whole statement: to imagine the contrary would not only include the supposition that the writer had lost his reason, but that also his readers at Corinth were *all* similarly afflicted.

It is also worthy of notice how Paul speaks of the leading *facts* of Christianity as matters of common knowledge. His appeal to the then still surviving majority of a company of more than five hundred, who had themselves seen the Lord Jesus after his resurrection, carries with it the greatest force: it presents to us the evidence of a body of persons who knew from their own eyesight the truth of the leading miracle of the gospel.

Clement of Rome does not make it his practice to quote the books of the New Testament expressly, although, as in the present case, it is evident that he was acquainted with them. I will, however, give one sentence of his: he says,—"casting away from ourselves all unrighteousness and wickedness, covetousness, debate, malignity and deceit, whisperings and backbitings, hatred of God, despitefulness and pride, vain-gloriousness and inanity. For those that commit such things are hated by God, and not only those that commit them, but those also that have pleasure in them."—(*Ep.* 1 *ad Cor.* cap. 35.)

It would be a mere waste of words to seek to *prove* that Clement had Rom. i. 29–32 in his mind and memory. Such sequences of words and thoughts cannot be fortuitous. He is writing in the name of the Roman Church, which thus acknowledges the Epistle to the Romans.

I turn from Clement to Polycarp, whom I have already mentioned. This ancient witness of Christ addressed, in the early part of the second century, an Epistle to the Church of Philippi, in which he speaks of the Epistle which Paul had written to them—(cap. iii.). A large part of this letter is such an interweaving of sentences from the New Testament books, as evinces plainly not only the knowledge of them on the part of the writer, but also the perfect familiarity of his mind with them—a familiarity as great as that which we should find in any modern sermon.

The following are specimens:—"The love of money is the beginning of all sorrows: *we brought nothing into this world, neither have we anything to carry out*"—(cap. iv.). In another place he says, "*We must all stand before the judgment-seat of Christ, and each one must give account of himself*"—(cap. vi.). In another passage he says, "*Do we not know that the saints shall judge the world*, as Paul teaches?"—(cap xi.) Again, "*Be ye angry and sin not, and let not the sun go down upon your wrath*"—(cap. xii.). How distinctly do we see that Polycarp uses the first Epistle to Timothy, that to the Romans, the first to the Corinthians, and that to the Ephesians! The use of the last-mentioned book is all the more striking from the sentence of the Old Testament being combined with the same addition. He also in another place refers to the same Epistle, saying,—"knowing that by grace ye are saved, not of works"*—(cap. i.).

*In speaking of the Epistles, which bear Paul's name, as received in the former part of the second century, it is proper to state that the Epistle which the Church writers received as that to the *Ephesians*, was styled, by Marcion, to the *Laodiceans*. Our copies call it, to the Ephesians; the question, however, is not one of authenticity, but only of name in the address;—both parties were equally agreed that it was written by Paul.

We are thus able to trace the common use of a *collection* of Epistles, bearing Paul's name, to an *early* part of the second century: we can show that no possibility of *mistake* could be admitted in such a case, for the testimony is given alike by many countries; imposture is equally impossible, for that could not be supposed without believing that all Christians everywhere were so possessed with a spirit of falsehood as to put forth holy writings as those of the Apostle Paul, and that for no imaginable reason,—and that this could be done without any trace of such an imposition being recorded, and without any voice being raised against it, either *in* the Church or amongst the bodies separated from it. No proof is more mathematically certain than that by which the contrary is proved to be absurd or impossible.

The testimonies which bring us back to the time of contemporaries of Paul, as to some of these Epistles, have no small cogency when we compare these Epistles together: they bear so thoroughly the impress of the same mind.

Now, there are no ancient works possessed of greater weight of evidence than these writings before us. We receive Cicero's letters as genuine, and yet no one supposes that we could find *each* one severally mentioned by an ancient writer; the quotations from some are considered as evidence to the collection as such. Here how much stronger is the case! These Epistles are all mentioned severally as existing in the former part of the second century—as being then known as documents of established credit,—not some anonymous productions, but each bearing on its front the certificate of its origin which was then, and had previously been, regarded as authentic. It would be impossible to be more absolutely certain even as to the letters of Romaine or of John Newton.

THE FOUR GOSPELS.

I now pass on to the collected Gospels.

There is, to some minds, a difficulty in grasping the events of ages long past as definitely as if they had been of more recent occurrence. Let us then consider the collected Gospels, not as living, in the nineteenth century, on the shore of the English Channel, but as those might do, who, in the second century, dwelt on the banks of the Rhone.

We find there a venerable teacher, Irenæus, the bishop of the Church at Lyons; from him we may ask for information on this subject. What can he tell us of the collected Gospels which the Christians used?

Irenæus says that the Gospels were *four*, and he gives most elaborate illustrations to show (as he thinks) that their number could neither be greater nor less. He illustrates his opinion by comparing the four faces of the cherubim with the four Evangelists; and he rests so fully on the Gospels being then known *as a collection*, that he calls the volume "*a fourfold Gospel.*" He describes them severally thus:—

"That which is according to John narrates Christ's princely, potential, and glorious generation, saying, 'In the beginning was the Word, and the Word was with God, and the Word was God,' and 'all things were made by Him, and without Him was not anything made that was made.' Wherefore that Gospel is full of all confidence, for his person is such. Now, that which is according to Luke, having a priestly impress, commenced with Zacharias the priest burning incense to God. For now was the fatted calf prepared, which should be slain, because of the finding again of the younger son. Matthew preaches his birth according to man, saying, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham;' and again, 'Now the birth of Christ was on this wise.' This Gospel, then, is of a human form, on which account, throughout the whole of the Gospel, the meek and lowly *man* is kept up. Mark commenced from the prophetic spirit descending from on high upon men, saying, 'The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet'"—(l. ii. c. 11, § 8).

He speaks so repeatedly and habitually of the four Gospels and their authors, that no doubt can exist as to *his* testimony on the subject.

But could this reception of these four Gospels be a mere local peculiarity?—we may, in reply, look from the shore of the Rhone to the land of Irenæus's early life: his testimony relates, not merely to the West, but also to Asia Minor, for that was the land of his Christian training. We may turn also to Egypt, where Clement of Alexandria gives at the same time an according testimony to the same four Gospels. So, too, we may look at Carthage, where, as we learn from Tertullian, who at this very time had arrived at man's estate, the same Gospels were used as the works of the same authors.

But did this unity, in the reception of the Gospel collection, originate in papal authority? Have we no traces of such claims at dominion over conscience, and may not this have influenced Irenæus and others? Now, we *have* at this very time a remarkable claim made by the bishop of Rome—a claim, how-

ever, which this very Irenæus, to whom we refer, *resisted*. The differences in the Church, as to the time of celebrating Easter, still continued; and Victor, bishop of Rome, usurped the authority of excluding from the fellowship of the Church the Asiatic bishops and communities that did not accord in judgment with him as to this point.

This caused Irenæus to write to Victor in terms of earnest remonstrance, so that he clearly shows that as yet no one Church possessed such dominant power over others, as that books of Scripture or anything else could be received on its authority.

We may thus look around us from the shores of the Rhone, and in whatever direction we turn, at the latter part of the second century, we find the Christian communities holding the same Gospels which they considered that they had received from the Apostolic age.

But in what relation did Christian teachers then, such as Irenæus, stand to the times of the Apostles? Irenæus himself shall tell us. He says, in addressing Florinus, who had introduced erroneous doctrines,—"Thou didst never receive these doctrines from the elders who preceded us, who themselves had associated with the Apostles. When I was yet a boy, I saw thee in company with Polycarp in Asia Minor; for I remember what took place then better than what happens now. What we heard in childhood grows along with the soul, and becomes one with it, so that I can describe the place where the blessed Polycarp sat and spoke, his going in and out, his manner of life and the form of his person; the discourses which he delivered to the congregation; how he told of his intercourse with John and with the rest who had seen the Lord; how he reported their sayings, and what he had heard from them respecting the Lord, his miracles and his doctrines. All these things were told by Polycarp in accordance with holy Scripture, as he had received them from the eye-witnesses of the doctrine of salvation. Through the grace of God, given to me even then, did I listen to these things with eagerness; and wrote them down, not on paper, but in my heart; and by the grace of God, I constantly revive them again fresh before my memory. And I can witness, before God, that if the blessed and apostolic presbyter had heard such things, he would have cried out, stopped his ears, and (according to his custom) have said, 'O my good God! upon what times hast thou brought me, that I must endure this!' And he would have fled away from the place where seated or standing he had heard such discourses."

Such was the simple and definite line of information that connected Irenæus with the age of the Apostles.

From Justin Martyr we learn something of the sacred books of the Christians, in which the history of our Lord was contained, which were in use amongst them in the former half of the second century.

This early Christian writer was born at Shechem, in Palestine, about (as is supposed) the year 90. After a vain search, for satisfaction, in the schools of philosophy, he became a Christian. In his first Apology, addressed to the emperor, Antoninus Pius, he describes the worship of the Christians; and after having mentioned what was written by "*the Apostles in the Memorials*, which they have made, which are called *Gospels*," he says, that on Sunday the Christians, whether in cities or in country-places, held an united assembly, in which "the Memorials of the Apostles or the Writings of the Prophets are read, as time may permit."* In another place he describes these Christian writings more exactly; he says, "the Memorials which were drawn up by the Apostles and their companions."

Now, I wish to direct your attention to the manner in which Justin speaks of the public and habitual reading of the Gospels in the Christian assemblies. He mentions it to the emperor as a fact open to the knowledge of all. Justin's testimony is good enough to prove it; but it rests on a yet stronger ground of evidence, for it *must* have been habitually true if it could be thus mentioned.

Thus, when Melancthon said, in the Augsburg Confession, "The Churches

* The following is Justin's full description of Christian worship in the second century:—

"On the day called Sunday, there is an assembly in one place of all who dwell in the cities or in the country, and *Memorials of the Apostles* or the Writings of the Prophets are read, as time may permit. Afterwards, when *he who reads* has ended *he who presides* admonishes and exhorts by word, to imitate these good things. Afterwards, we all stand up together and pray; and, as we said before, when we have made an end of prayer, bread is brought, and wine, and water, and *he who presides* offers prayers and thanksgivings according to his ability, and the people add their assent, saying, *Amen;* and those things for which thanks were given are distributed, and are partaken of by each one; and they are sent by the deacons to those who are not present. Those who are well-off, and *who wish it*, contribute, each one according to his own purpose what he wishes, and the collection is deposited with him who presides; and he assists orphans and widows, and those who are in need, through sickness or other cause, and those who are in bonds, and strangers who may be sojourning in the place; and, in fact, he takes care of all who may be in need.

"We all hold this united assembly on Sunday, since it is the first day, in which God turned aside darkness and matter, and made the world; and Jesus Christ, our Saviour, on the same day arose from the dead; for they crucified him the day before Saturday; and on the day after Saturday, which is Sunday, he was manifested to his apostles and disciples, and taught them things which we have offered, likewise for your attention."

amongst us teach, with general consent, . . that men cannot be justified before God by their own powers, merits, or works, but that they are justified freely for Christ's sake, through faith," the statement carried with it the guarantee of its truth. Now, Justin was well acquainted with the Christian communities in many parts: he had sojourned at Ephesus, Alexandria, and Rome; and it is evident that the memorials called Gospels, written by the Apostles and their companions, were thus used in all the Churches of which Justin knew aught. Justin's writings contain repeated citations which substantially accord with our four Gospels; so that these citations might show, that the books which the Church universally used in the days when Irenæus wrote, were the same that were in the hands of Justin. It is true that Justin cites loosely enough, and that he quotes from the Gospels two things that are not in ours; he cites, however, the Old Testament just as loosely, and refers to the Pentateuch for *two* facts which it does not contain: no one would, therefore, think that *his* Pentateuch was different from ours.

And yet some have said, that Justin only used apocryphal Gospels: if so, they must have resembled ours most marvellously, and they must have been attributed to authors who might be similarly described. And besides this, the whole of the Churches must have used the *same* apocryphal Gospels; and this must have been the case in the boyhood of that very Irenæus, who is so explicit a witness to *our* four Gospels. It certainly would require some degree of credulity to believe that all the Churches everywhere did, between the years 150 and 175, *change* the Gospels which they read publicly every Lord's-day. Had they done this, how could they have received the newly-adopted documents with such reverence as they did? In fact, the identity of Justin's Gospels with those mentioned by Irenæus, is more strongly evinced by the moral impossibilities implied in the contrary supposition, than it could be in any other way.

We have, however, direct evidence also: for Tatian composed a kind of harmony of the Gospels, which was known by the name of *Dia Tessarōn*, i. e., "of the four," from its being an interwoven narrative from four Gospels. We learn from Irenæus himself, that this Tatian was a disciple of Justin Martyr, and that he fell into doctrinal errors, such as the condemnation of marriage, after his teacher's death. Tatian's Gospels were then evidently identical with those of Justin. We may also notice that the writer of the Canon in Muratori speaks of the Gospels of Luke and John by name, as the *third* and *fourth*; those of Matthew and Mark must undoubtedly have been described in the lost part of this fragment.

If, then, we see that the Churches everywhere used our four Gospels immediately after the apostolic age, and in the lifetime of the tens of thousands of Christians who had been contemporaries of the Apostles, it follows that this was nothing newly or suddenly adopted, but that it sprung even from the time when the apostolic guidance still continued. And what could have caused all Christians everywhere to read in public these four narratives, as the works of the Apostles Matthew and John, and of Mark and Luke, two companions of Apostles, except that they *knew*, as a fact, that these were their real authors?

I have dwelt long on a very plain case, simply because, in the present day, this is the very point of Christian evidence which is specially opposed. It is said that our four Gospels are not historical narratives, but that they came into existence at a later period than the time of the Apostles: that the accounts of Christ were at first *myths*, and that they were gradually embodied in a definite form. By a *myth* they seem to mean the personification of an idea: a *mythic* person would be the supposed character of a fable;—and to this they would bring down all that we know of the life and actions of our Lord. They say, that if we hold the Christ of our apprehension aright, it matters little whether we retain the belief in an *historical* Christ.*

* The process of supposed ratiocination, by which historical facts and persons in Scripture are reduced to mere *myths*, is something of the following kind. It is assumed that man had an intuitive consciousness of his own want of a deliverer; that this want led to the process of thinking out what sort of a deliverer was suited to the need, and *how* this redeemer should act in order to work out man's salvation: these ideas (it is then assumed) led to the *thought* of the incarnation of a divine person,—to his being *supposed* to have died, and risen, etc.; and then it is assumed that the Gospels sprung into existence at a later period, when these supposed thoughts had assumed a concrete form in the minds of those who had received them. But does man *naturally* know his need of such a salvation as that which God sets forth, through faith, in the blood of Jesus Christ? So far from this being the case, the scheme of Christianity runs directly counter to man's preconceived thoughts. The Cross of Christ was, indeed, to the Jews a stumbling-block, and to the Greeks foolishness. The *mythic* theory is a present proof how little minds now like the mode of salvation set forth in the New Testament.

It is in vain to endeavour to set aside the existence and acts of historic personages by calling them *myths*. Julius Cæsar would make (on the novel theory) a thorough *myth*. The recorded events of his life are so peculiar,—his connection with such varied countries, his actings from Britain to Egypt, might all be pronounced as proofs that he was not an *historic* person; he might thus be easily explained away into the embodiment of the idea of the transition of the Roman state from a republic to an empire,—of the spread of Roman institutions into the West and East, and the institution of Roman civilization into barbarous countries,

It is difficult to analyze such vague thoughts. This, however, I know, that *if* the New Testament possesses one particle of authenticity, then the historical Christ is the person to whom it points. I can apprehend no Christ, no deliverer of guilty man, except that historical person—the Son of God, who became man, to redeem us men by the shedding of his blood, and who has risen again, and now sitteth at the right hand of God, from whence He shall come to be the Judge of living and dead. Our warrant for believing in *this* Christ is the record which we possess in the New Testament.

It is, indeed, marvellous how any imagination can have run so wild, as to think that a *supposed* myth about a *supposed* Christ can have become embodied in four narratives so simple and definite, and that the *real fact* of Christianity can have sprung out of such fancied dreams.

But it is said that, at this distance of time, the greatest uncertainty must of course spread over the scene. Nay, but lapse of time makes *no* difference with regard to *proved facts*: that which is proved to have been known truth eighteen hundred years ago, is known truth still. It is as certain *now* that Julius Cæsar invaded Britain, as it was at the Christian era. But we have no occasion to look at these things from a long distance. We can take our stand in the latter part of the second century, and look back from that era to the apostolic age. The opponents admit that our four Gospels were in general use A. D. 175. They suggest, however, that they came into existence, at least in their present form, between the year 150 and that year; that is to say, by some unknown and unrecorded cause, the Christians were induced everywhere in twenty-five years to adopt our Gospels, and also to *believe* that they had possessed them from the apostolic age. This is mythic and unhistorical with a vengeance.

It presents difficulties enough to be explained. The number of the copies of the Gospels which were in use at the admitted date, A. D. 175, would be, at a very moderate computation, *sixty thousand*, amongst the Christian communities throughout the Roman empire;—and all these copies must have been received and used without any opposing voice being raised!

Standing at the year 175, we might find enough individuals living who still remembered the apostolic age: they had only to look back seventy-five years,—as long as we have to the old American war;—it was not six months ago* that Dr. Routh, president of Magdalen College, Oxford, was speaking to me, with clear memory, of events which occurred then and before, when he was a student in that University.

It is thus of importance to trace our Gospels, step by step, backwards through the second century, for thus we show the baselessness of the mythic, unhistoric theory. And now, as to *single Gospels*, we can go yet further in our notices than we can of the collected volume.

At the close of the first century there were living at Ephesus, besides the Apostle John, two others of the immediate disciples of our Lord when on earth,—John the Presbyter, and Aristion.† Now, we know from Papias, bishop of Hierapolis, what John the Presbyter stated concerning the Gospels of Matthew and Mark: of Mark, he says, that he was the interpreter of Peter, and though not a hearer or follower of our Lord himself, he wrote down very carefully what Peter had narrated; so that (he adds) "*he erred in nothing.*" This testimony of an immediate disciple of Christ is deeply interesting. He speaks as clearly of Matthew's Gospel, mentioning that he wrote it in Hebrew.

The endeavor to evade the force of this evidence is made to rest on the singular theory that John the Presbyter, and Papias who records his words, did not mean *our* Gospels of Matthew and Mark, but some other books of which we have no account whatever, which bore the same names! Suppose we were to suggest that the history of Thucydides, which we possess, is not that which the ancients cite as such, but

such as Gaul and Britain. It might be suggested that some British writer gave the *myth* its form; for otherwise, why should his military success in Britain be represented as so incomplete? It might be argued that the accounts of Cæsar's death show the whole to be mythic; for how else could the Roman senate solemnly confirm all Cæsar's acts, and yet proclaim an amnesty for those who had assassinated him? Might not the fact, also, of the name of *Cæsar* being used in all succeeding ages as a title, be taken as a proof of the absence of historic reality as to the alleged Julius Cæsar?

These points are strong when compared with what the mythic theory has to object to the reality of Jesus Christ. What shall be said of a system which owns that man needs a Saviour, and yet deprives him of the historic reality of that Saviour to whom the Scripture testifies!

* That is, when this Lecture was delivered, October, 1851.

† The words of Eusebius (iii. 39) are, "Aristion, and John the Presbyter, the disciples of the Lord." In the "Edinburgh Review," July, 1851, p. 37, *note*, it is said that the words, "the disciples of the Lord," *are probably an interpolation.*" No reason is given why we should so regard them; and in looking at Dr. Burton's critical edition of "Eusebius's Ecclesiastical History," it appears that there is no authority whatever for expunging them. Not only is all external evidence in their favour, but also, if they were omitted, there would be no purpose in mentioning John the Presbyter, and Aristion, in the passage, had they not been like Andrew, Peter, and the others, whose names are introduced, themselves immediate disciples of Christ when on earth.

another book bearing the same name. What would be said to this idea?

I have already shown how Polycarp interweaves in his epistle, words and sentences from the Epistles of the Apostle Paul: we find a similar introduction of words which exist in our Gospels. He writes thus:—"The Lord said, Judge not that ye be not judged; forgive and ye shall be forgiven; be merciful that ye may obtain mercy. With what measure ye mete it shall be measured to you again. And, Blessed are the poor, and they that are persecuted for righteousness sake, for theirs is the kingdom of God"—(cap. 2). In another place, "The Lord said, The spirit truly is willing, but the flesh is weak"—(cap. 7.)

Clement of Rome, also, in his epistle has this statement:—"The Lord said, Be merciful that ye may obtain mercy; forgive that ye may be forgiven; as ye do so shall it be done to you; as ye give so shall it be given to you; as ye judge so shall ye be judged; . . . . with what measure ye mete, therewith shall it be measured to you"—(cap. 13).

These sentences, especially those of Polycarp, appear like references, more or less exact, to the Gospels of Matthew and Luke: the only reason for doubting is that these writers might have had some *oral* knowledge of this teaching of our Lord:—they refer, however, to what he said, as if *those to whom they wrote* knew of these things likewise.

Paul in this first Epistle to Timothy, speaks thus:—"The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn;" and, "*The labourer is worthy of his reward.*" This latter sentence is found only in Luke x. 7; it appears to be linked by the Apostle with the citation from the Law under the common term of Scripture. There is, I believe, in the New Testament no instance of two sentences, joined by the copulative, being introduced with such a phrase as "the Scripture saith," when the latter is merely an addition. I have no doubt myself that Paul gives us the earliest testimony, and that of an authoritative kind, to the Gospel of Luke, his companion.

Besides the evidence of writers who belonged to the Church, we may (as Irenæus himself did) appeal to the Gnostic sects, who made more or less use of *our* Gospels. Thus, Marcion's Gospel was a truncated copy of Luke's, from which he extruded what struck him as inconsistent with his notion that our Lord possessed no real humanity; he left however, unamputated quite enough to refute his strange ideas. Indeed, while the different bodies separated from the church showed they were acquainted, in the second century, with all our four Gospels, it is pointed out by Irenæus that *each* gospel, separately, was upheld by some one particular party—a plain proof of their existence before these bodies quitted the communion of the church.

Celsus, the heathen philosopher, who wrote at length against the christians and their religion, is an important witness to the early existence and use of our Gospels.

Thus, then, we have distinct historic grounds for holding fast the epistles which bear Paul's name as being his genuine works, and for ascribing the four gospels to the authors whose names they bear, that is, to use the words of Justin Martyr, to the "Apostles and their companions."

I have not rested on other evidence, such as that of undesigned coincidence, by which Paley demonstrates so satisfactorily that the Epistle of Paul and the book of Acts are able, genuine works—that they *could not*, in fact be forgeries; this evidence is of a kind extremely cogent.

(*To be continued*)

Analecta Epistolaria.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, that he walk not naked, and they see his shame."—JESUS, *in Rev.* xvi. 15.

Italy Weighed in the Balance and Doomed.

"*Her sins have reached unto heaven.*" *Rev.* xviii. 5.

The last article in this department of our paper was on the Italian Question. Since it was in the hands of the printer the battle of Solferino has been fought, and to the astonishment of all the world, an armistice has been proclaimed, and the preliminaries of peace signed by the belligerents at Villafranca. The campaign has been brief, bloody, and pregnant with great results. It lasted about two months, cost the combatants some hundred thousand lives, and not less than a hundred million sterling, and disappointed all their expectations. The king of Sardinia hoped to be king of Italy, but has only obtained the annexation of Lombardy to Piedmont; Louis Napoleon promised to expel the Austrians from the whole country, from the Alps to the Adriatic, but has expelled them from Lombardy alone: the Austrians expected to conquer Sardinia, but have been themselves conquered; the Revolutionists promised themselves the expulsion of the Austrians, the downfall of the Pope, and a free and united Italy; but have realized none of their hopes: the Pope, cardinals, and priests, trembling for

their vile and worthless lives, are astonished to find their apprehensions unfulfilled, and their "*Holy Father*," apocalyptically styled "*the False Prophet's Mouth*," the "Honorary President" of a paper confederation! All this is very remarkable, and as complete an imbroglio as could have been desired by the most inimical to the peace and prosperity of the wicked.

In our article alluded to above we said, "*As to Italian independence, that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated*" —p. 215. We did not state this as an *opinion*, but as an assured conviction demonstrable from Scripture. Italy cannot be free, independent and happy, because she is drunk with Romanism. So long as she worships idols, and her spiritual guides are blasphemers, liars, adulterers, and murderers, she must be tormented. "There is no peace for the wicked, saith Jehovah." Romanism is the crime of Italy as well as its leprosy; and of this she cannot be relieved till the Lord come and the Saints arise to "execute the judgment written" upon the Roman "Devil and his Angels."

Italy cannot be free, independent, and happy, because she is a great criminal. Italy is symbolized in Rev. xvi. 4, by "rivers and fountains of waters," of which it is said in verse 6, "*they* have shed the blood of saints and prophets." Italy in church and state is drunk with the blood of the Saints, and with the blood of the Witnesses of Jesus."—Rev. xvii. 6; therefore her "rivers and fountains" are turned into blood—"*and they became blood.*" The Scriptures say, "precious in the eyes of Jehovah is the death of his saints;" he will therefore certainly avenge them. Hence Italy, in church and state, the blood-stained murderess of the saints, must be punished of God before she can be free, independent, and blessed. It was the mission of Napoleon I. to give her blood to drink, and to fill her kingdom with darkness. And well he executed the work. His campaigns in Italy accomplished it. As the agent of the third angel power, he "poured out his vial upon the rivers and fountains of waters; and they became blood," and, says John, "I heard the angel of the waters say, "Thou art righteous, O Lord, *who art, and wast, and* SHALT BE, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy . . . Even so, Lord God Almighty, true and righteous are thy judgments."

As the agent also of the fifth angel power, he descended "upon the *throne* of the beast, ROME; "and the Beast's kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." They repented not. The "darkness" was removed by the treaty of Vienna in 1815, by which the papacy was restored. But the Pope and his satanic synagogue of priests have not learned wisdom by the castigation they received; they forgot their pains and their sores, and have not repented of their deeds. All the world is in motion, but they are at a deadlock. There is no improvement at Rome; and all that partakes of its spirit waxes worse and worse: it is "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." It is Sodom, and cannot be reformed; therefore the punishment of Sodom awaits it. The Roman hierarchy has not repented, and never will repent of its adulteries, idolatry and murders. The recent massacre of unarmed men and helpless women and children by the Pope's mercenaries at Perugia, and their robberies there, are evidential of the unchanged diabolism of popery. The Pope sent his Swiss assassins to destroy his own children at Perugia, and when their bloody work was done, he thanked them for the service, and made their colonel a general. How unlike Jesus, whose representative the impostor pretends to be! He told Peter to put up his sword, and healed the ear of Malchus he had excised. He came to save men's lives, not to destroy them; and commanded Peter—"*The first Pope*"—as he is absurdly styled by papists—not to slay; "*for*," said he, "*all they that take the sword shall perish by the sword.*" Pius IX. tells the world that he is Peter's successor, and under the orders of Jesus Christ; why, then, does he not obey orders; and instead of cutting off men's ears and destroying their lives with savage barbarity, open their ears, and heal them of the miseries under which they groan? But this is not his mission. Being an impostor and hypocrite, he assumes a character to which he has no scriptural claim. If he be Peter's successor at all, it is only in his attitude of Satan, whom he commanded to get behind him, as an offence to him; and a savorer of the things which be of men, and not of God. Such is the Pope; the Petrine Satan's successor, the great enemy of God and men. His throne is maintained by the sword of the Papal Kings: and therefore by the sword of God he and they are doomed to perish. But the end is not immediately, though happily not very far off.

The judgments poured out upon the Papacy — the Germano-Papal dominion —

through the French under General Bonaparte, was only an installation of punishment—a simple foretaste of coming terror. It was a beginning of sorrow. It is not, however, the mission of "the dark and mysterious man," Napoleon III., to consummate the woe. He has too much respect for Pope Satan, and too much fear of his priests, to give them according to their deserts. His mission is to embroil their affairs in seeking to establish his theories. His policy is evidently not to abolish the pontifical kingdom, but to reform it; to abolish its abuses so far as to satisfy such of the middle classes of the Papal States as are sincere Romanists. This is what he terms the legitimate interests of satisfied nationalities; that is, his idea of what they ought to be satisfied with. But such a legitimate satisfaction will not satisfy Satan and his priests, who are unreformable; nor the revolutionists, who desire to get rid of pontifical government altogether. Louis Napoleon can therefore satisfy neither party; and therefore his policy can only embroil, and favor the development of a revolutionary conflict with the pontifical power.

Louis Napoleon's mission as far as developed is more one of policy than of conquest. *L'empire est toujours la paix* is consequently a principle always turning up when least expected. *The empire is always peace* though war's alarms are thundering on every side. He is therefore the Napoleon of peace—always professing peace, and determined to have it, if it cost France £50,000,000 and 50,000 lives to obtain it! He is the incarnation of the peace and safety cry. He cried peace when elected emperor, and to secure it joined England in a two years' war against Russia. England cried out for continued war, but he commanded peace, and made it. Is he not therefore a man of peace! He was for peace and disarmament, and in a week after mustered near one hundred and fifty thousand soldiers on the plains of Lombardy to compel the Austrians to be at peace with their neighbors. He destroyed them by thousands, and all in the interests of peace; and when all the world was talking of war, and preparing to mingle in the strife, he cried peace; and though successful, doubtless, to his own astonishment, made overtures of peace to his imperial brother Francis Joseph, which were accepted. Could the Quaker politicians of England have been more peaceable under the circumstances? He made peace when all were for war, preparing for it, or predicting its long continuance. "No man could say where it would end," none remembered that the Napoleonic empire was always peace; and therefore none thought it would end in peace. But peace did come, and *it astonished the world.* But why be astonished? Because we are *living in an epoch of astonishments*, and it would be affectation to be otherwise than astonished. It is impossible to say how many more surprises we may witness before the Lord comes, because they are not *particularized* in the record; we are only informed there, that the Demon-Frog spirits shall work *wonders σημεια — remarkable events.* The events of the epoch are remarkable. They differ from the ordinary current of public affairs. They stand out as something startling and unexpected, which characterize the time as peculiar. The Dragon, the Beast, and the False Prophet open their mouths and speak under the inspiration of the Peace Prophet of the Frog-nation. But that which comes out of them is "*unclean*" like the policy that works upon them. Louis Napoleon's professions are not to be depended on; for he cannot depend upon himself. He has no doubt learned this by his last adventure. Granting his sincerity, his power and will are not omnipotent. He wills, but he cannot fully develope his will, and therefore he deceives, unintentionally perhaps; still he deceives, and the world will not palliate or excuse the deception. Whatever he may intend, the result is the same. The world is deceived; therefore it distrusts, arms in defence, and at length comes to blows with the empire which is always peace.

Can any man be more moderate in success than Louis Napoleon? At the head of a victorious army does he not exhibit the Christian virtue of moderation, and does he not, as the Scripture exhorts, "Let his moderation be known unto all?" Beaten and demoralized though they were, instead of annihilating them, does he not like a good Samaritan, speak peace and comfort to the Austrians, the patrons of the Pope and all his abominations, and the savage destroyers of down-trodden Italy and Hungary? Nor does this display of moderation end here; he loves his enemy to the sacrifice of his friends, and becomes the good friend of the assassin of Italy. Can anything be more uncharitable than to suspect such a pink of moderation and self denial? Having got Austria off his hands, England fears he may make a dash at her to avenge the defeat of Waterloo! Such a suspicion evinces an inadequate appreciation of his moderation in victory, and his professions of peace. To leave her without excuse, he has ordered the reduction of his army and navy to their peace establishment. It is to be hoped, however, that England will not be deceived by this. Within a week of the invasion of Lombardy, he said that the forces of France were upon

their peace footing; and that therefore there was no scope for disarmament upon the part of France. His peace establishment is therefore in keeping with the peace of Napoleonism, which is "*always peace*" even in the midst of war. No neighbor can calculate upon his movements, for he is not under his own control. He is a tool in the hand of God; and the work he has to do is to make the reign of peace impossible. His policy troubles the whole habitable and will continue to do so. It creates questions affecting Turkey, Austria, and the Pontifical Kingdom, which throw everything into confusion; and which the parties interested cannot settle without appeal to arms; and these appeals failing, as we have seen, only aggravate the malady and produce entanglements more complicated than before. Nevertheless, it works out the divine purpose, which is declared to be, "*the gathering of the Kings of the earth and of the whole habitable to the war of that great day of God Almighty.*" Rev. xvi., 14. To this end the nations are drifting. It is a consummation they cannot avoid. Things began to move in this direction in 1848; and no policy devisable by any of the governments can arrest them in their onward course to the adjudication of that great and terrible day. Now, the question is Austria and the Pontifical Kingdom; and soon it will be Turkey and the Holy Land; questions pregnant enough with disturbing elements to keep the powers in alternation between peace and war until the Lord comes to awake his warriors from the dust, that with Him they may "*avenge the land,*" and tread the Italian wine-press by the space of 1600 stadia, or about 200 miles. Rev. xiv., 20:— the width of the States of the Church, or territory of the Pontifical kingdom from the confines of Naples to those of the Duchy of Modena and Lombardy conjoined; also the breadth of the country from Ravenna upon the Adriatic to the Tiber at its opening into the Mediterranean sea.

But what is the situation laid open to the world by recent events? Before the war the Austrian military *prestige* was imposing even upon the French. Austria overawed all the populations of Italy, so that beyond the walls of Rome French influence was of no account. Such a situation as this made the coronation of Louis Napoleon by the Pope as emperor of the West and successor of Charlemagne, all but impossible. The Pope in the midst of an Austrianized Italy, and married to Austria by *Concordat*, with an Austrian cabinet also, could not be induced to crown a Bonaparte, proscribed by the treaty of Vienna which had restored the Papacy. Louis Napoleon, whose programme does not differ materially from his uncle's, if he would be legitimatized among Catholic dynasties after his uncle's fashion, was bound to humble or break the Austrian power in Italy as a first step to his coronation. He has humbled, but not broken it. So long as it holds Venetia, Austria is in juxta-position with the Pontifical kingdom, being separated only by the Po. For the time being, the real master of Italy is Louis Napoleon. This position he will continue to hold so long as the Austrian archdukes are excluded from Parma, Modena and Tuscany; and should they be annexed to Sardinia, it would make no difference; for Sardinia however extended is virtually French. Thus the arena is now sufficiently cleared of the Austrians, and the Pope is really Louis Napoleon's captive. What doth hinder that he should be crowned to the prejudice of the ancient rights of Austria? Nothing but the obstinacy of the Pope, and the strong, unbroken influence of Austria in the papal councils. Popes are very perverse, and do not like to consecrate emperors who patronize such men as Garibaldi, Kossuth and Victor Emanuel. Louis Napoleon has shown himself to be a revolutionist; and the "Holy Father" regards a revolutionist as the devil into whose hands he does not desire to fall before his time. He will doubtless, therefore, temporize in pure papal fashion, in hope that something may turn up to bring the Austrians back to Lombardy and the Duchies with increased force. He has seen Austria humbled before, and yet recover herself. After action comes reäction. The death of Louis Napoleon would change the situation altogether; or a revolution might dethrone him; or a coälition of powers might aim at the same result; and in that event deliverance might come. But while the Pope might be speculating on accidents, Louis Napoleon might seek to quicken his perceptions and decisions by revolutionary pressure. Be this as it may, the situation is at present exceedingly revolutionary in its aspect. If Louis Napoleon keep Austria from crossing the Po, and leave the populations of Lombardy, Parma, Modena, Tuscany, and the Legations, to place themselves under what government they please, we shall doubtless soon hear a cry of distress from the Vatican; for the papacy left to the mercy of the peoples would soon be abolished. Something remarkable is preparing. Either the revolution will exalt itself in Rome and Italy against the Pope's synagogue, or Louis Napoleon will be undutiful to "his holiness," and cause him to appeal to the kings of the earth for deliverance.

Whatever may turn up, one thing is certain, that it will tend to a crisis threatening the extinction of the Pontifical Kingdom in Italy. It is not easy to say what steps will

lead to the crisis. Of the crisis itself there is no doubt; for it is written, "*The Ten Horns upon the Beast shall hate the Harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*"—Rev. xvii. 16. The Ten Kingdoms of the Roman Europe are to do this. But at present they are not seen to move in this direction. Hence, *that which is to move them has yet to be developed.* Louis Napoleon has opened the way for it, and the coming congress or conference will contribute to its further manifestation. When the motive power is *talked into being* it will take possession of their hearts, and cause them to combine to carry the policy into effect. The future conduct of the Italian Harlot will cause the kings to hate her. What that conduct will be does not yet appear; but we look upon the situation opened up by Napoleon with great interest to observe it. Doubtless the Pope and his advisers will be a great obstacle in the way of pacification; which will be a source of great irritation; for the vengeance of the powers will be intense. Rome will be occupied by a strong force, to make a combination of the ten powers necessary for its ejectment. If England and her allies were to get possession of the city in connection with the revolutionists, we can easily conceive how the Catholic kings would hate the city in their hands. At present, there is no further indication of such a thing than the known sympathy of Lord John Russell for oppressed Italy, and the declared contempt of Lord Palmerston for the papal government as the worst upon earth, which it unquestionably is. The near future is far more interesting than the past. *The peace is a suspension of arms affording scope for the development of a new political phasis.* We could not see any thing in Scripture answering to the expulsion of Austria with a free and independent Italy from the Alps to the Adriatic: nor can we recognize there an Italian Confederation of petty States under the honorary presidency of the Pope. *These political devices do not answer to the apocalyptic symbols.* If they should appear, it could only be temporarily, like the unrecognized Roman Republic in 1849; and that as the means of superinducing the catastrophe of Rev. xvii. 16. But the peace suddenly made facilitates our conception of how this catastrophe may be superinduced. We see Austria humbled, but not broken; chafing under the humiliation, and doubtless watching her opportunity of retrieving the fortune of the day. We see the Pope and the priests Austrian in all their sympathies. We see the revolutionists and king of Sardinia hating the Italian Jezebel and her Austrian paramour. We see Louis Napoleon, the greatest power of the Continent, distrusted and disliked, and regarded as the disturber of the established order; a "moderate reformer" of the papal church and state, holding "the balance of power" between revolution and the governments, and ready to cast his sword into that scale which he thinks most conducive to the interests of France; that is, of himself and family. We see him too powerful in the estimation of England, Prussia, Germany, and Austria. All these things all observers can see as the conflicting elements of the situation created by the campaign in Italy, so suddenly suspended by his autocratic will. Here then is matter for the world-wide renewal of the conflict; not simply for the expulsion of Austria from the Alps to the Adriatic, and the independence of Italy, but for the abolition of the Pontifical Kingdom on the one hand, and for the putting down of Revolution and the restoration of the balance of power in the overthrow of Louis Napoleon, on the other. The development, however, of such a condition of things has its stages. All will not come at once. Yesterday, Louis Napoleon was in council with Kossuth and Garibaldi, and through them with "*the Revolution*;" to-day, he is in council with the Emperor of Austria, one of their bitterest foes. It is evident, therefore, that there is no telling for twenty-four successive hours on which side he may be found. We may know this, that where he supposes his present interests are, there he will be till the situation changes. Hence, to-morrow he may be coöperating with Austria in restoring the Grand Dukes, and in subjecting the Legations to the temporal authority of the Pope, and the day after to-morrow he may be fighting to kick them all pell-mell into the Adriatic. There is no calculating upon his movements, for he is "a mysterious and irresponsible man:" he may head the revolution to-day; and to-morrow, be fighting against it strengthened by England, then his implacable foe.

But, we rather believe that he will secretly strengthen and develop the revolutionary element, for the purpose of keeping Austria in check. This policy is evidently most in harmony with his interests, which are decidedly not in accordance with those of Austria. When Austria's sense of this is sufficiently acute, it is probable that both she and the Pope will stir up war again in Italy; a war in which England, Prussia and Germany may be induced to join; not from love for the Papacy, but from distrust and hatred of Louis Napoleon. It will not have been the first time that Protestant England has sacrificed blood and treasure in defence of the Pope. The British Government will fight

for any thing in support of "the balance of power," which in the mouth of an English statesman signifies, *the ascendancy of Britain upon the sea.* The twin sisters, Trade and Commerce, who rule the destinies of the British Empire, care nothing about the moral principles of the powers with which they have to do. So that they can sell their wares to advantage, and enlarge their traffic, they do not care whether God is honored or insulted by their customers; nay, they will even join in their bald ribaldry and license if it will only increase the profits of the till. This is the secret of the present quaker outcry for peace and neutrality. Trade and Commerce are quaker infidels, who only speak on the right side when the spirit of avarice moves in that direction. If it would increase the sale of cottons in the States of the Church they would fight for the Pope with a right good will; but if a free and independent Italy would be more profitable to Manchester, Birmingham, and Nottingham, then for that, they would burn gunpowder while a shot remained in Woolwich Arsenal. Hence, the Protestantism of England is no barrier to the defence of Rome and the Pope, by that "*model christian woman,*" as A. Campbell of Bethany styles Queen Victoria, "the Head of the Church and Defender of the Faith." Greater marvels than this will yet be seen.

Distrust of Louis Napoleon seems to be even now opening a breach between France and England. France, which has no colonies to serve and defend, has made and is making, contrary to treaty stipulations, prodigious efforts to develope her navy into a power surpassing all rivalry. This of necessity places her in opposition to England, whose *rôle* is that "*Britannia rules the waves.*" It appears to us, then, that the extraordinary efforts of Louis Napoleon to create a navy superior to England's is a legitimate *casus belli* between the countries. The existence of the British Empire, "upon which the sun never sets," depends upon the naval superiority of England; and if this be lost by the creation of a superior French marine, always capable of still greater augmentation by union with Russia, England's rival in the East, it becomes only a question of time, opportunity, and convenience with her Continental rivals, when they shall "overflow and pass over" the envied isle of *Albion perfide.* The true policy of Britain would seem to be, to precipitate a conflict with France as soon as she can possibly get ready. Her safety consists in the destruction of the French and Russian navies. She will have to do this, sooner or later; and the longer she delays it after she is ready, the greater and more difficult the work to be performed. We have no apprehensions for the result. England has to meet the world in arms upon the mountains of Israel; and she will not fall till then, and that not by the power of her rivals, but by the power of Michael the Great Prince. We expect, therefore that when war breaks out between France and England, it will be the beginning of the end with Louis Napoleon, as it was with his uncle before him. When England draws the sword against him, Daniel's Little Horn with its Eyes and Mouth, will be ready enough to join her; and we believe the conflict will ultimate in his dethronement and the restoration of the Bourbons. We believe this, because France in her normal state (her present being exceptional) is one of the Ten Horns—apocalyptically "*The Tenth of the City*" το δεκατον της πολεως. The Ten Horns are to *give their power and strength to* THE BEAST," the Eighth Head of the Roman dominion; and are to "*hate the Harlot, and make her desolate.*" The Napoleon Power cannot be at once the Frog-Power, a Tenth Horn, and the Beast. The Napoleon-Power is evidently the first, or Frog-Power, whose existence in France puts the Tenth Horn, or *France Regal,* in abeyance. Hence, for France, *as a horn,* to give her strength, power, and kingdom to the Beast, that which keeps the horn-kingdom in abeyance must be taken out of the way; in other words, the Frog-Power, or democracy imperialized in Napoleon, must be suppressed by his dethronement that the Bourbon Horn may reappear. War with England will open the way for this, and also promote another result, namely, *the bringing of Russia into position as the "Gogue of the land of the Magogue."*

The dethronement of Napoleon, then, after his revolutionary work is done, we believe, will precede the *proximate* solution of the Italian question; the ultimate being left for Jesus and the Saints. When he is abolished, and Russia is in position, the Ten Horn-Kingdoms will coöperate in the conquest of Italy, and final extinction of the revolution there, then probably strengthened by England and her allies, whoever they may be. This accomplished as prophecy seems to require, the papacy will be emancipated from all revolutionary and protestant incumbrances and restraints; and she will sing like a harlot in prosperity, "saying in her heart, *I sit queen, and am no widow, and sorrow shall by no means see*"—και πενθος ου μη ιδω—Rev. xviii. 7. This language implies the sovereignty of the Roman Hierarchy, its alliance with the State, and upon such a basis as to promise a long continued and uninterrupted prosperity. The believer, however, knows that

then her eternal overthrow is at the very doors.

But we have said, that Italy in church and state is a great criminal. This is well known to all who are acquainted with the history of the Albigenses, who were mercilessly exterminated by the Italian governments at the instigation of the popes. Hume, in his history of England, says that Innocent, the third pope of that name, published a crusade against them, because they neglected the rites of the papal church, "and opposed the power and influence of the clergy. And those sectaries," says he, "though the most innocent and inoffensive of mankind, were exterminated with all the circumstances of extreme violence and barbarity." Reinier, an inquisitor belonging to the papal church, who lived during the 13th century, testifies, that "in all the cities of Lombardy, and in Provence, and in other kingdoms and nations, there were more schools of heretics than of theologians, and more auditors. They disputed publicly, and summoned the people to those solemn disputations, besides preaching in the markets, the fields, and the houses," &c. He adds, "I have been frequently present at the inquisition and examination of the heretics; and their schools are reckoned, in the diocese of Pavia alone, to amount to forty-one. The author of the Belgian Chronicle, from Cæsarius, A. D. 1208, says that the doctrine of the Albigenses prevailed to that degree, "that it had infested as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe."

Innocent III., who ascended the pontifical throne in 1192, determined to quench it in the blood of all dissenters from this church, which they justly denominated "Babylon the Great, the Mother of Harlots," spoken of in the Apocalypse. He decreed that no terms should be kept with them; that they should be crushed, their race exterminated, and christendom struck with terror to deter men from forsaking the Italian church as by law established. As incapable of temporizing as he was of pity, the pope formed his plans without delay, and the beautiful and prosperous region of Albigensia, was delivered to the fury of countless hordes of papal fanatics; its cities were ruined; its population consumed by the sword; its commerce destroyed; and the lamp of divine knowledge, which had shown so resplendently throughout the whole wing of the Great Eagle, totally extinguished.

The instructions given to the papal emissaries were of the most sanguinary complexion. Instead of making converts of the heretics, their orders were to burn the leaders, disperse the flocks, and confiscate the property of all who dared to think differently from the church of Rome. These orders were fully executed. The civil power was stirred up against them by the intrigues, threatenings, and flatteries of the priests; so that "*the beast made war against them, and conquered them, and killed them.*" Rev. 11 : 7. We cannot now enter into details. Examples of the murderous onslaught of the Italian Harlot are found in the smoking ruins of Beziers, in which 60,000 men, women, and children were destroyed by fire and sword, A. D. 1209; in the 450 fugitives from Carcasone who were hanged and burned alive; in the 150 men and women burned in the castle of Minerva, July, 1210; and in the butcheries in Calabria in June, 1560. The page of history teems with the conflagrations and deeds of blood perpetrated by the execrable ecclesiastics and rulers of Italy. But, though we cannot now go into details, an idea may be formed of the process by which Rome has become, as the Scripture saith, "*drunk with blood,*" from the following letter written by a papist, and dated June 11, 1560. It was addressed to Ascanio Caracciolo, on the very day of the butchery, by one of his friends or domestics, and soon after found its way into print:—

"*Most Illustrious Sir!*—Having written you from time to time what has been doing here in the affair of heresy, I have now to inform you of the dreadful justice which began to be executed on these Lutherans* early this morning, being the 11th June. And to tell you the truth, I can compare it to nothing so fitly as to the slaughter of so many sheep. They were all shut up in one house, as in a sheep-fold. The executioner went, and bringing out one of them, covered his face with a napkin, led him out to a field near the house, and having made him kneel down, cut his throat with a knife. Then taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death were incredible. Some of them, at their death, professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the

* *Lutherans* was at this time a common nickname for the Waldenses—a mere term of obloquy and reproach.

young exhibited symptoms of fear. I shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one after another, just as a butcher does his sheep which he means to kill. According to orders, wagons were already come to carry away the dead bodies, which are appointed to be quartered, and hung upon the public roads from one end of Calabria to the other. Unless His Holiness, and the Viceroy of Naples, command the Marquis of Brutiane, the governor of this province, to stay his hand and leave off, he will go on to put others to the torture, and multiply the executions, until he has destroyed the whole. Even to-day a decree has passed, that a hundred grown-up women shall be put to the question (a process of the inquisition) and afterwards executed, so that there may be a complete mixture, and we may be able to say, in well-sounding phrase, that so many persons were punished, partly men and partly women. This is all that I have to say of this act of justice. It is now eight o'clock, and I shall presently hear accounts of what was said by these obstinate people as they were led to execution. Some have testified such obstinacy and stubbornness as to refuse to look on a crucifix, or confess to a priest, and they are to be burnt alive. The heretics taken in Calabria amount to 1600, all of whom are condemned, but only 88 have as yet been put to death. This people came originally from the valley of Angrogne, near Savoy, and in Calabria are called Ultramontane. Four other places in the kingdom of Naples are inhabited by the same race, but I do not think that they behave ill, for they are a simple, unlettered people, entirely occupied with the spade and plough, and, I am told, show themselves sufficiently religious at the hour of death."

This letter speaks volumes, and renders all comment unnecessary. Its statements are corroborated by a Neapolitan writer of that age, who, having given some account of the Waldenses in Calabria, is pleased to say: "Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff; all were cruelly, but deservedly put to death! It was strange to hear of their obstinacy, for while the father saw his son put to death, and the son his father, they not only gave no symptoms of grief, but said joyfully they would be angels of God; so much had the Devil, to whom they had given themselves up as a prey, deceived them."

About thirty-seven years after this, Charles Emanuel commanded all his subjects of the Marquisate of Saluces to live "in obedience to their Mother, the Catholic, Apostolic, Roman Church;" and in 1601, published an edict of perpetual exile against all who did not renounce their religion and go to mass. The result was that more than five hundred families were driven into exile. About fifty years after this, that is, in January 25, 1655, a public document appeared, well known as "*The Order of Gastaldo.*" It was published against all Piedmontese dissenters from the Roman Church, by Andrew Gastaldo, "Conservator-General of the holy faith," ordering them to become papists, or to leave Piedmont with their families within three days, under pain of death and confiscation of houses and goods. Thousands of families were compelled to abandon their homes in the very depth of winter, in a country where the snow is visible on the tops of the mountains in all the months of the year. But these things were only the beginning of sorrows to this afflicted people. For no sooner had they quitted their houses than a banditti broke into them, pillaging and plundering whatever they had left behind. They next proceeded to raze their habitations to the ground, to cut down the trees, and to turn the country into a desolate wilderness. In April, 1655, by the instigation and contrivance of the Roman clergy, 6000 men were placed in ambush, and fell suddenly upon the inhabitants of S. Giovanni and La Torre. This force was soon augmented by multitudes from all parts of Piedmont, who, hearing that the heretics were given up as a prey for the spoiler, fell upon them with impetuous fury. After a fruitless effort to defend themselves, the inhabitants were compelled to flee for their lives. The murderers having seized the fort of Marburg, the fugitives were hemmed in on every side, and nothing remained for them but massacre. In one place they mercilessly tortured 150 women and children, chopping off the heads of some, and dashing out the brains of others against the rocks: and in regard to those whom they took prisoners from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by the feet, with their heads downwards. In these desolations, those who were once the richest were reduced to the necessity of begging their bread; and in short, there was no mercy for any of them within the dominions of Victor Emanuel's predecessors of the 17th century.

This sacrifice of hecatombs of victims upon the ensanguined altars of the Italian Prophetess aroused the indignation of all the anti-papal governments of Europe. His Highness Oliver Cromwell, the Lord Protector of England, was greatly incensed. He sent a letter to the Court of Turin expres-

sive of his deep sorrow and compassion by his ambassador Sir Samuel Morland, who, in presenting it, painted in strong colors the accounts that had reached England describing "the houses on fire, which," said he, "are yet smoking—the mangled carcases, and the ground defiled with blood—virgins violated, and after being treated with brutal outrage, left to breathe out their last—men a hundred years old, helpless through age and bedridden, burned in their beds—infants dashed against the rocks," and so forth. "Were all the tyrants," says he, "of all times and ages alive again, they might blush to find that, in comparison of these things, they had contrived nothing that deserved to be called barbarous and inhuman. The very angels are seized with horror at them! Men are amazed! Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discolored with the gore of so many innocent persons."

At this crisis, the poet Milton filled the office of Latin Secretary for Foreign Affairs. Never was there a more decided enemy to persecution on account of religion than he. The sufferings of the unhappy victims of popish ferocity touched his heart, and drew from his pen the following beautiful lines.

ON THE MASSACRE IN PIEDMONT.

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipt stocks and stones—

"Forget not! In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese—that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The Triple Tyrant; that from these may grow
A hundred fold, who having learn'd thy way
Early, may fly the Babylonian woe."

Yes, "the Triple Tyrant," as Milton styles the tiara-crowned chief of the pontifical kingdom, still sways his blasting influence over all the Italian fields, though happily less absolutely than in the poet's day. Nevertheless, though not so powerful, the spirit of the tyranny is unmitigated. He is still ready for robbery, murder, and adultery before the noonday sun, when by these crimes he thinks he can fasten his hated rule upon the defenceless and the weak. Witness his recent violence at Perugia. Popery is always the same—always hypocritical, bestial, and ferocious. Italy is diseased, and full of wounds, and bruises, and putrefying sores. There is no soundness in her from the crown of her head to the sole of her feet. Her fingers are dripping with the blood of the saints, and with the blood of the witnesses of Jesus; and the knife of slaughter is still between her teeth! History with trumpet tongue proclaims her criminality to all the nations. Will providence make free and independent so blood-stained a wretch as she? Shall liberty be given to her, who is drunk with righteous blood; and drunk with the wine of fornication contained in the golden cup of the Roman Jezebel, which is full of abominations and filthiness? Shall she be free who has enslaved the nations with chains of superstition; and thrust deep into the lowest dungeons, and subterranean caverns of the Inquisition, all she could seize who dare to rebuke her crimes, and to read and speak the word of life? Impossible! The supposition would be to affirm, that there is no retribution for the wicked, nor a God that judgeth in the earth. Italy must drink of the wrath of God, which is to be poured out without mixture of mercy into the cup of his indignation; for she worships the beast and his image, and the mark of his name is upon her forehead, and in her hand. She hath led into captivity, into captivity therefore she must go; she hath killed with the sword, with the sword therefore she must be slain—Rev. xiv. 10, 11; xiii. 10. This is the sentence that rests upon her. A seeming dispersion of the storm-clouds of her heaven is therefore only a change of their position, on which they mass themselves for a more towering and blackened tempest. The present is but the lull of the hurricane which precedes the roaring blast that uproots the giants of the forest, and lays towers in the dust. When Napoleon falls and Sardinia is plucked up by the roots, and the Mother of Harlots sits queen of the nations, let us, brethren, not weep over the disappointed hopes of Italy, and the triumph of hypocrisy. These must needs be. But rather let us rejoice, knowing that the intenseness of the night, and the gross darkness of the peoples, is the indication of the dawn; when Zion shall arise and shine, because her light is come and the glory of Jehovah has risen upon her. Isai. lx. 1.

Aug. 25, 1869. EDITOR.

Miscellanea.

How the Devil's Religion is Obtained; or Faith in Kind and in Degree.

Dear Brother — I have for some time thought of writing to you; but have hesitated lest you might deem me an intruder, having no personal acquaintance with you. But with your sentiments as an expounder of the Bible, I have for a long time been familiar; and I can say in truth, I have been highly gratified, and very much enlightened by the products of your pen; and have fur-

thermore used my influence to the extent of my power, to promote the circulation of your very valuable periodical; and am still doing so, and shall continue to do so, as long as you fearlessly and uncompromisingly advocate the "One Faith," in contradistinction to the many conflicting faiths, so piously advocated in our world.

Long prayers condemned by Jesus, long faces, and groaning religion are all the fashion in the present hour. What a lamentable condition the so called "religious world" is in! Modern gospel, modern conversion, and modern religions, are as dissimilar to ancient gospel, religion, and conversion as black is to white. Indeed, there is no gospel, ancient or modern, needed at this day to convict or convert sinners. All that is needed now is, *first*, a good warm room; *second*, a good set of prayers, or pray-ers, a good set of singers, thank-the-lorders, amen-ers and groaners; and a good anxious seat; and the work they call "the Lord's Work," is began. A better name for it would be "Bedlam broke loose;" for the "work" is characterized by howling, wailing, screaching, screaming, groaning, crying, laughing, stamping of feet, slapping of hands, pounding the backs and shoulders of the "penitent," calling on God to send down fire, fire, fire; to come a little nearer, to give them another touch, to get to himself a great name in this place; they tell God what he has promised, and call upon Him to "stick to it." They tell the sinner, before whose mind there is no testimony, to believe on Jesus; to give their hearts to God, to exercise faith, to look to Calvary, and see his bleeding side, and so forth. At length the subjects of their operations begin to be impressed; one begins to groan, another to cry, and the third is struck down with the power. The operators seeing this, shout out "the Lord is here! The Holy Ghost is doing his work; we know it, because we feel it!" But there must be a change both in will and in acts. How is this to be effected? By singing; therefore incontinently it is cried, "Arise, brethren, and sing! Sing with the Spirit, brethren!

> "Arise my soul, arise, shake off thy guilty fears,
> A bleeding sacrifice in my behalf appears."

The spiritual doctors now begin to visit their patients. They ask the sinner, "Brother, how do you feel?" He replies "I don't know that I feel any different." "Don't you," says the medicine-man, "want religion?" O yes! "Then give your heart to God, and continue to pray." Another says, "Brother, tell how you feel." "O, I feel bad, because I don't feel worse." "Thank the Lord," says the parson; "pray on, brother, and you'll get through." He then turns to another, and says, "Sister, tell us how you feel; do you think you feel any better?" "Yes," she replies; "I feel my load is removed; I think God for Christ's sake has spoken peace to my poor never-dying soul. I *feel* a hope in me that I would not give for worlds like this." She begins to shout, and others follow; another "feels a hope," another, and another; and so the fire begins to spread, and all begin to shout, and one universal pow-wow is the result.

They have "got religion," or religion, such as it is, has got them. After this religious spree is over, the next thing is to get the converts into the church. "The pastor" then inquires, "Do you feel it your duty to be baptized?" "No, I never *felt* it my duty yet." "Well," rejoins the accommodating divine, "just as you *feel*, brother; we do not believe it to be a saving ordinance; but you will give us your name, won't you?" "Oh yes, if you please." "Thank the Lord, one more added." The inquiry proceeds. A number want to be baptized, and come down to the water. The clerical ignoramus begins his work. "My dear brother," says he, "do you believe that Jesus Christ is the Son of God?" "Yes." "Thank the Lord," he exclaims, "for the good confession. How do you wish to be baptized?—by sprinkling, pouring or immersion?"—"Sprinkling if you please sir." "Thank the Lord" says Balaam, "that's just as good as immersion. Now another!" To this he says, "brother do you believe that Jesus Christ is the Son of God?" "Yes." "Thank the Lord; how do you wish to be baptized?" "By pouring." "Thank the Lord, that's just as good as sprinkling. Now another!" "Sister," says the Divine, "do you believe that Jesus Christ is the Son of God?" "Yes Sir." "Thank the Lord for the good confession, how do you wish to be baptized?" "By immersion, sir." "Thank the Lord that is just as good as sprinkling or pouring; but *we think* it to be very indecent, and absolutely ridiculous for females to be immersed in this age of refinement. But just as you *feel*." Thus all are accommodated; a quietus is put upon all their consciences, by an appropriate dose from his clerical pill-bags! This is termed "faith in kind," but "not in degree," by modern lovers of what they call "christian union."

Now for "faith in degree." By and by the doctrine, or faith of the Lord's coming in 1843 is proclaimed. What is he coming for? It is said, to burn up the world, kill all sinners, make a new world, immortalize the saints, and to reign over them. This work being finished, the saints have nothing to do but to sit upon a white cloud, and sing hallelujah to all eternity. Thousands receiv-

ed this teaching, believed it, acted in accordance with their "faith in kind," and walked up to *the degree of faith* they had received; and they say, that the Lord blessed them, for they were happy in believing it.

By and by again, faith enlarges, and they believe that the Lord is coming in 1854. Now the faith is increased from the item that Jesus Christ is the Son of God to the additional correction that he is coming in '54! And thousands are converted and baptized into this degree of faith as "present truth," or "meat in due season." But now, some of the most active and conspicuous characters in these days, have "bolted the track," and deny that faith which they then so zealously advocated. If we interrogate them, saying, "Did you believe you had an immortal soul to be eternally happy or miserable at death?" They say, "yes." Did you believe that your immortal soul would go immediately to heaven or hell at death without resurrection? Did you believe that the inheritance of the saints was located above the stars?" To these queries they answer, "yes;" and deny that they believe them now. "Did you believe in the promises of God covenanted by him to Abraham concerning the land of Canaan as his inheritance and that of his seed; and in the promises to David concerning a seed, and a throne to continue on earth as long as the sun and moon endure?" Did you believe that the seed spoken of was Christ, and that God raised up Christ to fulfil his promises to David in placing Christ upon his throne, according to Acts ii. 30? Was your hope of the same material Paul declares his to be made of in Acts xxvi. 6-7? Did you believe that Christ died as a slaughtered lamb, according to the prophets? That God raised up Christ his Son to fulfil the promise made by the angel to Mary, as recorded in Luke i.? Did you believe in the gospel of the kingdom of God as promised in the prophets, and preached by Jesus and the Apostles. Did you believe in the name of the anointed Jesus for the remission of sins as he declared by Peter in Acts ii., and by Paul in Gal. iii. 26-28? Did you believe in all and singular of these when you had your "faith in kind, but not in degree?" To all these questions you answer in the negative! Then, I ask, what under the canopy of the heavens did you believe that you call gospel? "Why," say you, "I believed that Jesus Christ was the Son of God; Philip's test for baptism!" "O fools and slow of heart to believe all the prophets," and Jesus, have spoken; or rather, too stubborn are ye to obey that mould of doctrine delivered to you in the scriptures. Sayest thou, "my clerical and editorial dignity would fall; my former experience and faith would go to the moles and to the bats; and then lastly, though not least of all to be considered, I should be deemed too proscriptive in faith, too intolerant, too uncharitable? Besides, if by my conformity to this way I practically affirm that I am right, should I not thereby condemn all the dear pious Methodists, Baptists, Quakers, Mormons, Millerites, and Hindoos, who all do the best they can according to the light they have?" What have we to do with consequences? The wholesome words of the Lord Jesus are, "he that believeth not shall be condemned;" and the word saith, that all will be destroyed that change the truth of God into a lie; and all who hold the truth of God in unrighteousness. God has given the rule of righteousness, and it is our business to work by it. What right have we to throw the mantle of charity over all the honest, conscientious vagaries and fooleries of this age of apostacy and superstition? It is not honoring God to let our charity extend where his word forbids it. No, no. To honour God is to reverence and obey his word. Let God be true though the heavens fall.

Go on, brother, in your laudable undertaking; and may heaven's richest blessing attend you. The victory will soon be won, and if faithful, we shall share some humble place in his glorious kingdom when Jesus comes. Amen. L. H. CHASE.

Adrian, Michigan, June 27, 1859.

Remarks on the Resurrection.

A brother in Wisconsin writes, "We have had an addition of a Baptist preacher who has been such for twenty-five years. The HERALD has brought him to the truth by being read with the bible in hand. His name is A. W. Button of West Northfield, Illinois. He was at the Geneva meeting of the brethren which we all enjoyed much. He has, of course, thrown off the title of "Reverend;" and when asked if we could hear from him, he said, he came to hear and learn; that he had had a hard struggle, but had been overpowered by the truth." This is good news from far. We congratulate brother Button on the victory he has gained over the prejudices of education and the pride of life. Having secured this position, may he, as we doubt not he will, patiently continue in well-doing, and at last obtain the crown of life and glory in the kingdom of God.

The subjoined correspondence, which we republish from the *Banner*, passed between bro. Button and Dr. Bragdon of Evanston University, who is a presiding elder of Methodism, one of the grand-daughters of Old Mo-

ther Babylon. Bro. Wilson, the editor of the *Banner* remarks:

"It may be as well to state for the information of the reader, that a few days ago we were at West Northfield, and immersed the writer of the following letter, and his wife. Bro. Button has been a preacher amongst the Baptists for the last twenty-five years, but upon a close and thorough examination of the Scriptures he has come to the conclusion that he has been propagating *error* for *truth*, though ignorantly, and therefore has nobly made a stand for "the Faith once delivered to the saints." This determination of his is likely to bring down upon his head whole vials of clerical wrath. Whilst on our way to the river, Mr. Button handed us a letter, just received from Dr. Bragdon, acknowledging the receipt of his communication.

The Doctor, full of the dignity and self-importance inspired by his clerical office, disdains to answer that or any other letter from a man who has apostatized from the faith of his fathers. He laments that he should have been so misled as to join himself to "materialistic infidels," and to advocate sentiments so adverse to sound reason and revelation. And he further intimates, that unless he turn from the error of his ways, he will not *descend* to confer with such a character, but esteem him as beneath his notice. He also says that Bro. Button has mistaken his ground, and misquoted his words; and therefore has been fighting a man of *straw*. He states his words to have been something in this form—"Without the resurrection of Christ the Christian religion would not be worth a straw." Granting this to be what was said on the occasion referred to, it makes but little difference, for the Apostle Paul makes the resurrection of the dead depend upon the raising up of Christ. First, Christ the first-fruits, then those who are Christ's. Would the Dr. have us believe that he denies the resurrection of the dead saints, or that it does not necessarily follow upon the resurrection of Christ? Surely he is not so far gone in mysticism or spiritualism, as to say, that the resurrection takes place at death—that *death* is but a gate to *life!*—as thousands teach and believe, and as indicated by the position he takes.

The Dr. has a bad cause in hand. When we heard him speak, last fall, on the "Nature of the Soul," it was evident he was like the Sadducees of old, who "erred, not knowing the Scriptures, nor the power of God." Filled with the idea, that the immortality of the soul and the intermediate state stand out as prominent doctrines of the Scriptures, he affects to despise as *infidelity* any reasoning or testimony to the contrary. He pities the weaknessand credulity of those individuals who reject his unscriptural dogmas, and declines, with Pharisaic pride, to have any dealings with such infidels. Where is the meekness or the condescension of Christ in such a man? Rather than seek a lost or straying sheep, he would abandon it to perish. He forgets what the Apostle James says, "That he who turns a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." If Dr. Bragdon, or those of like faith, think we have wandered from "the right ways of the Lord," let them by kindness, by love, by persuasion, by reason, by scripture, endeavour to turn our wandering feet into the way of truth, considering themselves, lest they also be tempted, and fall from their steadfastness. But not so; we invariably find our opponents actuated by another spirit. They will not reason with us out of the Scriptures. They had rather—old serpent-like—traduce our characters, and thus endeavour to destroy our influence; than enter into a patient, humble investigation of what the Scriptures teach. Such men betray their origin and connections. They are, as Jesus said of the Jews, of their father the devil; and his works they do. The spirit of their father, as manifested in the Roman hierarchy, pervades the whole class; a proscription of the right of private judgment, and the Word of God. We would recommend all such to the following words of Jesus:—"This is the ground of condemnation, that the light has come into the world, and men have preferred the darkness to light, because their deeds were evil. For whoever does evil hates the light, and shuns it, lest his deeds should be detected. But he who obeys the truth comes to the light, that it may be manifest that his actions are agreeable to God."—John iii. 19–21.

The Correspondence.

The following are the letters which have been published by the brethren in pamphlet, and circulated in the immediate vicinity of the university, and amongst the friends of Mr. Bragdon, for their enlightenment:

West Northfield, Cook Co., Ill.,
May 17th, 1859.

REV. MR. BRAGDON:—

Dear Sir,—I hope you will pardon me, a stranger to you personally, for introducing myself to your notice in this way. I was one of your auditors at the time you addressed the people at the schoolhouse, in this place, on the 8th inst. You at that time expressed yourself very freely on some points in relation to which you and several of your hearers may be supposed to differ, honestly enough; and declared your fears, that our friends were *baptized for perdition*. But that

may be allowed to pass, as far as we are concerned, with the hope, however, that your fears in the end will prove to have been entirely groundless. But there was one declaration, which you made at the time, which some of us were rather surprised to hear; and to which I would like to call your attention. It was this, viz., "The Christian religion *would not be worth a straw* without a resurrection of the dead!"

You referred for the proof of what you stated, to 1 Cor. xv. Now, I think, it must appear to all men of the least discernment, that the chapter in question abundantly and most clearly and decidedly sustains your declaration. Paul declares, "If there be no resurrection of the dead, *they that are fallen asleep in Christ are perished.*" The hope of Christianity would be confined to this life entirely; and would make apostolic Christians, at least, "of all men most miserable," and well might be called worthless. Labour, peril, and suffering, all go for nothing; if the dead rise not, there is no future for man. "Let us eat and drink, for to-morrow we die,"* or in other words, adopt the principles and practice of the Epicureans; it is all there is left for us. The dead are perished!

We here see the use to which the inspired teacher applies the word *perish* in the chapter before us. It can not be mistaken. But the word *death*, or to die, is used in a very different sense by the apostle in the same chapter. Some in that Church who denied the resurrection would cavil and say,—"How are the dead raised up, and with what body do they come? Fool, that which thou sowest is not quickened, except it die." Any agriculturist knows the difference between the words *perish* and *die* as used here. If the seed body perish through the prevalence of wet, or cold, after being committed to the soil, nothing ever comes of it. There is no future harvest;—it is *perished*. But if it perish not, yet it must die, or "it abideth alone." The process of death of the seed body takes place, and decay is far advanced, before the germ springs forth. After which a body, another than that sown, and much more magnificent, arises out of the earth, and exposes its leaves and head to the glory of the sun's light. "So also is the resurrection of the dead." Now just compare the word "perish" as used here, with the same word as used by our Lord. "I give unto them eternal life, and they shall never *perish*." "Whosoever believeth on him should not *perish*, but have everlasting life." For he declares, he *will raise such up, at the last day*."

Now I will attend more particularly to the cause of our surprise. You stated, as before mentioned, "The Christian religion *would not be worth a straw* without a resurrection of the dead." Now, sir, if the dead saints are at the present time in life; if their souls have been glorified with Christ in heaven, from the moment of their death, it is utterly incomprehensible, how Christianity can be worthless without a resurrection. "You asserted that they did not remain, some of whom have been dead thousands of years, in an unconscious state." The Clergy frequently declare in their discourses, that the saints and martyrs are now wearing their crowns even without their bodies. How then can the "Christian religion not be worth a straw," even should the resurrection fail entirely. If without a resurrection of their bodies, they are now in possession of the eternal weight of glory, might they not continue in that possession for millions of years, even forever and ever, though their bodies were destined to remain eternally in the earth. Sir, if this be so, it is altogether inconceivable how the resurrection, or a failure of the resurrection, could affect them in the least, either by adding to, or diminishing their perfect bliss.

I can conceive no other way of escape from a position which looks so much like absurdity, than to abandon your ground and the apostle's reasoning entirely, or give up the unscriptural dogma, of a state for souls intermediate between death and the resurrection. If you choose the latter, you will find an abundance of support, in both the New and Old Testaments. You will find that the apostolic Christians were taught in all the Epistles, to hope for, and expect every thing promised them at the coming of Christ, the second time, and the simultaneous event of the resurrection; but nothing before. Even "the heavenly house," as set forth in the 2 Cor. v. referred to the resurrected body, which they so confidently expected,—"That mortality might be swallowed up of life." They did not expect to be "present with the Lord" naked, or with naked souls, but clothed anew. For they knew that each must stand in the glorious presence, in his proper person, with a body, that each might "receive in body, the things done, whether good or bad," as may be seen from the 10th verse. And in Rom. viii. 20, you will find that there acture was made subject to vanity (decay) in hope; and 23d verse, they "groan within themselves, awaiting their adoption, to wit, *the redemption of their body*." The heathen, under Paul's teaching, turned from dumb idols to serve the living God, and "to *wait for his Son from heaven*," 1 Thess. i. 10. Our Lord also taught the benevolent and the good, to expect their recompense *at the resurrection of the just*, not before. And finally, the proofs

* See Dr. Adam Clark's Commentary on this passage. The Dr. says "this is a legitimate conclusion from the apostolic reasoning."

in support of this truth, are altogether too numerous to mention even a tithe of them here. The sacred writings teem with them, both in the Old and New Testaments, in rich abundance.

If, therefore, the Christian hope is worth nothing, not even "a straw," (as you have asserted, and to the proof of which, you so appropriately cited your hearers, and as we most assuredly believe on scripture testimony;) without a resurrection of the dead, then there can be nothing for Christians, or for others, till the resurrection. There is no getting away from this conclusion. All we claim and contend for will naturally follow this admission of yours, and may be easily proved from the divine record. Now, sir, we will leave it for your own good judgment to decide, whether a man coming out to abuse and malign us, before your people and the public, at the same time making the above admission, does not convict himself of a great inconsistency, not to say absurdity. How can a man do otherwise, in so doing, than stultify himself. These few observations are respectfully submitted to your candid consideration.

I am, Sir, Yours with respect,
A. W. BUTTON.

Reply of Dr. Bragdon, with a Rejoinder by Mr. Button.

Evanston, Ill., June 9th, 1859.

A. W. BUTTON—

Sir, Yours of the 17th ult. is before me. I should deem it utterly unworthy of any reply, but to correct a few seeming misapprehensions, on your part.

1. The exact phrase you put in my mouth, I never used—My subject was, "Christ the foundation of man's salvation."—And my remark was, that, "without the resurrection of Christ the Christian system would have been worthless"—and so say now, and challenge you to disprove it. So, my dear sir, your man of straw is of your own making, and consequently, your wonderful dilemma your own doom.

2. Your modest charge presented me, also, claims a remark—"Coming out to abuse and malign you before your people."* Then, preaching the Gospel, is to "abuse and malign you." O how deeply fallen you must be! You do not believe, I suppose, in the possibility of falling from grace? Yet, you now, unlike the apostle Paul, are trying to destroy the faith you once preached, and have the audacity even to quote apostolic writings to do it; and thus, intentionally and wickedly, I fear, pervert the truth of God—joining yourself with materialistic infidelity the better to accomplish your purpose. I knew not, sir, that either yourself, or any of your kith or kin were present to hear me the day to which you allude, and so should have acted without a motive, in the work you assign me. I did not even supppose that your very rare immaculateness would now condescend to mingle with those you, at present, so much "hate"—namely, the Ministers and Churches of our Lord Jesus Christ, which, to you, were once so dearly beloved in the Lord! And is it too much to suppose, even in the judgment of charity, that your only object in so doing is, like that of the Wolf—

"To *scatter, tare* and *slay.*"

3. As to having any religious controversy with you in your present position, I cannot descend to it. A man that has publicly confessed, if I am rightly informed, to having preached for months or years, what he did not believe, is too great a hypocrite for any honest and honorable person to associate with, safely. Embracing as you now do also a most miserable theory—if theory it can be called—which sets at defiance every principle of natural, mental, and moral philosophy, and all safe and rational rules for the interpretation of scripture—perverting the plainest portions of those divine Oracles, it were but madness to reason with such a man.

I have much respect and esteem for your brother, late of West Aurora, to whom your apostacy must be a great affliction.

When you shall cease to pervert the right ways of the Lord, and return to the faith of your fathers, I shall be glad to meet you on common Christian grounds, for the investigation of any subject calculated to promote our faith in Christ—our love to God—and our glorious hope in the complete and final triumphs of the kingdom of God on earth and in heaven. May you soon return. Till then, adieu. Respectfully Yours,

C. P. BRAGDON.

REJOINDER.

DR. BRAGDON—Sir:

Your reply of June 9th has been received. I regret that you deny the "exact phrase," which you say I put in your mouth, and am left to suppose that your memory is at fault. But if it is granted that your version of the case is the correct one, it is difficult to discover any benefit that would accrue to you from the change.

You referred to 1 Cor. xv. to prove, that without a resurrection, "hope would be confined to this life." If you had only stated, that "without the resurrection of Christ the Christian system would be worthless," you

*The Dr. is evidently laboring under a mistake, as I did not use the pronoun *us* in the singular number as applying to myself.—A. W. B.

surely need not have gone to that chapter to prove it. That proposition needs no proof; it is self-evident. No man need labor to prove that a non-resurrected Christ could save any one. Such would be but a dead Saviour. It was his resurrection that gave joy to the hearts of the desponding disciples at Jerusalem, for then they knew he lived. But if Christ must arise from the dead, according to the scriptures, in order to be a Saviour, it is clear, logical, and scriptural, that the dead ones must arise in order to be saved. This the Apostle makes fully apparent in the chapter alluded to.

The obvious design of the argument in this chapter was to refute those in the Church at Corinth, who said, "there is no resurrection of the dead; or what was the same thing, differently expressed, "that the resurrection was past already." This seems to be the inference they had drawn, (and not without reason,) from the heresy they had imbibed from false teachers and false apostles, who, teaching the pagan dogma that all men possess immortal souls, to the life and existence of which the body was not essential, could see no appropriateness in a resurrection. The soul being secure in happiness after death they could not comprehend the necessity, propriety, or usefulness of a resurrection of the material body. And indeed, it was natural, that they should endeavour to reason or explain away what looked to them unnecessary, and even absurd. But their premises were false, for Paul teaches that where there is no *resurrection, there is no future life;* and this future life, by a resurrection, he declares to be the *result*, solely and entirely, of the resurrection of Christ; to which he had testified according to the scriptures, and which they had admitted and believed. This will be apparent if we consider the several points of his reasoning:—

1. He premises his argument by referring to some of the first things he had formerly preached to them; an important one of which was, that Christ had risen from the dead.

2. That this was one of the things they had received, and wherein they stood, or they had believed in vain.

3. "Now if Christ be preached that he rose from the dead," which you have admitted and believed on testimony, "how say some among you, that there is no resurrection of the dead?"

4. The consequences that must inevitably follow this pernicious heresy. It destroys the whole fabric of their hopes of salvation; for if the dead rise not, Christ is not raised; and "your faith is vain;" you are yet in your sins."

5. The consequences to those that had "fallen asleep in Christ," or died in the faith of his resurrection:—they are perished. And those who are baptized for the dead, why are they baptized for the hope of a resurrection of the dead, if the dead are not to rise? Other consequences also are noticed; such as, the uselessness of peril, labor, etc.

6. That though they held the resurrection of Christ, yet hope in him would be confined only to this life, if they were not to rise from the dead; making it certain that there is no *future life* without a resurrection. Hence the propriety of his irresistible conclusion, the force of which is acknowledged by Dr. Adam Clark, in his Commentary on the passage,—"Let us eat and drink, for to-morrow we die!" But can this conclusion be legitimate, or true, if man possesses a soul that can exist without the body, as well or better, because more free in a disembodied state? What becomes of the immortal soul, if without a resurrection death is the last of man for ever? One of two things must be true; either the Apostle, who wrote under the inspiration of the Holy Spirit, must be wrong entirely, or those who hold the Pythagorean dogma concerning souls, must be so. These Corinthian professors appear to have thought as the multitudes do now, that Christ had died; and rose again for their justification; and that their souls or spirits would be saved in consequence. They could understand well enough, that without the resurrection of *Christ* the Christian system would be worthless;" but they do not appear to have had the least idea, that without a *resurrection of the dead in Christ*, the Christian religion would not be of any account whatever. So it is now: hence many are led to deny a literal resurrection. They expect their disenthralled spirits will soar away to a spiritual kingdom in the skies, or beyond, at death; very likely to praise God, and sing for ever in glory, without any organs of speech or voice. Or possibly, like the Hindoos, they anticipated spending their time, in the bliss of floating eternally in ether. How different the truthful and simple doctrine of Paul, and the rest of the Apostles. Paul teaches in this chapter,—"Christ the first-fruits" from the dead, as the sure pledge and promise of a future harvest or gathering to salvation; "afterwards they that are his, at his coming." No fruits till Christ was raised, as the *first-fruits*; and no further fruits till they that are *his at his coming* are raised. With him, the resurrection was every thing desirable to attain unto, Phil. iii. 11, for then, and only then, will be salvation. Here I rest the matter.

A brief notice of the reply you thought proper to make to my first communication shall suffice. And permit me to ask, are

ministers of religion, of whom you claim to be one, to frown down all opposition in such a supercilious manner? Are they not to be approached with the freedom of an opponent, without giving what seems so much like mortal offence? I may take it for granted, sir, that a man must be hard pushed, who in such an emergency, can think of nothing better to talk about than "Wickedness," "Audacity," "Materialistic Infidelity," "Hate," "Hypocrisy," "Rare Immaculateness," "Deeply Fallen," "Madness," "Apostacy," and "Miserable System." Such things may be very witty, but they are seldom very serviceable. And rest assured, sir, they will never firmly support a barren theology. Nor will they, I imagine, be found promotive of "love to God," or of "the mutual faith" of yourself and that of any one else; though they may possibly tend to promote a sham piety.

As to the "religion of my fathers," which you say I have forsaken, and to which you seem to express a wish, so benevolently, that I may soon return; I assure you, sir, that I have forsaken only, what appears to me, impossible to prove from the sacred scriptures; a thing which my fathers would have had honesty and decision enough to do, had they at any time been convinced that any part of of their faith was unscriptural.

Your "judgment of charity" is altogether too wolfish! I can see nothing of the lamb in it.

In relation to what you have been pleased to style "a most miserable theory," I have only to say, that many who appear very intelligent in other things, denounce the Bible itself, as a book containing nothing but a most *miserable theory;* yet you will agree with me that all such are in great error; and it may be possible that your decision be no nearer the truth. To err is human. Learning and talents afford no special security against fallibility. Nor are majorities always in the right. Truth is as often found, as experience shows, with the humble minority. I have no desire for a "religious controversy" with you, which you have given me notice you cannot *descend* to; and especially as you intimate that it must lead to madness on your part. The specimen in your letter, of what might be expected from you, I take to be a sufficient corroboration of it.

I could wish that you had not descended so low, as to retail, what I can call by no better name, a piece of second-hand gossip about my hypocrisy; which truth compels me to deny in toto. The confession you thus trump up with so much apparent relish, I have never yet made. If you can afford to resort to such means in maintaining your cause, I think there is little to fear from your strokes; for much of the impurity of such weapons must cleave to the hand that wields them. May it be your destiny, sir, yet to find "*the truth as it is in Jesus.*" In its defence your talents will find a far easier and a far more noble employment, than in the defence of hoary error.

Yours, Respectfully,

A. W. Button.

'Every Creature."

We not unfrequently hear it preached by those who style themselves "ministers of the Lord Jesus Christ," that the commission to the Apostles, "Go preach the Gospel to every creature," extends also to them, and that when they, with the mighty machinery they have at work, finish—that is, preach it to every creature, the commission will have been complied with, and all will have been brought by their instrumentality under the terms of the gospel. Now, there are said to be more than 1150 millions of human beings on the globe, and scarcely 90 millions of Protestants; and out of that small number, how much genuine piety can be individualized? One in ten? Then 9 against 1150 is a great disproportion to overcome. Can Protestantism, distracted, divided, and uninspired as it is, do more against such a disproportion than the Messiah and Apostles, united, inspired, and with the power of working miracles, did against those they encountered in their day, who converted not one single city?

Paul says, Col. 1–23, "The gospel *was preached* to every creature under heaven." In what way are we to understand that had been accomplished in his day?

The words *pas ktisis* in Mark 15–16, and Col. 1–23, mean all creation as well as every creature; and that rendering seems to me to agree better with the words as Matt. expresses it, "all nations," and also with the facts as they occurred. For when the Messiah first called the twelve, he said, "Go not into the way of the Gentiles, and into a city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." The Gentiles, a part of all creation, were then left out. But when the Jews rejected the Messiah, and crucified him, the apostles were commissioned, not with restrictions as to a part of creation, as before, to leave some out, but to preach the gospel to every creature—that is, to Gentile as well as Jew; which seems to harmonize with Paul's expression, when he says in preaching this gospel to every creature, he was the minister—that is, to the Gentiles, or minister of the gospel which embraced every creature.—See Acts 26, 16–17; Rom. 15–16.

R. K. Bowles.

June 1st, 1859.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Nov., 1859.** [VOL. IX. No. 11.

Lecture

ON THE HISTORIC EVIDENCE OF THE AUTHENTICITY AND TRANSMISSION OF THE BOOKS OF THE NEW TESTAMENT.

BY S. P. TREGELLES, LL.D.

(*Continued from page* 225.)

ACTS OF THE APOSTLES.

IN passing on to the remaining books, I begin with the Acts of the Apostles. This book was, in the second century, known and received as the work of Luke, as much as his Gospel. I need only refer to Irenæus, Clement of Alexandria and Tertullian,* as witnesses against whose testimony no exception can be made. The Canon in Muratori is also a valuable document as to this book. I need not enlarge on this, for the testimony is sufficient to carry us to the time of those who belonged to the Apostolic age.

EPISTLE TO THE HEBREWS.

In speaking of the Epistles to which Paul's *name* is prefixed, that to the Hebrews was of course excluded. The difficulty, as to *this* Epistle, is not on the points of antiquity and authority, but entirely as to authorship. In the early centuries it was but little known in the West, and thus in the Canon in Muratoria it is not mentioned. In the East, however, it was well known and received, and *there* it was ascribed to the Apostle Paul. Clement of Alexandria is a sufficient witness on this point.† The North African Church likewise knew of this Epistle at an early period, for Tertullian quotes it, ascribing it, however, to *Barnabas*.‡ All the early accounts would show that it was considered to come from what might be called *the school of Paul*, whether *written* by himself or not. Though the West had comparatively little knowledge of this Epistle in the second century, yet it must have been known there, in the first century, as an approved document; for Clement of Rome, in his Epistle to the Corinthians, *interweaves* large portions of the Epistle before us. It has been said that "allusions prove nothing;" however, in such a case as this they prove a great deal. This Epistle claims *authority* on the part of the writer; he, therefore, who could approvingly introduce extracts from it into another work, so far sanctions that authority, and this Clement of Rome has done.* We are able, therefore, to say that *in* the Apostolic age it was received as an authoritative document. In the former part of the second century, Justin Martyr (*Apol.* i.) says, that Christ is called an *Apostle*—a term which indicates his acquaintance with this Epistle, and his acknowledgment of its authority. The difficulty connected with its authorship being directly ascribed to Paul, is principally found in the omission of his name at the beginning, and the difference of style throughout. Thus, some of those who ascribed it in a general sense to Paul, thought that the ideas were his, but that the language was that of another; in fact, that it bore the same relation to Paul as Luke's Gospel does to him, and Mark's to Peter. Thus Origen, who quotes this Epistle as Paul's, says, that of the actual *writer*, "God only knoweth."† Ancient testimony is abundantly strong as to the

* Iren. l. iii. c. 14, § 1; Clem. Strom. p. 588; Tert. De Jejun., c. 10, etc., etc., etc.

† Strom. 645; see also in Euseb. H. E. l. vi. 13, 14.

‡ De Pudic. c. 20.

* It would fill several pages to give the reiterated passages in which Clement interweaves the words and order of thoughts of the Epistle to the Hebrews.

† Cited in Euseb. Hist. Ecc. l. vi. 25.

authority of this book; it generally ascribes it to Paul—and this is quite sufficient for us to receive it with all confidence, and to consider it as Pauline in the same general sense.

GENERAL EPISTLES.

FIRST EPISTLE OF PETER.

The General Epistles were not formed into a collected volume at an early period; they were only known and used individually. Hence, we cannot be surprised that some of them were much better known than others. Two only of these writings stand in Eusebius's catalogue of books universally acknowledged.

The first Epistle of Peter need not detain us long; Polycarp uses it as freely and fully as a modern preacher might do.* Papias, in the same age, cited testimonies from it, as we learn from Eusebius (l. iii. 39). Clement of Alexandria and Irenæus quote it *by name*, in the second century, as also does Tertullian;† he only, however, cites it in one passage, instead of making the continual use of it that he does of the Gospels and Paul's Epistles. This is natural enough, as this writing was only a separate volume, and not part of the collections already formed.

FIRST EPISTLE OF JOHN.

The first Epistle of John was also used by Polycarp and Papias,‡ and by the writers of the second century, Irenæus, Clement and Tertullian§ by name, as is also the case in the Canon in Muratori.

BOOKS OPPOSED BY SOME.

EPISTLE OF JAMES.

The Epistle of James is the first book that we have to consider, of those described by Eusebius as *opposed by some.*

We are not (as I have said already) to feel surprise that Epistles not addressed to a particular Church should be for a time comparatively unknown; this would especially be what we might expect as to an Epistle to those from amongst the Israelitish nation who had believed in Christ.

The first who makes *express* mention of this Epistle by name is Origen, in the former part of the third century: he quotes it as the Epistle attributed to James. Hence it is *probable* that Origen's teacher, Clement of Alexandria, knew of this Epistle: this supposition is confirmed by a statement of Cassiodorus, a writer of the sixth century, that Clement gave a summary of this Epistle (together with others) in a work of his which is now lost; it has, however, been doubted whether the name of *James*, in the passage of Cassiodorus, is not put in by mistake for *Jude*. Irenæus says of Abraham, that "*he was called the friend of God*"—(l. iii. c. 16, § 2). This looks like an acquaintance with this Epistle. A strong testimony to this writing is given by the old Syriac version of the New Testament, in which, although the other books "opposed by some" are absent, this Epistle is contained. In the fourth century we see, from Jerome, that the authenticity of this Epistle was very plainly asserted, and the Epistle was then, as now, ascribed to the Apostle James, the son of Alphæus. This is just what we might expect: a writing, little known at first, obtains a more general circulation, and the knowledge of the writing and its reception go almost together. The contents entirely befit the antiquity which the writing claims: no *evidence* could be given for rejecting it; it differs in its whole nature from the foolish and spurious writings put forth in the name of this James, and thus its gradual reception is to be accounted for from its having, from early times, been known by some to be genuine (as shown by the Syriac version), and this knowledge having afterwards spread more widely.

SECOND EPISTLE OF PETER.

The second Epistle of Peter was but little known in early times;—it professes (ch. iii. 1) to be addressed to the same persons as the first had been. *Cappadocia* is one of the countries mentioned in the salutation of the former;—this then must be supposed to have been best known in that and the surrounding regions. Accordingly, from Cappadocia we get the earliest decisive testimony. In the middleof the third century, Firmilianus, bishop of Cæsarea, in Cappadocia, writes to Cyprian, accusing the Bishop of Rome of "abusing the holy Apostles, Peter and Paul, who in their *Epistles* have execrated heretics, and admonished us to avoid them." The mention of Peter can only carry our minds to *this* Epistle. We learn from Origen that it was known at this time as a writing about which there were doubts; he knew of no evidence against it, and the doubts then entertained are well balanced by Firmilianus's distinct testimony, springing from that

*The following is the first passage of Polycarp in which he interweaves the words of 1 Peter, and this may serve as a specimen of the rest: "In whom though ye see Him not, ye believe; and believing ye rejoice with joy unutterable and full of glory."—(Cap. i.)

† Iren. l. iv. c. 9, § 2; Clem. Alex. Strom. p. 493; Tert. Scorp. c. 12, 14.

‡ Papias in Euseb. H. E. l. iii. 39; Polyc. cap. 7, "For every one that confesseth not that Jesus Christ come in the flesh, is Antichrist."

§ Iren. l. iii. c. 16, § 3, etc.; Clem. Pædog. p. 257, etc.; Tert. Scorp. c. 12, etc.

very region to which we might especially look for evidence. This Epistle is not mentioned by Tertullian—a fact at which we need not wonder, since he only quotes the first Epistle of Peter, although universally owned, *once*. Eusebius tells us that Clement of Alexandria commented on the General Epistles, both those which were universally owned, and those which are opposed by some; hence, it has been reasonably concluded that he knew *this* Epistle. This writing certainly is utterly unlike the forged documents, in the name of Peter, which were put forth in the second century: it belongs, at least, to an age anterior to that of Firmilianus and Origen, and thus we approach the Apostolic period. Now, Clement of Rome has a passage which seems to allude to part of this Epistle: he says,—"On account of hospitality and godliness, Lot was delivered from Sodom, when all the neighbouring country was condemned with fire and brimstone. The Lord made it manifest that He doth not forsake those who trust in Him; but those who turn to other ways, He appoints to punishment and suffering" —(cap. xi.) The connection of *words* and *thoughts* appears to show that 2 Pet. ii. 6–9* was in the writer's mind. In the time after Eusebius, but little doubt was expressed as to this Epistle, although the points of difference in the *style* were perceived. As to this, let it be observed that the subject continually *forms the style*; no one would write a hortatory or didactic address in the same style as a stern rebuke. I may add that this Epistle is much more like Peter, as preaching in the Acts, than is the first.

It must be observed that the express testimony of Firmilianus, coming as it does from Cappadocia itself, has the utmost importance in connection with this writing. If we have no proof of its having been as widely diffused as other books of the New Testament, all we have to ask is, whether we have *sufficient* testimony as to its existence and authorship. Internally it claims to be written by Peter, and this claim is confirmed by the Christians of that very region in whose custody it *ought* to have been found.

SECOND AND THIRD EPISTLES OF JOHN.

The second Epistle of John has as much evidence as so short a writing would be likely to possess; it is expressly mentioned and cited by Irenæus (l. iii. c. 16, § 8), whose links of connection with that Apostle have been already stated; it is also mentioned and quoted by Clement of Alexandria. *The third* Epistle of John is mentioned by Origen, together with the second, as writings about which judgments might perhaps be divided. Dionysius of Alexandria, however, in part his contemporary, speaks undoubtingly of both.—(*In Euseb. H. E.* l. vii. 25.)

The Canon in Muratori owns at least *one* of these Epistles; in my opinion, *both*. From the mode in which Jerome speaks of these Epistles, we may conclude that the doubt was not as to their being really sacred writings, but as to which *John* was the author,—John the Apostle, or John the Presbyter,—a doubt which is fully met by Irenæus and the writer of the fragmentary canon.

EPISTLE OF JUDE.

We find quite sufficient early testimony to the Epistle of Jude, for it is mentioned in Muratori's Canon, by Clement of Alexandria (*Pæd.* p. 239), and by Tertullian (*De Cultu Fœm.* i. 3.) We are able, therefore, at once to repudiate the doubts expressed by some in the beginning of the fourth century, because of earlier evidence, which ascribes this Epistle to Jude, the brother of James.

THE APOCALYPSE.

Eusebius speaks of the book of Revelation in a very peculiar manner—perhaps a book universally received, perhaps one altogether spurious.

Not so, however, did the second century judge. Papias, bishop of Hierapolis, near Laodicea, the contemporary of the Apostle John, received and used this book.—(*Andreas, in Apoc.*)

Justin Martyr, before the middle of the second century, held his contention with Trypho, the Jew, at Ephesus, where John had been living thirty or thirty-five years before. He says that the Revelation had been given to "John, one of the twelve Apostles of Christ." Irenæus, so closely connected as he had been with the immediate disciples of John, gives a similar testimony: he even tells us *when* John saw the Revelation, almost, he says, in his own days, about the end of the reign of Domitian (l. v. c. 30, § 3). As to the true reading of a passage, he refers to the information which he had received from those who had known John face to face. Melito, bishop of Sardis, in the second century, wrote a book on the Revelation of John.—(*Euseb.* l. iv. 26.) All this evidence is more or less

* "Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot. . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

connected with the very region of the seven churches in Asia, to whom the book was addressed.

In Egypt we have the testimony of Clement of Alexandria (*Strom.* pp. 207, 667), and, after him, of Origen; in North Africa we have Tertullian (*De Præs.* c. 33), and, at a little later time, we have (at Rome probably) Hippolytus.—(*Opp.* p. 18.) There was thus the united testimony of the East and West.

Caius, a Roman presbyter of the end of the second century, is said (*Euseb.* l. iii. 28) to have rejected this book; but this could have no weight against such evidence. Dionysius of Alexandria, in the middle of the third century, in opposing the doctrine of the millennial reign of Christ (*Euseb.* l. vii. 24), chose to ascribe this book to John the Presbyter, and not to the Apostle, but still he elsewhere uses it as an authority. — *Euseb.* l. vii. 10.) The growing opposition to Millenarianism led to an acquiescence in the view which regarded this book as non-apostolic; hence, probably, the peculiar language employed by Eusebius. Of course we shall adhere to the contemporary evidence, which ascribes this book to the beloved disciple, instead of following mere arbitrary conjectures.

Indeed, it may be observed, that there is perhaps no book of the New Testament for which we have such clear, ample and numerous testimonies in the second century as we have in favour of the Apocalypse. And the more closely the witnesses were themselves connected with the Apostle John (as was the case with Irenæus), the more full and explicit is their testimony. That doubts should prevail in after ages, must have originated either in ignorance of the earlier testimony, or else from some supposed intuition as to what an Apostle *ought* to have written. The objections raised on the ground of internal *style*, etc. can weigh nothing against the actual evidence. It is in vain to argue, *à priori*, that John *could* not have written this book, when we have the evidence of several competent witnesses that he *did* write it.

RESULTS OF EVIDENCE.

I have now discussed all the books of the New Testament, and to this I may add, that if I were to investigate other remains of antiquity, we could rarely find one-tenth part of the evidence for works undoubtedly genuine; and even this evidence is often only found after intervals much greater than that from the Apostolic age to the end of the second century.

Historic evidence embraces a much wider range than that of eye-witnesses. Thus we do not, in the slightest degree, doubt the facts which Bede mentions in his history as occurring a century and a half, or two centuries, before the time when he wrote. We conclude that he made due inquiries of those who could inform him of what had taken place before his time. A person who takes pains may learn much orally, on good authority, as to past events. I can well remember the interest with which, when a child, I listened to accounts of the Scotch Rebellion, in 1745, under Prince Charles Edward Stewart; and these things were told me not on report, but by an eye-witness. Things thus learned (as Irenæus says) grow with us; so that the whole of that rebellion would have been a history in my mind, even if I had never read a word on the subject. This is wholly different from hearsay report; and, observe, that this period of 106 years is as great as that between the Apostolic age and the time when Origen had arrived at man's estate. A very few lives may continue testimony for a much longer period. In the Popedom of Sixtus V. (1585–90,) was born Giovanni-Battista Altieri. When very old he became Pope, in 1670, under the name of Clement X.; he died in 1676. Now, in March, 1846, I visited at Rome the convent of Santa Francesca Romana; the abbess of this convent was a princess of the Altieri family, then aged almost 100. This abbess had known several in her own family, very aged of course when she was young, who had been acquainted with their kinsman, Clement X. In conversing with the old abbess of these things, it seemed as if I was transported back two centuries and more. Here were links of connection which carried me back into the reign of Queen Elizabeth. Two hundred and fifty years carry us from the time of St. Paul to that of Eusebius,—the extreme interval over which our inquiries have been extended.

Has not, then, the requirement of the rule of evidence laid down by Augustine been fully met? We can show that a successional series of writers, from the age immediately subsequent to that of the Apostles, have mentioned or used (and in general extensively) the books of the New Testament. And if, with regard to some, such as the Epistle of James and the second Epistle of Peter, the indications are less frequent, we have only to inquire whether they are not sufficient. As to the books in general, the evidence is so cumulative that nothing more attested is presented to our notice.

I have *indicated* the evidence on many points without stating it at length; this

has only been, however, the case when the facts are unquestioned. I have omitted vast masses of evidence as to many of the books, not because it is not both good and valuable, but because a few unquestionable witnesses sufficed to prove the points. I have also passed by many statements which are often brought forward as evidence, because of some difficulty or doubt which may attach itself to these testimonies. An advocate may easily invalidate the force of his case, by adding weak or doubtful evidence to that which is beyond exception. Cavils may be raised against that which is weak, which will undermine, in the thoughts of others, that which is strong. Harm has often been done to Christian evidence by referring to writers for that which their works do not contain, except by doubtful interpretations.

Here, then, we have plain historic reasons for accepting the twenty-seven books of the New Testament, as the genuine works of eight persons, Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. But will this evidence apply to *these* books alone? I asked, Why do we receive the Acts of the Apostles, and reject the Acts of Paul and Thecla? I have answered the former part of the inquiry; I will now briefly reply to the second.—Because the Acts of Paul and Thecla, though written by an Asiatic presbyter, who had known Paul, was never received by contemporary Christians, and those of the age immediately subsequent, as an authentic history: and further, as we learn from Tertullian and Jerome, the author of the book was excluded by the Apostle John from his office of presbyter, for having written it.*

And as to other early writings, though we may find, occasionally, one or two who use them and cite them, yet this is the rare exception; it is as much a matter of individual opinion, as it is when we now find a Protestant who believes in the divine authority of some book of the Apocrypha.

But if this be the evidence in favour of the New Testament books, what is that which can be brought to meet it? Should we not hear *both* sides? THERE IS NO COUNTER EVIDENCE WHATSOEVER. Surmises and hinted doubts are *all* that can be brought to meet the united testimony of the early Christian Church, scattered in many regions, yet testifying to the transmission of the same books. But might not this common testimony be only a *tradition?* If tradition be used in an indefinite sense, then I say, certainly not. For this testimony goes back so far as to exclude the lapse of time needful to give birth to indefinite tradition. And, besides, the tradition of something to be propagated by mere oral report, is wholly different from the account which is received relative to a monument inscribed with a record, or a book which claims (as do Paul's Epistles) to be written by any well known individual. The received account then becomes a sort of public consent to the recorded inscription, whatever it be.

Those who seek to invalidate evidence by means of surmises, represent ordinary minds as incapable of nicely balancing such points. They say that without certain habits of study and mental training we cannot do this. But is the allegation true? Can it be applied generally? Certainly we so act as if we thought that minds in general are capable of appreciating evidence, when placed before them intelligibly. We do not seek for profound scholars, or men of most acute intellect, as if the *facts* in question in judicial inquiries could only be determined by such. And though we sometimes find a brainless juryman, incapable of comprehending evidence, yet this does not prevent our considering that men in general are competent to weigh testimony to *facts*. Mental training and experience of a particular kind are certainly necessary to enable any one so to investigate facts, and to arrange the evidence on which they rest, as to present them intelligibly before others, but this is done so for the very purpose of putting them in possession of the evidence which enables them to grasp the *facts* as such.

It has been said that the investigation of Christian evidences is on the whole unsatisfactory, because the point to which it is intended to lead the inquiry is known beforehand. This objection is very much in accordance with the habit of mind which loves a considerable degree of uncertainty, and which wishes to make the first elements of truth a mere field for speculation.

But if this objection be good, will it not apply to other subjects also? For instance, in mathematical studies we know very well as soon as a theorem is enunciated *what the point is* which the teacher intends to prove. We are not instructed how to demonstrate that the three angles of a triangle are equal to two right angles, in order that this should afterwards be in our minds a debatable question, but we learn the demonstration that this may henceforth be held as an es-

* This strange book, "The Acts of Paul and Thecla," is one of the earliest of the apocryphal writings of Christians (or nominal Christians) which has come down to us. It has, probably, been altered by additions and missions, but substantially it appears to be the original work of the first century. It has hitherto been known only in the very corrupt text published by Grabe; Prof. Tischendorf has just edited it, far more correctly, from three MSS. in the Bibliothèque du Roi at Paris, in his "Acta Apostolorum Apocrypha."

tablished and unquestionable fact. Just so is it as to the evidence for the records of our religion. We do not prove the genuineness of the New Testament books on any grounds of mere *opinion*, so that what seems established to-day may be overturned to-morrow, but we demonstrate it by evidence, which loses no part of its value by lapse of time, any more than time can weaken the force of a mathematical demonstration.

EVIDENCE FROM THE CHANNELS OF TRANSMISSION.

If we wish to find the records of a corporate body, we should seek for them in the custody of that corporation itself: if found there, the records may speak for themselves as to the authority which may attach to them. And thus it is with regard to the Scriptures; the Old Testament was given to the Jews, and they have transmitted it to us; the New Testament was given to the Christian community, and they have delivered it on even to our days; and the early writers of the Church have given us sufficient attestation that the books which we have are the same which they had from the beginning. Thus do we receive the Scriptures from what might formally be considered the *proper custody*, even if the early specific evidence had been less strong.

I was present, about twenty years ago, at an investigation, in which a corporate body found it needful to produce the charter which gave them a certain extent of jurisdiction. A document was produced;—on examination it was seen that it was not the original charter, but it was (as it professed to be) a transcript which had been made 550 years before. This transcript had been admitted in the reign of James II. as *secondary* evidence of what the contents of the original charter had been. But when the document was read, it showed that the corporation, who brought it forward, had habitually acted in contravention of almost all its provisions. They had enforced dues and tolls in defiance of its limitations. Its production thus condemned them so thoroughly, that they could never again establish their claims to these tolls. No one, certainly, could, after this, suspect that the document—mere transcript as it was—was anything contrived by the corporation: its genuineness was proved even by the testimony which it bore against those who brought it forward.

Thus has it been with regard to the Old Testament and the Jews, and the New Testament and the Church. Each is a witness against the collective body which has transmitted it. In each case we have not the original documents, but only transcripts; and in each the transmission is confirmed by the contents of the documents Just as the production of the charter, to which I referred, condemned the corporation which relied on it, so does the Old Testament condemn the Jews, and the New Testament the practical and doctrinal condition for ages, of the Churches that transmitted it. They affirm its divine authority; and the testimony which it bears against them is such, that we cannot suppose it possible that they would assert this on any groundt but those of believing this to be the truth.

In bringing forward witnesses to the authorship and transmission of the New Testament books, I confined myself to the earlier centuries: if this period gives us satisfactory evidence, we need only inquire further *how* these books have been transmitted from the fourth century and onward.

And here let me remark, that many a document is presented to us without any array of extrinsic evidence. A MS. is found which shows that the book has some antiquity. The internal character of the book agrees with the age of the alleged author, and perhaps the whole scope shows that it is an ancient production. Thus, a MS. written in the middle ages, and now preserved in the Bibliothèque du Roi at Paris, has been published this year [1851] at Oxford: I know the MS. well; and when M. Emmanuel Miller, of Paris, was copying it for the press, I examined with him several of the passages. Now, the work contained in this MS. belongs *undoubtedly* to the early part of the third century of our era; critics are not agreed as to the author, but the events to which allusion is made, and the heretical doctrines attacked, are rightly considered to be sufficient evidence as to when the author lived. And so, too, many ancient records may be brought to light which we feel that we can confidently use as historical data. Of what value, otherwise, would be the Assyrian records discovered of late at Nineveh? The circumstances of the discovery and transmission are judged to be a sufficient warrant in this case, as well as in that of the Arundelian Marbles, and in other instances.

The transmission of the New Testament books to our times, has been accompanied by circumstances of a far more confirming character. Ancient books have come down to us through MSS. either in the language in which they were originally written, or in translations, or in both. The latter

case is true of the New Testament. There now exist MSS. in the original Greek of the New Testament Books, of every age, from the fourth century inclusive, to the time when they were printed. This is the fullest guarantee to us that these are the identical books to which the chain of witnesses, that I adduced, bears testimony. The MSS., also, are of importance in the evidence that they bear in favour of those books which Eusebius describes as *doubted by some*;—for we find no MS. containing a collection of Epistles in which those are rejected which some then controverted. But besides MSS. we have versions:—of these, some, such as the Syriac and old Latin, were made (as is almost certain) in the second century, while in or before the fourth century, there were formed Egyptian versions in the two dialects of upper and lower Egypt, as well as a Gothic translation, and a new one into Latin. Others, such as the Æthiopic and Armenian, were made in a period immediately subsequent. Of the Gothic version we possess but a part; and of the rest all, except the old Syriac, are witnesses for *all* our New Testament books.

There is not such a mass of transmissional evidence in favour of any classical work. The existing MSS. of Herodotus and Thucidides are modern enough when compared with some of those of the New Testament.

Thus *every country*, into the language of which the New Testament books were translated in early times, is a witness to us of their transmission.

(*To be continued.*)

The Gospel not Preached by the Clergy.

THE succession of parables in Matt. xiii., etc., is given by the Lord Jesus for the single purpose of teaching true and correct ideas concerning the Kingdom of the Heavens, or the Kingdom of God. But, first, we must know what is meant by the words the Kingdom of the Heavens, or the Kingdom of God, before we can profit from these parables which set forth its resemblances.

John the Baptist came proclaiming "The Kingdom of the Heavens is at hand," or has approached. And when the Evangelists would describe *in one word* what was the substance of their preaching, they called it "the Gospel," or "good news of the Kingdom." Now, to one reflecting upon this, the constant theme of the Baptizer John, and of the Lord, and of his Apostles, it is not only clear that *the matter of the gospel*, the word of preaching, the substance of faith, the object of hope, *is the Kingdom of God*, which, also, is the only future thing that we pray for in "the Lord's Prayer,"—*Thy Kingdom come*, adding this commentary or exposition, "thy will be done on earth as it is in heaven;" and therefore in the very first blush of the thing it is manifest, that every preacher should be occupied in proclaiming to every man the Kingdom of the Heavens which is to come, whatever may be his opinion concerning the same. We are not to be abused or derided for preaching a Kingdom, but *they who do not preach a Kingdom are to be accused of not preaching the gospel of our Lord and his Apostles.*

But besides this, another thing is manifest from this style in which the Baptizer John and the Lord Jesus began their ministry, namely, that the term "Kingdom of the Heavens" signifies something with which the Jews were perfectly familiar. For had not this been the case, what would have been the meaning to them of preaching it "at hand?" Of preaching a thing *at hand*, concerning which they knew, and therefore cared, nothing at all? For example, if a preacher were now to stand up and preach that the conclusion of the *meteoric cycle* were "at hand," that the *annus magnus* was nearly closed, or any other event in time, to which the hearers attached no ideas, and consequently, no hopes, or fears, would he be called a wise man, or a fool? Certainly a fool; for every one will answer and say, What is the annus magnus to me? What concern is the meteoric cycle of mine? It were not like a message of God upon which to send Messiah, and Messiah's forerunner, to proclaim a thing to which the people were utterly strange. But if, on the other hand, the preacher were to stand up and say in the midst of them all, "The judgment of the living is at hand; the outpouring of the Seventh Vial has approached"—then, indeed, you would feel it to be a most grave and mighty message with which he was burdened, because you may have already a distinct apprehension and a deep feeling of that which the words convey. Forasmuch, then, as the Jewish people, to whom these tidings from Jehovah were sent, must have well understood the meaning of the expressions in which they were couched, the question arises, And what did they understand thereby?

To this pertinent inquiry we answer, that they understood what God had taught them by the prophets concerning a Kingdom which was to be established in Palestine—in the land promised to Abraham and his Seed, the token of which promise was in their circumcised flesh. That Kingdom, which being everywhere mentioned in Scrip-

ture, is particularly set forth in its succession by Daniel, as about to follow the four successive, and yet, "in the end," contemporary systems of nations, under which the Jews, as the Ecclesia of God, were to be brought in bondage. "And in the days of these kings shall the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"—Dan. ii. 44. And again, he says, "I saw in the night visions, and behold, One like the Son of Man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given to him dominion, and glory, and a kingdom, that ALL peoples, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." And in verse 27 of this ch. vii., it is testified that "the kingdom, and dominion, and the greatness of the kingdom *under the whole heavens* shall be given to the people of the Saints of the Most High Ones, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here, then, is the fountain from which the Jews drank in their expectations. There is a fifth kingdom coming in succession after four other *systems of kingdoms*, which is called the kingdom of God, the kingdom of the Most High Ones—עליונין *elyonin*—the Eternal Spirit or Ancient of Days, and the Son of Man through whom He manifests himself—the kingdom of Jehovah and of his Anointed. Those four previous kingdoms had come, and three of them, as having dominion over Palestine, had passed away; and the Jews in that and other lands were enduring the tyranny of the fourth, and had endured it for two hundred years, a longer period than any of the preceding three; and they were in daily expectation of that fifth kingdom of God, of Messiah, of the Most High Ones, or of the Heavens, in which they were to hold the government under God, over all the nations of the earth.

Now this is—and nothing else is or can be—the thing which our Lord means in his discourses by "the kingdom of the heavens;" for this, and this alone, is what the Jews understood, and had been taught to understand by that expression, the kingdom of the heavens. Jesus did not come to abolish, or make void, the law and the prophets; verily, not to destroy, but to fulfil them; not to alter their faith; that is, not to give them new objects of belief, but to correct any erroneous notions and conceptions which they entertained concerning that kingdom upon the earth, which is, and ever has been, and ever will be, until it is established, the object of the affectionate and zealous expectation of all true believers.

In the parable of the Sower, the Lord Jesus has set forth the true doctrine concerning preaching, and under the emblem of seed sown in four diverse kinds of soil. The seed sown he styles, "*the Word of the Kingdom:*" and his parables in general, he terms, "*the Mysteries of the Kingdom.*" The parable of the Sower contains no more than the teaching concerning the reception which the Gospel of the Kingdom should receive from men. It has to do only with *the Seed-Time*, with the labours of the Sower, which is going forward, and has been going forward, since the Son of Man began the labour in his own field; and will continue until the Son of Man comes seated on the cloud with the crown upon his head, and the sharp sickle in his hand to reap the harvest field. But, alas, how little soil is there now strong enough for the germination and fructification of the Word of the Kingdom! We utterly despair of making this blinded, self-conceited generation of pious infidels to discern the truth; and it is mainly, if not exclusively, from amongst those who make no profession, that the flock of Christ is now to be developed. The "religious world" treats the subject of the coming of the Son of Man with derision, unbelief, and hostility. But he is coming to destroy the clergy and break their confederacy of unbelief; to slay the great enemy of the chosen, which is Antichrist in all his forms; and to deliver his saints, who have cried day and night for vengeance upon the adversary; from his oppression, whether that oppression be the oppression of the world upon the living, or the oppression of the grave upon the dead. It is his chosen ones who cry to him day and night for vengeance; and it is they only who have the promise of this deliverance; and those only who are on tiptoe readiness to obey the summons that receive the escape from the fiery deluge. Let the gainsayers gainsay, and let the deniers deny to the uttermost that the Lord is coming in person to judge the Antichristian Church, constituted of Romanists, and Sectarians of every "Name and Denomination" of blasphemy,—it is the voice of God's word, and it cannot be broken. If the clergy would quench in death every voice which declares it, then the thunders from heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, would make men hear it, aye, and believe it, too, but like the demons of old time, to believe and tremble. Therefore let men take heed whom, how, and what they hear.

Analecta Epistolaria.

Position Defined.

We have received the following letter from a brother in Texas, accompanying the copy of an article furnished for publication in a Campbellite periodical called "*The Gospel Advocate.*" We do not know whether it found place therein, inasmuch as its conductors and proprietors, according to Campbellite editorial courtesy, have long since ceased to exchange with us. *Apropos* of these gentlemen we may remark, that we sent them the Herald because they first sent the *Gospel Advocate* to us. Not very long after Mr. Fanning thought proper to make us the subject of an article in his pages. To this we replied correcting mis-statements, and reminding him of an article published in the *Herald of the Future Age* in 1844, addressed to him, the arguments and testimonies in which he has not, and can never answer. But the only response to this was the discontinuance of his "Gospel Advocate," though he still continues to receive the Herald. This we have sent him in commiseration for his blindness in hope that it might make him conscientious in a good sense; and open the eyes of his understanding that he might see. But hitherto we have failed even to provoke him to courtesy. Our patience is almost expended; so that if the editorial liberality is to continue all on one side, we shall cease to trouble ourselves in throwing "*pearls before*" him, and offering "*things holy*" for his consideration. He may not care to receive the Herald; but certain it is, that he cannot care less than we to receive *The Advocate;* yet, as a matter of courtesy, we are willing to give a *quid* without a *quo*—a something for nothing.

Before dismissing the subject of editorial politeness, we may remark concerning that other editor, at Bethany, that we sent him the Herald from 1844 to 1855, nine volumes, beside presenting him a copy of Elpis Israel, which he condemned without reading; in exchange for which he sent us nothing: but now that a friend in Virginia has sent him two dollars, and for these ordered his *Millennial Harbinger* to be mailed to us here, we receive it regularly. It is probable we might get the *Gospel Advocate* too upon like terms; but, though one or two dollars are a mere trifle, the price is too much for the unscriptural and superficial verbiage they contain; still, as we have said, we would give something for nothing, if we could do them any good,—or just to see the pitfalls and sloughs in which the incarnations of Campbellism are bemired. We perceive these leaders are in a hopeless case. They are making no progress; but rather retrograding into the original "depths of the Satan" from which they professedly emerged.—But to the letter of our Texan correspondent. He says:

"*Dear Brother*:—About two weeks ago, I received from my brother, Dr. Oatman, the January number of the "Gospel Advocate," published at Nashville, Tennessee, by Fanning and Lipscomb, with a letter directing my attention to the article therein, entitled, "*Dr. Thomas' late visit to Tennessee,*" with a request that I would respond to the invitation to "define." I have attempted to do so. But we all concluded that to define only without noticing some of the *personal* abuse heaped upon you (which personalities are coupled in the article alluded to with the invitation to define) would show a want of dignity unbecoming a Christian and a gentleman. Hence, I have taken some notice of his personal abuse of you, on account of which we think the editors, "for reasons of State," may not altogether be willing to publish.

I send you a copy of my respectful "communication" enclosed with this; and would say, that it is the wish of all they call your "*admirers*" here, as well as in Bastrop county, that you would give the same a place in the Herald, hoping that good may result thereby.

The good cause is still progressing hereabouts, notwithstanding the opposition "the faction" meets with from the so-called "Disciples" and their brethren "the Sects." Another "three-fact gospeller" near us has sent word to my father, or Bro. Larrimore, to come unto his neighborhood and re-immerse him. Others are inquiring, *What is the Gospel?*

Yours in the One Hope,
Hardin Oatman.

Llano Co., Texas;
April 13, 1859.

The following is the article alluded to in bro. Oatman's letter, defining the knowledge acquired, and straightening out the story of our faith.

To the Editors of the Gospel Advocate:—

In the article, "Dr. Thomas' second visit to Tennessee," on page 22 of the January number of your periodical, you say: "that while the Dr. and his admirers have boasted for years of their advances, 'discoveries,' and progress, we have not found one of them who can define the new acquisition of knowledge, or can tell a straight story with regard to what he thinks it is. If there is any one competent to define their position, as different from the disciples of Christ, our columns are open for respectful statements."

To begin: We boast only of our persecutions; for, verily, we are "hated of all men." The press, everywhere, is closed against us. The people are warned against us from pulpit and sanctum, all over this broad land. Hence, we are read and listened to by few, understood by fewer, and misrepresented by nearly all. The cry, everywhere, is "crazy-man!" We are hunted down for what we do *not* teach and practice. But we only boast that, in our hard warfare with "the world, the flesh, and the Devil," we are counted worthy to suffer for Christ's sake. We pray Jehovah to forgive you all, for you know not what you oppose, having not—we fear—made yourselves acquainted with the "sure word of prophecy." Now that your wars with the "Sects" are over, (which leaves you with ample territory conquered,) you may settle down in your "land of Shinar," and erect your "tower whose top shall reach unto heaven,"—by which you may "get a name;" but the prophetic hand of Jehovah will brand it with "*mystery!*" Too soon your language will be confounded, and you will go the way of all the earth. We will not remain even in the suburbs. Our motto is "to the law and to the testimony." Policy and expediency are out of the question with us. This course brings us but small numbers; but we do know that the true followers of the Lamb have always formed a contemptible minority.

I feel that I am *not* "competent to define" to the extent required. But, having been one of the "wayward admirers" of the "crazy-man," for twenty years, and wishing to see some of the differences between us set forth, I have concluded to make a few "respectful statements." But a difficulty meets me at the outset. Who are comprehended in the word "disciples?" Does the word embrace those only who after having heard and believed the gospel, as recorded by "Matthew, Mark, Luke and John," were immersed for the remission of sins? I trow not. Let us examine a few cases.

Case 1st. An individual at a camp-meeting, amid storms, of "*the Holy Ghost and fire sent down from heaven*," "gets religion"—a kind of religion which makes him dance as though impelled by the genius of Sancti Viti—is immersed by a preacher of easy *virtue*, who protests all the time against the *mode*. This individual knocks at the door for church-membership. Is he rejected as "a thief and a robber" for wishing to "climb up some other way?" Nay, verily; the door creaks upon its hinges, and he enters, as one of the lost sheep, now found, amid loud hosannas.

Case 2nd. A person, after days, weeks, months or years' "seeking," gets "religion," under the influence of those cold, gloomy doctrines which emanated from Geneva, and is immersed because he has "got religion;" and because it is his *duty* so to do. He, too, is received.

Case 3d. A nice Miss Melinda, at a great city "tabernacle," hears a sermon preached from the text, "and in hell he lifted up his eyes," becomes "convicted," goes to the "anxious seat," kneels upon a velvet cushion, "gets religion" in a comfortable way, and is baptized in a nice marble font, the water being raised to an agreeable temperature. She too is received upon a bare *assent* to the doctrines of "the reformation;" so were both the others.

Case 4th. A person hears and believes the gospel, as taught in "Matthew, Mark, Luke and John," as *the whole gospel*, and is immersed for the remission of sins. I am happy to say that those of this last class compose the largest number of the "disciples." Now, aside from Trinitarians and Anti-Trinitarians, with those who say they are "*neither*;" aside from Calvinists and Arminians; from those who believe the doctrine of final "perseverance of the saints," and those who believe the doctrines of "falling from grace," "total depravity," and "free will;" with all the other *isms* and etceteras which make up "the one body" "reformation," including those who nullify those awful words, "*He that believeth not shall be damned!*" which of the four cases above, I ask—not wishing to wound the feelings of any—embrace the "disciples?" It seems to me that, in order to "define" satisfactorily to all, it will be proper to take a bird's-eye view of the origin of this "miserable faction." Well: about 29 years ago, (I believe) John Thomas, M.D., heard and believed the gospel according to "Matthew, Mark, Luke and John," and was immersed for the remission of sins. In order that he might learn things "useful," he was placed under the tutelage of A. C. The "disciples" "sheltered and fed him." It was not long, however, before he (*carrying out the principles of "the reformation"*) taught that all those in the fraternity, who had not heard and believed the gospel, before baptism, and had not been baptized for the remission of sins, ought to be re-immersed. Sad consequence! "The church" is in danger of dissolution! If this *stringent* principle is carried out, all those enlisted from the "sects," with A. C. at their head, will leave in a body; and the new recruits will be left as sheep without a shepherd, or "supervisor." What is to be done? Be re-baptized! What! *re*-baptized? Contrary to all experience for old professors to be re-baptized. Shall we discuss this *new* doctrine in public? Discuss

a doctrine that will break up the church! Suicide! * * * The cry of *mad dog!* is raised, throughout the length and breadth of the land, by the "disciples," (the press and the pulpit leading off,) against "*no-soul-ism*," and "*destructionism*," while the main subject, *re-immersion*, is left in the *shade*—as a matter of *expediency*, I am sorry to say, I believe. So much for the origin of the "faction." Its subsequent history few know much about, except so far as may be learned from the following, and a few other kindred accounts: That Dr. Thomas says many "ill-natured things;" has a "low ambition;" "heaps abuse upon A. C." and the "disciples generally," who "taught him all that he knows that is useful;" besides have "*sheltered and fed him.*" That his "*bad temper* keeps him out of the pale of the kingdom!" But that the "disciples" have *mercifully*(!) interfered, or "he would have been driven about the country as a crazy-man," to whom "no one now shows the least countenance." Such, I am sorry to say, seems to me to be a sample of the tactics pursued towards Dr. Thomas, for twenty years. I beg leave to remind you of the dozen, or dozens of articles, which have appeared from time to time, in the "Millennial Harbinger," against Dr. T.; in nearly all of which Mr. Alexander Campbell has attacked the *personal* only; and with a malignity which, it seems to me, has hardly ever been equalled by protestant against protestant, in this or any other land—the case of Calvin against Servetus hardly excepted. The press and pulpit everywhere have echoed; the people have echoed from hill to dale, from mountain to plain.

The poor cur which no one will *shelter*, and to which no kindly cook will throw a piece of bread from the kitchen window, but which everybody lashes with his great whip, with the cry of "mad dog!" is taught by experience to see an enemy in the person of every one whom he meets, when he snaps and snarls at all. So with Dr. T. He has been hunted down, for twenty years, with the cry of "*madman*," "crazy-man," with scarcely ever a kindly word, or kindly treatment, from any one, until he says many seemingly "illnatured things" *in self-defence*. I respectfully suggest that you all change your tactics in relation to this long abused man. That instead of the *personal*, you enlighten the people in relation to the *doctrinal* of Dr. Thomas, so long left in the shade. All over this nation the people are beginning to ask, who is this Dr. Thomas, against whose *person*, for twenty years, the thunders of pulpit and press have been hurled with such dread determination to annihilate? Who is this "crazy-man" who still holds up his head defiantly? But I will now "define."

We believe that the scriptures teach, that he who, after having heard the gospel, believes the same, and is immersed into the name of the Father, Son and Holy Spirit, *for the remission of sins*, receives the pardon of all past sins; is inducted into the body of Christ; and becomes, by adoption, "the seed of Abraham," and an heir of the "promised inheritance;" and, should he not sin and fall, as did the children of Israel, in the wilderness, his "vile body" will be "changed" by his "mortal" putting on "immortality," in the resurrection state; and will have an inheritance in the Kingdom of God, to be set up, *on earth*, by the Lord Messiah, after his second advent; in which Kingdom the "immortals" will reign with Messiah, as kings and priests, for one thousand years.

That the gospel consists of the promises made to Abraham concerning the "seed" and the "inheritance," with the promises of the great King, and Kingdom of Heaven, as recorded by Moses, by David, in the Psalms, and by nearly all the prophets; and was preached by John the Baptist, by Messiah, by the Twelve and the Seventy, all of whom preached, the "Kingdom of Heaven is at hand"—these promises (to be literally fulfilled), with the birth, life, sacrifice, resurrection, ascension, and promise to come again, of the Lord Messiah, as taught on *Pentecost* (when, for the first time, the *whole* gospel "concerning the Kingdom of God, and name of Jesus, was preached); taught at the "beautiful gate;" taught at the house of Cornelius; by Philip at Samaria; and by Paul, "two whole years," at Rome; constitute the "one gospel."

That in fulfilment of the promises, the Messiah, (born "King of the Jews," and anointed as such at his baptism; "a prophet like unto" Moses, to Juda and Benjamin, while on earth; a high priest at the right hand of the Father, since his ascension,) will, under the sounding of the Seventh Trumpet, be revealed from Heaven, when he will break the nations "in pieces, as a potter's vessel;" "will raise up the tabernacle of David that is fallen down," and "upon the throne of his father David," situated "upon Mount Zion," as *his capitoline hill;* "in Jerusalem," as his great metropolis; in the land called "the inheritance, as his royal Kingdom; with the earth as his territory annexed: with the twelve tribes of Israel restored for his home-born subjects; and "the ransomed" "from the power of the grave," as his kings and priests, with him,—He will "rule the nations with a rod of iron," for one thousand years; will "reign among his ancients gloriously!"

That as all the prophecies in Old and New Testament have been fulfilled *literally*, so we believe that those which remain unaccomplished, will transpire literally. Hence, we recognize no Mount Zion but that "in Jerusalem;" no Jerusalem, but "the City of the Great King," situated in old Canaan; no Canaan but that embraced in the land, ("the inheritance") promised to Abraham and "his seed;" no "Kingdom" but that to be set up on earth, and to include the earth, in the manner above stated; no King but the Lord Messiah, son and heir of "the inheritance," promised to Abraham; "Son of David," and heir to his throne; "Son of God," and "heir of the world, of which he is to be the Great King! Amen."

The doctrine of the "immortality of the soul," we find first taught in a crude state by Homer, who learnt it, perhaps, from the Egyptian priests: these latter, probably, learned it from the Brahmins. We only know that the Grecian Bard learned it not from Moses, Joshua, Samuel, Nathan, David, Solomon, for they did not teach it. From Homer to Plato this doctrine was taught by the Orators, Poets and Philosophers of Greece. Still in a crude state, Plato reduced the crude doctrine to a system, on account of which he obtained the soubriquet of "Divine," which he retains to this day. From Plato to Constantine, this doctrine was *pagan orthodoxy* with the Greeks, and throughout the Roman Empire. It was foisted into "the church" during the first centuries, along with ten thousand other errors and abominations, imported, like it, from paganism, and which filled up the measure of the "mystery of iniquity," and has ever since been entertained by all, from the "Woman on the scarlet-colored beast," down to the youngest daughter of "mystery," who have deemed it, and who still deem it, "a wholesome doctrine, very full of comfort." As this dogma is nowhere—we repeat it with respect for the feelings of all—*no* where to be found in the Holy Bible, we deem it an effect of the strong delusion, sent on an apostate world, that they might "be damned" who "had pleasure in unrighteousness."

We do not believe that hell is such a place as that described in *Paradise Lost*, improved in the Course of Time—where the wicked are to be cast for endless torture. Neither do we recognize the purgatory of the Papists, nor "the intermediate state." We know of no other penalty for the wicked, than "everlasting destruction," when "the Lord Jesus shall be revealed from Heaven," to take "vengeance" on the living ungodly, and the "second death" at the end of the one thousand years' reign on earth—which "destruction" and "death," we believe will be final. The doctrine concerning "Pluto, King of Hell," which is the "Satan" of Milton, who, after being "cast out of Heaven," fell, "nine days and nights," into the midst of Hell; whose congenial climate is the *torrid*, whose native element is *brimstone*; of form and mien dreadful, as appears in *Pilgrim's Progress;* the terror and the dread of all men in nearly all ages, Pagan, Catholic and Protestant, we disbelieve. But the doctrine in relation to the Satan that tempted Eve, afflicted Job; stood up and tempted David; tempted the Lord Messiah, by offering him all the kingdoms of the world if he would fall down and worship him—"the prince of the power of the air," (political)—"the *spirit* that works in the children of disobedience;" whose end is, that he be cast alive, into the lake of fire and brimstone, whence "the smoke of his torment ascendeth up forever and ever." This doctrine (of the Bible) we believe; though we "*fear not him.*"

The doctrine of the migration of the soul from the body we can hardly treat seriously." Of this doctrine, so intimately connected with the "immortality of the soul," "hell," and "the devil," as believed by nearly all "christendom," we can only say that, we do not believe that when a man dies, his "immortal soul" instantly

"Mounts and soars away
To the bright realms of endless day,"

goes to the "intermediate state," or "sinks beneath his frowns to hell," from whence it will return to the earth "when Gabriel's awful trumpet shall sound," when "soul and body reunite," when "amid the "Comet's blaze, sinners raise," and with the living, good and evil, will immediately stand at the judgment seat of Christ, whence the wicked are condemned, and "dragged by devils down to hell," while the righteous ascend and reascend, and "kingdoms gain beyond the skies," there to remain forever in a state of intensified bliss. Such dogmas, it seems to me, are the mere dreams and mental illusions of men "crazy" in regard to the one faith and the one hope; and might be deemed harmless did they not nullify the glad tidings of the Kingdom of God to be set up on *earth*, when shall be heard the triumphant words: "The *Kingdoms* of this *world* have become the *Kingdoms* of our Lord and his Christ, and he shall reign (on earth) forever and forever!" To us the Scriptures teach: no life between death, and the resurrection of the body by the spirit of God; no immortality but through the resurrection; no "mounting" or "soaring," except to be "caught up to meet the Lord in the air," to descend with him when he "cometh, and ten

thousand Saints with him." "Even so, Lord Jesus, come quickly."

We believe the fearful fact that "the fulness of the Gentiles" will be their fulness in *iniquity*—to which they seem to be fast tending. So that, when the Son of man cometh, the earth will be "defiled under the inhabitants thereof," and He will hardly "*find faith on the earth!*" Also, that the time is at the very door, when "He shall come as a thief in the night." Hence, we "look for him," and pray,—Lord Jesus, come quickly! Nay, we hope that our last breath may sigh forth these words: Lord Jesus, come quickly! Amen.

The above is a brief outline of some of our views. We leave it to all to say how far we differ from the "disciples." We are ready, at all times, in public and private, to give a reason for the faith that is in us; and will be happy to unite with any, of a Berean Spirit, in searching the scriptures, to see whether these things are so or not. Wishing that we may all come to a knowledge of the truth,

I subscribe myself Yours,

HARDIN OATMAN.

Llano Co., Texas;
April 10, 1859.

An Error or Two Corrected.

IN the above, Bro. Oatman speaking of the editor of the Herald, says, that "about 29 years ago he heard and believed the gospel according to Matthew, Mark, Luke and John; and was immersed for remission of sins." In stating this, our brother has been unintentionally incorrect. Twenty-nine years ago we had not left England. We emigrated from that country in May 1832, and were "immersed for remission of sins" by Mr. Walter Scott, the inventor of Campbellism, in the following October; so that said immersion happened 27 years ago.

But, at that date we had not heard and believed the gospel according to Matthew, Mark, Luke, and John, as he supposes. If we had, we should have heard and believed the Gospel of the Kingdom. All we thought we knew as "*ancient gospel*," we learned from the then clerk of the Supreme Court of the United States in Cincinnati, now unhappily an infidel-spiritualist; and Mr. Walter Scott, the inventor, as we have said, though not the patentee, of Campbellism,—and now as wild as a theological "March Hare," if the book recently published by him be accepted in evidence *de lunatico inquirendo*. These being the *fontes et origines* of our information, we heard and believed only what they could teach us, which all amounted to this, *belief in the divine sonship of Jesus; and immersion for remission of sins.* They said, if we believed that Jesus Christ was the Son of God; and were immersed for remission of sins, believing that immersion, on such a basis, was for remission, we believed and obeyed the ancient gospel. Being too ignorant of the scriptures to controvert it, we assented to it; and in obedience to their traditions were immersed for remission of sins, which we now see we did not get. As they did not know of such a gospel as "the gospel of the kingdom of God," (of which they are faithless and perhaps ignorant to this day) we did not hear "the gospel" from them; and having no understanding of it, we did not believe it; and therefore could not obey it in immersion. For this cause we were reimmersed in 1847, having previously come to an understanding of "*the Word of the Kingdom*," and "*the Revelation of the Mystery*," by the study of the prophets and apostles. Then our transgression was forgiven, our sin *covered*, and our iniquity no more imputed, because we believed "the things concerning the Kingdom of God and the name of Jesus Christ;" and upon this basis were immersed into him, that we might be *clothed* with him as with a garment of righteousness, clean and white. We were immersed for this covering, that by it our sins might be hidden and revealed no more. Without faith in the above "things," we could not have had "access" to the covering; for justification comes through faith in them; not through dipping in water in ignorance thereof.

Another mistake is that we were "placed under the tutelage of A. Campbell, that we might learn things "useful." We were never so placed by any one, either individual or communal. Nor did we ever have a desire to be so placed, if we had known of any to place us under tutelage. We were always opposed to standing before "the religious public," and sought to avoid it; but have been forced by circumstances to occupy the position in which we find ourselves. Our tutelage had been of a different sort to any thing within the competency of A. C., and we had no desire for indoctrination into the mysteries of Scotch metaphysics or theology in which he had been trained, and by which his reason had been sophisticated and grievously perverted. Our studies had been anatomical, physiological, pathological, chemical, philological, historical, and so forth; and when our interest was awakened in things eternal while sailing on the deep, we desired only to know and understand the truth whatever it might be, and not human theories and opinions. A false estimate has been placed upon Mr. Camp-

bell, and for a while, wholly ignorant of the word, we were entangled by it. We esteemed him more highly than he deserved, being then unable to measure him by the Spirit's standard in the word; but never were we guilty of the folly of desiring or consenting to be placed under his tutelage in order to learn things "useful." He could not have taught us anything useful. What he could teach would only have tended to exclude the light from our mind, as his teaching does from the minds of all who surrender themselves to it. Happily for us he tried to destroy us—to make us an object of hatred and contempt in which laudable enterprise he succeeded marvellously well. We are now "hated of all men" who know not the truth, through his influence and that of his satellites. They have erected a barrier of prejudice high as the walls of Babylon by which their "disciples" are effectually kept within the fold. Still they cannot entirely exclude the truth. It is not only fermenting in Texas, but in the Empire City too. Notwithstanding the bad odor with which they have incensed our name in clouds of fog, one and another comes to discover the imposition their Campbellite editors and preachers have practised upon them. Recently in this city the Campbellite spirit has been infuriated. Their hireling, a Bethany student, has been defeated and put to shame in the presence of his own members by one of the "weaker vessels." Nothing is easier than to do this; for in nothing are they less skilled than in "rightly dividing the word of truth." "Reformation" in this city has settled down into the hire of a college youth at twelve hundred dollars a year, to preach immersion for remission of sins, the union of all "christians," and

> "Heaven a happy place on high,
> A glorious city in the sky,
> Where all may go, e'en such as I!"

Though the reader may be surprised at this and question that it can have made such shipwreck of all its original principles, it is nevertheless true. The "reformation" here is but the shadow of a name, and utterly destitute of all power for any other than purely sectarian purposes. The truth is not among them. This it is not difficult to prove. Hence, death reigns, and the air is stagnant. The pall of Bethany enshrouds them, and corruption has progressed. This, we believe, is too far advanced to be stayed. The body must perish, for it is the spirit of the world in all its pride of life incarnate. It may possibly contain a few redeemable atoms; but the difficulty is to get at them to do them good. The sleep of death is not easily disturbed.

As to the hard speeches they bandy against us they have long since ceased to be regarded as anything else than pitiable and absurd. We smile at them as the mere sound and fury of the impotent. Nearly twenty-five years of hardness have made us invulnerable. Our faith quenches all their darts, and our trusty sword, more than "Toledo trusty," hews them into mincemeat. Armed with its sharp two-edges, we can divide asunder the soul and spirit of Campbellism, and separate its joints and marrow. The "disciples" of Bethany feel the operation, which like the amputation of a limb, is not very agreeable to the patient. Hence their absurd and foolish speeches against us. They cannot refute our arguments, and therefore their outcry, and personal attacks. This is the devil's policy all the world over. He knows the rottenness of his cause, how that it will not stand examination in the crucible of scripture; the wily creature therefore raises a hue and cry against the examiner to divert attention from the subject. But this will not always serve. He has cried "wolf" so often that the thinking public begin to discover the cheat; and though he pretends to be a saint, "the devil a saint is he." This begins to be seen; so that our confidence increases, and is assured that in due season, if we faint not, the devil will get his due.

EDITOR.

Sept. 1, 1859.

The Pope's Government.

His Temporal Dominions—Organization of the States of the Church—The Revenues and Resources of the Government—The Pope's Body-Guard and Army—The College of Cardinals—Their Number and How Appointed—Rights of Catholic Sovereigns in Relation Thereto—The Pope's Government Really an Ecclesiastical Oligarchy—The Two Factions of the Cardinals—History of the Election of the Popes—Successful Struggle of the Church for the Election by Cardinals—The Veto of the Catholic Powers of Europe on Particular Nominees—Curious Mode of Election, and Peculiar Ceremonies attending it.

THE territories comprised in the Papal States number upwards of three millions of inhabitants, or about one-third of the whole Italian population. As the readers of the HERALD have seen from former articles, they have been acquired at various periods by inheritance or bequest, by cession and by conquest: First, the lands and tenements granted by Constantine; then the Duchy of Rome, with a large portion of the exarchate of Ravenna, conferred by Pepin and Charlemagne in the eighth century; next, the Duchy of Benevento, ceded by the German Emperor Henry II. to Leo IX., and in the

twelfth century the allodial possessions of the Countess Matilda passed by bequest to the church, including what is now known as the "Patrimony of St. Peter." On the return of the Popes to Rome from Avignon in France, after an exile of seventy-three years, and on the subsequent subjection of the petty princes of Romagna and Umbria, other important possessions gradually fell into their hands. In the fifteenth century they obtained the principality of Pontecorvo in the kingdom of Naples, and about the same period Perugia and several other towns acknowledged the sovereignty of the "successors of St. Peter," and the conquests of Pope Julius II. added to the dominions of the Holy See the important provinces of Romagna and Bologna. Ancona was occupied by the Papal troops in 1532; Ferrara was seized in 1597; the Duke of Urbino abdicated in favor of the Church in 1626, and a few years after the Papal territory received its last addition in the fiefs of Castro and Ronciglione, wrested by Innocent X. from the Farnese family.

Such were the temporal possessions of the Pope till the French Revolution and the wars of Bonaparte in Italy. The final defeat of the French Emperor by the Allies restored the Pope to Rome, and Rome and his temporal dominions to the Pope, in 1814, except that part of the province of Ferrara situated on the left bank of the Po, which Austria retained, together with the right of occupying the *places* of the city of Ferrara and Commachio. The Pope, through Cardinal Consalvi, protested against the latter measure at the Congress of Vienna, where his restoration was settled. But no attention was ever paid to the Pope's protest. The occupation of the city, as well as the citadel of Ferrara by Austria, in 1847, on the ground that the word "place" in the treaty applied to the entire city, roused a spirit of nationality and insurrection against Austria, which was momentarily appeased by the surrender of both city and citadel to the Pope, which, however, were afterwards occupied, as well as the greater part of the territory of the Church, by an Austrian army.

The States of the Church are divided into twenty provinces. The first is the Comarca of Rome, including within its jurisdiction the capital and the Agro Romano. The other nineteen are divided into two classes, Legations and Delegations. The Legations are governed by Cardinals, and the Delegation, for the most part, by Prelates, with the title of Monsignore. The office of Prelate is peculiar to the Papal States. He is not a bishop, nor necessarily an ecclesiastic, but must continue in celibacy when in office. This office is the stepping stone to preferment in the higher offices of State. There are six Legations—Bologna, Ferrara, Forli, Ravenna, Urbino, (with Pesaro) and Velletri. There are thirteen delegations or provinces, among which are Ancona, Perugia, Civita Vecchia and Benevento. The Legations and Delegations are divided into districts, the latter into governorships, and these again into communes. The government is a sort of theocracy—an elective absolute politico-religious monarchy—chosen by the College of Cardinals.

The municipal government of Rome is entrusted to the Senator, an office of high antiquity, and generally of one of the great patrician families, and the Conservatori, with a municipal body of forty councillors, selected by the Pope. Their functions are purely municipal, in the most contracted sense, neither exercising magisterial duties nor interfering with the police. The revenues of the city amount to about $800,000 annually, of which two-thirds are seized by the government, leaving the municipality with very inadequate means. Hence Rome, as regards lighting, cleansing and paving, is in a worse condition than almost any other city in Europe.

The revenue of the Papal States is about twelve millions of dollars. The expense of collection amounts to twenty-five per cent. on the receipts.

The States of the Church are divided into three military divisions—Rome, Bologna and Ancona. The army is under the direction of a Minister of War, of late a military man. The Swiss Body-Guard of the Pope comprises 126 foot soldiers, who carry the ancient halbert and wear the singular costume said to have been devised by Michael Angelo. The Pope's "Noble Guard" is a mounted corps of eighty noblemen. The whole Papal military force, consisting chiefly of Swiss, numbers about 15,000 foot and 1,600 horse, exclusive of the *gendarmerie* (or national guard) placed under the direction of the police. The navy consists of a solitary gun-brig, some small craft, and two or three steamers.

The education of the lower classes is less attended to than in any other country in Italy except Naples. There are few countries in Europe which enjoy more natural advantages of soil and climate than the States of the Church, but their resources, owing to misgovernment, remain undeveloped.

The College of Cardinals numbers seventy when it is complete—that being the limit fixed by Sextus V., in allusion to the seventy disciples sent out by Christ to preach the Gospel over the world. Of these six are

cardinal bishops of the six suburban dioceses, fifty are cardinal priests, who have all titles from parish churches in Rome, and fourteen are cardinal deacons, who have their titles from churches in Rome of less note. The cardinals are created by the Pope when there are vacancies; sometimes he names one or two at a time, but generally he defers the appointments till there are ten or twelve vacancies, when the Catholic kings and emperors of Europe have a right to present one candidate each, and if there be not some very great objection they are all appointed. The cardinals are commonly promoted from among such clergymen as have borne offices in the Roman Court; some are taken from the orders of monks; eminent ecclesiastics of other countries are likewise honored with this dignity, like Cardinal Wiseman, of England, and formerly Cardinal Wolsey, Cardinal Richelieu and Cardinal Pole. Sons of Catholic sovereigns have frequently been members of "the Sacred College." Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church when the defence and honor of either require it. They wear a scarlet cap and hat; the cap is given to them by the Pope, if they are at Rome, and is sent to them if they are absent; but the hat is never given except by the Pope's own hand. These cardinals have heretofore formed the Pope's standing council, or consistory, for the management of the public affairs of the Church and State. The Emperor of the French in 1849 required the Pope to change the government of the State to a lay, instead of an ecclesiastical government, and the old system or Hierarchy Congregazioni has been abolished, except for ecclesiastical purposes; but the Pope has not yet fully secularized the government. At present only one-half are laymen, though laymen are eligible to all the offices except that of Secretary of State. Formerly the cardinals were divided into different congregations, for the more easy despatch of business, and some of their number had the principal offices in the Pontifical Court, as that of Cardinal, Vicar, Penitentiary, Chancellor, Chamberlain, Prefect of the Signature of Justice, Prefect of Memorials, and Secretary of State. All the political ministers of the Pope were chosen from among the cardinals, who have the title of "Eminence" and "Most Eminent."

The greater part of the cardinals are insignificant and passive, mere instruments in the hands of the leaders, who are divided into two factions, the one consisting of those who had held office in the time of the last Pope, the other of those who had been raised into consequence by his immediate predecessor; for as Popes are generally elected in advanced life, their partisans survive them a long time, and acquire by experience and management an influence quite equal to that which belongs to the recent possessors of authority. A third interest in the conclaves of the cardinals, and often the most considerable of any, is that of the foreign cardinals, who represent the views of the Catholic States to which they respectively belong. Since the middle of the sixteenth century the Catholic Powers have commonly insisted on the election of a Pope being made on the principle of the balance of power; and France, Spain and Portugal have always claimed and exercised the power of interposing with an absolute veto against any individual nomination. It is enough to exclude any candidate that the representative of any of these Powers shall announce: *Il mio Re non Vuole:* which, translated, means, "My sovereign is opposed." Austria substantially enjoys the same right, though it is not formally recognized. Since the time of Adrian VI., who was obtruded by Charles V., all the Popes have been Italians. It is now the settled policy of the cardinals, both that the Pope be a native of Italy and that he be chosen from their own number. The Italian cardinals are resolute in not giving themselves a foreign master, and the provinces, or "States of the church," as they are called, each wishing a preference for itself, compromise the matter by electing some Italian instead of a foreigner. The only other general principle seems to be that the choice shall fall on one with talent enough to save the office from degradation and abuse, but not of that commanding genius that would defy control or disdain assistance. Constitutionally the Pope is a very absolute sovereign, but in practice he is generally only the head of an oligarchy.

The name Pope comes from the Greek word *papa*, father. In the East this appellation is given to all Christian priests; and in the West bishops were called by it in ancient times; but for many centuries it has been appropriated to the Bishop of Rome, whom Roman Catholics regard as the common father of all Christians, the successor of St. Peter, who, they say, was the first Bishop of Rome, and suffered martyrdom there. They believe that Christ appointed St. Peter over all other bishops and clergy, and that he intended this dignity should descend by succession to the Bishops of Rome to the end of time.

The cardinals have for several ages been the sole electors of the Pope. In the early ages the Gothic and Grecian princes, and after them the German Emperors, exercised authority in the election, and the importance

of this prerogative increased with the temporal estate and spiritual jurisdiction of the Romish Church. The clergy of the Roman see recommended one of the candidates to the cardinals, who generally confirmed their choice, and the choice was ratified or rejected by the Roman people. But the election was imperfect, nor could the Pontiff be consecrated till the Emperor had graciously signified his approbation and consent. The Imperial Commissioner examined on the spot the form and freedom of the proceedings; nor was it till after a previous scrutiny into the qualifications of the candidate that he accepted an oath of fidelity from the new Pope, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms the rival claims were submitted to the Emperor, who punished the guilty. The Emperor Otho imposed an obligation on the clergy to prefer the candidate most acceptable to his Majesty, and future Emperors did not give them even that privilege, but presented to the Pontificate their own favorites, as they did to all the bishopries. These acts were excused by the alleged vices of popular election. The competitor who was excluded appealed to the passions or avarice of the multitude, and the Vatican and the Lateran were often stained with blood. Such was the fatal consequence of uniting Church and State, and mixing up the spiritual with temporal power and aggrandizement. "The Roman Pontiffs of the ninth and tenth centuries," says Gibbon, "were insulted, imprisoned and murdered by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the State of a prince nor exercise the charity of a priest. The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues; the most strenuous of their lovers were rewarded with the Roman mitre, and their reign may have suggested to the darker ages the fable of a female Pope (Joan). The bastard son, the grandson and the great grandson of Marozia—a rare genealogy—were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion, and the nation of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the Great. As John XII. had renounced the dress and the decencies of his profession, the soldier may not perhaps be dishonored by the wine which he drank, the blood that he spilled, the flames he kindled, or the licentious pursuits of gaming and hunting. His open sinning might have been the consequences of distress. But we read with some surprise that the worthy grandson of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor. After a long series of scandal the Apostolic See was reformed and exalted by the austerity and zeal of Gregory VII." Gibbon, in support of this narrative, cites Roman Catholic authorities, such as Muratori, St. Marc, Baronius and others. Protestants have dwelt with malicious pleasure on these historical facts; but worse crimes can be imputed to the Reformers and the royal heads of the Protestant religions after the reformation. The immorality of Luther, as regards women and in other respects, was notorious. It is on record that he gave the Landgrave of Hesse a license to have two wives together. As for Henry VIII., the supreme head of the Protestant Church in England, he "never spared man in his anger or woman in his lust," and, according to Dr. Bayley, in his "Life of Bishop Fisher," Henry, in marrying Anna Boleyn, married his own daughter, whom he afterwards beheaded, as well as several other wives, his tool, Archbishop Cranmer, giving him divorces at will, said Archbishop himself having been detected in importing a Dutch wife in a box, with holes bored in it to give her air, at a time when celibacy was the law of the English church. The lechery and amarous intrigues of another head of the Protestant church, another sovereign of the Reformation, "the Virgin Queen" of England, Elizabeth, daughter of Henry VIII. and Anne Boleyn, are too well known to require detail. Her cold-blooded murder of Mary Queen of Scots is not disputed by any historian. So that in point of morality the founders of the Protestant Reformation and the heads of the Protestant churches have nothing to boast over the heads of the Catholic church in the Middle Ages.

It was not till the eleventh century that a reformation among the latter was effected, and Hildebrand (Gregory VII.) succeeded after a struggle of many years in fixing in the College of Cardinals the freedom and independence of the election of the Popes, and forever abolished the right or usurpation of the Emperors and the Roman people.

On the death of a Pope his pontifical seal is immediately broken by the Chamberlain, and all public business is interrupted that can be delayed; messengers are despatched to all the Catholic sovereigns to acquaint

them of the event, that they may take what measures they think proper, and that the cardinals in their dominions, if any, may hasten to the election of a new Pope. The Cardinal Chamberlain has, during the vacancy of the Holy See, great authority; he coins money with his own arms on it; lodges in the Pope's apartments, and is attended by the body-guard. He and the first cardinal, the first cardinal priest, and the first cardinal deacon, have during that time the government almost entirely in their hands.

The body of the deceased Pope is carried to St. Peter's, where funeral service is performed with great pomp for nine days. In the meantime all necessary preparations are made for the election, and the place where the cardinals assemble for that purpose is called the Conclave, and is fitted up in that part of the Vatican Palace which is nearest to St. Peter's Church. Here are formed, by partitions of wood, a number of cells or chambers, equal to the number of cardinals, with a small distance between each two, and a broad gallery before them. A number is put on every cell, and small papers with corresponding numbers are put into a box, every cardinal draws one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth, and there is a part of each one separated for the cardinals or their attendants, of whom two are allowed to each, and three to a Cardinal Prince. The attendants are persons of some rank, and generally of great confidence; but they must carry in the meals of the cardinals, serve them at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers are chosen for the Conclave.

On the tenth day after the Pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's which is called the Gregorian chapel, where a sermon on the choice of a Pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled the conclave is shut up, having boxed wheels, or places of communication in convenient quarters. Strong guards are placed all around. When any foreign cardinal arrives after the enclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper containing an obligation that if he shall be elected he will not alienate any part of the Pontifical dominions, and that he will not be too liberal with his relations.

Two-thirds of the cardinals present must vote for the same person. As this is not often easily accomplished, the cardinals sometimes remain whole months in the conclave, for they never leave it till the election is completed. They meet in the chapel twice every day for the purpose of giving their votes. The election may be effected in three ways—by scrutiny, by accession, or by acclamation. Scrutiny is the ordinary method, and is this; every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed. On the second fold of the same paper the name of the person for whom he votes is written, not in his own handwriting, but by one of his attendants. On the outer side of the paper is written a sentence at random, which the voter takes care to remember. Every cardinal, on entering into the chapel, goes to the altar and puts his paper into a large chalice.

When all are convened, two cardinals number the votes, and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal he votes for under it; so that each voter hearing his own sentence, and the name of his candidate joined with it, knows that there is no mistake. The names of all the candidates voted for are taken down in writing, with the number of votes for each; and when it appears that any one has two-thirds of the number present in his favor, the election is over; but when this does not happen, the voting papers are all immediately burned, without opening the inner part.

When several trials of coming to a conclusion by this method of scrutiny have been made in vain, recourse is had to what is called accession. By this, when a cardinal perceives that when one or very few votes are wanting to any candidate for whom he has not voted at that time, he must say that he "accedes" to him who has the nearest number of votes requisite; and if his vote makes up the two-thirds, or if he is followed by a sufficient number of "acceders" the election is accomplished.

Lastly, a Pope is sometimes elected by acclamation, and that is when a cardinal calculates with good probability that he will be joined by a number sufficient, he cries out in the open chapel that such a person shall be Pope. If he is properly supported the election becomes unanimous; those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless and rather hurtful to themselves.

When the election is over it is immediately announced from the balcony in the front of St. Peter's; homage is paid to the new Pontiff, and couriers are sent off with the news to all parts of Christendom. The Pope

appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran, all which is performed with great solemnity. He is crowned with the triple crown, which is attached to a mitre. His residence is at Rome, where he has two splendid palaces—the Vatican and the Quirinal—and he is obliged to wear a particular kind of dress, to which belongs the ring of St. Peter. He is addressed by the title of "Holiness" and "Holy Father." The Popes change their names on being elected—for instance, the present Pope's name was Ferreti before his election. He called himself Pio Nono—Pius Ninth. This change of name is said, by Platina, to have originated in 687, with Pope Sergius, whose name before his election was the rather disagreeable one of "Swine snout." Another authority refers it to Pope John XII. and the year 956, and represents it as an imitation of Saints Peter and Paul, whose original names were Simon and Saul.

It is very probable that there will soon be an election of a new Pope, for though the reigning Pontiff is not very old, he is very feeble in body and mind, and his government is entirely managed by Cardinal Antonelli, who appears to be the impersonation of tyranny. In the event of the death of Pius IX., another sort of man—one who understands the spirit of the age and recognizes the necessity of reform and progress—will probably sway the counsels of Rome, if the Emperor of the French, backed by the public opinion of Europe and the United States, does not compel the immediate removal of the Cardinal and a very different kind of policy even for the remnant of the present Pope's lifetime.—*N. Y. Herald.*

Miscellanea.

Heavy Binden-Binders.

The binding of heavy burdens on men's shoulders, grievous to be borne, is the characteristic of that ecclesiasticism which preaches to the people a multitude of works and observances, and requiring of them a load of duties, instead of preaching to them the faith as the only ground and root of justification. Now, how universally this prevails in the churches, it requires some explanation and reflection to perceive. For the very distinction taken by "the Evangelicals" is, that they preach justification by faith alone. And so they do in words; but observe how it turns out in fact. They will not allow the poor sinner to take immediate assurance of his salvation; but expect of him a probation of doubt and uncertainty, of difficulty and perplexity, before they will permit him to have confidence before God, which is as truly a doctrine of works as if they were to require alms and offerings to the church. The people who listen to such discourse as permits not assurance of faith from the very first and onwards, are put upon the rack and torture of inward uncertainty and fear, and led to count, and rest upon, the number of their inward spiritualities, as much as the others are led to count, and rest upon, the number of their outward moralities: and the state of the Church of Christendom, at this time, between these two sects, of Scribes on the one hand, and Pharisees on the other, is quite deplorable. And when a man rises up to give the people liberty from such bondage, and to preach constant and immediate comfort and liberty through the belief of the gospel of the kingdom, and the obedience it commands, straightway they are offended! And who is the most offended? Not the Scribes who preach the law outright, but the Pharisees who do the same under this fallacious pietism and spirituality.

The Vatican Manuscript.

The Vatican Manuscript, the most famous codex of the original Scriptures of the New Testament, will shortly be made available to scholars at a reasonable price. The London correspondent of the *Christian Watchman* says: "The Vatican Manuscript, edited by Cardinal Mai, contains not only the New Testament, but also the Septuagint version of the Old Testament Scriptures, and is comprised in five folio volumes. The first four contain the Old and the fifth the New Testament, and the only means of obtaining the Roman edition is by purchasing the entire work, at the cost of about $50. The Codex Vaticanus of the New Testament will soon be printed in London, verbatim from the Roman edition recently published, at the price of only twelve shillings per copy. This Manuscript is believed to be the most ancient in existence, and modern Biblical critics assign its date to the middle of the fourth century. Its history is involved in impenetrable obscurity, but early in the sixteenth century was generally known throughout Europe as the most venerable manuscript of the New Testament. It has always been jealously guarded, and its contents concealed from vulgar gaze. When Dr. Bentley contemplated an edition of the Greek Testament in 1721, he visited Rome, hoping to obtain permission to collate the Codex Vaticanus, but was denied access to the manuscript. In 1843 Cardinal Mai showed Professor Tischendorf the printed text now recently published. More than

thirty years since the writer was favored with a view of this ancient manuscript. It is written on thin vellum, and the letters are all capitals."

The Vatican Codex, says the *Boston Journal*, generally believed to be the most ancient copy of the Greek Scriptures in existence, has been published at Rome in 5 vols., 4to. It is not known when or by whom it was carried to that city. Under Napoleon it was taken to Paris, and since its return to the Vatican, it has been regarded with absurd jealousy. This hostility to scholastic research has not indeed been confined to this manuscript, but has been shown with respect to other literary treasures as well, every possible discouragement being thrown in the way of the student, except the actual and permanent closing of the library. This has been supposed in certain cases, as in that of Niebuhr, for instance, to have been increased by the petty meanness of Cardinal Mai, who did not wish to be anticipated or surpassed in his own line of classical study. Yet although the existence of such a feeling on the part of the priest seems to have been proved, it was after all only a part and parcel of that exclusive spirit shown from the first by the Roman hierarchy, as a class, it having perpetually striven to confine to its own body the best wisdom of the ages which have gone by, and the best possibilities of those which are to come. Tischendorf and Tregelles were not permitted to copy any portion of its Codex, but were graciously allowed to look at certain passages. It does not contain any portion of the Epistle to the Hebrews after the fourteenth verse of the ninth chapter. The Pastoral Epistles and Apocalypse are also wanting. These have been supplied in the printed work from MSS. of the eighth and tenth centuries. The Roman edition costs about forty-five dollars. An English reprint of the New Testament at small price, has been received in America.

Important Biblical Discovery.

The London *Athenæum* says that professor Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated 15th of March, states to the Minister of Saxony, Herr Von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures, from the fourth century, consequently as old as the famous manuscript of the Vatican, which has hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautiful fine parchment leaves of such size that only two can have been made from one skin, it contains the greatest part of the Prophets, the Psalms, the Book of Job, the Book of Jesus, Siarch, the Proverbs, the Song of Solomon, and several of the Apochyphal Books of the Old Testament; but then the whole of the New Testament is complete. Another valuable discovery of Tischendorf's is described as an undoubted and complete manuscript of the Epistle of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian era, and originally standing in the esteem of the Scriptural Epistles. Tischendorf hopes, from the munificence of the Russian government, that he will be enabled to give immediate publication to these three manuscripts.

Jerusalem trodden down by the Gentiles.

Jerusalem was taken by Titus A. D. 70, when 1,100,000 Jews perished, and 97,000 were carried away captive.

A. D. 132, it was taken by Barchochab, who rebelled against the Romans, and claiming to be the Messiah, had 300,000 followers, and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 800 cities, and slew 530,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the Temple, setting 10,000 men at work to clear Mount Moriah, intending to make it a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundation by balls of fire issuing therefrom and soon after, he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637 it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulchre, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Achmet, a Turk, took it in 868.

The Kalif of Bagdad took it in 906.

Hakem of Egypt took it and burnt the church of the holy sepulchre, 1009.

Soon after, Mohammed Isched, a Seljukian Turk, conquered it.

Ortok took it in the same century.

Malek Shah next, 1076.

The successors of Ortok recovered it soon after.

The Fatimites of Egypt soon after recovered it, and burnt the Church of the holy sepulchre, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin king.

In 1187, Saladin, the Turkish sultan of Egypt, took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Moadin of Damascus demolished the city's walls in 1219.

In 1229, Frederick II, Emperor of Germany, with an army of 40,000, entered Jerusalem in triumph, and by treaty secured it to the Christians.

Toleration was secured for the Mohammedans in the mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew the most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conquerer of Antioch, at which time he slew 40,000 and carried away captive 100,000. He besieged Acre with an army of 200,000, sacked it, and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1382 by the Tartars, and yielded to Tamerlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1517, under Selim I. The present walls were built by his successor, Solymon the Magnificent, in 1542. The church of the holy sepulchre was burnt in 1808, and the present one built in 1810.

In 1832, Mehemet Ali took possession of it without war, but in 1834 it revolted, in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and since that it has been under the Sultan of Turkey,—Russia, France and England having rights in it.

Almost all nations of Europe, Asia, and Africa, have trodden Jerusalem under foot. How true the great prophecy of Christ!

The Thank-Offering Increased.

Dr. Thomas.—Dear Brother:—At the time that the church in Edinburgh sent you a thank offering, the brethren in Paisley were applied to; but we were not then in a position to do what we wished in the matter, in consequence of a number of the brethren being out of employment; and of their desire to subscribe it was agreed to let it stand over until more propitious times. We have now made up the small sum of £3 10 6, which we desire you will accept as an expression of our *love and gratitude;* in what we are indebted unto you as being the means under our Heavenly Father of opening the eyes of our understandings to see the glorious light of the glad tidings of the kingdom of God.

The brethren here join with me in the desire, that, if it were possible, you could visit Britain once more for the purpose of proclaiming the truth. Much good might be done; but as your time is so much taken up, you may find it difficult to get away; as to the ways and means, I think that could be managed.

With best wishes for your welfare, and that you may be preserved blameless unto the coming of the Lord,

I remain, dear brother,
Yours in the one hope,
J. B. Newlands

Paisley, Scotland,
July 28, 1859.

Honoured by the Gift.

The receipt of the "small sum" transmitted by Bro. Newlands in behalf of the brethren in Paisley, affords us very considerable satisfaction. Ten times the amount from sinners of the Gentiles unenlightened in the truth, would have failed to produce the pleasure we experience in the receipt of this same "small sum." The donors are poor operatives, who have spontaneously taxed their own poverty to strengthen the hands of one contending for the truth "against all" in a far-off land, because they love him and are grateful to him for the benefit he has conferred upon them in instrumentally opening the eyes of their understandings to see the glorious light of the glad tidings of the Kingdom of God. This is certainly very gratifying. We know what the poor have to contend with in Britain; and we know what human nature is, untamed and undeified by the truth; it is hateful, jealous, ungrateful, and malicious; in short, as Paul says, "*in it dwelleth no good thing.*" Now, from this same evil nature common to us all, depressed and irritated by the anxieties and conflicts of poverty, "*love and gratitude*" have been evolved—evolved towards God and man! Its understanding has been opened,

the light of truth has shone in, and hence the change. We are glad to hear that we have been instrumental in so good a work; and that our service has been appreciated as worthy of thanks and commendation. If the Thessalonian brethren will be Paul's joy and crown of rejoicing on the presence of the Lord, because he opened the eyes of their understandings; surely we may likewise say the same of the brethren at Paisley, and such as they—that they "are our glory and joy"—1 Thes. ii. 19, 20. We can assure them that Queen Victoria is unable to do us equal honour with the poor brethren of Paisley and elsewhere. She can bestow spurious titles of honour upon sin's flesh; but she is not exalted and of high dignity enough as a fountain of honour to confer real honour upon the kings and priests of God. These are "the poor in this world, rich in faith, and *heirs* of the kingdom promised them of God." It is the highest honour at this present to be instrumental in the development of such from Adam's race; and no honour coming from men is greater or equal to the expression of the "love and gratitude" of God's kings, be it accompanied with a sum ever so small, or commensurate with their poverty in the fullness of its depth. The poor are just the people to be loving ond grateful when their eyes are opened. Even their deep and heavy poverty now becomes light in the contemplation of the "eternal weight of glory" to be inherited when they shall have endured a few more years of toil and hardship. Death frees them from it all; and after death the resurrection to life, and honour, and glory, and power, and riches, and blessing in the kingdom of God. Surely, he is the friend and benefactor of all such who open their eyes to see how rich a feast of fat things is offered and attainable by believers without respect of persons. Such was Paul to the Galatians, who received him as a messenger of God; and had it been possible, would have plucked out their eyes, and have given them to him, so highly did they esteem the instrument and matter of their enlightenment. But Paul did not find all believers equally loving and grateful. They received the light, but rejected and despised the instrument; and instead of treating him with "love and gratitude," regarded him with envy, jealousy, and suspicion. They pretended to be deeply and inexpressibly indebted to God; but viewed Paul as a mere "instrument" to be used as occasion might require, or convenience dictate. Paul's experience is the experience of all co-workers in his calling. Human nature is the same, and the truth is the same; but times and circumstances differ. By these the power of the truth is enfeebled—they choke the word of the kingdom: but the good seed still finds a few honest and good hearts to vegetate in, who in their "love and gratitude" to God, do not forget, or despise, or envy, the instrument of his working.

In regard to visiting Britain once more, we would say, that we have not abandoned the idea of so doing. When we have finished writing our exposition of the Apocalypse; and can get a few months' MSS. in advance for the HERALD, we shall see what we can do in that direction. In the meantime, let the brethren there do what they can in extending the circulation of the HERALD. Where our writings are most read, there we shall be best understood when treating orally of "the things of the kingdom of God, and the name of Jesus Christ."

EDITOR.

APOCALYPTIC SYMBOLISM
OF THE
GREAT ITALIAN HARLOT,
AND THE
LATIN GOVERNMENTS OF EUROPE
BY WHICH SHE IS SUSTAINED.

IN Rev. xvii, the apostle saith, "And there came one of the seven messengers having the seven libation-bowls, and he spake with me, saying to me, 'Here! I will show to thee the JUDGMENT OF THE GREAT HARLOT who sitteth upon the many waters; with whom the kings of the earth have committed lewdness, and they who inhabit the earth have been intoxicated with the wine of her prostitution.'

"And he bore me off in spirit into a WILDERNESS: and I saw a WOMAN sitting upon a SCARLET BEAST, full of NAMES OF BLASPHEMY, having SEVEN HEADS and TEN HORNS.

"And the woman who had been arrayed with purple and scarlet, and bedizzened with gold and precious stone and pearls, had a GOLDEN GOBLET in her hand, full of abominations and filthiness of her prostitution: and upon her forehead a title had been written, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

"And I saw the woman intoxicated with the blood of the HOLY ONES, and with the blood of the WITNESSES OF JESUS: and beholding her, I wondered with great astonishment—" *vers.* 1-6.

APOCALYPTIC INTERPRETATION OF THE SYMBOLISM.

'And the messenger said to me," John, 'Wherefore didst thou wonder? I will tell thee the HIDDEN MEANING of the woman, and of the beast which supports her, having the seven heads and the ten horns.

'The BEAST which thou sawest was, and is not, and shall ascend out of the abyss, and go away into perdition: and they who dwell upon the earth (whose names have not been written in the Book of the Life, from the foundation of things constituted— *κοσμς*) will behold with reverence while they see the beast that was, and is not, although it is.

'The sense having wisdom is as follows: The SEVEN HEADS are seven hills, where the woman is sitting upon them, they are also seven royalties: the five have fallen, and the one is, the other is not yet come; and when he may have come, it is necessary that he continue a brief space.

'And the beast that was, and is not, even he is the EIGHTH, and is of the seven, and GOETH AWAY INTO PERDITION.

'And the TEN HORNS which thou sawest are Ten Royalties which have not yet received dominion, but they receive authority as sovereignties for one hour with the beast. These have one counsel, and shall deliver over their power and authority to the beast. These shall make war with the LAMB, and the Lamb shall conquer them, because he is LORD OF LORDS AND KING OF KINGS: and they with him are called and chosen and faithful.'

And he saith to me, 'The WATERS which thou sawest where the harlot sitteth are peoples and multitudes, and nations and tongues.

'And the ten horns which thou sawest upon the beast, these shall hate THE HARLOT, and having been made desolate they shall make her also naked, and shall devour her fleshy parts, and shall burn her down with fire. For the DEITY hath put into their hearts to fulfil his purpose, even to fulfil one purpose, and to yield their dominion to the beast until the things spoken of the DEITY be accomplished.

'And the WOMAN which thou sawest is that great city having dominion over the rulers of the earth,—'" *verses* 7–18.

THE JUDGMENT OF THE ITALIAN HARLOT.

"And after these things I saw a messenger descending out of the heaven, having great authority; and the earth was illuminated from his glory. And he cried out in power with a loud voice, saying, 'Fallen, fallen, Babylon the Great, for it hath become a habitation of demons, and a den of every unclean spirit, and a hold of every impure and detested bird: for all the nations have drunk of the wine of the raging lust of her lewdness, and the rulers of the earth have committed lewdness with her, and the merchants of the earth have become rich by virtue of her voluptuousness.'

And I heard another voice out of the heaven, saying, 'Depart ye out of her my people, that ye may have no copartnership in her sins, and that ye may not receive of her plagues: for the sins have followed her until the heaven,* and the Deity hath remembered her iniquities. Render to her even as she hath rendered to you, and double to her twofold according to her deeds: in the goblet in which she hath mingled, mix for her twofold. As much as she hath glorified herself and waxed wanton, so much torment and sorrow give her; for in her heart she saith, 'I sit queen, and am no widow, and no sorrow shall I see.' On account of this her plagues shall come IN ONE DAY, death and sorrow and famine: and she shall be burned with fire; for a MIGHTY LORD is the DEITY who judgeth her.

And the rulers of the earth, who have committed lewdness and waxed wanton with her, shall bewail her, and weep over her, when they shall see the smoke of her burning, having stood afar off for the fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour thy judgment came.

And the merchants of the earth shall lament and sorrow over her, because no one buyeth their merchandize any more: lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet: and every odorous wood, and every utensil of ivory, and all furniture of most precious wood, and of brass, and of iron, and of marble; and cinnamon, and incense, and unction, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

And the fruit of the lust of thy soul has departed from thee, and all sumptuous and splendid things have departed from thee, and thou shalt not find them any more at all.

The merchants of these things being en-

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* *ὅτι ἠκολούθησαν αυτης αι ἁμαρτιαι αχρι του ουρανου—Until the time of the heaven's manifestation.*

riched by her, shall stand afar off for the fear of her torment, bewailing and sorrowing, and saying, 'Alas, alas, that great city, which had been clothed with fine linen and purple and scarlet, and decked with gold and precious stone and pearls! for in one hour so much wealth has been desolated. And every ship master, and every company upon the ships, and sailors, and as many as work upon the sea, stood afar off, and cried, beholding the smoke of her burning, saying, 'What *city is* like to that great city? And they cast dust upon their heads, and cried wailing and sorrowing, saying, Alas, alas, that great city, by which all having ships on the sea were enriched from her costliness; for in one hour she hath been desolated.

Rejoice over her, O HEAVEN, even ye the holy apostles and the prophets, for the Deity hath avenged your condemnation by her.

And one mighty messenger raised up a stone like a great millstone, and cast *it* into the sea, saying, 'Thus with violence shall Babylon that great city be dashed down, and be found no more at all. And the sound of harpers and of musicians, of flutists and trumpeters, shall be heard no more at all in thee; and no artist of whatever craft shall be found any more at all in thee; and the sound of the millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great ones of the earth; for by thy sorcery all the nations were deceived.

And in her blood of prophets and of holy ones was found, and of all that had been slain upon the earth.—*Chap.* xviii.

New Translation by the Editor.

From the Gospel Banner.

Messiah, the Prince.

ALTERED FROM DR. HUIE.

CHRISTIAN.

Oh! son of Israel, wherefore sorrowest thou?

JEW.

Because my people's shame is on me now,
We were the Almighty's joy in ancient days,
And brightly did our hallowed altars blaze,
And as our spicy flames, and fumes ascended,
Our gladsome songs with harp and timbrel blended.
The nations came beneath our shade to rest,
Besought our favors, and pronounced us blest,
But He has cast us forth—a withered stem,
And sapped the walls of His Jerusalem!

CHRISTIAN.

Truly a cause to cry in lamentation,
Ye have been chastened more than any nation,
What had ye done, the Great One's wrath to prove,
Whose name is Faithful, and whose nature Love?

JEW.

Oh! we had sinned and wandered past belief,
Not strange our wounds, nor undeserved our grief,
Thick as the dews on Heaven's favored hill,
God's bounties came, His gifts pursued us still.
He fed us, as the shepherd feeds his flock,
With bread from heaven, and water from the rock,
Yet were our sins each morn, each evening new.
We broke His statutes, and His prophets slew.

CHRISTIAN.

Yet turn thee, Mourner! He is still the same.
Not swift to vengeance, nor in haste to blame,
Tho' great your guilt, His goodness far exceeds,
And like a cloud will hide your darkest deeds,
Seek but the way, through which His mercies flow,
Thy sins of scarlet He will make as snow.

JEW.

Yes. There is a time, tho' yet alas! concealed,
When our desire, my Prince, shall stand revealed.
Let the Messiah come, our woes shall cease,
And all our suff'rings end in joy and peace.

CHRISTIAN.

I know He will bring blessings, when he stands
On Olivet, to smite your Foe. Then will all lands
Call you once more the Blessed; but, then know,
That He has been, whose coming you look to.

JEW.

When did he come? thro' many an anxious year,
I've watched to see the Conqueror appear,
Before whose presence all our foes shall fly,
And whose compassion will our sorrows dry.
But his bright advent, by our seers foreshown,
Has never yet on this lone earth been known.

CHRISTIAN.

Truly, thou sayest that, his *bright coming* ne'er
Hath happened yet. But think! thy poet-seer,
Isaiah, spake of him as lowly born,
Unclad with glory,—and rejected,—torn
By pangs of death thro' your iniquity,
Bearing the pain of your tranquillity,
With powers of sin, Thou knowest whom I mean,
Messiah yours! was once the Nazarene.

JEW.

Oh! name Him not. It baffles my belief
That he, that abject one, that child of grief,
Who, but for others, oft had wanted bread,
And had, at times, no shelter for his head,
That he could be the King we long to see,
Or that his Star could rise in Galilee.
No! He, who comes His mighty arm to bare,
To burst our fetters, and our walls repair,
Must be both Abraham's son, and David's Heir.

CHRISTIAN.

And he was both,—that Jesus you despise,
Your own true King, tho' nothing in your eyes,
In him did meet a thousand prophecies,—
Of David's line and born in David's town,
A virgin's son—the Plant of high renown;
A man of woes, yet armed with might so dread,
He stilled the tempest, and He raised the dead:
He healed the sick, empowered the dumb to talk,
Restored the maim'd, and bade the cripple walk;
And more than all, to make your kingdom sure,
Proclaimed its glorious gospel to the poor.

JEW.

'To make it sure!'—I understand thee not.

CHRISTIAN.

Listen and learn then. To that most favor'd spot
Which had his presence oft, he comes again,
All girt with majesty; and in his train
Shall myriad saints appear, with him to reign
O'er Israel, and the Gentile nations,—these are they
Who have believed in him, whilst this was far away,
Princes they are, tho' now they live unknown.
That glorious age, which ye so much desire,
They have made certain of, for they aspire
To immortality and honor, through the Faith
Which Abraham had—which triumphs over death.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elouh of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdems, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Dec., 1859.** [VOL. IX. No. 12.

LECTURE.

ON THE HISTORIC EVIDENCE OF THE AUTHENTICITY AND TRANSMISSION OF THE BOOKS OF THE NEW TESTAMENT.

BY S. P. TREGELLES, LL.D.

(*Continued from page* 247.)

CLAIMS OF ROME.

BUT the Church of Rome tells us, "You received the New Testament through our church; it is only through us that you know its genuineness; you admit our evidence as to what is of divine authority, and therefore you must own that we have the right to declare to you what God teaches us in scripture."

These are high sounding claims. But, before I question one single fact contained in them, there is a fallacy to be pointed out, which deprives the claim of all its force.

Rome begs the question as to a very important principle. A plain statement of the case shows this—

"*He who transmits an authoritative document possesses the right to interpret it.*

"Rome has transmitted the Scripture to you.

"Therefore, Rome possesses the right to interpret it to you."

It is only by tacitly assuming the extravagant premise, that the Romish argument has a semblance of force.

Similarly we might conclude that the corporation, to which I referred just now, had the right to explain its charter as it pleased, —that the postman has the right of expounding to us the letters which he delivers,—and that the constable possesses the privilege of explaining the meaning of the magistrate's summons.

This principle, if true, would justify the Jews in their explanations of the Old Testament; so that we must receive as authoritative all that is taught in their traditions—the Mishnah and Gemara—in spite of what our Lord says to them, "Full well ye reject the commandment of God, that ye may keep your own tradition."

But further, it is not *true* that we receive the Scriptures through the Church of Rome *alone*.

In the witnesses of the first three centuries you may remember that none, except Clement of Rome, were bishops in that place; —so that Romanists can claim not one of these witnesses, besides, as a Pope: and as to this Clement,—the name of the Pope but ill befits him when he pretends no commission to write authoritatively,—he argues instead of dogmatising; and he shows such proofs of human infirmity as must be rather mortifying to an upholder of papal claims: —he even in his simplicity (for a good simple soul he seems to have been) refers to the story of the phœnix as a *fact* in natural history. Other witnesses supply us with not a little incidental testimony against Romish claims.

But besides Rome as a channel, we also receive the Scriptures through the Churches of other lands. The Latin version of the Scriptures was diffused, long before papal claims were advanced, through Italy, North Africa, Gaul, the Spanish Peninsular, and Britain. The Oriental Churches have handed down each its own version: and for the original Greek text we have to thank the Greek Church.

Thus, all these have been so many separate and consenting channels of transmission. So true is it, as defined by the "reformers," that "The church is a witness and keeper of holy Writ."

Thoroughly do I repudiate the idea of any infallible church, congregation, or body of men: I would not say that in anything the church *could* not err; but on the plain

grounds of testimony, already given, I do state that, in the transmission of the New Testament books the church *hath not erred.*

TRANSMISSION OF THE NEW TESTAMENT TO US.

English Versions.

To ourselves, in this country, the Scriptures have come through the medium of translations. The ancient British Church appears, in common with all the West, to have used the Latin version, which was then thoroughly understood wherever there was found any mental culture. But we early find proofs of vernacular translations.

"In Saxon days, which we're wont to call Ancient"——

no restriction on such versions was as yet known.—Pope Gregory the Great, who sent Augustine the monk to preach to the Saxons, was an encourager of the reading of Scripture. One of the books which he transmitted, in the year 596 to Augustine, is a Psalter yet in existence: this has, by a more recent hand, been interlined with an Anglo-Saxon version of each Latin word. And this was the manner in which several of the translations into that language were formed. The Latin was the basis; although, by the appointment of Theodore of Tarsus to the archbishopric of Canterbury, and by the Greek books which he brought with him from Cilicia, some knowledge of Greek had diffused itself among us even in the seventh century.

But it is to the Reformation, in its dawning and its more extensive spread, that we must look, for the channels which have brought the Scriptures to our homes and hearths. For this service we are especially indebted to three men, John Wycliffe, William Tyndale, and Miles Coverdale—three men whose memory every Christian heart amongst us ought to esteem very highly in love for their works' sake. Even if English versions of Scripture previously existed, it was John Wycliffe, sometime Master of Baliol College, Oxford, who first set forth the holy Scripture for the instruction of the people in the truth of God. To this end he toiled with a body enfeebled by palsy, but sustained by the faith that was in him.

"Of the book that had been a sealed up book,
He tore the clasps, that the nation,
With eyes unbandaged might thereon look,
And learn to read salvation.

To the death 'twas thine to persevere,
Though the tempest around thee rattled,
And wherever Falsehood was lurking, there
Thy heroic spirit battled.

And though thy bones from the grave were torn,
Long after thy life was ended,
The sound of thy words, to times unborn,
Like a trumpet-call, descended.

A light was struck—a light which showed
How hideous were Error's features,
And how perverted the law bestowed
By heaven to guide its creatures.

At first for that spark, amidst the dark,
The friar his fear dissembled;
But soon at the fame of Wycliffe's name
The throne of St. Peter trembled."

David M. Moir. (Δ.)

Wycliffe's career might have been stopped by dominant church influence, had not the Papacy sought to strengthen itself in England by taking Oxford into its own hands, and separating that University from the control of the bishop of Lincoln (in whose diocese it then was), and from the metropolitan jurisdiction of the archbishop of the province. At this very time occurred the schism of the Papacy, and thus the two Popes—one at Rome, and the other at Avignon—were more occupied in opposing each other, than in destroying an English heretic.

Widely was Wycliffe's version of the Scriptures circulated. Many of the noble copies of this translation, which still exist, were probably written for the families of distinction (whose number was not inconsiderable) who valued the possession of the word of God in their own tongue. The most interesting copies, however, are those of a very small size, containing each, perhaps, one or two New Testament books, which were eagerly obtained by the poor who could purchase no more.

The spread of light troubled those who upheld darkness. Strenuous efforts were made to suppress the Scriptures in English, and thus to keep down the Reformation in England, by the same policy as once had been used by Diocletian.

In 1408 archbishop Arundel issued his famous constitution, condemnatory of all who should possess the Scriptures in English, in a translation made in or since the days of John Wycliffe. This same archbishop was the first papal persecutor in England, who took the lives of the servants of Christ. From the time of this constitution many suffered simply for the possession of a book of Scripture: they were burned with the Scripture tied to their necks. What a testimony for them and against their oppressors!

Others were punished in various ways. In the town of Burford, in Oxfordshire, there stands a market cross, memorable in the days of the Lollards. By that cross not a few were placed one by one, and after their necks had been bound by a napkin to the stone shaft, they were branded on the cheek with a hot iron. This was often done in the

latter days of Lollardism, just before the Reformation was about to shine forth. And this was for no crime save the possession of Scripture. I have stood by that cross and meditated on these things. It tells, indeed,

"A tale what *England* once hath borne, what England yet *might* bear."

But the providence of God was designing a wider diffusion of the Scriptures in our land. William Tyndale (whom old Foxe terms "the Apostle of England in these our latter times") gave forth the New Testament, *in print*, and that not rendered from the Latin, but from the original Greek.

The invention of printing, and the spread of Greek learning, effected many changes. Erasmus sojourned at Cambridge, and taught Greek, while Tyndale had removed thither from Magdalens Hall, Oxford. A few years later, a greater service was rendered by Erasmus, when in 1516 he gave forth, at Basle, the first edition of the Greek New Testament that ever was published in print. Much as we may lament the many weaknesses of Erasmus, let us be thankful for his great services! A year or two after, this Greek Testament found its way to Cambridge, and it was there *studied* to some purpose; so that while the Reformation of Popery was progressing in Germany, there was an opposition to Romanism aroused at Cambridge through the study of Scripture. This extended itself there so much, that it was said that every one of Gonville Hall (now better known as Caius College) "smelt of the gridiron"; that is, as if he ought to be burned as a heretic. William Tyndale left England, and soon sent to his native land his translated New Testament. The Romish authorities sought to exclude the light by collecting and burning all the copies;—and they seemed to have been *almost* successful. God, however, had other purposes. Tyndale went on with his work of translation;—but before much of the Old Testament had been printed, he was seized, and condemned to lay down his life as a witness for Jesus.

Miles Coverdale (bishop of Exeter, in the reign of Edward VI) took up the work in good earnest. He tells us that he was urged on to it at Tyndale's arrest in the latter part of 1534:*and laboriously must he have toiled —for, on the 4th of October, 1535, the translated and printed volume of the entire holy Scripture was completed. There were yet many storms before England had the unhindered use of the word of God; but from the day of the accession of Queen Elizabeth, November 17, 1558, there has not been, in this land, any restriction on the use of holy Scripture in our tongue. Well might the 17th November be kept, as long it was, as a kind of national holiday!

ROME AS A KEEPER OF HOLY WRIT.

Our reformers, as I have already remarked, stated the Church to be a *keeper* of holy Writ. The Church of Rome has shown herself to be so in a peculiar sense. She has made herself such a *keeper*, as if the Scripture had been a criminal, or a dangerous lunatic. She has kept it away from the people.

I referred just now to MSS., as the principal channels through which Scripture has come down to us. Of the MSS., the most ancient and important is one preserved in Rome, in the Vatican library. The value of ancient MSS. is great; for it is by comparing them that we are able to correct the text, so as to make it the more exactly represent the work as originally written. I do not mean to say that the common text is not tolerably accurate, but still the more precious a work is, the more ought we to desire to possess its readings as correctly as possible. To collate this Vatican MS. was the object which led me to Rome six years ago. I took with me such introductions as seemed most fitting to accomplish the end I had in view:—but no!—no facility could be afforded for anything that aided to edit the text of Scripture; and I could only meet with promises and delays,—promises which came to nothing, and delays of a most wearying kind. Cardinal Lambruschini, then at the head of affairs, and holding the office of "Apostolic Librarian," as well as that of Secretary of State, gave me permission to collate the MS.; and yet difficulties were thrown in my way at the library:—Monsignor Laureani, the *primo custode*, acted on the secret orders that he had received, and took no notice of the apparent permission that had been given. I obtained an interview with the late Pope (not, however, senselessly kissing the embroidered cross on his slipper), and he, in word, graciously gave me permission; but he referred me to Mgr. Laureani, who was already my hindrance. And thus, after five months of weary waiting, I left Rome

* Coverdale says two things;—1st (in 1535), that he took up the work on Tyndale's arrest (November 1534);—and, 2nd (in the preface to his reprinted Bible, 1550), that he began his translation, "anno 1534." Some modern writers, who profess to know a great deal about the history of the English Bible, have had the temerity to say that those who assert this are guilty of gross extravagance. It would be well if such writers would acquaint themselves with *Coverdale's own* statements. Some choose to decry Coverdale's version as much as possible, affirming that he did not translate the Old Testament from the Hebrew: it is certain that he used all critical aids in his power, and that he worked with intense speed; but if those who decry his version *were better acquainted with it*, they would learn that it is based on the Hebrew, and that even the Hebrew edition which he used can be pointed out.

without accomplishing my object. It is true that I often *saw* the MS., but they would not allow me to use it; and they would not let me open it without searching my pockets and depriving me of pen, ink, and paper; and at the same time two *prelati* kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand. So foolishly and meaninglessly did the papal authorities seek to keep this precious MS. to themselves.

All the circumstances of the transmission of Scripture to us *in our tongue*, show how Rome has *kept it back* from us as much as possible; and this is what she *still does* in countries where she has sway, and this she would do here if she could.

By the system of the confessional, the priests of Rome find out *who* possess the Scriptures in their own tongue, and these are made to endure persecutions like to those of Diocletian. That Rome continues her hostility to the Scriptures, witness the persecutions recently carried on in Tuscany—where every family tie was broken to obtain accusations; —witness the encyclical letter of the present pope, and the public burning of Bibles in the square of the capitol under his predecessors. But why need I turn to things in distant lands, when the spirit of Rome showed itself in this very town, and in this very year, by the endeavour which the popish priesthood made to prevent Christian ladies from reading the English Bible to emigrants? And on what ground could they object to this? Why, forsooth, because there might be Romanists present, *and we must respect their consciences*. As well might we be forbidden to preach the Gospel of Christ in our churches and chapels, because it scandalises Romish consciences:—no Romanist is present except from free choice, and that is enough.

But why do not the Romanists respect *our* consciences? They are unrestricted here as to their worship,—why do they impose restrictions on us when abroad? They seem to think it a wondrous stretch of liberality that they allow an English church outside the walls of Rome. But this, after all, is only a kind of loft of no very desirable description; and the contempt implied in its being outside the walls is not little. But do they interfere with what is done there? Do they respect conscience? About seven years ago, Dean Murray, of Ardagh in Ireland (who was known in this town to many eleven years ago), was at Rome: he preached in the English church, but in the third sermon he used the word "transubstantiation"; that was enough,—notice was sent that if Dean Murray preached there again, the place would be closed by the authorities. This was the account which Roman Catholics gave me of the affair. So much for respect paid to conscience.

And yet at Rome they endeavour to mystify the subject, as though it were not true that the ecclesiastical authorities wish to keep minds in ignorance. They tell strangers that *their* Sunday schools are so admirably attended, that there is no European capital in which such a proportion of the young receive primary instruction; and they point to large placards on the walls, announcing the Scriptures in Italian for sale. All this seems very plausable, and many are deceived by it. But let us look a little below the surface. You may go into one of these parish schools on a Sunday afternoon; you find a large number of children congregated in a side chapel, and you see a priest pacing up and down, to listen if all goes on properly. Some inquirers are content with this, and they go away reporting that they heard the children diligently occupied with their lessons, under the active and vigilant superintendence of a priest devoted to his work. But this investigation is not enough: you must enter the chapel itself (I have often done this), and there you see no books or lessons whatever. You see a sharp-looking girl, with a shrill voice and commanding manner, who acts as a sort of monitress, and after her the younger children repeat a great deal by rote. In short the "primary instruction," of which so much is said, does *not* include learning to read. Then what does it include? is what you may well ask. I never found them occupied with anything but *Litanies* addressed to the Virgin Mary.

But still, if the Scriptures in Italian are publicly announced for sale at Rome,* is it not a calumny to say that they withold the Bible from the people? English visitors often asked me this. Have you read the placards *through*? was my reply. Now, they begin with setting forth the importance of the edition of the Italian Bible; then they say that this translation is that of Mgr. Martini, archbishop of Florence, in which everything is rendered in entire conformity with the doctrines of Holy Church, as defined by the Council of Trent. (The mode in which this is done in Martini's translation is by altering a text here and there, so that, without making a general change, there is authority inserted for every one of the peculiar dogmas of Rome.†) The placard con-

* The Roman Catholic bishop Milner tells us: "Vulgar translations of the whole Scriptures are upon sale, and open to every one, in Italy itself, with the express approbation of the Roman Pontiff."—(*End of Religious Controversy*, Letter xlvii. p. 342, 5th ed. 1824.)

† This is the common plan in *all* the Romish versions: they are such that Protestants cannot circulate them as being the pure word of God. The passages which

tinues to say, that all is explained by notes taken from approved Catholic writers. And yet one might say, in spite of all this, a great deal of Scripture is opened to the eyes of the Roman people. It may seem so; but, however, the notice continues to inform us, that all discreet Catholics may purchase who have the permission of their confessors, and who will read under their direction: this of course would make the permission nugatory, and so also would the *price*,—for that is about twenty Roman crowns, or more than four guineas: *this* alone is a mockery when addressed to a population in abject poverty. I never *saw* a copy of this edition of the Bible; for although they did not ask an Englishman for the written permission of a confessor, yet they refused to produce a copy unless I promised to purchase.*

ROME AS A WITNESS OF HOLY WRIT.

Thus is Rome a keeper of Holy Writ, in the sense of *keeping it back* from the eyes of men. But I say further, that as a witness of holy Writ she has become a false witness. She allows things to go forth in which Scripture words are perverted to false uses. For instance, in the church of Sta. Maria Maggiore, at *Florence*,† I saw over the altar of St. Joseph the text "ITE AD JOSEPHUM, Gen. xli. 55, "*Go unto Joseph!*" thus applying the words of Pharaoh to the Egyptians to the honors which they pay to Joseph, the husband of Mary, whom they style the patron of the dying, possessed (they affirm) of the singular privilege, that no one who is devoted to him shall fail of having a happy death. This awful perversion of Scripture is not confined to Italy, for I saw in London, a few months ago, in a Roman Catholic book-shop, a picture of St. Joseph, with a statement of the powers with which they invest him, and below this same text in French, "*Allez a Joseph.*"

At Rome, near the Vatican, stands the church of "our Lady, the mother of grace." In the porch is this inscription, "Let us come boldly unto the throne of Mary, that we may obtain mercy." I asked, "How dare you thus alter and prevert the Scripture?" "Oh!" the answer was, "this is no perversion; it is only putting our Lady's name instead of the word that describes her: our Lord said to our Lady, No grace shall flow forth to any one except *through thee*."

These are but specimens of the perverted use which Rome makes of fragments of Scripture to support her delusions; and how are the people, without Bibles, to detect the imposture?

A maid-servant at Rome said to an English lady, who told her of the falsehood and folly of some legend about the Virgin Mary, "But what can we do? we must believe what we are told, or else believe nothing. We are not allowed to have books that would teach us." Indeed, the Bible is to many of them a mysterious book. An English lady, travelling in Tuscany, after reading her Bible, gave it the chambermaid to pack up with her other things. The young woman asked what book it was; "La parola di Dio," was the answer. This drew forth an expression of astonishment, "La parola di Dio! e che dice?" Happily for us, *we* have no occasion to ask, *What does the word of God say?* we have to seek teachable spirits, that we may listen to its instruction.

Where Scripture is thus withheld, what a state of uncertainty must rest on every mind as to what God has taught, and what He has not! I may illustrate this:—I was once on a jury, when the counsel for one of the parties, with a most unaccountable misapprehension, told us that it was a very plain case, for the words of a certain Act of Parliament were, "It shall be lawful": the judge quietly corrected the statement, which only led to the counsel twice repeating the assertion. The judge handed us the Act of Parliament, saying, "Gentlemen, this is a question of *fact*, and therefore wholly within *your* province; you can see whether the word *not* is in the sentence." We read the clause, "It shall NOT be lawful," and thus saw that the counsel (from whatever cause) was misleading us. Had we not been able to refer to the Act, I am sure that some of the jury would have credited the strenuous assertions of the counsel more than the correction of the judge. This would be our condition, had we not the Scriptures open before us: how could we know whom we ought to believe as to the truth of God?

USES OF SUCH INVESTIGATION.

It might seem to some, as if an investigation of the historic evidence of the authorship of the New Testament would be of but little value in aiding our spiritual intelligence of its contents. This is not its *direct* object. We may be well satisfied with the proportions and aptitude of an edifice, with-

speak of the *finished sacrifice* of Christ receive a colouring wholly different. Thus, in the Roman Catholic English version we find, in Heb. x. 12, "But this man *offering* one sacrifice for sins, for ever *sitteth* on the right hand of God:" and in ch. i. 3, "making purgation of sins, sitteth," etc. What perversions!

* It was in the winter of 1845-6 that I made diligent inquiries for a copy of this version of the Bible in Italian, so ostentatiously advertised at Rome. I cannot find, however, that in the following year even the placards were exhibited at all.

† This is a small church in the Via de' Cerretani, bearing the same name as the well-known Basilica on the Esquiline at Rome.

out having thought much on the subject of its foundations. But if any question were raised as to its stability, we should then wish to be satisfied as to its foundations; though such an inquiry would not make it more commodious than before.

But such investigations have a yet further use: they serve to connect the practical application of Scripture, in all its force, with the manner in which it was first given forth. A partially-instructed eye may gaze at the starry heavens, and may learn something of the motions of the planets: but when he sees an astronomer in his study busily engaged with mathematical demonstrations, he may ask what connection geometrical elements and algebraic formulæ can have with the heavenly orbs above us. And yet every instructed mind must know, that it is by mathematical science alone that we possess that exactitude of astronomical knowledge which can enable any one to calculate the orbit of even the most distant of the planets. It was thus that the existence of the newly-found planet Neptune was traced: mathematical science showed that there must be a body affecting the course in which the planet Herschel would otherwise have moved. Thus there was a close and intimate connection between the early mathematical studies of John Adams (studies which connected him with this neighbourhood, and, as to his *instructor*, with this place), and the greatest astronomical discovery of this century. He informed me, in speaking of his education, that *even then* it was its application to astronomy that gave him the interest which he felt in mathematics. Whatever is learned fundamentally, admits of wide and extensive application.

This historic investigation is equally opposed to Rome and Rationalism.

To the claims of Rome, we may say, we possess the word of God, given forth by the inspiration of the Holy Spirit (as she owns), which has been transmitted to us from the days of the Apostles; and this Scripture, instead of leading us to blind and superstitious belief in whatever Church authorities present, instructs us in the grounds of our salvation through the faith of Christ. It is remarkable how, in conducting this inquiry, every point of evidence supplies fresh testimony against Rome. To that *unhappy* Church one may, indeed, apply in another sense the words of Tertullian, "Let us see what it learned,—what it teaches"; it was taught that "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the *Scriptures* might have hope"—(Rom. xv. 4). And again, it was told of the revelation o the mystery now "made manifest, and by *the Scriptures of the prophets*, according to the commandment of the everlasting God, made known to all nations for the obedience of faith"—(xvi. 26). Alas! instead of teaching this, Rome withholds the word of God, and persecutes those who read it. She forbids that "hope" which arises from the comfort of the Scriptures.

Definite grounds of testimony are equally opposed to the growing evil of rationalism under its various forms. Some seek to meet this evil by the claims of Church authority;—let them rather be met by the authority of God in his word. Whatever would cast doubt or uncertainty upon Scripture, is answered by the distinct evidence which carries us back to the age of the Apostles. We may thus hold forth the New Testament maintaining its claims, and denying that there are any grounds, in fact, for representing its origin as involved in any uncertainty at all. And when a rejection of the claims of Scripture is represented as an indication of mental superiority, we need not be surprised—for the New Testament has told us that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old," etc. It is this *willing* ignorance that leads minds astray, and of this we have been forewarned: "Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The Scripture has thus, here, and in other places, as in the 2nd Epistle to Timothy, and in that of Jude, warned us fully of the increasing evil of the last days,—a solemn truth, which ought to put us on our guard against those rationalistic thoughts which exalt man, and depreciate or cast doubt upon the Scripture of God.

In conclusion. let me ask you not to be surprised if difficulties, as to portions of Scripture, are brought before you, such as you may not be prepared to answer. No difficulty connected with a proved fact can invalidate the fact itself. Objectors are pertinacious in repeating the same cavils. Well did Bishop Horne say, "*Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer*; and when this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject." God has unfolded before you two books,—the book of Creation and the book of Revelation. In

creation you see testimony to the Creator, so that those who learn not his eternal power and Godhead, as witnessed by the things that are made, are without excuse. Many difficulties might be raised as to points in which *we* do not see the wisdom and goodness of God; but these things do not shake our confidence in the testimony borne by the book of Creation. So, too, as to the book of Revelation: seeming difficulties cannot invalidate its authority; they should only teach us how finite are our minds, and lead us the more with patience and humility to seek the instruction of the Holy Spirit of God in his word, which can cause all seeming difficulties to vanish. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—(Hos. xiv. 9).

Visit to Kentucky.

DURING certain months of the year now about to close, we have traveled somewhat extensively, and spoken much and often to the people on the first and all-important subject of the Kingdom and Name of Jesus Christ. In July we visited Henderson, in Kentucky, to which, for several years past, we have made an annual visit. We spoke at Zion meeting-house and the Barrens on three Lord's days, and every day in the intervening weeks, except one which we omitted because of "election." We did not wish to put our glorious and divine faith in competition with the vile and paltry attractions of the polls. We have evidences enough of the little hold that the gospel has upon the attention of this mere matter-of-fact, thoughtless, and perverse generation, without unnecessarily exposing it to the open contempt, implied in a preference for the polls redolent of rum, rioting, and rowdies. We would not be understood to insinuate that the brethren would desert the exposition of the word to mingle in the miserable and degrading political speculations and strife of the old man of the flesh, who is the devil; we are happy to testify that they have "not so learned Christ:" but as part of our object in visiting Kentucky and elsewhere, is to argue with the devil "concerning sin, and righteousness and judgment to come," it is no use arguing at him in his absence; nor do we choose unnecessarily, as we have said, to furnish him an opportunity of showing his contempt in leaving us alone. We would rather tell the devil the truth, be he Jew or Gentile, or both, and put him to shame, face to face, than to expose him to contempt and ignominy in presence only of those who, through faith, have renounced him and all his villainous devices. We therefore omitted election day, leaving him to his own vanities, while we recruited our energy for a renewed attack upon his "imaginations" and "strongholds." 2 Cor. x., 5.

In passing by Zion meeting-house on the day of our arrival, the echoes of a loud voice from within saluted our ears. It was not a loud voice in the heavens, but a voice loudly intoned from the mouth of a sin—"spiritual of the wickedness in the heavenlies." As they say away down in Mississippi, "he had got the Methodist very bad." Demonized by this, he was shouting in "holy tone" to an almost empty house, loud enough to flabberghast all the squirrels in the surrounding woods with panic. It was the first day of "Quarterly meeting," which had been by mistake or otherwise, appointed for the time of our meeting. The Saints, we believe, have two Sundays in the month for their use of "Zion," which is a "free house;" but the sin-spirituals of Methodism had somehow or other ignored this, and had notified their flock that the quarterly meeting would incontinently transpire on the day appointed of "the Saints in Christ Jesus" for their New York brother to open and allege that Moses and the Prophets, Jesus and the Apostles, were doctrinally opposed to and subversive of the names and denominations, apocalyptically styled "Names of Blasphemy" and "Abominations of the Earth," which constitute the dominion of anti-Christ popularly, that is to say, diabolically, styled "Christendom." But, either the goats did not like to be milked, or there were none there for milking, or the few that might exist, may have become apprehensive that the superintendent and pastor of the flocks were not genuine "bishops," but only "wolves in sheep's clothing"—either for these, or for some other reason or feeling best known to themselves, so it was, that when the hour of entering the fold for quarterly purposes arrived, the goat herds were indeed there, but of nannies, some called them "ninnies," to be milked, not so much as one. The fact is that Methodism is at a very low ebb in the district about Zion. The prospects for the present are desperate there. This is owing to the scriptural intelligence of many in that vicinity. Where the word of life shines forth, Methodism nor any other *ism* can prosper. A gentleman who has not himself obeyed the gospel, but is interested in it, in speaking of Zion's district in regard to Methodism, told us that he heard a preacher of that speculation remark, in the presence of several, that "*the Methodists could do nothing at Zion till the Thomasites were killed off:*" the English of which is in the words of Daniel, that until

the devil shall have "made war against the saints, and prevailed against them," he cannot hope to succeed at Zion. This is no doubt true. Campbellism once flonrished in Henderson City and county, having in the latter a church of about two hundred; but in both it may be said to be dead, yea, "plucked up by the roots," and the elements scattered to the four winds. This destruction has resulted from its own internal corruption and uncohesiveness, and from the influence of the word. The little integrity and honesty of heart they could boast of has either obeyed "the gospel of the Kingdom," or is not very far from doing so, as we believe and trust. Methodism and Campbellism are withered; and it is much to be doubted, if defunct John Wesley himself revived, and the pretentious Jupiter of Bethany, with all the thunderbolts of Demonia, could re-kindle the ashes of their dead about Zion and the Barrens. Methodism has lost its voice, and Campbellism has sung its last ditty. *Requiescant in pace*, to revive no more again forever. Amen!

Daily, for three weeks, as we have said, we discoursed to the people upon the "fat things" to which the "divinity" of the sin-spirituals of the wickedness of the heavenlies, or the clergy of "Christendom," has no affinity nor conception of. Our audiences were of larger dimensions than on previous years, and their attention good. But it requires much declaration of God's testimony, and reasoning upon it, for the developing of "a new man in Christ Jesus." This is beyond our power to create. Nothing short of the knowledge of God can do it; for men are "renewed by exact knowledge after the image of him that created them;" and "it is God that gives the increase;" for it is written, "they shall be all taught of God." Whether there will be any more increase there we cannot say; there are some favorable indications which may mature into ripe fruit, if the devil in them does not get the advantage. "The lust of the flesh, the lust of the eye, and the pride of life" are very strong in flesh and blood, and ever ready to quench the word. We trust, however, that they will triumph over themselves, and ere long yield obedience to the truth. As to the brethren, they seem to be growing in knowledge, and increasing proportionately in faith, with brightening hopes of the near future.

In one of our discourses at Zion, we laid before the people the following

IRREFUTABLE PROPOSITIONS.

1. That that province of the Turkish Empire styled in Scripture "the land of Israel," is Jehovah's, or, when properly pronounced, Yahweh's land.

Proof; Lev. xxv. 23; Deut. xi. 12; xxxii. 43; 2 Chron. vii. 20; Ps. x. 16; lxxxv. 1; Isai. xiv, 25; viii. 8; Ezek. xxxvi. 5; xxxvili. 16; John i, 11.

2. That Idumea or Edom are names which designate "*the residue of the Nations*," existing in the latter days; and that "*the House of Esau*" is equivalent to the governments thereof in the aggregate.

Proof; Amos ix. 12; Obad 18; Acts xv. 17.

3. That the House of Esau and the Residue of the Nations, styled "*all Idumea*," which have appointed YAHWEH'S land for their possession, as at this day, shall bear their shame.

Proof; Ezek xxxvi. 1—7.

4. That there is a controversy between the ETERNAL SPIRIT manifested in the Christ, and self-styled YAHWEH in Exod. iii. 15; vi. 2, 3, on the one part, as plaintiff in the cause, and Edom on the other as defendant: the subject-matter of litigation being the possession of the land of Israel, and consequent dominion over all the nations thereunto attached.

Proof; Deut. xxxii. 43; Ps. ii. 6—11; Joel iii. 1, 2, 17; Mic. v. 2, 4—6; Isaiah xxxiv. 8; lxii. 1.

5. That the controversy will be decided against Edom.

Proof; Ezek. xxxvi. 11—15.

6. That when the controversy is settled, the land of Israel will become PARADISE.

Proof; Isaiah li. 3; xli. 18; xxxv. 1; lv. 11; Ezek. xxxvi. 33—36.

7. That previously to the settlement of this controversy there will be a resurrection of the Saints from among the dead.

Proof; Dan. xii. 1; Isaiah xxvi. 19; xxvii. 13.

8. That subsequently to the resurrection of the Saints, apocalyptically styled "*Kings from a Sun's risings*;" and antecedently to the adjudication of the controversy, there will also be a national resurrection of the twelve tribes of Israel to political life; and a restoration of them to YAHWEH'S land, bounded by the Euphrates and the Mediterranean, or Great Sea.

Proof; Ezek. xxxvii. 1—14; Acts iii; 20, 21; Mat. xix. 28; Rom xi. 23, 26; Gal. iii. 16—18; Gen. xv. 18.

9. That the restoration of the Hebrew Monarchy and people will be premillenial, or before the AION of a thousand years duration, but not preadventual, or before the personal and visible presence of the Christ in Jerusalem, the throne and capital of his dominion.

Proof; Dan. vii. 11, 12; x. 14; xi. 45; xii. 1; Hos. ii. 18, 19; iii. 4, 5; Ezek xxxix. 25—29; Rev. xiv. 10, 11; xx. 1—6; Jer. iii. 17.

10. That there will be a prèadventual colonization of Central Palestine under the protectorate of a great Maritime Power.

Proof; Isaiah vi. 13; xvi. 4; xviii. 1; Ezek. xxxviii. 8—12, 13, 14.

11. That after the establishment of this Maritime Protectorate and Colonization, YAHWEH'S land, sometimes s yled "the Holy Land" will be invaded by the GOGUE-POWER, for the purpose of annexing it to his dominions.

Proof; Ezek. xxxviii. 8; Dan. xi. 41.

12. That the Gogue-Power is RUSSO-EUROPEAN, that is, an imperiality constituted of the Russian, Scandinavian, Teutonic, and Latin nations of Continental Europe; the dominant element of which being north in relation to Palestine, is therefore "*the King of the North*" of Daniel's prophecy of the latter days.

Proof; The geographical and political import of the names recorded in Ezek. xxxviii. 2—6.

13. That there will be war in progress between the Gogue-Power and the Maritime Protectress of Palestine, at the crisis of the advent of the Christ in power.

Proof; Dan. xii. 1; Rev. xii. 18; xvi. 12—15; Ezek. xxxviii. 18—20; Zech. xiv. 1—4.

14. That the Maritime Protectress of the Holy Land will be the BRITISH POWER.

Proof; The geographical and political import of the names and phrases in Ezek. xxxviii. 13; Dan. xi. 44; Isaiah xviii. 1, 2.

15. That the Christ or ADONAI YAHWEH of Ezekiel's prophecy, and the YAHWEH TZAVAHOTH of Isaiah's; the former signifying *He shall be Lord*; and the latter, *He shall be of armies*, that is, Commander-in-chief thereof; that this Prince, styled by Daniel, "MICHAEL, THE GREAT PRINCE," and "MESSIAH, THE PRINCE" will overthrow both the Gogue Power and the British Power, upon the mountains of Israel; and of the former leave only a sixth part of the forces.

Proof; Ps. xlviii. 7; Isaiah ii. 16; xxiii. 1. 8; xxv. 9; xxxiv. 7; Ezek. xxxviii. 17—23.

16. That after this signal discomfiture of Edom, Messiah's work will begin of "raising up the tabernacle of David that is fallen, &c., and of building it *as in the days of old*," (Amos ix. 11; Acts xv. 16); which work he will successfully continue until he shall have constructed the Twelve Tribes into ONE KINGDOM AND NATION upon the land covenanted to Abraham and Himself.

Proof; Ezek. xxxvii. 21—23; Isaiah xl. 10; lxii. 11; xlix. 1—6; lviii. 12.

17. That the dominion over all nations is to be annexed to this Hebrew Kingdom.

Proof; Jer. iii. 17; Mic iv. 1, 2, 7, 8, 13; Ps. ciii. 19; Dan. vii. 14, 27; Eph. 1, 10.

18. That the Christ is to sit upon the throne of his Kingdom, and, as the Holy and the Just One to descend from David, to rule Israel and the Nations in righteousness for a thousand years.

Proof; 2 Sam. xxiii. 3; Isaiah ix. 6, 7; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Luke i. 31—33; Rev. xx. 4.

19. That the Saints, who are the brethren of the Christ, and joint-heirs with him of his glory and joy, are to reign with him upon the earth, and over and among the nations.

Proof; Dan. vii. 18, 22, 27; Ps. xxii. 22, 28; Heb. ii. 12, 17; Rom. viii. 17; Rev. v. 9, 10; ii. 26, 27.

20. That Jesus of Nazareth is that Christ; and that consequently, the things that are affirmed of Christ in Moses, the Prophets, and the Psalms, are written concerning Jesus.

Proof; The testimony of the Apostles in all the New Testament.

21. That the kingdom indicated in Prop. 16, is the kingdom of which the New Testament discourses, and which is promised to the poor of this world who are rich in faith, and subjects of the righteousness of God. *The Gospel* is the gospel of this kingdom and of no other.

Proof; Dan. ii. 44; Ezek. xxi, 25—27; Luke i. 31, 33; Mat. xix. 28; xxiv. 14; Acts i. 3, 6; Rev. xi. 15.

Having read these propositions, we stated that they were irrefutable. We did not offer them as opinions, but as fully assured convictions; and without hesitation we then and again challenge one and all of the people's spiritual guides, under any penalty they may choose to impose upon us if successful, to shake them if they can. Some one was present who wanted a copy of them to send to a reverend editor of a paper in Louisville for refutation. Here they are; let him send them with our compliments, and if he please, defiance. The height and depth, length and breadth of these propositions are too profound and ample for the grasp of the people's spiritual guides. Their systems of "divinity" cannot reach them; nor can there be found in them any scope for their reception. We know that many of the clergy are learned in philology, science and philosophy, which professedly they study, to qualify them for the exposition of scripture. Let them open their batteries, then, upon these propositions, which in the ratio of the credence they obtain, emancipate the understanding from the thrall of their puerilities and traditions. No man can honestly believe these twenty-one propositions, and continue to believe the dogmas of "the divines." They are subversive of every element of sectarian theology, which they reduce to arrant nonsense. Can we,

then, not provoke you, O ye sin-spirituals of the Apostacy, ye gods whom the people worship, to come out from your hiding-places, and by sound argument and scriptural demonstration, if ye have any, put to silence our boasting, and deliver the people who look up to you from the influence of what ye regard as our "accursed doctrine?" As Elijah taunted Baal's "divines" so taunt we you. We are one against your thousands, as he was one against four hundred and fifty; and go where we will you are nowhere to be found defending your positions, which we attack incessantly and without compromise. We show from the scriptures that ye are deceived, and in the plenitude of your sincerity and ignorance of the truth, deceivers of the people; yet are ye dumb, as dogs that cannot bark. Are ye not ashamed to be set at naught by a single voice, and not a word to say in your defence? Alas for you, for your judgment is at hand! But don't forget the propositions.

Having brought our lectures to a close, and bid an affectionate adieu to "the excellent of the earth, in whom is all my delight," (Ps, xvi. 3) we departed. The stage called for us at a brother's house to convey us to Evansville, in Indiana, where we were to take the cars. On entering it we perceived that our *compagnon de voyage* was a "reverend divine." This was manifest from his beardlessness and the peculiar badge around his neck, vulgarly styled "a white choker." On arriving at the hotel he got out, and sideling up to the driver, made a movement of his head towards the stage, and *sotto voce* put something in his ear, which caused the driver to articulate satisfactorily as it seemed. On the other stage coming up which was to accompany us, our whip received orders to drive to a certain house, and to take up "Father Woodbridge." This was a venerable old gentleman of three-score years and ten less one. He is pastor of a Presbyterian church in New Orleans, briefly sojourning in Henderson City, from whence he was departing *en route* for Saratoga, N. Y. He was acquainted with the other "divine," and with persons and things familiar to them both, about which they conversed upon the way. We soon learned that the "other divine" was on an excursion to Minnesota, and would leave us at Terre Haute for the Upper Mississippi. His bargain, or whatever it may be, with "his people," is that he is to have two months of the year to himself. He had now entered upon that happy period, and was off to see the world, and taste its consolation in all the fragrance of "true blue," for, as Butler sings of Hudibras, the Presbyterian,

"He was of that stubborn crew."

On arriving at Evansville, "Father Woodbridge" proposed that we should take the New York Central route with him. Although this was about sixty miles out of our way, yet as he seemed to be anxious for it, and considering that he was an old gentleman, and somewhat infirm, and might need assistance by the way, we agreed to do so. The reader will see by this, that our war against the clergy is a matter of principle, not of hatred to the men. We are ever ready to act the good Samaritan towards their persons, while we contend against their traditions and blasphemies to the death. The other divine and "Father W." had but little to say to us the other side of Terre Haute. Their communings at Evansville and Terre Haute stations were long and exclusive while waiting for the departure of the trains; and we doubt not, from an incident that occurred afterwards, that we were a part of the subject-matter of their speculations.

The time at length arrived for the other "divine," or Presbyterian deity, to steam off for Minnesota; while we whirled on to Indianapolis. "Father W." and we were now "like Darby and Joan, cheek by jowl." We soon learned that the other divine man was the "Rev. Mr. Mac——," and formerly one of the profane "Old Hickory's" regimental chaplains. He first became acquainted with him in New Orleans, at the installation of the statue in honor of General Jackson there—a very pagan-like ceremony for two "Christian divines" to be engaged in! All who had been chaplains under him, as well as the "divines" of the city, were invited to walk in the procession. We wonder if Peter or Paul would have assisted in the installation of a graven image upon its pedestal or seat, in honor of one of "the twelve Cæsars!" Any one of them was certainly as good a christian and as pious as Andrew Jackson. If they swore by Hercules, the name of a nonentity, he blasphemed the living God by light and wrathful invocations of "the eternal." The Twelve were decidedly less blasphemous men of blood than he; yet would the apostles one and all have suffered death rather than have participated in setting up stocks and stones as bodily substitutes for and in honor of the imaginary ghosts of the departed rulers of the darkness of the world. Nevertheless these pretended successors take the lead in these abominations, and feel honored in the practice.

Well, on we steamed towards Cleveland, the occupants of the same berth in the sleeping car of the Belfontaine train. When we turned out in the morning our friend exclaimed, "Good morning! My name is Woodbridge, and you are Dr. Thomas. Well, there are many theories in the world; but the great thing is justification by the merits

of Jesus Christ." By this we learned that the divine Mac. had got our name from the driver in Henderson; and that the two divines had made us a topic of mutual discourse. We returned our friend's greeting and acknowledged our name, but as the noise and confusion rendered discussion inconvenient, we made no comment upon the "many theories in the world" beyond an acquiescence in the fact.

We doubted not, however, that the remark was aimed at us as the originator of one of the theories extant. We concluded, therefore, to practice the Yankee upon him a little in questioning him upon matters which were certainly no immediate concern of ours. We desired, however, to learn how long he would remain at Saratoga, and where he might be found, that we might send him something to read that would enlighten him upon all clerical theories; and give him some idea of "the faith once for all delivered to the saints;" and for which they are commanded "earnestly to contend." Without letting him know our object, we learned from him that he would remain in Saratoga about six weeks; not at any of the hotels, but at his son's, who was pastor of a Presbyterian church at that fashionable resort.

This was enough. The day following passed without any thing worthy of note. We attended to any little necessities that arose in shifting cars, and so forth, until we arrived at Schenectady. This was his terminus on the line. At 4 P. M. he left the train; and in bidding us farewell, thanked us for our kind attentions, which old people so rarely experienced in travelling at the hands of the robust.

In eight hours after we were in the city of New York, and soon afterwards at home. The first matter of business was to attend to the enlightenment of "Father Woodbridge." We had heard him and "Old Hickory's" chaplain telling anecdotes about the Rev. Nicholas Murray, D. D., whose *nom de plume* is "Kirwan," whom they regarded as "a bright particular star" in the Presbyterian heavens. We concluded, therefore, to send him our review of some of *Kirwan's* foolishness in the pamphlet entitled, "*The Faith of Christendom unscriptural and anti-christian.*" We also sent him *Anatolia*; and the tract, "*What is the Truth?*" Upon a slip of paper also we wrote, "True; there are many theories in the world; but in the Bible only one; and that *the truth.*" These documents we despatched to the care of his son; but with what result we have not heard. The bread is cast upon the waters; perhaps it may be gathered after many days, and perhaps not.

EDITOR.

Mott Haven, N. Y., Nov. 9, 1859.

Visit to Virginia.

Having returned from Kentucky, we remained in New-York a few days to issue the September Herald, and then, on Aug. 27th, departed in the steamer Jamestown for Richmond, Virginia. No incident occurred worthy of note except that as the ship was leaving her slip, a sloop came down upon her starboard stern quarter, which she struck with her bowsprit. This snapped like a pipe stem, close to her bows, without doing us any serious damage. We steamed on as if nothing had occurred, and ere long were ploughing the dark blue waters of the Atlantic abyss.

On the morning of the third day we arrived at Richmond, where we were received with Christian hospitality by our kind and excellent Theophiluses, the Suttons. We did not stay long at that time; but leaving our daughter with our friends, on the following day departed for Lunenburg. Bro. T. Hamlin, one of "the salt of the earth," in that county, was waiting our arrival at the junction to convey us to his residence, distant about two miles, on the most dilapidated plank road in the United States. The next day he drove us to the shantee dignified with the name of Concord; a meeting house as desolate and dreary to the eye of civilization as the plank road alluded to. Whatever concord there may have been in the building of it, there is not concord enough in the vicinity to repair it. There is not a pane of glass in it, nor the vestige of lath and plaster. To exclude the wind and rain you must shut out the light; and to admit the light you must agree to admit the storm also. Light and storm, darkness and calm, are the concord of this hollow square of old lumber, typical, we presume, of all who rejoice in it as a place of public resort. We spoke twice at this old ruin, standing a little on one side to obtain light enough from the square opening behind, called "*a window,*" or more properly "*the Wind Oh!*" especially in cold weather, by which to read the testimony to be declared and expounded. The audiences were the only interesting elements of the situation. Their number and attention on the first day, considering the discord of the times at Concord, was gratifying. Next day was election day. A judge of the living was to be elected by the Sovereign People—by "the Prince of the dominion of the Air, the spirit working in the sons of disobedience"—by His Exceeding Sinful Majesty, KING SIN. As we had only two days at this mausoleum of the dead, we could not afford to let the devil have it all his own way, although it was one of his election days. Thinking, therefore, we might probably divert him from the

polls, we announced that we would speak on the signs of the approach of that day when the already elected Judge of the living and the dead would appear in his kingdom and glory to commence the work of destroying the devil and all his works—Heb. ii. 14; 1 Jno. iii. 8; 2 Tim. iv. 1. We had prepared a written discourse upon this subject which we had intended to read to the people. We thought that if anything could arouse their attention, and create an interest in their minds, "*the Heavens and the Signs thereof*" would have done so. But "the Signs of the Times" had but little attraction for the flesh and blood around this dilapidated Concord. Compared with the day before, the audience on election day was miserably small. We felt indignant at the devil, who, according to the people's spirituals who are particularly intimate with him, and though his faithful friends sometimes tell the truth concerning him, is at the bottom of all their waywardness and misdeeds. We had come some hundreds of miles; braved the dangers of the sea, with all the risk, which is not small in these reckless times, of being blown up; subjected ourselves to the dangers of rheumatism from "the wind oh" behind us; and all to lay before them, without charge, great and glorious truths, which if they were to puzzle their brains "to all eternity" they never could elaborate for themselves. And yet, notwithstanding all this hazard, labor and disinterestedness, they listened to the suggestions of the devil to go to the polls, as good citizens who loved their country, and to leave the "signs," and the "times," and the "kingdom of Jesus," to the "contemptible few" who were fools enough to forego present realities for the speculations of a remote and questionable future. As we have said, we were indignant at the devil, and deeply regretted the people's folly in allowing themselves to be deceived by so shallow and ridiculous an impostor. When we saw how few he had permitted to come, and knowing from personal acquaintance that they were tolerably familiar with the subject, we determined to postpone our lecture on the Signs of the Times to a more favorable opportunity; and to talk to the assembled few on something more appropriate to them. This we did, and gave notice that on Tuesday following we would deliver the lecture at Shady Grove.

In the meantime we visited Good Hope, some twenty miles distant, where the devil has not quite so much influence and authority as in the region of Concord; at all events there are more invested with "the armour of God" there, by which they are enabled more successfully to resist him. The brethren number in that section, we believe, about fifty. The attendance at Good Hope is always large. They own the meeting house, which is comfortable and fit for winter use. We spoke here two days, and had the pleasure of seeing many of the brethren from different points

From Good Hope we went to Shady Grove. This is a house recently purchased of the Methodists, with about two acres of land attached; or, if not purchased directly from them, was last in their possession. "The Court," we believe, had something to do with the sale of it. It is now, however, owned by those who have understandingly obeyed "the gospel of the Kingdom;" a small nucleus of whom, quite sufficient for a healthful beginning, have been organized in the interests of the faith. We trust they will have more regard to the *quality* than the *quantity* of members. Paul has declared that "the unrighteous shall not inherit the kingdom of God;" and among these he enumerates "covetous, drunkards, revilers, &c.," and any that walk according to and sow to the flesh. It is the duty, therefore, of the brethren to receive none such into their nucleus if they would acquit themselves of the responsibility resting upon them and walk before God to all well pleasing. Christ's body is not to be used for the promotion of unhallowed purposes. When scripturally constituted it is a company of poor men and women, "*rich in faith*, and heirs of the kingdom God has promised" to those who evince their love to him in keeping his commandments. Occasionally, a man rich in this world's goods may be found among them; but for him, owing to "*the deceitfulness of riches*," it is as difficult to enter the kingdom as for a camel to pass through the eye of a needle. The besetting sin of the rich is "covetousness," or *a desire to heap up wealth*, to which they are devoted because of the ability it confers of gratifying the lusts and devilish ambitions of the flesh. Hence, Paul styles it "*idolatry*," and says, "no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." A rich christian, who is not an idolater, is one "who is not high minded, or trusts in uncertain riches, &c.; who does good, is rich in good works, ready to distribute, willing to communicate; so laying up in store a good foundation for the future, that he may lay hold on Aion-Life." He is one who, although his riches are able to give him a commanding position among the splendid fools of "this present evil aion," prefers, like the anointed Jesus, to "be conducted with the despised"—to consort with them; "he rejoices in his humiliation; because as the flower of the grass he shall pass away." A rich christian, who comprehends the perilousness of his position,

uses the riches he commands as the mere steward of another's wealth—of Christ's; to whom he will have to render an account of what he has done with Christ's property in the promotion of truth and righteousness in the earth. A rich christian, who understands his true position and relation to God, does not devote the energies of his body, soul and spirit, to the heaping up of "goods, chattels and effects," for the children of the flesh, whether of his own or somebody else's body that may come after him. He does not imperil his own salvation for the benefit, or rather fleshly gratification, of the sons of Belial, who are enemies to the truth; and care no more for him than what they can make by his suicidal folly. A christian, rich in faith, and abounding in the good things of life, which he administers after a goodly sort, is one whose praise is in the mouth of all his brethren, and commands the respect and admiration, if not the love, of all who know him. He has a good report with those who are without. He is holy, harmless, undefiled, and separate from sinners. He eschews the friendship of the world which is at enmity with God; knowing that "whosoever will be a friend of the world is the enemy of God." The world is crucified to him, and he unto the world. He minds the things which are anew, not the things at present upon the earth; for he knows that the minding of these is death; and that they who are in the flesh, that is, who live after the flesh, cannot please God. To "the poor in the world," then, who are "rich in faith," we may say, how thankful, brethren, ought we to be that we are not rich! Nor let any be envious against those that are; but rather commiserate their misfortune, and as much as possible strengthen them against the perils by which they are besieged. Our heart aches for the rich professors of our day; for we perceive that very few of them, judging by the fruits of the tree, have faith enough to be saved. "The rich fade away in their ways." They value themselves upon what they possess, being, for the most part, full of goods, but empty of head and lean of soul. But God esteems them no more than a beggar full of sores; for there is no respect of persons with him. Let us, then, imitate God; and "hold not the faith of our Lord Jesus anointed of the glory, in respect to persons." Let character and devotion to the truth, and active repudiation of all sympathy with the "Names of Blasphemy" around us, and not pelf and position, the admiration and idolatry of a vain and shallow world, be the conditions of our sympathy with persons. For ourselves, be they rich or poor, we desire co-operation and fellowship with such only. "The truth as it is in Jesus," is the basis of our relations and intimacies with mankind; when this is repudiated or betrayed, or crucified, we consider ourselves as put to an open shame, and repudiated likewise. We have no use for those who cause the truth to be evil spoken of by their malpractice; and certain we are they can have no use for us. If people who profess the truth dishonor that truth, they dishonor us; and we do not want, nor will we condescend to have, any co-operation with them, be they as rich as Crœsus or as poor as Job. They are only stumbling blocks and hindrances in the way; and the truth can never progress in the halo of their obliquity.

In former years, we used to address the people at Ledbetter, some three miles or so from Shady Grove. But we forsook that house in despair, as a mere mausoleum of the dead. Instead of this, we commenced on Sept. 6, to experiment upon the public mind at Shady Grove. If things assume a better aspect there we shall rejoice. Our future visits will depend upon this; for nothing can be done with the unbelieving where the brethren are unfaithful to the truth. The people are disposed to hear, and will come out largely, as they did at Ledbetter; but they will not obey the truth, if the manifestations at the Grove are no better than there. We hope, then, better things, and shall be greatly mortified if they do not appear.

OCTAGON IN LOUISA.

On Thursday, we returned to Richmond; and on the Sunday following addressed the people at Temperance in Louisa, about thirty miles from the city. This is an octagon meeting house, built after the prescription of Fowler, in his "*Home for All.*" The walls, roof and window-casings, were finished; and it is probable that the brethren to whom it belongs, will have put in the glass, hung the doors, laid the floor, and ceiled and plastered it, the day before the resurrection. If ever it gets finished it will be a substantial and comfortable winter house; and it is to be hoped that they will make a conscience of meeting every first day of the week to publicly remember the Lord, *as he has commanded them;* and that the outsiders may know that there is a body of living christian souls in the midst of the surrounding dead. The brethren in the neighborhood are worthy and excellent people, and of good report with the virtue and intelligence without; but they are too diffident. Modesty is a highly ornamental quality, and is ever an attendant upon real worth; but too much of it is good for nothing. There are, we believe, some eight or nine members who have good intelligence in the Scriptures, and are able, in conversation, to tell their neighbors what they know.

They are "the pillar and support of the truth," in that vicinity, if it may be said, in the absence of a visible body, to be supported there at all. They are trying to finish off a respectable place of meeting; but, as we have said, although they have the funds all subscribed, they progress with all the grave and deliberate expedition of the renowned Circumlocution Office, whose principle is said to be, how not to do the matter to be done. But the puzzle with us is, why, under existing Circumstances, the house should be built at all! What is the use of a house, if it is neither to be rented nor occupied by the builder? Surely, it is not necessary to expend six hundred dollars for a house for us to make two annual addresses in, and for Brother Anderson to speak in no oftener. If the house is occupied no more than this, it would have been better to have expended the money in circulating the truth through the press in all the United States. Experience proves that this is the most efficient means of disseminating the truth; of course, if it can be combined with oral instruction, so much the better; but of the two, the press and speaking, the press is more effective; for *scripta manent*, that is, things written, remain. Well, the brethren have the goodness then, to treat the words of the future King of the whole earth with respect, and meet together in this new stone house every first day to memorialize the sacrifice of his life as the price of their redemption; and to thank him for all his benefits, to sing his praise, and to read the divine oracles for their own edification, exhortation and comfort; and for the instruction of the unenlightened Chinese around them, who will continue in the everlasting mystification of the square-footed Confucius, and the Rev. Sin-Spirituals of his heavenlies, unless the truth is pressed upon them by the precepts and example of the saints. What is the use of having a name to live among men, and of being neither dead nor alive before God! There is nothing so disagreeable to him as lukewarmness, in which we are neither cold nor hot. This is Laodiceanism, which involves a most execrable ejection from his mouth. Christians have something to do in the discharge of what he requires of them. They have not the privilege of sitting down in personal quietude and inaction, and folding their arms in philosophical contemplation of the conflicts of their brethren in arms, who are bearing the burden and the heat of the day. It is not intended of God that they should be like "patience sitting upon a monument smiling at grief." It is necessary that they should not only smile at it, but also share in it. Why should others be burdened and they exempt? Let them bestir themselves to an energetic endeavor for the evangelization of their neighbors who are "dead in trespasses and sins." We write these things to them, and to all others who have obeyed the truth, not because they do not know them, but because they do, that we may stir up their pure minds by way of remembrance, that they may be enabled to throw off their lethargy, whether occasioned by the climate or any other cause. Let them remove the bushel that their light may shine.

We addressed the people on Sunday and Monday. On the latter day the audience was better, because not so numerous. On this occasion they were nearly all hearers, and not a few either. They paid profound attention for about an hour and three-quarters, while, contrary to our usual custom, we *read* the discourse we had prepared on the Signs of the Times. Having been requested to publish it, wherever delivered, we shall do so in due course. It will appear in the HERALD, and probably afterwards as a separate pamphlet; which, we think, the brethren would do well to circulate in all their neighborhoods. Hundreds have heard it in Richmond, Norfolk, Lunenburg, King William and Louisa. It is a dose for the reverend Sin-Spirituals of the Apostacy, such as they have not received since Paul denounced them as "the transformed ministers of the Satan;" and the glorified Jesus, as the Nicolaitanes, whose teaching and practices he hates; and as the Baalamites, and children of the Jezebel.

Having fulfilled our appointment at the Octagon, we returned to Richmond in company with our Brother Anderson, always alive to the importance and interests of "the faith." He loves the truth, and all who are faithful and devoted to it; but for the "hard cases," and there are such in divers parts of his "diocese" whose practice nullifies their professions, his sorrows are profound. He is not, however, discouraged, for Paul had many such to contend with; and in all generations since, the honest and good have been more or less afflicted with their unhallowed presence; and will be, doubtless, to the end.

ZION, KING WILLIAM.

From Richmond we diverged again to King William county. Here we found the brethren united, alive to the preciousness and excellency of the truth, and increasing in knowledge and faith. They are, we believe, all regular in the assembling of themselves together on every first day of the week; and do not, as far as we heard, dance attendance upon the ministrations of the Sin-Spirituals, under the false pretence of "doing good." This is not the case with all

in all places who profess to have obeyed the truth. Professors of this class toss their heads and turn up their noses at Paul when he exhorts them "not to forsake the assembling of themselves together as the manner of some in his day." They believe they can neglect the meeting of the saints, and attend the gatherings of Baptists, Methodists, Bethanian, and other sorts of sinners, "dead in trespasses and sins," and "alienated from the life of God through the ignorance that are in them," with impunity. Where sin manifested in flesh reigns, there they are to be found in all "the lust of the eye and the pride of life." Where a man's affections are, there, in the general, he is certain to be. If a man love rum, and serve it, his bodily presence will assuredly be found in company with "*bion companoons*" and the bottle. Now the only essential difference we can discern between the Sin-Spirituals and the bottle, is the spirit with which they are intoxicated. The pulpit-spirituals and their flocks, are inebriated with the spirit of the flesh, which causes them to walk after the flesh. What would be said of a member of society who, when not engaged in business, instead of being found among respectable people, when wanted, or in the bosom of a well-conducted family, at home, was, for the most part, absent "doing good," as he terms it, (that is, pandering to the gratification of his own depraved affections,) among tippling and tipsy rowdies of every species, of "dead rabbits," "plug uglies," and "awls?" Would he not be justly regarded as one of their confederacy? And what difference, before God, is there between these human brutes and social pests, and people alienated from his life through ignorance, and dead in trespasses and sins? What possible "good" can the saints do in disregarding the divine commands, and listening to the blasphemies of Sin-Spirituals? Are we to try to do good by committing sin? But, in fact, such professors do no good at all. They do evil, on the contrary, and nothing else. Their bodily presence in the synagogue of the Satan, gives countenance to the gospel-nullifying traditions of its sin-spirituals; and pours contempt upon the saints who walk after the Spirit in his precepts. When you converse with such you find that leanness and poverty have become the leprosy of their souls. They smell of the spiritual rum bottle, while from the spirit-word they exhale no fragrance. They are as strangers in the Father's house, and ready, chiefly, for a quarrel and a brawl.

This, we are happy to say, is not characteristic of the saints meeting in their house, called Zion. They do not order out their carriages, and sport their broadcloths and millinery, and on the Lord's day drive off to some sectarian convention, to hear the foolishness doled out to the people by some spiritual from "the sacred desk," whom the merest novice among them could confound in two minutes from the Scriptures. They do not leave their comfortable little Zion meeting-house to be a place of mourning for a few of their poorer brethren, who have no carriages to drive, and no purple and fine linen to display—mourning, I say, over the lukewarmness, sectarian proclivities and worldlymindedness, of their infatuated "well-to-do" brethren in the faith. If any of them do commit this abomination, it is unknown to us, though not to God. We do not, however, testify that they are perfect. We know of no congregation that has attained to this; though we know of some more advanced than others. We desire the perfection of all, be they congregations or persons; therefore we write these things to rebuke the evil we know of, and to encourage the good. We sometimes think that some of our brethren are too rich, and others of them too poor; and that it would promote the spiritual health of some if they were poor. Very few know how to use their riches after a divine method. They do not perceive that Christ has not only bought them, but all that they call their own; and that they will have to account to him for a right use of his effects. Would he lend his carriages, and hire out his wardrobe, to men and women professing godliness, to make a dash at some synagogue of the Satan? We are certain he would not. Why, then, do brethren act thus? Either, we presume, from ignorance, or from thoughtlessness, or from wickedness. We trust there are few do this wrong from wantonness; from whatever cause, however, we advise them, in all faithfulness and affection, to abandon it; to be sober; to be zealous for God according to knowledge; let their practice be in harmony with their precepts, and let both be in accordance with the Word of God.

We spoke four days at Zion, to congregations large and small. Bible topics are not popular in the week-day with outsiders. They could not possibly leave "the new ground," the newly-purchased yoke of oxen, or the "sick nigger," to listen to an exposition of the word of the living God, "which lives and abides forever," on a working-day! To do this, would be to have too many holy days in one week; and they would be in danger of learning too much. Strange infatuation! Yet they can abandon the new ground, the oxen and the nigger, for days, nay, for weeks, to attend some "religious" uproar, where reigns confusion, folly, and every evil work. Our meetings are to instruct, not for the amusement of the people.

If they desire instruction at all, they only think of "the Sabbath," with it. Hence, our large audiences, of late years, at Zion, are on "the holy Sabbath." They keep the eighth day holy in driving out to hear us; but in the week-days ,when it is lawful to go to places of amusement, they crowd off to see the gymnastics of the spiritual grimalkins at sectarian circus, and to be seen; when, of course, our audiences consist only of the saints, with here and there an inquirer from without.

NORFOLK.

Having spent a very agreeable time with the brethren in refreshing their recollections of the good things to come, we again returned to Richmond. On the day after we went to Norfolk, a city of "the Sunny South," but little above the level of the sea. Here is a congregation of twenty-one persons, who have intelligently obeyed the gospel of the Kingdom of God. They have been brought into spiritual existence by the Word of God, occasionally instructed by us and brother A. Anderson, together with the HERALD, and their own searching of the Scriptures to see if what they heard and read were so. They are all working christians. They feel that the support and propagation of the truth in Norfolk rests upon them. Each one feels this as a personal responsibility. We did not hear any proposition for a floating body made up of delegates, and styled "a conference," to be assembled a thousand miles distant from Norfolk, to confer upon the denominational issue of a declaration of faith and principles for the information of outsiders; upon organization, mode, and order of worship, and upon the means of maintaining and spreading the gospel. They regard their individual selves as a standing conference in their four weekly meetings upon these matters, as we do in New York city; and adequate to all that is doable in Norfolk and its vicinity. They believe they can do more for the spread of the truth in their vicinity by their own individual exertions, aided by the HERALD and Elpis Israel, which have been instrumental in enlightening their own minds, than by sending money to a conference fund to make up five hundred dollars, or any other sum, more or less, *for which some one, not now engaged in teaching the people without recompense*, might be induced, tempted, or "enabled to enter the field." They believe, and we believe we state correctly their conviction, that five hundred dollars spent in the circulation of the HERALD or Elpis Israel, or both, would be more effective to the spread of the gospel and the maintenance of the truth than the same amount paid to any twelve professors of the gospel of the Kingdom they have yet heard of in "Christendom," hired to itinerate among the people. God teaches mankind by books in the hands of men who understand them—by the books of Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, &c., and those of the New Testament. There are very, very few, who can give an harmonious interpretation of these books, and all who can are impelled by their convictions and intelligence to speak to their contemporaries at home and abroad, without the hope of five hundred dollars before them for so doing. There are as many now "in the field" as are competent to do this. *They believe and therefore speak.* This was the incentive with Paul. And all who are competent, but not now "in the field" for lack of the rupees, ought not to be brought into "the field" by the hope of compensation. By "the field" we mean *a man's individual sphere of action.* All the brethren in Norfolk are "in the field," wielding "the sword of the Spirit which is the Word of God," in all the stores and workshops they can find access to, in the ordinary course of life. They are all in the field, companions in arms and soldiers of the faith, doing battle doctrinally for the King. To be in the field, it is not necessary to take such an extensive range as we do, or to leave a man's own town, village, or city, to declaim upon the beauty of truth and the excellencies of the gospel to people in foreign parts. Show what the truth is and expound the Scriptures to your neighbors and inmates of your own family, and you are in the field. "Charity begins at home." It is true, there is no scope for display in this, but it evinces a man's sincerity and devotion. The brethren in Norfolk, we believe, are opposed to the hiring system however it may be glossed, and so are we. Yet they are neither mean nor niggardly, though "poor," or hard-working men. If they invite one to visit them, and help them to a more enlarged comprehension of the Word, so that their efficiency may be increased in their conflicts with the adversary; and they may obtain more power for the "bringing into captivity all their own thoughts to the obedience of Christ"—they express their appreciation of his service by contributing to his necessity; for they are just men, and need not to be told that the poor who serve the poor cannot live upon air alone, and pay the expenses of locomotion from an empty purse. No rich brother has yet paid these poor men of Norfolk a visit to speak to them for their "edification, exhortation, and comfort," and to inquire after their temporal condition, that they may minister to their necessities if need be. We have been

requested to stir up the rich among us to richness in good works, and readiness of distribution and communication. If we were rich, and had no talent for the enlightening of our contemporaries, we would ascertain where congregations of true believers were to be found, and we would visit them with a full purse, and unostentatiously ascertain who among them needed "material aid," and minister it through the official brethren, or otherwise, so that it might come to the necessitous in the most acceptable way; and we would return home with our purse empty, but with much "laid up in store toward a good foundation for the future." Having thus "remembered the poor," we should not forget to remember the prince of poor men, the poorest of the poor, who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich," in memorializing his death weekly among his friends. Nor should we forget the liberal support and dissemination of the truth which had made us free, knowing that "the liberal deviseth liberal things. and by liberal things he stands." We would not allow the poor to travel hundreds of miles at the hazard of life and limb for our enlightenment, and the promotion of our eternal blessedness, and permit him to depart with honeyed words and nothing more. We would not thus say to him, "Depart in peace, be warmed and filled," yet contribute nothing of our abundance for his profit. Rich men did this in the first century, and they have not forgotten the practice in the nineteenth. We are sorry to say that we hear there are still such professing the religion of the "poor and needy man," whose skinny and attenuated souls might be set upon a needle's point, yet leaving room for fifty more of the same sort. These are industrious self-deceivers, whose praise is heard in none of the churches—rich indeed in that which perisheth; but oh, how poor are they in faith!

The brethren in Norfolk are opposed to the hireling system, and so are we. We do not oppose it as rich men might be supposed to oppose it—to save our own cash; but from principle. We edited the Herald of the Future Age, and taught the people for seven years, and did not receive sufficient surplus to pay board; yet we were not allowed to perish. Brother A. Anderson has had experience of a like sort; neither has he perished yet. There were no schemes concocted to raise certain hundreds of dollars to send us or keep us in the field. The efforts of those dark and gloomy days were to get us out of the field. This, the time of our adversity, was the day of our trial and preparation for usefulness. The adversary has given up the hope of starving us out, because he perceives we are not starvable. Now we have proved this to him unaided by five or more hundred dollars a year; and we see no reason why others should not prove themselves and be proved by working for the truth, without stipend, as well as we. They who can only be brought "into the field" to expound and advocate God's truth by virtue of a stipend are not fit to be there. All artisans and artists work first and get the pay after; and they who do not work first do not get paid at all. God is the paymaster of the forces. Let the soldiers of the faith work for him, and not for conferences; and if they do the work aright and well, *all they succeed in enlightening with his truth will take care that they do not perish.* Bro. Beazeley and Bro. Allen in Norfolk, formerly members of the Baptist denomination there, the one a carriage builder and the other a ship carpenter, were the first to learn the truth and obey it in that city. They did not agitate the organization of a floating body, called "a conference," through which to declare the faith and its principles, and to discuss organization, and to consider additional means for the spread of the Gospel; but at it they went forthwith among their acquaintances with the Bible, and what help they could get from our writings, and the result has been, in about two years, the development of a congregation of twenty-one, with a prospect of further additions. This is the way to work—*use the means at hand and they will increase in the use of them.* At present they have perhaps more than they can do to convert Norfolk to the faith; but when they have finished there, they will, no doubt, go and try their hand upon Petersburg or Richmond; but we should not like to hear of their attempting these until they are convinced there is nothing more to do at home. These twenty-one taken out from among the people, by the word, are the Norfolk Conference; and the thirty, or so, in the capital, are the Richmond Conference; and the forty-five in this city are the New York Conference. If any of the Hindoos, Chinese, or other barbarians of the outer court, desire to *confer* upon the faith, its principles, organization, and worship, these conferences are competent and adequate to deal with them in conference. No floating body of delegates is needed. Let would-be delegates stay at home, and exhaust their resources upon their neighbors and friends; but if they would cultivate the acquaintance of brethren abroad let them take letters of introduction and *commendation* from their own to sister churches elsewhere. The brethren in Norfolk, however, do not want "preachers" who run

without being "called" or "sent." They say, that they do not want "brethren," so-called, to come and preach to or for them, who savor more of Methodism, or some other form of sectarianism, than Christianity. They have enough and to spare of such pestilentiousness already in the city without importing any more. They regard it as worse than the yellow fever which not long since swept the city of its thousands. They will always be glad to see Bro. Anderson and Bro. Packie of the church in Baltimore; because the word comes out of them without taint. Besides the editor, they have heard no other; and we should advise them to afford no others facilities for being heard until they have satisfied themselves that they are in the faith, and competent to teach it. It is not all talkers, nor those who are the most anxious to talk, that are the most worthy of encouragement to speak.

We addressed the people in Norfolk four times. On Sunday we had the use of the theatre which has been greatly improved and embellished. About two hundred attended the last night, which might be considered as a good audience, seeing that all the Satan's synagogues were in full blast, his sin-spirituals trumpeting forth their foolishness from all the pulpits contemporaneously. We had not the pleasure of meeting with the brethren in breaking bread; for we were taken sick in the morning, and had to lie by in the afternoon to recruit for our work at night.

RICHMOND.

On Monday we returned to Richmond in which our next appointments were to be filled. Our experience of Richmond had been hitherto anything but encouraging. We had resided here altogether about eight years, and had labored much, but with little apparent success. Our *debut* here was as "proclaimer" of what, in Bethanian *parlance*, used to be styled, the "Ancient Gospel and Order of Things;" a fine name for what we can now prove is a mere counterfeit; but which we then supposed to be the very truth itself. We proclaimed this counterfeit gospel as the mouthpiece of the now fashionable Reformers meeting in "Sycamore Church," popularly and appropriately known as *Campbellites*, but who style themselves "Disciples," and their denomination, "this reformation." In those days, we were very ignorant of "*Moses, the prophets, and the psalms*;" and consequently, very ignorant of "the gospel of God, which he had promised by his prophets in the Holy Scriptures"—Rom, i. 2, yet we understood Campbellism thoroughly. But, while in the plenitude of this ignorance we were in the full tide of popularity with the "reformers;" so much so, indeed, that the Right Reverend Supervisor of this reformation proclaimed us to the world in his Mill. Harb., the organ of the sect, as "*a vessel chosen of the Lord!*" We do not recollect what he said the Lord had chosen us to hold in our vessel, and to give forth to our contemporaries; but events have clearly proved that if the Bethanian Divine had oracularly declared our election, the Lord had not chosen us to hold and retain in our vessel the vain traditions taught and glorified by the president of Bethany College. In relation to Campbellism the "chosen vessel" has proved very leaky; for it has all run out, and there is nothing there but "the things of the kingdom of God, and the name of Jesus Christ."

Truly this is a curious world, and many strange things happen in it. The learned divine, who in the greatness of his discernment and inspiration, proclaimed us to be a chosen vesssel of the Lord, has since compassed sea and land, even to this day, to break this same vessel to shivers; so that there may not remain "in the bursting of it a sherd for the Lord to take fire from the hearth, or to take water out of the pit!" This is very much like Saul's course against David; Saul knew that David was a chosen vessel, yet he sought his destruction: but Saul fell by the sword of the Philistines, and David reigned in his stead. Such were the Lord's retributions upon all who would shiver his vessels to pieces.

The efforts of Saul of Bethany to demolish us originated in Richmond. We had ocular demonstration there of the rottenness of his system, and commenced the impracticable and useless enterprise of reforming it. Experience has taught us that the "names and denominations" of the apostacy can not be reformed, if by reformation is to be understood the conversion of them into "churches of Christ." Destruction is the only remedy applicable to their case. This is what awaits Campbellism; so that, if Campbellites would be saved, they must come out of the ruin lest they be buried in its fall—they must believe the gospel of the kingdom and be baptized, that they may become "*Abraham's seed, and heirs according to the promise.*" But when we began to try to reform "the reformation," we did not understand this. Our efforts were well-intentioned and sincere, but they were not so regarded by reformers. Certain among them in Richmond of drunken and rowdy habits stirred up "the brethren" against us, who in turn caused an evil spirit to enter into Saul, which we were never able to allay. From that time, *i. e.* about 1836, it was for years a sort of principle with the party to make us

as odious and contemptible in public estimation as possible. With very few exceptions, we had no sympathizers in the city; and when our name was mentioned, it was only in pity for our insanity, hatred of our person, or contempt of our "speculations." Our popularity had all vanished; nevertheless, we were increasing in knowledge of the Scriptures every day; while Campbellism was being stereotyped and maturing into a perfect woman, unto the measure of the stature of the fulness of the youngest daughter of Jezebel.

Such is the maturity to which this clerico-presbyterial invention, grafted into baptistism, has attained in the capital of Virginia. When we occupied their pulpit, we taught them, to the extent of our ability, without any salary, sustaining ourselves as we best could by the practice of medicine. In those days their cry was against what they denounced as "*the one man system*;" that is, the clerical or hireling system, according to which the edification, exhortation, and comfort of the church, with the administration of its ordinances, and so forth, are all performed by one man at so much per annum; while the mouths of all the rest of the members are authoritatively sealed. But since we no longer stood in their midst, like the Israelites of old, they have in their hearts turned back to Egypt, and now walk in the customs of the heathen, which are vain. In these times we know of no Campbellite to protest against the one man system, with its college, and their new hatched, unfledged divinity-sprigs. In Richmond, Charlottesville, Baltimore, Cincinnati, Louisville, New York city, &c., hirelings have been duly installed to preach the stereotyped dogmas of the sect. In our November number we have said, that their hireling in this city was "a Bethany student." So we were informed. But we understand that he denies that said college gave him birth; and has "cursed us with bell, book and candle," as it were, from his "sacred desk," as the preacher of "another gospel." We take this opportunity, therefore, of saying, upon the authority of our informant, that the hired pastor, minister, divine, or by whatever other title he may prefer to be designated, is not a Bethany college hireling; but a hireling of some other species, as yet unknown to our vocabulary of theologico-animated nature. As to our proclaiming another gospel than he knows anything of, we have no objection to this charge. It is certainly true. He preaches the gospel according to Campbell; we, the gospel according to Paul; between which gospels there is an impassable deep profound. Paul's gospel we preach in this city without hire and find ourselves; while Campbell's finds no utterance for less than twelve hundred dollars a year; which are so many reasons for our being pronounced "accursed" by the woman-confounded hireling of the Parmlee Institute.* Would he not do well to curse us every week, seeing that some of his flock have renounced his preaching, and others are about to follow? Shall it be said of the divine Abimelech, "*a woman killed him*;" and shall he die and make no sign? Cannot cursing wipe out the stain of his escutcheon? Let him search and see!

But to return to Richmond. After we had retired from the Sycamore pulpit, a succession of hirelings took possession of it. The first was a shoemaker from Baltimore, whose ambition spurned the lap-stone and the last, and was fired with the exalted and divine status of an expounder of Campbellite traditions. He hammered at these for several years at eight hundred dollars per annum, until they became in his hand tough as the nether sole. But divine shoemakers, like their best of wares, will wear out in time. This was the case with him; and it became necessary that he should give place to a successor. This was found in a Baptist revivalist of holy tone and pietistic grimace, who, having failed to make for himself a name among the more talented sin-spirituals of Baptistism, had snaked into Campbellism, where notoriety and honor (such as it is), if not greatness, were obtainable, by becoming train-bearer to Saul of Bethany. He had been a denouncer of the Campbellite gospel; and we have seen him, with other fanatical preachers in Richmond, befooling the gaping multitude with his religion-getting gymnastics after the most approved baptistic principles of the art. But, like a son of the gallows about to take his last leap, who, *by an act of the mind*, makes his peace with God and all mankind, and prepares his hallowed spirit for the skies—so this professor of sin-spiritual gymnastics, by an act of the mind, and, perhaps, by manual contact with an extended right hand of fellowship, wiped out all his past peccadilloes, blasphemies, and sins; and entered the kingdom of the Bethanian Saul; and ere long became the occupant of one of his pulpits at twelve hundred dollars a year. This lucrative situation he continued to hold until his new broom had worn down

* It is very mortifying to the natural man to have his brains spoiled by a woman. When Abimeleck was besieging the citadel of Thebez, a woman broke his skull with a fragment of a rock; upon which he cried out hastily to his armour-bearer, "Draw thy sword and slay me, that men say not of me, A woman killed him."—Judg. ix. 54.

to a mere stump. It was a besom of destruction that would sweep no more. He had preached hell-fire and the devil until his hearers had ceased to be alarmed. In short, his broom, like all other brooms, had its day; so he had to shoulder the stump and walk. But another broom was found of them who sought not after it. Of this we know nothing, save that it is still in use upon the hireling principle; and that, when the existing incumbent goes a visiting, all housework is suspended, and there is no sweeping to be done. All talkers are shut up and sealed, except the pulpit organ of the church. It is his exclusive privilege and prerogative to enunciate all "speculations and untaught questions," permitted to be spoken by their supervisor. In silence these are to be received without dispute; and when his stipendiary reverence is on the travel, the church-house is shut up, and its religion has departed until he returns! Such is Campbellism in the capital of the State!

But while the Campbellite divines have managed to impose silence upon the goats of their own pasture, they have not been able to silence us. While they have been dying, we have been rising from among the dead. This is evident from what exists; for while Campbellism hath become incarnated in one man, the things we have been advocating, and which Campbellism proscribes, have developed into a congregation of about thirty members, assembling upon Union Hill in their own meeting-house. The circumstances through which this congregation has struggled into being have been exceedingly unpropitious; nevertheless, there it is; and imperfect as they may yet be in many respects, we hesitate not to say, that it is the most intelligent congregation in the Scriptures of any in the city of Richmond; but, at the same time, so much the worse for them if they do not walk according to the truth. They have the root of the matter with them; and we trust they will strive to show themselves worthy of the kingdom and glory of God to which they have accepted the invitation in obeying the truth.

More propitious times for this seem to be dawning upon Richmond, if we may judge from the nature and character of the audiences we addressed. We spoke on two successive evenings in the Odd Fellows' Hall; at Zion meeting-house on Sunday morning; and at Mechanics' Hall in the afternoon. The questions discussed at the O. F. H. were:

1. Do the Scriptures of the Old Testament teach more appearances than one of the Christ in the midst of Israel?

2. What do they teach is the work he should perform at his appearings?

3. Is Jesus of Nazareth that Christ, and if so, did he accomplish all the work appointed for the Christ to do? And,

4. Is it possible to ascertain from the Scriptures, and from the signs of the times, whether Christ's second appearing be near or afar off?

Time did not allow us to discuss the questions in full. On Sunday morning we demonstrated God's purpose in the development of this terrestrial system—a purpose which was utterly incompatible with that of the devil's religion, ministered by the sin-spirituals, or clergy of the apostacy; which, when duly comprehended, expunged from the conscience all toleration and respect for their traditions. In the afternoon, we addressed the people in Mechanics' Hall. On this occasion we read our discourse on "The heavens and the signs thereof." On the two week nights it was computed that there were from two hundred and fifty to three hundred present; on Sunday morning, although the brethren's house is inconveniently distant from the residences of "church goers," nearly all its seats were occupied, and at the Mechanics' Hall it was a question whether eight hundred or a thousand people was the correct computation. At our first lecture some half dozen of the clergy were present; but the meat was either too strong, or further attendance was inconvenient, so that we saw no more of their reverences in the way. What they thought of our teaching we do not know, nor do we particularly care; because we know

> That they are struck with amaurosis,*
> And cannot see beyond their noses.

The opinion, therefore, of all such respectable divines has weight only with those who understand the Scriptures as little as themselves.

WASHINGTON.

Having finished the work appointed we departed for Washington, D. C., where we shared the hospitality of the brethren, and were refreshed with their earnestness and devotedness which have become more attuned to the spirit of the Word.

The appointments had not been published, as the brethren were endeavoring to obtain a more eligible place for the occasion than that in which they ordinarily assemble. At length after much trouble, which failed to obtain the house that President Campbell desires to be purchased as a place of habitation for his spirit and traditions in "the

* *Amaurosis*, dimness of sight, not from any visible defect of the eye, but from some distemperature of the inner parts, occasioning the representations of flies and dust floating before the eyes.

city of magnificent distances" from the truth, Brother A. B. Magruder succeeded in procuring the use of the "Unitarian Church," on Louisiana Avenue, from the pastor and committee of management. These being subjects of proscription by "the orthodox," who do not regard them as "Christians," were able to feel some sympathy for us. With great readiness and liberality, the pastor, to whom the matter was referred, not only granted it as long as we might require it, but even invited us to become his substitute on Sunday Morning; and to feel perfectly at liberty to state our convictions to the uttermost. This was a rare instance of freedom from bigotry and narrowness of soul; and, perhaps, the only one that could be started in Washington. We respectfully declined, however, becoming the pastor's substitute, and thankfully accepted all the rest. We occupied the house on Thursday, Friday, Monday and Tuesday; and on Saturday went to Baltimore, where, with Bro. Lemmon and the brethren, we occupied China Hall twice on the following day; and returned to Washington the day after, accompanied by Bro. A. Packie; who can find time to build the Peabody Institute; and to lay a good foundation for himself and others for the future, when the building shall have been finished, "whose builder and maker is God."

Our time having thus been occupied down to Tuesday, October 11, a period of six weeks, we found it necessary to hasten our return to New York. So having on Wednesday spent a very agreeable day with several of the brethren at Bro. Little's rural residence beyond the dust and limits of the city, in answering questions, reading our lecture, conversing about the kingdom, singing and music to the praise of the King, and withal attending to some of the comforts of the outer man at our brother's hospitable board, and so forth; we returned to the city, and at four in the morning left Washington for Mott Haven, where we arrived, somewhat fatigued and anxious for repose, about 6 P. M., abundantly thankful for the mercies of the past, and rejoicing in the bright prospect of the not far distant glory.

EDITOR.

Nov. 16, 1859.

Analecta Epistolaria.

The Devil Rampant at Owen Sound.

Respected Sir:—It is a source of comfort to the believer of the gospel of the kingdom that the truth in the midst of opposition is spreading in this priest-ridden Canada. It is arduous work to bring men and women to understand the word of the kingdom; they will believe error quickly, but to receive the truth they are slow; their understandings appear to be darkened. There is no difficulty to get individuals to go to the water if you require no more than an assent to the "*three-fact gospel*," while they are at the same time ignorant of "the great and precious promises." But the difficulty is in convincing them that the one faith in the Kingdom's Gospel must precede the one Baptism. Jesus says that "the words that I have spoken to you, the same shall judge you in the last day." Jesus was "sent to preach the kingdom of God."—Luke iv. 43. This kingdom is still a matter of promise; therefore the believer is required to exercise faith and hope, not in the three facts alone, but in the Kingdom of God. Paul says that "God shall judge the secrets of men by my gospel." Now Paul and Christ proclaimed the same gospel, or Paul would accurse Christ. But did Christ preach the three-fact gospel or the gospel of the kingdom? Verily, the gospel of the kingdom. How blind then are those who endeavor to arrest the scriptures to support some long cherished opinion! Since I last wrote to you, I remained a few months in Toronto; five more have become obedient to the faith there, and others are desirous of knowing what is the truth. This is a great step to get persons to listen with a desire to know. But the sectarian world generally are like Pilate; they may ask, "*What is truth?*" but turn their back, not waiting for the answer.

The brethren of Owen Sound wanted a course of lectures; accordingly, I left Toronto for Owen Sound, and obtained the use of the school house. We issued a placard with a general invitation to both lay and clerical, to attend a course of lectures on *What was the gospel* proclaimed by Christ and the apostles? These lectures being intended to show that the so-called Christian world had "turned away their ears from the truth, and were turned unto fables." This raised the pious indignation of the clericals; and they were the moving cause of getting men of the baser sort to carry out their designs to put me down, not by the force of argument, but by the argument of force. On Sunday, being the first of the lectures, we were perfectly tranquil; but on Monday night, it being dark, and their deeds evil, they made use of the darkness to perpetrate their evil deeds. They threw stones on the building, making a great noise; the greater annoyance being a skunk around the building; On Wednesday night they introduced a lot of stinking fish in and around the school house, causing many to leave. I finished both lectures in the midst of the annoyance.

On Friday night I again lectured; the mob was pretty closely watched by the brethren and some constables, preventing their designs; they managed, however, to set some asafœtida on fire under the desk where I was speaking, introducing it between the logs of the building, the smoke arising around me; but I would not give up until I had finished my lecture. The mob followed some of our brethren and sisters in the streets after the meeting, throwing eggs and other things; this resulted in law, before "the powers that be;" but some of them cared for neither law nor gospel; but favored "rowdyism." We could see that those magistrates who favored rowdyism were actuated by Presbyterian and Methodist priests. The following Monday evening, the mob introduced some fire works through the windows, making a loud report. I met some of the mob in the street, and talked with them for more than an hour; but even then some pious Methodists endeavored to influence the mob against me; but they only made themselves look more odious even in the estimation of the mobbers. We then issued a placard, offering five dollars reward, to bring such depredators to justice, to any one who would give information of such offenders. (*I enclose the same.*) This had an effect. A by-law was also passed by some of those in the council who were for religious liberty, to put down all such mobbing and noises. Quietness again being restored, we continued the lectures without any further molestations. But the priests from their "sacred rostrums," used all their influence to try to keep the people away, declaiming against the doctrine.

In the midst of these persecutions, after six weeks' lecturing on the things of the kingdom, six more yielded obedience to the one faith by being baptized. However, the persecution has not been without its effect, even upon those who are already in the faith, binding them stronger together. They are as a body "striving together for the faith of the gospel," through evil and good report; but more of the former than of the latter. They say in truth that they are "*earnestly* contending for the faith originally delivered to the saints." In fact, when I look at the church in its present condition, I cannot but exclaim in the words of the Psalmist, "How good and how pleasant a thing it is for brethren to dwell together in unity." They are truly fulfilling the law of Christ in loving one another, and bearing one another's burdens. May God grant that they may thus continue until the Master appears, to reward them for their works. I proceed to-morrow for Inver Huron, county of Bruce, (by the request of friend Gunn and sister Reed, late of Hamilton,) in hope of finding some good and honest hearts there to receive the word of the kingdom. Wishing you success in all your battles for the truth, I remain yours,

In hope of coming off more than conqueror, J. WILLIAMS.

Addendum.—In consequence of the disturbances referred to in the above, the following placard was issued for the detection of the offenders:—FIVE DOLLARS REWARD! Whereas, of late, the "sect that is everywhere spoken against," Acts xxvii. 22, have been greatly annoyed by a mob assembling and committing various depredations at the "Old School House," during the time of their worshipping the God of their Fathers after the manner which the so called Christian world calls heresy, believing all things written in Moses and the Prophets, Acts xxiv. 14.

The above mob being opposed to the *British Constitution*, which gives to every man the privilege of worshipping God according to the dictates of his own conscience, I, the undersigned, will give the above reward to any person who may hereafter give information of such offending party, on conviction.

The lectures will be continued; and the inhabitants of this place are invited to attend them, Bible in hand, and judge for themselves the cause of the late disturbance, whether it is in opposition to the truth or error.

ROBERT HARRISON.

THE ITALIAN CRISIS;

OR, THE

GOLDEN GOBLET FULL,

AND

ITALY RIPENING FOR DESTRUCTION IN CHURCH AND STATE.

We have just published, by request, the pamphlet bearing this title, which is considered quite appropriate to the times, and worthy of a wide and separate distribution. We have published it at our own expense; and can afford to supply it at *Ten Cents per copy; or Twelve for One Dollar.* It is the size of the Herald, and contains 24 pages. Orders with remittances will be promptly dispatched.

N. B.—They are on sale in Toronto with our other publications, at brother John Combe's, corner of Yonge and Richmond Streets.

Nov. 17, 1859. EDITOR.

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