

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.

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

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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.] West Hoboken, Hudson Co., N. J., Jan. 1861. [VOL. XI. No. 1.

A Disaster.

ON Dec. 19 the seven-story building in Frankfort street, New York, where we have for several years past had our printing executed, was reduced, in about an hour and a half, to a pile of smoking ruins. The loss to the proprietor and occupants of the building is estimated at the sum of \$100,000. Our loss is confined, probably, to manuscript. The January Herald being nearly all in type, was melted. Among its articles were bro. Lithgow's on the Sabbath Day; answers to Mr. Malcolm's queries on baptism; and one from bro. Jardine, of Aberdeen. Will bro. L. send us another copy? We have "The Examination of Paul *continued*;" we want the commencement. The article is too good to be lost, so we hope to receive it soon.

If the fire has not made a furnace of the vaults, our stereotype plates of Elpis Israel will be safe; if melted, it would require several hundred dollars to replace them. The rubbish prevents examination at present.

About twenty pages of Eureka were melted, and the manuscript of the pages burnt. Seventy-eight pages in plates escaped destruction by being at the stereotypers. The accident will occasion some delay; and impose upon us inconvenience and additional trouble, which, however, we hope to overcome by that firmness, perseverance, and unshaken confidence in God and the goodness of our enterprise which have sustained and energized us for more than twenty years.

December, 24 1860.

EDITOR.

Eternal Life.

IN our last volume we took occasion, in reviewing Mr. Walter Scott's recent publication, called "The Messiahship," to invite

him to define his present views on the great question of "Immortality." We were under the strong impression that he had once discarded the dogma of the immortality of the soul; and, as he talked in his book about a certain christian who had immersed him having "perished," we were curious to know how he stood. As an individual, his opinions are of little worth after writing such an absurd book as "The Messiahship," which defines the government of our Dissolving Union, whose House of Representatives set up a Jew for its High Priest, the Government of the Saints! It was not, therefore, because of any importance we attach to his opinions, but because he is the great Magnus Apollo, who invented Campbellism, and should therefore be a high authority with all Campbellites. They denounce us for having taught them, in 1834, and ever since, that man is utterly devoid of all inherent immortality; while here is the great master of their Israel as deep in the mud as we are in the mire. We are indebted to a brother in Baltimore for enabling us to prove this. He has sent us the proof in an old number of Mr. Scott's "Evangelist," dated Feb., 1839. In this he republishes a discourse on eternal life, delivered by us in 1837, while we were residing in Virginia; together with some prefatory and concluding remarks. In these he recognizes the truth of our position, and publishes his conviction *after our debate with his co-laborer*, President Campbell, on the immortality of the soul, and final destruction of the wicked. In his remarks he affirms,

1. That Christ is the author of eternal life ONLY to such as obey him;
2. That eternal life is an attribute of God alone;
3. That the element of immortality is not in man's constitution;

4. That our Adamic Life is animal, weak, corruptible, dependant, and mortal ;

5. That the notion that we are immortal, though a fond notion, is fallacious;—a flattering romance ;

6. That eternal life is conferred by a resurrection through the Spirit.

Such were the convictions of Mr. Scott in his better days. What he may hold now we can not tell. If he has turned his back upon his former convictions, his apostasy does not affect their truth. We republish them here for those of our readers who may be more disposed to respect what comes from him than from us. We can not but regret that Mr. Scott did not follow up the effort thus made. He might have been at this present an enlightened advocate of the gospel of the kingdom. But his glory has departed ; and his brightness is eclipsed in the cold shadow of an infidel and speculative pietism.

The following are the

PREFATORY REMARKS,

BY WALTER SCOTT.

"The gift of God is eternal life through Jesus Christ our Lord."—*Romans 7.*

The things of the Gospel of Christ may be divided into those of the past, the present, and the future. Of the first class are our introduction into the (*heirship*—Ed. Her.) Kingdom of God, our anterior illumination and reformation, the remission of sins and the reception of the Spirit of Christ. The matters of present enjoyment are our rank as children of the most high, the property which we possess in the holy oracles, and in the order and ordinances of the house of God, our fellowship with God by faith, and our communion with saints. The things of our religion which lie in the future, are the advent of Christ, the resurrection, eternal life, and admission into the presence of the Great Eternal, to see his face, to serve him, and to wear his name on our foreheads.

Those things that have been, or the things that are past, are styled by the Lord Jesus "earthly things," that is, things which occur in his kingdom on earth ;* which, by the way, is very obviously true, for illumination, faith, reformation and immersion, do but introduce us into (*the hope of*—Ed. Her.) his earthly reign. The converted are, therefore, said in this way, to have "been enlightened, and to have tasted" of the heavenly gift, and to have been made partakers of the Holy Spirit ; to have tasted of the good word of God, and the powers of the world to come."

* The writer should have said—"things which pertain doctrinally to his kingdom which he had taught."

The things that are ; our elevated rank, our glorious titles, styles, and eminent designations as the children of the Most High, our communion with saints, our inheritance in the Holy Scriptures and fellowship with Christ in his death, burial, and resurrection, our joys, and hopes, and sufferings, graces, and devotions, are very properly styled by the Apostle "all spiritual blessings in heavenly places in Christ," "the mercies and comforts" of God, even the Father of our Lord Jesus Christ.

The things that shall be are styled "the glory of God ;" "by whom also we have access into this grace in which we now stand, and rejoice in hope of the glory of God." The future things of the Gospel are also named "an inheritance incorruptible, undefiled, and unfading in the Heavens," reserved for the saints, and prepared to be revealed at the conclusion of the present state. It is an order of things veiled under the idea of the holy land, Canaan, having Mount Zion for the site of its glorious capital, the Heavenly Jerusalem, the city of the living God, of incomprehensible splendor, even of the flashing lustre of the most precious stones, jasper, emerald, crystal, and diamond ; yea, of the glory of God and of the Lamb, with angels innumerable crowding its streets and guarding its gates, the ministers of Heaven—the principalities and powers, the might and dominions, and names, and titled seraphim of God ; above whom the Almighty set his Son, Jesus Christ, when, by the working of his mighty power, he raised him from the dead and set him at his own right hand in the Heavens.

Now we must neither confound nor misestimate the things that have been, the things that are, and the things that shall be. The things that have been already given to us are objects of faith, and lie in the past ; those of the future constitute our hope ; nevertheless, such a mal-apprehension do some form of the Gospel, that they usually apply the term *hope* to the past, and the term *faith* to the things of the future ; they hope they have been forgiven, and believe in the second coming of Christ. Whereas, if they have believed and been immersed, they enjoy the unspeakable privilege of believing that they are pardoned, and, if they are walking in the commandments and ordinances of the Lord blameless, it is their high right not only to believe, but to hope in the coming of the Lord from Heaven. Hope necessarily implies desire ; faith does not. Faith rests on evidence, hope on promise ; now there may be faith in the second coming of Christ, and no desire for the same, even as there may be a desire for the remission of past sins

without belief of the same. Many acknowledge themselves solicitous that they might be pardoned of God who, nevertheless, will not believe in the very simple means which he propounds for this end, namely, faith in Christ,* repentance, and baptism. Finally, "there now abideth," as the Apostle says, "faith, hope, love, these three; but the greatest of these is love." Our faith terminates† on the things that have been; remission of sins, the Messiahship, &c.; our love upon the things that are—the commandments which God has given for our perfection in all goodness: and our hope terminates on the glory to be revealed at the coming of our Lord from Heaven.

The greatest of them is love.—We prove our love to God when we love one another and keep his commandments, and all that he has done for us; and all that he has promised yet to do for us; that is all the things both of our faith and hope, or the things of the past and the things of the future, are intended to operate upon us in such a manner as to make us attend with all diligence upon the things that now are, the statutes, ordinances, commandments, piety and morality of the Christian religion; because it is only by receiving in this way the purification and perfection which present Christianity confers, that we are fitted and made meet to be partakers of eternal life; for *Christ is the author of eternal life only to such as obey him*. "And being made perfect he became the author of eternal salvation," say the Scriptures, "unto all them that obey him."—*Heb. 6, c.*

Jerome used to say that it seemed to him as if the trumpet of the great judgment day was constantly sounding in his ears. "Awake you dead and come to judgment." A Hungarian prince, who had, in presence of the king, affected great contempt of religion, was so alarmed when he heard, at the dead of night, the trumpet sound at his door, which was in that country the signal of death, that he rushed into the presence of the king and begged to know in what manner he had offended his majesty. Alas! brother, said the king, you have not offended me; but if the sight of the executioner is so terrible to you, shall not I who have greatly offended God, tremble to appear at his judgment seat? After death, the judgment, says the holy Apostle. Louis the 11th of France was exceedingly afraid of death. And it is reported of a certain man that he so abhorred death that he never dared to be present at a funeral. A Conformist preacher said to his friend, we must live. His friend answered, we must also die. Titles, riches, the most dazzling

grandeur, and all worldly felicity, terminate at death. When a certain person showed to Dr. Johnson his accumulated grandeur, the scholar replied, Ah! sir, these are the things which make a death-bed terrible. Woe unto you, rich, said the Saviour of mankind, for you have received your consolation. Lay up for yourselves treasures in Heaven, said the same divine instructor. The religion of Jesus, says Bishop Taylor, triumphed over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclinations of nature, the blindings of zeal, the force of custom, the solicitation of passion, the pleasure of sin, and the busy arts of the devil. But how, the reader may ask, did it effect such victories, how has it secured such triumphs? I answer, by the force of truth—by the revelation of eternal life through Jesus Christ our Lord; The gospel has brought to light life of a new type, not animal but spiritual; not temporal, but eternal.

Great light has been shed on all the topics of faith, repentance, remission of sins—the Holy Spirit; but, on the subject of eternal life, our writers have been less luminous. This, however, seems to have been a very natural result from the fact that the past and present things of the gospel, the things of faith and love, are those matters which called for regulation in so imperious a tone, that, till they were put to rights or adjusted, nothing else could be lawfully attended to. Yet the Scripture doctrine of eternal life ought to be well understood, as can be proved by the Apostle, who, in writing to the Ephesians, after noticing past matters—remission of sins through the blood of Christ and the reception of the promised Spirit, declares that from the moment he heard of their faith, he ceased not to lift them up before the throne of God in prayer, that the God and Father of our Lord Jesus Christ, the Father of glory might give to them the Spirit of wisdom and revelation in the knowledge of him. "The eyes of your understanding being enlightened," he says, "that you may know what is the hope of his calling." Thus, the Apostle taking as granted the justification and sanctification of the brethren at Ephesus, prayed for their illumination on the grand object of all Christian hope—eternal life; for eternal life is our hope.

There are two kinds of life spoken of in the holy scriptures, eternal life and animal life; the former is essential and independent; the latter is secondary and dependant. All animals possess this last species of life, but, *eternal life is an at-*

* Yes; in the sense of Acts viii. 12.—*Editor.*

† Strange assertion in view of Heb. xi. 1.—*Editor.*

tribute of God alone. The holy angels, and Satan and his demons,* are perhaps gifted with this kind of life and are of a never-dying nature. It is not so with man: *the element of immortality is not in his constitution*: for the continuation of his existence he depends on things beyond himself—the things of external nature, as air, food, water, &c. This, however, is exceedingly fortunate for him, because if he had possessed life in himself, he would when he sinned, have been in a condition similar to that of Satan: and *could not have died*. But Satan is in a state of condemnation, and as he cannot die, he has to be seized by a stratagem and punished forever; a fact which gives birth to the phrase “eternal fire”—the punishment prepared for never-dying beings the devil and his angels. The fire, however, in which Satan shall be *destroyed* will also form the punishment of the wicked. This is definitely revealed to us by the Son of God, who declares that on the great judgment day he will say to the wicked, “depart from me you cursed into the eternal fire, prepared for the devil and his messengers.” The reader will observe that this ruin is said to be prepared for the devil and his messengers, and not originally for man, who is temporal in his existence and capable of death. This burning, accordingly, is called in scripture the second “death,” and *none shall taste of its pains*, but because they have taken part with Satan and *refused to reform*, or because they deemed eternal life unworthy of their supreme care.

Adam's life, then, or *ours* derived from it, is not of the same type with the life of angels and demons, but is animal, weak, corruptible, dependant, and mortal. The Apostle says, “It is sown in corruption, dishonor, weakness;” and is animal, earthy and incapable, in its present form, of inheriting the eternal kingdom. “Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.” In this life it is labor, weakness, exhaustion, misery, disease, death, and total disorganization. But eternity breaking upon the being who has life in himself, would fail to destroy him; therefore eternal life is incorruptible, glorious, powerful, and spiritual, full of vigor and immortality swallowing up death itself; always victorious, always triumphant; it is full of song, noble and divine, and discloses its favor for the Almighty, to whom it owes its existence, in hallelujah's of power and praise, and riches, and wisdom, and might, and honor, and glory, and blessing, and strength.

There is nothing, perhaps, which so effectually operates to stultify our apprehension of the greatness of that eternal life which is revealed in the Scriptures as *the fond but fallacious notion that we are already immortal!* Yes, with death staring us in the face, with the grave gaping wide to devour us, with the death of all former generations before us, and our own death pressing onward and toward us every moment and ready to strike the blow which shall sink us into certain and unquestionable ruin, we persevere, incorrigibly persevere in nursing the flattering romance, that we have *something of the immortal, something of the never-dying in our nature!* So impregnated with this fancy is society by the ill-digested doctrines of the day, that *hades itself, the very state of the dead* is transformed in our imaginations, into a state of the living, and is supposed by the soberest of us to be instinct with life, pregnant of vitality, and crowded with living spirits, the vivacious relics of that ruin which disrobes us of our vestments of clay!

But it may very properly be demanded of us, that if the element of immortality is innate, if it is an essential of human nature, if it is an attribute of man, either in his soul or his body, then *why does he die?* Death and life, mortality and immortality are everlasting incongruities, and do not reside together in the same nature. We may as well say “a dying angel,” or a “living corpse,” as “an immortal man.” In short, *man is mortal*, that is, capable of death. And if an angel is immortal, it means that he is incapable of death, or that he cannot die. But suppose it were said of angels that they died, could we suppose that they died out of one known state, only to live more certainly in another and unknown state? *Immortality, then, is not an element of human nature*, but is a doctrine of the Gospel, and to be gifted to an eminent portion of the race of man—at the coming of our Lord Jesus Christ from Heaven. “The gift of God is eternal life, through Jesus Christ our Lord.”

But again. If eternity is an element of our nature, if *in soul or body, or both*, we be immortal and never-dying, *how is it that eternal life is made in Scripture a matter of promise?* Can we conceive the absurdity of the divinity purporting to bestow as a gift that which is already enjoyed as an inalienable attribute and right of nature? Assuredly not, not reasonably.

The distinction between animal life and life eternal we have taken in our Gospel Restored, chap. 4th, p. 14th; but the subject is not there argued out in detail as it deserved to be. To shed additional light on this great term in the Gospel of Christ,

* Mr. W. Scott, in writing thus, proves that he is unacquainted with the Scriptural teaching about “Satan” and “demons.”—*Editor*

therefore, and to raise it, if possible, to a level in point of intelligibility with its sister elements, faith, repentance, baptism, remission of sins, and the Holy Spirit, we here submit for consideration the four following propositions framed, stated and argued by our brother, Dr. John Thomas, of Amelia county, Va., reserving to ourselves the right of making such strictures upon the whole as our affection for the author, and our apprehension of the doctrine of Scripture may warrant. The propositions are that—

1. Eternal life is a matter of promise.
2. Eternal life as promised to man is deposited with Christ in Heaven.
3. Eternal life is the free gift of God.
4. Eternal life, nevertheless, is conditional.

We submit the argument in the form given to it by brother Thomas himself, that if the reader should deem it incomplete in some points, he will, nevertheless, admit its definiteness, so far as it touches eternal life as an exclusive doctrine of the Gospel of Christ.

DISCOURSE ON ETERNAL LIFE.

Delivered Aug. 1837.

BY JOHN THOMAS, M. D.

"He who believes on the Son, has life eternal; he who rejects the Son, shall not see life; but the vengeance of God awaits him."

"The reading of this portion of the divine word must, I think, have impressed your minds with the conviction," says brother Thomas,* "that the world is divided into two classes relatively to the Son of God; of which, the one is made up of believers on the Son, and the other of rejectors of the Son. Now this is true as it appears on the face of the record; but permit me to observe, that the phrase, *"the world,"* must be taken in a limited sense. Jesus in his discourse with Nicodemus uses the expression frequently; and in v. 17, says, "God has sent his Son into the world, not to condemn the world, but that the world may be saved by him." Now, if we were to insulate this verse from the surrounding context, we might conclude, that the whole world without a single exception, would obtain eternal life; but the context guards us against such a conclusion, and teaches us that Jesus meant whosoever of the world that believes on him. When then, you say "the world is divided, &c.," you of course would restrict the term to that world of men and women, which

was related to the Son; in other words, to those who had heard of the Son, and to whom the evidence of his divine character had been submitted. For, it must commend itself to your rationality, that a man cannot sustain the character of a rejector of the Son, *who has never heard of such a personage;* neither can he be regarded as a believer, unless it can be shown, that men can believe in things of which they have no knowledge. You perceive, then, that there may exist a class of people, who are *neither believers nor rejectors;* now concerning this third class of the human family, Paul inquires,—*"How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard?"* No, it is impossible: for as the Apostle says, *"faith (or belief) comes by hearing,"* and the hearing by the proclamation of the word of God. Law must be delivered to men before they can obey or disobey. *"If,"* said Jesus, *"I had not come and spoken to them (the Jews,) they had not had sin (that is, they could not have committed the sin of rejecting me; but now they have no excuse for their sin,"* (because, he had done among them such miracles as none other ever did.)" So that, if Jesus had appeared among the Jews, and claimed to be their King from Heaven, and had done no miracles to sustain that high pretention, they would not have been obnoxious to a deprivation of eternal life for rejecting him; their condemnation to eternal death must have been predicated on some other ground.

From these and other considerations, I affirm, that the race of man is constituted of three classes in relation to the Pentecostal proclamation concerning the Son of God. First, of that class which believes on the Son; second, of that which rejects the Son; and third, of that which never heard of the Son of God. Now concerning the first class, John says, that its members *"have life eternal;"* concerning the second, *"they shall not see life;"* and concerning the third, the principle laid down by Jesus is that God not having spoken to them, they will not be condemned for rejecting him, as he had not put them to the proof; and Paul shows, that they will not attain to eternal life, for, he quotes the prophet Joel, who says, that, *"whosoever calls upon the name of the Lord shall be saved,"* and remarks, *"how shall they call on him, on whom they have neither believed nor heard,"* no: from death, this third class cannot be delivered, or saved as no means of escape therefrom has been propounded to them.

I wish now, to rivet your attention, upon the things of eternal life: and in doing so I would set before you this

* This discourse was delivered while we sojourned in the Campbellite camp, which accounts for Mr. Scott calling us "brother."—*Editor Hex.*

FIRST PROPOSITION :

Eternal Life is a matter of promise.

By eternal is meant unending ;—by life is intended a full, perfect, and renewed manifestation of the intellectual, moral, and physical faculties or constituents of man ; and by is a matter of promise is signified, a thing which is assured by a declaration previous to its possession.

Hence, my proposition thus defined, will read as follows :—

The possession of intellectual, moral, and physical powers by man, in full, perfect, renewed, and unending manifestation is the subject of an assurance made previously to its realization.

Having stated to you my proposition, and having defined it with as much precision and simplicity of language as possible, I shall now present to you the proofs upon which it rests. Permit me then, to direct your attention to the following passages of the Oracles of God.

1. 2 Tim. i. 1.—Paul, an Apostle of Jesus Christ, by the will of God, on account of the promise of life which is by Christ Jesus.

2. Titus i. 2.—Paul, in hope of eternal life, which God, who cannot lie, promised before the times of the ages,—who has now manifested his word (of promise,) at the proper season, by the proclamation with which I am intrusted.

3. Heb. vii. 6.—Abraham the Holder of the Promises.

4. Gal. iii. 16.—To Abraham were the promises made, and to his seed ;—who is the Christ.

5. 1 John ii. 25.—This is the promise, which he has promised to us, even eternal life.

Now, from the first of our proofs we perceive, that it was on account of this very promise, that Paul was constituted an apostle of Jesus Christ. It teaches us, that the life promised is by Jesus Christ ; that is, that it was manifested by him. In a subsequent part of this chapter, Paul terms the promise the purpose and favor of God, “given before the times of the ages ;” and given too “through Jesus Christ,” or the seed of Abraham, (according to proof No. 4.) “and now, (in his day,) made manifest by the appearing of our Savior, Jesus Christ ; who has, indeed, vanquished death, and brought life and incorruptibility to light by the gospel, of which Paul was appointed a herald and an apostle.” Had not the promise of eternal life to “all the families of the earth” been made, there would have been no “Apostle and teacher of the Gentiles ;” for it was on account of this promise

of life that he was appointed “by the will of God.” Furthermore, he says, that “the light which is the light of man,” is developed in the gospel, which he (Paul) preached ; consequently, *The Gospel is the true interpretation of the promise of life made before the ages of the law.*

My second proof sets forth the subject-matter of the promise as a thing of hope ; his phrase is, in hope of “eternal life ;” and in Titus iii. 7, he speaks of “Heirs according to the hope of eternal life.” Now, as to hope, he says, in Rom. viii. 24, “hope that is attained is not (or ceases to be) hope ; for who can hope for that which he enjoys ? But if we hope for that which we do not enjoy, then, with patience, we wait for it.” As if he had said,—if a man have immortality within him he has attained to it, and is in the enjoyment of it ; but if he is altogether mortal and corruptible and he hope for it, then, with patience, he waits for it until it is conferred ; for that which a man actually possesses cannot, in the nature of things, be to him a matter of hope. A man cannot, at one and the same time, be an immortal soul and “long for immortality ;” the idea, though popular, is absurd.

But Paul says, that eternal life becomes a matter of hope by virtue of a promise, which God made “before the times of the ages.” But what period is indicated by the phrase the times of the ages ? It is agreed pretty generally, that the times of the Mosaic Law are signified, inasmuch as the period of that dispensation or constitution of things, was distributed into ages of fifty years, termed Jubilees. It was *before the setting up of the kingdom of Israel, then, that God made the promise of eternal life.* But, it may be asked, how long before, and to whom did he make the promise ? These are important queries, and ought to be answered with precision. Paul says, that the (*Diatheeke*) will or promise, was made 430 years before the Law of Moses was delivered, and that it was made to Abraham and his seed, who is the Christ ; see proof 4. Of these, Abraham was the holder of the promise, and his seed, the Christ, the subject of the will ; for Paul terms the promise—“the will concerning the Christ”—*Diatheeke eis Christon*. These phrases, then, “The will concerning the Christ,” and “The promise of the eternal life” are one and the same ; for the eternal life and the Christ are the same ; for John, in guarding his brethren against idols, says, “we know that the Son of God has come, and has given us understanding, that we might know him (the God) that is true ; and we are in him that is true, in his Son Jesus Christ : this is the true God (the Father) and the eternal life (his Son). Be-

sides, Jesus styled himself "the life," as well as the way, the truth and the resurrection.

The promise of eternal life is recorded by Moses in Genesis, and is veiled in the following language, "All the land (of Palestine) which thou seest, to thee will I give it, and to thy seed forever"—"Unto thy seed I have given this land from the river of Egypt unto the great river, the river Euphrates." This promise was sealed with the blood of a heifer, a she goat, and a ram, all of three years old; the duration of the ministry of the anointed Lamb before he was slain by the Jews. Thus was "the will ratified by God," 430 years before the law.

The promise was reiterated to Isaac and Jacob, the son and grandson of Abraham. But it may be said, the phrase eternal life is not expressed in the will; and Abraham, Isaac, and Jacob did not, nor have they ever possessed the land. This is true, but though the phrase is not expressed the thing is implied; and it is quite true, that all these, and more, died in faith, or *confidence of hope*, not having received the land with its rights, privileges, immunities, and appurtenances thereunto belonging. But this incident forms the solution of the difficulty. Abraham died without possessing the land; and his seed, the Christ, came to his own land, but left it without acquiring possession thereof; has God's promise to these personages failed? No, says Paul, for God who promised it cannot lie (Tit. i. 2). What then must happen in order that the will may be administered, or the promise of God fulfilled? The answer is that the Christ must descend from heaven; and Abraham, Isaac, and Jacob must be raised from the dead to realize it.

The subject of this proposition takes a wider range than I can describe at present. I shall therefore proceed to affirm my

SECOND PROPOSITION:

The eternal life of man is deposited in Jesus Christ, the Prince of Life.

PROOFS.

1. As the Father has life in himself, so has he given to the Son to have life in himself.—*John v. 26.*

2. O Jews! Ye will not come to me that ye may obtain life.—*John v. 40.*

3. Jesus answered, I am the Bread of Life; which descended from heaven; whoso eats of this bread that I will give shall live forever; and the bread that I will give is my flesh, which I give for the life of the world.—*John vi. 35-51.*

4. I am the resurrection and the life. *John, x. 24.*

5. Your life is hid with Christ in God.

When Christ our life shall appear, then you shall also appear with him in glory.—*Col. iii. 3.*

6. This is the testimony that God has given to us eternal life; and this life is in his Son. He who has the Son has this life; and he who has not the Son of God, has not this life.—*1 John, v. 11.*

From these passages, it is clear, that though a man may be an heir of eternal life, and in that sense have within him that which springs up to eternal life, yet *the life itself is not an inherent principle of his nature*, but one that may be acquired, by virtue of an interest in the Son of God. He is the bread of life, and it is just as necessary to feed on that bread to live forever, as it is to feed on the bread which perishes, to live the life of an animal man. Our first proof agrees with the doctrine of the word as revealed in John i. 1-5. The Word was God and in it was life. This life-word afterwards became incarnated, and was manifested to Israel by the baptism of John as the Son, and therefore the equal with God; for the grand difference between the Word by whom all things were created and the Word which sojourned among the Jews, consisted not in their being essentially dissimilar, for they were not—they were one (I and my Father are one)—but in the life-word Creator, assuming in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the inherent attribute of life; hence, said Jesus, "as the Father has life in himself, so has he given to the Son to have life in himself—the Father the life-word incarnated.

The life-word incarnated, named Jesus by the life-word, was introduced among men as the fountain of life and light to the world. Hence, in conversing with the Jews, he says, in effect, "you search the Scriptures to discover the way by which eternal life may be procured; now these testify that I am he who confers it; and yet you will not come to me, the fountain of living waters, and drink that your thirst may be allayed; I am eternal life—in me the fullness, the favor, and the truth are incorporated; and yet, O Jews, you will not come to me that you may obtain the life you seek." But if they had within them immortality, why need they go to Jesus to obtain it? It would have been unnecessary; but inasmuch as there was no immortality—not one spark of it within them, if they would live forever in any sense, they were imperatively bound to go to him "who only hath immortality" to bestow, and obtain it on any terms he might deign to prescribe.

Messiah is the resurrection and the life:

and no man can enter the presence of the Father, unless he introduce him; and because he is the resurrection and the life, Paul told the Christians of Colosse, that their life was *hid* with him in God. But if immortality is an inherent principle of human nature, how can it be said to be hid with Christ? It ought then to read *our life is hid in ourselves!* But in relation to the true believers, Christ the life, is termed "our life," because all their hope for eternal life is embodied in him. Hence he is called "Christ our hope." If he is not risen, their hope is vain, and when they die they perish as the brutes. But he has risen from the dead, and sits at the right hand of God waiting, until the time appointed for his return hither arrive: and "when Christ our life shall appear, then you also (O true believers) shall appear with him in glory, honor and immortality," and not one instant before. "We know," says John, that *when* he shall appear, we shall be like him, (glorious, honorable and immortal:)—we shall see him as he is. And every one who has this hope in him, purifies himself, even as He is pure." *The idea, then, of an immediate translation from earth to Heaven at our animal decease is excluded;* for the true believer is not to appear in glory till the appearance of Messiah on earth to raise the dead.

My sixth proof instructs us, that God has given to the faithful eternal life; but that, although it says, elsewhere, that "he that eats my flesh and drinks my blood, *has eternal life*," yet John teaches in the proof before us, that *this life is in the Son of God* and that it is he only who has the Son that has this life: for he emphatically declares, that he who has not the Son *has not this life*. If, then, this be true, it necessarily follows, that the disobedient, the rejectors, and all who have not the Son, in the true Scriptural sense, are destitute of all right, title and property in the life which endures for ever.

THIRD PROPOSITION.

My third proposition, which seems, in the nature of things, to come next in order, is that—

Eternal life is the free gift of God.

By the phrase, free gift of God, is meant any thing bestowed by God as a matter of grace or pure unmerited favor. And here are the

PROOFS.

1. Jesus said, "If you knew the gift of God, and who he is who says to you—Give me to drink; you would have asked him, and he would have given to you living water.—*John* iv. 10.

2. The gracious gift of God is everlast-

ing life by Jesus Christ our Lord.—*Rom.* vi. 23.

3. By grace are you saved through faith; and this thing not of yourselves; it is the gift of God.—*Ephes.* ii. 8.

4. Constantly hope for the gift to be brought to you, at the revelation of Jesus Christ.—1 *Pet.* i. 13.

If, then, eternal life be the free gift of God bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that *immortality is not inherent*, or hereditarily derived from the animal Adam? and therefore, that immortality is a principle extraneous to the constitution of man, and consequently, if enjoyed by his race must be derived as a gift—a free and gracious gift from Him, who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way instead of in the way appointed by God, will, with its concomitants, be to them an eternal punishment. It is a reward which Jesus will bring with him; as it is written, "Behold I come quickly; and my reward is with me," which, according to Paul, is "glory, honor, immortality and peace" to every one who does well. Eternal life is styled a *free* gift, because God bestows it spontaneously, that is, of his own accord. No one prompted him; it is a gift which flows from his own pure benevolence and love of the race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion, he devised a scheme in conformity with the excellency of his own nature by which to deliver it from that extinction which he foresaw would ultimately supervene if left to itself: it is written in the chapter we have read, "God so loved the world as to give his only begotten Son, that whosoever believes on him, may not perish, but obtain eternal life." Let us then admire the goodness and philanthropy of God our Saviour for this unspeakable and inestimable gift, and lay hold on it likewise as the very anchor of Gospel hope.

FOURTH PROPOSITION.

Eternal life, though the free gift of God, through Jesus Christ to the world, is nevertheless conditional.

This is my fourth proposition and worthy of all attention. By conditional, I mean that it is obtainable on certain stipulated terms.

PROOFS.

The proofs of this are innumerable; therefore I shall content myself with a selection as follows:

1. Good teacher, what good must I do to obtain eternal life? Jesus answered—if

you would enter into that life, keep the commandments.—*Matt. xix. 16.*

2. He who shall believe (the gospel) and be immersed, shall be saved.—*Mark xvi. 16.*

3. Unless a man be born out of water and Spirit, he cannot enter into the kingdom of God.—*John iii. 5.*

4. Whosoever believes on the Son of Man, shall not perish, but obtain eternal life.—*John iii. 16.*

5. Whosoever shall drink of the waters which I (Jesus) shall give him shall never thirst more: but the water, which I shall give him, shall be in him a fountain springing up to everlasting life.—*John iv. 14.*

6. He who hears my doctrine, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death unto life.—*John v. 24.*

7. This is the will of him that sent me, that whosoever recognizes the Son and believes on him, should obtain eternal life, and that I should raise him again at the last day.—*John vi. 40.*

8. Unless you eat the flesh of the Son of Man and drink his blood, you have not life in you. He that eats my flesh and drinks my blood has eternal life: and I will raise him again at the last day.—*John vi. 53.*

9. My sheep obey my voice. I give *them* eternal life; and they shall never perish, neither shall any one wrest them out of my hand.—*John x. 28.*

10. Jesus said: I am the resurrection and the life. He who believes on me though he were dead, shall live: and every one, who lives and believes into me, shall not die in the age.—*John xi. 24.*

11. He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the last day. The Father who sent me, has commanded me what I should enjoin, and what I should teach. And I know that this commandment is eternal life.—*John xii. 40.*

12. O Father! thou hast given the Son authority over all men, that he may bestow eternal life on *all those whom thou hast given him*. Now this is the life eternal, to know thee the only true God, and Jesus, the Messiah, thine Apostle.—*John xvii. 2.*

13. It was necessary that the Message of God be first delivered to you (Jews); but since you thrust it away from you, and judge yourselves *unworthy of eternal life*, behold, we turn to the nations. And the Gentiles hearing this, rejoiced, and glorified the word of the Lord: and *as many as had been appointed to eternal life*, believed (the word concerning it).—*Acts xiii. 46.*

14. God first looked down on the Gentiles

to take from among them a people for his name.—*Acts xv. 15.*

15. The Gospel is the power of God for salvation to every one who believes (it): as it is written "the just shall live by faith."—*Rom. i. 16.*

16. God will render to every one according to his works: Eternal life, indeed, (he will render) to them who, by perseverance in well doing seek glory, honor and immortality.—*Rom. ii. 7.*

17. If you live according to the flesh you shall die; but, *if* through the Spirit, you put to death the deeds of the body, you shall live.—*Rom. viii. 13.*

18. This saying is true, that *if we die with Christ*, we shall also live with him.—*2 Tim. ii. 11.*

19. The Son learned obedience by the things which he suffered, and being made perfect (by a resurrection from the dead) became the author of eternal salvation to *all who obey him*.—*Heb. v. 9.*

20. You must persevere in doing the will of God, that you may obtain the promised reward.—*Heb. x. 36.*

21. He who does the will of God, continues for the age.—*1 John, ii. 17.*

22. No manslayer, or hater of his brother, has eternal life abiding in him.—*1 John vii. 15.*

23. To him who conquers, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God; *Rev. ii. 7*;—the conqueror shall not be injured by the second death.—*v. 11*

Now, I do not hesitate to say, that these passages prove, that eternal life is conditional, or obtainable by those, who conform to certain fixed and unalterable stipulations. The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to every one who," "them who," "to them who," "that you may," and so forth, are all terms of condition. The reply of Jesus to the young man, gives us the gist of the whole matter—"if you would enter into that life, keep the commandments." Now this teaches us the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do not the things he requires. Jesus put the obtaining of eternal life upon hypothetical grounds—he suspends it upon an "if;" consequently, he that *does* will obtain eternal life, and he that *does not* will not obtain it."

MR. SCOTT'S SUMMARY OF THE REMAINDER.

1. The sum of what follows in the piece, is, that "If eternal life be conditional, none can possibly attain to it who either cannot, or will not observe the terms upon

which it is freely and graciously offered.

2. The lapse of original man constituted the race sinners, and made them liable to the punishment of death.

3. The death of Christ constitutes those who believe and obey the Gospel righteous, and makes them subjects of a resurrection.

4. Since Noah's day God has not promulgated his law to the world at large, but only to particular sections of it as the Israelitish nation by Moses, and the Roman Empire by Messiah and the Apostles.

5. These ages in which the nations were without vision and revelation, are called "times of ignorance." The ages in which any nation enjoys the oracles of God are named "times of knowledge."

6. Times of ignorance are changed into times of knowledge by the proclamation of the will of God.

7. This knowledge brings with it responsibility, and responsibility constitutes men, subjects of the resurrection and judgment, and reward and punishment, according as they may have been obedient or disobedient.

8. The deliverance promised in the Gospel is a deliverance from sin and death, and is conditional. The first condition is, that men believe the Gospel, amend their lives and be baptized. The second is, that they continue in well doing, or in keeping of the will of God till death.

8. If these two stipulations are attended to men shall, at the resurrection, be gifted with eternal life and shall not die the second death. If these conditions are disregarded, when raised from the dead, men shall not receive eternal life, but die the second death. Brother Thomas concludes as follows:

"Another thing you will please to notice, namely, if *Eternal life be conditional, none can possibly attain to it who either cannot or will not observe the terms upon which it is freely and graciously offered.* The disabilities of those who cannot observe God's commandments are various; and may be arranged under the heads of *physical and circumstantial impediments*. An infant, an idiot and a pagan, are the types of each of these classes. The infantile race cannot obey God, for they have neither the brains capable of intellectual and moral operations, nor the power of speech and volition, and as to dolts, you may as well talk to a post as to exhort them to 'keep the commandments.' Again, the pagans are circumstantially unable to obey God. The pagan nations contemporary with ourselves, never had the law of God delivered to them; if then, God never commanded them to do, can you imagine, that the Deity is less just than yourselves, and that he will punish them with a resurrection to suffer punish-

ment in the Lake of Fire which burns with sulphur, which is 'the Second Death'—for not doing? God's sense of justice was appealed to by Abraham when he pleaded with him to spare the cities of the plain. 'Shall not the Judge of all the earth do right?'—Yes, assuredly he will. He will fulfil his promise to those to whom he promises, and where he promises nothing, he will take away even that which they have. I do not deny that the heathen are punished; for their punishment, which they bring upon themselves as the fruit of their crimes, though severe, is temporal as to *their consciousness thereof*, but eternal as to the duration of the extinction of their lives. If man be inherently mortal, and if eternal life be conditional, then the animal human creature cannot live for ever in any sense, who is physically or circumstantially unable to keep the commandments of God.

'All the world' says Paul, 'is liable to punishment before God;' now, to this there is no exception in the Bible. As founded upon the first Adam the punishment of death or mortality is its portion. Hence infants, though capable of doing neither good nor evil, are involved in all the calamities of war, pestilence, famine, earthquake, flood, &c.—As far as *merit* is concerned, they deserve none of these evils; yet they suffer them all in common with adults who richly deserve these penal inflictions. It is a part of the law of our animal nature, which because of Sin, has been placed under the curse; all the constituents of this nature, therefore, as part of a general whole, sympathise in all the good and evil of the Animal Kingdom. Hence Sin is condemned and punished in the flesh whether of the innocent babe or the profligate adult.

All mankind are born of corruptible parents into a *State of Sin*. By this natural birth, they become members of this sinful and evil state, and heirs of all its disabilities. By virtue of this birth, they are 'constituted sinners,' though they could not help, and had no hand in the matter. Now one would think, there could exist no rational man who would affirm, that, if such an one were to die a 'constituted sinner,' without the offer of a means by which he might change his state, he would be turned over to the pains and penalties of hell for ever. Yet, such there are! but the truth is, 'that constituted sinners' in such a state of helplessness, are regarded in scripture as living under 'times of ignorance;' hence Paul said to the 'Constituted Sinners' of Athens, 'the time of this ignorance God hath winked at' or overlooked; and to those of Lyeaonia, 'God, in

former generations, permitted all the nations to walk in their own ways.'

Now, since the days of Noah, God has not delivered his laws to the world at large, but to sections of it in particular. Hence, he gave the law to Israel, a small and feeble people at the time; fifteen hundred years after he proclaimed his law to the nations of the Roman Empire; and it yet remains for him to deliver an *authoritative* proclamation to the nations of Chin-India, Central Asia, Hindoostan, and so forth.

These proclamations it is, which convert Times of Ignorance into Times of Knowledge. It is knowledge which makes a 'constituted sinner' responsible for his sins; and if responsible, therefore, obnoxious to the vengeance of God, if he die unpardoned. When men are made acquainted with God's law they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, whether they will become 'constituted righteous' persons, or *enlightened transgressors*; for, the knowledge of God's law renders it absolutely impossible for them any longer to remain merely 'constituted sinners.' It was 'through the disobedience of one man. (Adam), the many (his descendants, babes and adults) were *constituted sinners*;' and so it was 'by the obedience of the one (Christ), the many (or true believers) are *constituted righteous*.'

In this life then, there are two states in relation to God and the children of Adam:—*a state of sin*; and the other, *a state of favor*; the former, is occupied by 'constituted sinners' of all ages from the babe to the old man, of every shade and variety,—and by illuminated transgressors, whose sin is not only constitutional but voluntary; and the latter state is composed of persons, who *were* not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because having obeyed the truth, they have passed from death to life; but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of Death Eternal with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohammedanism, &c., 'ending in death' which is uninterrupted by a resurrection; whereas, the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of the Second Death, the eternal consummation of their woes.

It would occupy too much space at present

to go into the doctrine of the several proofs in detail. In the general, they all concur in teaching, that *God has set eternal life and eternal death before men and women living under Times of Knowledge; and that their destiny in relation thereto depends upon their own volition; that is, they will become heirs of eternal life, if they will obey Him who is the life; or they will continue the heirs of eternal death, with the superaddition of suffering. PREVIOUS to that catastrophe, if they reject his claims to their obedience.*

In our second proof, the Prince of Life says, 'He that believes the Gospel, and is baptized shall be saved.' Saved, salvation, and such like terms are often used in Scripture; and it will not be uninteresting to consider briefly in what sense these are employed.—Paul says, that before Christ came, 'Jews and Gentiles were all under sin,' and in another place, he says, that '*the wages of sin is death*'; consequently, they were all under Sentence of Death. Now this sentence was an inexorable one; and could not be set aside, so long as the cause of it, which was sin, remained in force. Being all under sin, they were, therefore, all *under condemnation*. Sin and Death were the things of which they were all the subject; Sin was the labor of their lives, and Death the well earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore fellow-sufferers in all the calamities of life, and co-heirs of a common fate.

Now, Salvation in relation to these, it is clear, must have pertained to a deliverance from Sin, and *consequently* from Death; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise: hence, to 'take away the sin of the world' is to cancel its liability to the punishment due to sin, which is Eternal Death. When, therefore, it says—'To him bear all the prophets witness, that every one who believes into him, shall receive forgiveness of sins by his name'—the sentence falls to be completed—and as a consequence he shall be saved from death eternal, the wages and punishment of Sin. The salvation, then, promised in the Gospel, is a deliverance from sin and death. When, therefore it says, 'He who shall believe the Gospel and be baptized shall be saved,' a proclamation is made, that all believers of the Gospel, who obey it, shall be delivered from sin and eternal death.

And here it is manifest that the proclamation promises deliverance to obedient believers only. It is 'He who shall believe, &c;' nor does it stop here for it declares, that He who shall not believe the

Gospel shall suffer condemnation, that is, the sentence of eternal death under which he lies shall be carried into effect. Again, 'Unless a man be born of Water and Spirit he cannot enter the kingdom of God,' in other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepealed statute of Heaven, announced by the Great King, who will reign in that kingdom, and proclaimed to the nations in the language of my second proof. The Heirs of Paradise, constituted such under the New Institution, can only become heirs, by submitting to this the spiritualization of the kingdom of God. The being begotten and born of the water by the word is the passing from the sentence of death to the sentence of life which says, that such an one shall not suffer the condemnation of the Second Death,—see proof 6. He who has thus passed from death to life, becomes by the transition, a sheep of the flock of the Great Shepherd (proof 9); one of the people of God (proof 14); a well-doer (proof 16); a subject of the Author of eternal salvation (proof 19) a doer of the will of God (proof 21); &c.; and therefore, entitled to all the blessings predicated of such characters.

The conditions, then, to which men are required to conform if they would live for ever, is, in general terms, to *keep the commandments*. This, I say, is general, and applies equally to the past, the present and the future. But this condition is resolvable into something more particular. Hence, the sentence falls to be completed, *keep the commandments of the Divine Constitution under which you live*. Noah, Abraham, Isaac, and Jacob had to keep the ordinances of the Patriarchal Constitution of Things; Moses, Aaron and the Israelites, of the Sinaitic Law; the Jews and Gentiles of the Roman World after Pentecost, A. D. 33, and 41, the commandments of the New Institution; and the universal concourse of mankind will, from the coming of Christ to his kingdom, have to keep that law of love which is to proceed forth from Zion to every nation, tongue, kindred, tribe, and people of the inhabited earth; which is then to be 'full of the knowledge of the glory of Jehovah as the waters that cover the depths of the Sea.'—Hab. 2, 14.

But, we have more especially to do with the particular commandments of the times which are. We are to keep the commandments, if we would enter into that life which is eternal; and the *first* condition is, that we believe the Gospel, amend our lives, and be baptized, or buried in water into the death of Christ, that we may rise from it, not only begotten but

born of God:—the *second* is contained in my sixteenth and twentieth proofs, and is, that every Son of God, *persevere in doing his will*, which doing is the true import of the phrase 'well-doing.' By thus persevering till death they become conquerors; and though they fall for a time, they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to proof 23.

"These are the conditions, the fixed and unalterable stipulations, as immutable as the Immutable himself, to which we all must conform, if we would enter into life by a resurrection from the dead: None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially, or by their own volition. The world of terrestrial animated nature is but the crude materials, out of which the arch-builder of all eternal mansions is erecting a superb and undecaying edifice. His materials are *animal*, and of these he is rearing a *spiritual*, or immortal and glorious architectural order. He incorporates the choice, the living stones into his building; but the worthless and the rubbish he casts away and destroys by burning. To become stones which will never wear away, we must be incorporated into the rock and be subjected to the preparation of Him whose workmanship is perfect and complete.

In conclusion, the following are the corollaries which present themselves from the whole.

1. In relation to life and death there are three classes of mankind; first the true believers or heirs of eternal life; second, the unbelievers or rejectors of the truth, who are the heirs of the resurrection to suffer a fiery punishment which will end in eternal death, and, therefore, be an eternal punishment; and, third, the descendants of Adam, not yet placed under law, together with those who are physically incompetent of belief or obedience; and whose lot is consummated in death eternal and undisturbed by future life or suffering.

2. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them; in other words, a man to become immortal, must establish his identity as one of the heirs of the will concerning the Christ.

3. Jesus must come again; and Abraham, Isaac, Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

4. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in heaven, to be bestowed at his appearing.

5. Eternal life is conferred on those only who conform to certain fixed conditions, namely, obedience to the Gospel preached by the Apostles, and a continuance in well-doing.

6. Salvation as a whole, is deliverance from sin and eternal death.

In conclusion, then, let us my friends remember that our lot is cast, and by virtue of the appointment of Him who marks out the boundaries of the nations, we are placed under times of knowledge; and, therefore, can have no excuse for disobedience. By his word handed down to us with abundant evidence of its superior origin, he calls upon us to forsake the error of our ways, and to walk in that way, to seek that truth, and to pursue after that life, which, "the way, the truth and the life," has delineated and procured. "Behold," says he, "I come quickly, and my reward is with me; I will recompense to every man according as his works shall be." Happy are they who keep his commandments that they may have the privilege to eat of the tree of life: and they shall enter by the gates into the city;" "I am the root and the offspring of David, the bright and the morning star. And the spirit and the bride say come; and let him that hears say come; and let him that is thirsty, come;—*whoever will*, let him take of the water of life freely." Here is a free and noble invitation from the Prince of Life, who would not come and eat and drink, and live forever?"

A FIFTH PROPOSITION ADDED TO THE FORMER DISCOURSE.

BY MR. WALTER SCOTT.

So ends brother Thomas's piece: whether the above corollary respecting the perpetual decease of heathens, idiots and infants be correct—whether the soul dies with the body—whether it sleeps till the resurrection—whether all who have ever lived since Adam, and Adam himself will be raised, or, whether, as brother Thomas imagines or reasons (and it matters not whether he reasons or imagines, as it were equally unavailing to attempt to rule either by one or the other, those who in the case must be governed by revelation alone) only such shall partake of a resurrection as have been favored with the light of revelation; and, finally, whether such as shall be cast into the lake of fire, which is called the second death, shall be consumed thereby in a moment; or, whether this second death itself is what many imagine it to be, is not the question, at present, before the writer and reader of this discourse. It is of vast

importance to discriminate where there is a difference; now we are handling the subject of eternal life—a term of the gospel somewhat different from both the resurrection and the judgment, and from responsibility, and idiotism and idolatry, and all other matters whatever. The question is this: "Is eternal life a doctrine exclusively the property of the Gospel of Christ." So far as bro. Thomas has written upon this point, we think he has done well: he has generalized many remarkable scriptures under the four propositions contained in the above; and in doing so, he has given order to that which has, heretofore, been confused, and has brought within the grasp of the most ordinary capacity, things that, so far as order was concerned, must have laid beyond their most extended reach.

The doctrine of Christ, however, is not wholly comprehended in the four propositions stated and argued by the Doctor: I therefore add a fifth, which may possibly perfect the logical series.

FIFTH PROPOSITION.

Eternal life is to be conferred by a resurrection, through the Spirit, or the gift of God, which is eternal life, is to be conferred on men, by a resurrection, through the Spirit.

A gift may not only be promised and deposited till the occasion of bestowment arrives, but there may be also a means or agent by whom the gift is to be conveyed to the holder of the promise. This is the case in relation to eternal life: Men will receive this splendid donation from God by Jesus through the Spirit; and of this the following may be regarded as proof.—"But if the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit, which dwelleth in you."—Rom. viii. 11.

Here our resurrection by the Spirit is made conditional: "If the Spirit of him who raised up Jesus from the dead, dwell in you." Observe, reader, it is only, *if this be the case*, that a man shall, at the resurrection, feel the energizing powers of the Spirit of God: It follows, irresistibly, that if any man (Jew, Turk, Heathen or Christian) have not the Spirit of Christ, "He is," as the apostle says, "none of his," and is not an heir of eternal life, by a resurrection. Christians, as the great moral of this proposition, are commanded to walk in the Spirit, the fruit of which is "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance—against such things there is no law." Here, then, is a fifth proposition, relative to the eternal life of Scripture, with its proof, and its

moral. So that the whole of these categories may be summed up thus: *The eternal life of Christianity is a gift from God, promised to saints, now deposited with their Lord, and to be conveyed to them by the Holy Spirit, through the resurrection, on condition that they walk in the Spirit.*

Life, throughout the universe, rises on a gradual scale, from simple existence, to eternal life: a stone lives, that is, it possesses existence, or is not a nonentity: a tree lives and moves: animals live, move and feel; and men live, move, feel and reason; all these kinds of life are of a secondary type; there is no inherent eternity in them; and that of man being the most interesting and eminent, deserves to be well understood: moreover, it is to man—it is to rational life and not to simple existence, or vegetables, or animals that the gift of eternal life is tendered in the Gospel. Be it observed, then, *that the life of man is purely animal*, with reason engrafted or superadded, and is *not eternal life*. This resides only in the Great Father, of whom the Scriptures say, "Who alone hath immortality." But, observe again: that "As the Father hath life in himself, so hath he given the Son to have life in himself." Angels, also, as was before observed, are of a never-dying nature, and the saints are to be gifted with this species of life, at the coming of Christ: but although saints and angels have this kind of life in them, they have it not precisely as the Father and the Son possess it, that is, with the power of imparting it to other existences, or non-existences. All Christians, to illustrate, have the spirit of Christ: but none of them have it as the Apostles possessed it, viz: with the power, like Christ, of imparting it to others. This is the doctrine of Scripture concerning eternal life:—the entire family of God, consisting of saints and angels, and Jesus at their head, shall possess eternal life; but of his body, the head, Christ alone, has the power of imparting it to others. So that God is the original; Christ Jesus the first and prime recipient with the power of imparting it to others, and those others are his saints: This doctrine, we believe to be contained in the following Scriptures, viz: "As the Father rises up the dead, and quickeneth whom he will;" Again: "As the Father liveth and I live by the Father, so he that eateth me shall live by me."

This power of raising up the dead can be none other than the creative endowment, itself. Hence our Lord Jesus says, "Behold! I make things new;" that is, I create the heavens and the earth.' It is also said of him that "the fulness of the God-head, resides substantially in him"; and that he

is "God manifest in the flesh." To have eternal life, then, with the high endowment of imparting it to others, is the exclusive right and privilege of the Almighty and his Son Jesus Christ. The Saints will possess it without this adjunct. They will live forever, but will not possess the high power of communicating it to any thing which does not possess it. Eternal life, therefore, is to be distinguished not only from animal life, and others of a still inferior type, but it must be looked at apart from the creative faculty, which belongs to God and Christ exclusively. The tree on which our intellectual and moral faculties grow at present, is corruptible in its root and trunk and branches; but that into which our manly powers shall be engrafted at the coming of Christ, shall be a tree of life growing forever in the Paradise of God, strong to sustain in everlasting union the assemblage of all our mental and moral endowments. Be it observed, then, that the eternal life spoken of in the Scriptures, and, the power of imparting it to others, are matters of distinct consideration. And, if we shall not be able to communicate it to others, it is equally true that others shall not be able to take it from us, or shall we be able, of ourselves, to alienate it. Animal life is not only alienable, but may be forcibly taken away, even from those who most of all desire to have it continued to them. Hence, the deplorable misery of the present state, in which we see the flower of human kind, the glory of society, the noble, and the bountiful, and the righteous swept away as in a moment: For what is your life?" it is even as a vapour that is dissipated in an instant!" It may very properly be said, perhaps, that, but for introducing us to God and eternal life, the present miserable existence were scarcely worth the having: and, it is equally evident, that it is to the end that we may come to the knowledge of God and glorify him forever, that the present term of animal life is lent to us.

In order, then, to obtain eternal life men must cleave to God, the great original source whence it is to be derived. Now he has directed men to Christ, and has exhibited in him the nature and character of that life which is eternal and which was laid up with him. As that life is manifested in the resurrection of Messiah, it appears to consist of the re-organization of the entire man in body and spirit, and of the re-establishment of the human being in his former relations to this fair creation. So that he may see flesh and blood, though he may not be seen; he may hear though he may not be heard, and touch though he may not be touched. Again: It may, as

in Christ after his resurrection, be present and not visible; visible and not tangible; tangible but unconfined, and in its goings and comings equally incomprehensible.

As it has already been stated, that infidelity, touching the Gospel, will exclude men of the world from eternal life, we shall conclude by pointing out what may prevent a Christian from obtaining it. A single indulgence may do this; and this sin may originate either with ourselves or others. If with others, and they should be dear to us as a right eye, or right hand, the connection is to be cut; or if our hand, or foot, or eye itself cause us to stumble, we must dismember it, rather than yield unlawfully to its dangerous demands. Eternal life must be sought at the hazard of all things, even to the maiming of our person—and still more the extinguishing of our appetites and passions and prejudices. "Wherefore if thy hand or foot cause thee to stumble, cut them off and cast them from thee; it is better for thee to enter into life, maimed, than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.—*Matt. 18 c.*

2. Whoever shall say fool or miscreant to his brother, "shall be in danger of hell fire." With this information, Christians should lay aside all contemptuous language, and harsh and carnal words; and exercise themselves in the use of speech that becomes this holy profession. "A soft answer turneth away wrath," but bitter words sink down into the lower parts of the soul.

3. Again: want of humility, or docility, may exclude a person of otherwise many virtues and of the finest sympathies. But it is a fact unlawful ambition is an abominable crime; and a disposition which leads a man to condemn the instructions of his Saviour, is but little less erroneous. "The disciples came to Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child and placed him in the midst of them and said verily, I say unto you, except ye be converted and become like little children, ye shall not enter into the kingdom of God."

4. The respect which we enjoy may so operate upon us as to unfit us for eternal life; that is, it may blind us to such an extent as to keep us from seeing and feeling the force and greatness of this proposition. The Scribes and Pharisees had John, and Jesus and the Heavenly Father and the miracles and the Holy Scriptures, and yet this love of mutual honor or of popularity was more powerful than them all.

"Ye will not come to me that you may have life." "How can ye believe in me who seek honor one of another?" "They loved the praise of men more than the praise of God." Professors may thus act.

5. The love of evil may influence us. "He that doeth evil hateth the light, and cometh not to the light lest his deeds should be reprov'd." Deeds of darkness, then, will certainly deprive the workers of them of eternal life.

6. The love of riches, the care of the world, fear of persecution, carelessness, and trading, and gain, all operate hostilely to eternal life. The question asked by the Apostles was very natural. "Master are there few that be saved?" The answer of the Redeemer was equally wise. "Strive you to enter in at the straight gate, for verily I say unto you, many shall desire to enter in thereat, and shall not be able." Truly, if none enter eternal life but by a resurrection through the Spirit, and none enjoy this resurrection, but such as walk in the Spirit, the way may indeed be said to be narrow and the gate straight. "Straight is the gate and narrow is the road that leadeth unto eternal life, and few there be that find it; but broad is the road and wide is the gate that leadeth to destruction, and many there be that go in thereat."

How sweet, at death, to fall asleep in Christ Jesus,—to commit the keeping of our souls to Him—to surrender ourselves to His arms—to breath out our life in His bosom, and say, "Lord Jesus receive my spirit!" A latter end like this awaits all who live to his glory, and the righteous even at death are like the flower that flourishes on the brink of the grave. O you righteous, be glad in your king: sing praises to our God, sing praises. Angels shall bear you to Abraham's bosom. To be absent from the body is to be present with the Lord—keep your judgment—He will speedily appear—your reward is great—your Redeemer is on high. While sinners say at death, "Ah, whither strays the immortal mind!" You can lay your hand on the pillow of death and exclaim, with exultation, "There remaineth a rest for the people of God." Father, into thy hands I commit my Spirit as to a Faithful Creator." W. S.

Theiopolitical.

The Union-Babel Builders Confounded.

THE sixth decade of the nineteenth century is complete; and when this number of our periodical shall be in the readers'

hand, we shall have entered upon the seventh; and with it upon the Eleventh Volume of the Herald of the Kingdom. What an eventful period of the world's history the past sixty years of it has been! During all this time the Seventh, and Last, Apocalyptic Trumpet has been sounding its fearful blasts in all the Kingdoms and territories of the Ten Horned Beast of the Sea: yet have not "the worshippers" of that dominion known the significance of the sounds. To them, the trumpet has uttered uncertain blasts; so that they have been unable to prepare themselves for battle. During this period, the sword has been dripping with the blood of the slain. Piles of the dead and dying have covered the aceldamas of the Eastern Hemisphere, filling the hearts and homes of their kindred with weeping, and wailing, and gnashing of teeth. Blood hath been given to the nations to drink; they have been scorched with fire, and burned with a great heat; and have gnawed their tongues for pain. But all the torments of this fiery furnace—*Marengo, Austerlitz, Waterloo, Magenta, Solferino, and other plagues* thereunto like, have failed to induce repentance of their deeds. "They blasphemed the name of God, and repented not to give him glory."

And why hath all this wrath of God been poured out upon the nations? What deeds of evil have they perpetrated to superinduce such terrible calamity? "Because they have shed the blood of saints and prophets;" because they have blasphemed God in their institutions; because they worship demons or the phantoms of he dead; and images; and practice murder, sorcery, fornication, theft; because they do these things, and obey not the gospel of the kingdom, therefore do the judgments of war, pestilence, famine, panic, and perplexity, fall with indiscriminate severity upon rich and poor alike.

And shall the countries of this Dissolving Union go unpunished? Why should they? Are the people of these states a whit better christians than they of Europe? Are they more intelligent, more faithful, more obedient than they? Are not the superstitions of the Old World the superstitions equally of the New? Is not "the truth as it is in Jesus" as much a by-word, and a reproach, nay more so in America, than in the fatherlands? We say more; for in these, save in Britain, it is not preached at all; while here it is considerably discussed, and the more widely agitated, the more opposed, counteracted, and reviled. The heart of this people is wholly set to do evil. God is not in all their thoughts; in short, it may be truly said of the people of

this Broken Union *in the general*, as it was of the world at the coming of Jesus in ages past, "There is none righteous, no not one: *there is none that understandeth*, there is none that seeketh after God. They are all 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 they have not known*; there is no fear of God before their eyes." The newspapers of the country amply substantiate this indictment against the people of this union; and any person intelligent in the scriptures cannot but enunciate a loud —Amen.

The recent position of this confederacy may not be unfitly likened to Babel and its Builders at the epoch of the Confusion of Tongues. These political speculators said, "*Go to, let us make us a name!*" They wanted to establish a Union, "lest" said they, "we be scattered abroad upon the face of the whole earth." They were for concentration to Babel as the Capitol, or seat of government. Their purpose, however, was not Jehovah's. He had commanded man to "be fruitful and multiply, and to replenish the earth, and subdue it," as a preparation for the dominion of the Woman's Seed. But they said, "No," concentration, not eccentrication or scattering abroad, shall be the order of things. We will have one united confederation to the glory of our name. They were one people with a common language, and ambition equal to any thing they imagined. Jehovah heard of their schemes and speculations, and determined to pay them a visit; so "he came down to see the city and tower, which the sons of men builded." And when he saw their works, he said, "Behold, the people is one, and they have all *one language*; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do." He ordered, therefore, that their language should be confounded, that they might not understand one another's speech. Thus, the very thing they were scheming to prevent was the catastrophe inflicted upon them. *An inability to comprehend one another's ideas became a principle of disunion*; and resulted in the dissolution of their confederacy.

Human nature is the same in this age and country that it was in the land of Shinar four thousand years ago. Its ambitions and impieties, its ignorance and unbelief, its hypocrisies and abominations, are

as heaven-defiant and intense as ever; for, as Paul says, "in the flesh dwelleth no good thing;" and in this there has been no change since he wrote the words.

The country of this Union is a land of Shinar in the ambition and policy of its builders; and Washington with its unfinished Capitol, "the city which the children of men are building for their name"—the Babel of their Union. Their ambition is to "build a City and a Capitol whose top reached unto the heaven; and to make for themselves a name, that they be not scattered abroad upon the face of this western continent." This is the ambition and policy of "the Unionists" of this confederacy. "Let us make us a name," say they. Let that name become a Great Power in the earth; so great, that the commerce and riches of the nations may be turned from Britain, and tide into our ports and harbors in a flowing stream; and the now young rival of the Modern Tyre, may become the great maritime dominion of the world. Let us make us a name "that shall overtop all other names of the earth and sea; and so reach to heaven, and reign in the heaven, the model political fabric of this planet of the sky."

The ambition of "the Unionists" is bounded only by the confines of the globe. It is an ambition which is the offspring of intense selfishness and unbelief. The leaders who represent the people, have an inordinate desire of gain and fame. This is their idolatry, which they dignify by the name of "patriotism." Pelf, power, and notoriety, are the trinity in unity of their devotion—pelf to spend upon their lusts; power, to procure it; and notoriety, as the sweet odor of incense to their pride. "Let us make us a name," say they. Let ours be the Model Republic of the world, in which shall be submerged all the empires and kingdoms of the earth; how great then will our name be! All glory, and honor, and might, and riches, and power, will then converge towards the City and Tower we are now building for our name! England, the world-renowned Mistress of the Sea, will then be a little province tributary to us; and *Popular Sovereignty* will be the true Messiah, the long-expected, and "desired of all nations."

Popular Sovereignty is the Satan, "the Prince of the power of the Air, the spirit that works" in the citizens of this republic. It claims all the honor and glory of the nations, which it bestows only upon those who fall down and worship it. It does not promote men to honor and power because they fear God and keep his commandments; but because they are ready to pander to its purposes and lusts. Its purpose

is to enthrone itself in the earth, which is tantamount to dethroning the providence of God, whose voice is not "the voice of the people" but diametrically the reverse. His purpose is, that there shall be no name enthroned in a city and tower whose sovereignty is universal, but His. "Go to," says *Popular Sovereignty*, "are we not one people, and one language; let us then make us a name; and let that name be sovereign from Labrador to Cape Horn, and from Japan to the ends of the earth!" This it has begun to do; "and now nothing will be restrained from them which they have imagined to do." Fillbustering and annexation is the self-imposed mission of this people, which, if left to itself, would seek to accomplish any madness it might conceive, though it might set the wheel of nature in a blaze.

But there is a God in heaven more potent than *Popular Sovereignty*, or the sovereignty of any combination of potentates, by whose providence the whole habitable is supervised. "The existing lawful authorities have been set in order under God;" and there is no lawful authority but from Him." This is Paul's teaching. Man proposes, but God disposes. Hence, what men propose to establish as the order of the world is never consummated. "They begin to do," but God finishes off their beginnings in results they never contemplated nor desired. In 1848, the democratic and social republicans "began to do" what ultimated in a democratic imperialism that has crushed them in the dust for a dozen years. Had they thought that things would have come to this, they would not have "began to do" what they initiated at so much hazard of life and limb. And so with the Garibaldian scheme of an united Italy. If Garibaldi, Victor Emanuel, Louis Napoleon, and Cavour, could only have seen the disastrous consummation of their schemes which awaits them in the future, Napoleon would not have proclaimed "the expulsion of the Austrians from the Alps to the Adriatic;" Garibaldi would not have invaded Sicily; and Victor and his minister would leave Venetia to its fate. But men must blindly propose that God may dispose of their labors to suit himself. He has a purpose against Italy and Rome; and in order that that purpose may be developed, in accordance with the principles of his working, it is necessary that the instruments should be blind and infatuated with ambitions and policies of their own. They work with zeal to accomplish these; and are, hounded on by the applause of the multitude as blind and infuriated as themselves. But God shapes the ends of these rough hewers; and the dream of an inde-

pendent and united Italy, under a constitutional king, becomes a dissolving view; and the reality obtains of Italy a lake of fire burning with the indignation and wrath of Almighty God. Thus he disposes of their propositions; and the triumph of popular sovereignty is proved to be a myth.

The perpetuity of popular sovereignty in America is as impossible as in Italy. The decree of God is registered against it. "ALL AUTHORITY HATH BEEN GIVEN TO ME," says Jesus Christ, "IN HEAVEN AND UPON EARTH." It hath been given to him by promise, as any one may see in Psal. ii. 8, viii. 6; Heb. ii. 6-9; Dan. vii. 13-14. Let the reader refer to these passages concerning the Christ, and he will find that there are no subjects left for popular, or any other, sovereignty than that of Jesus and his brethren, who constitute the "*One Name* and the *One Jehovah*"—the King of all the earth—Zech. xiv. 9; Deut. vi. 4.

Now the scriptures teach, that one purpose causing the departure of Jesus from earth was, *that he might supervise and dispose human affairs so as to bring out a certain predetermined result.* This result is THE PREPARATION OF A PLACE where he and his brethren may abide together. When he was telling them of his approaching departure to the right hand of power, to which he said they could not come, he remarked, "In my Father's House are many abiding places. I go to prepare a place for you. And if I go and have prepared for you a place, I COME AGAIN, and will receive you to myself; that where I am, ye may be also." The place to be prepared, is the place containing the abiding places; and therefore also, THE FATHER'S HOUSE. This house, then, is the place to be prepared; and the place into which the apostles and others are to be received; and when there they will be with Jesus "who is over the house of God." The house of the Father is the kingdom of God, which, as the Jewish Nobleman departed to a far country, he has gone to receive; and having received it, to return. While absent, he is preparing the development of this kingdom, or house of the Father, in which, when prepared, are "the thrones of the house of David." These thrones are the mansions, or abiding places, promised to the saints; and guaranteed to the apostles in the words of Jesus, saying to them, "IN THE REGENERATION when the Son of Man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones ruling the Twelve Tribes of Israel." I COME AGAIN, said he, I come to develop the regeneration prepared. "I come as a thief to mingle in that situation of human affairs I have prepared in my providential oversight of the past

eighteen hundred years. I come to take the lead—to deliver the Holy Land from the Iron Teeth and the Brazen Claws of Daniel's fourth beast; to build again therein the kingdom and throne of David; to conquer the kingdoms of Europe, that they may become mine; to destroy the Papacy that I may supplant the Pope; and to establish my dominion over all countries from the rising to the setting sun.

We recognize the Lord Jesus, then, "at the right hand of power" as the watchful superintendent of human affairs, promoting, controlling, and circumventing, as he may deem necessary or expedient for the development of the divine purpose in relation to the world. In their rise, progress, and maturity, these North American States have, doubtless, in their ambitions and policies been objects of his special vigilance. They have served as a safety valve to the old world, in affording an outlet for a combustible material, that, if pent up in the narrow limits of Europe, might have exploded the system there before the time appointed. This material has done good service in subduing this hemisphere of earth, and replenishing it. But while it has been engaged in driving back the savage, tilling the ground, building cities, ships and railroads, it has also been cultivating the flesh in all its affections and lusts. Always profoundly ignorant of the principles of the doctrines of Christ, it has substituted for these the principles enrooted in its own nature by the traditions of the Laodicean Apostasy, spued out of the Spirit's Mouth fifteen hundred years ago. These principles have fructified in the hair-brained madness of New England fanaticism; whose worship is the self-conceited wisdom of the flesh. This wisdom, which is "earthly, soulless, and demoniac," is "the wisdom of the schools," indoctrinated into their babes and sucklings; and scattered broadcast over the land from all the platforms and pulpits of this extended domain. East, west, north, and south are all bewitched with its sorcery, and intoxicated with its delusions. The sun in the heavens shines not more brightly at mid day than does this confederation in its christian graces, in the estimation of the spirituals of its names and denominations! They glorify themselves as "the very elect;" and save their souls with the flattering unction, that they are "rich, and increased with goods, and have need of nothing;" but they know not that they are "wretched, and miserable, and poor, and blind, and naked." They set up a "*higher law*" to control the conscience, which is but a base rule enacted by sophistry, in defiance of the examples and precepts of the word of God. The ecclesi-

asticism of this Dissolving Union is a system of infidel abomination ; and is the real cause of all the troubles in which the states are now involved. The spirituals of the system have been the educators of the people. They have trained up and indoctrinated the electors, and their political representatives—the hungry political wire-workers, legislators, and executives—in the traditions of the carnal mind. By these they blaspheme the name of God, and bring he institutes and principles into open and utter contempt. And shall he not exact a retribution for all this? Shall old Europe drink blood for its infidelity, atheism, and superstition with all the *di bleria* they produce ; and shall the peoples of these states go unpunished, whose principles and practices are as God defiant and unjust? Our conviction is that escape is impossible ; and that the hour of this country's judicial visitation is at hand.

Though nothing is said in the Bible about this confederation as a distinct political organization, yet principles and examples are on record there which show what must necessarily be its fate, and that without remedy. Thus the rejection of Jesus Christ as the High Priest and Mediator between the Deity and the house of Judah, by the representatives of the nation, was the cause of the dissolution of the Jewish Commonwealth, whose elements have been in dispersion for nearly eighteen hundred years. Here was Judah's sin ; and in this behold her punishment. Does the reader imagine, that God would inflict such vengeance upon his own people for the rejection of his Son, and allow this nation to escape unrebuked for the same offence? The supposition is unreasonable.

But some may inquire, when did this nation publicly reject the mediatorship of Jesus? We refer the reader to page 118 of our last volume for particulars. We restate the fact. The House of Representatives appointed a Jew, who has no more faith in, or common respect for Jesus, than Tom Paine or Voltaire ; they appointed this infidel enemy of Jesus Christ, Rabbi Raphael by name and style, to lead their devotions, and to present their petitions to God ! Now this was a national act performed by the blind representatives of the people ; and "actions speak louder than words." By this act they gave the lie to Jesus ; and as much as any act of their's could do it, dethroned him from his high position of "Mediator between God and men." He has declared that "no man cometh to the Father except through Me ;" but the action of the House last February, in setting up Raphael, declares that this is not true. The language of the

action is, that *men may go to the Father through another chunnel than Jesus*. The intelligent reader may imagine himself where Jesus is when the voice of Raphael's outpourings ascended before the throne. How discordant must that voice have been in the ears of the Deity. Methinks a thunder would peal forth from the throne, indignantly saying, "Whose voice is that disturbs the music of these spheres?" To which the answer might be given, "The voice of a miserable Jew who reviles the Lamb of God ; and is knocking at the Most Holy with petitions from the Congress of the United States!" Can the reader imagine the indignation and contempt that would fill the Court of Heaven upon such an annunciation? Would not all eyes be turned to Jesus in sympathetic expectation of the high behest he might decree against THE UNION for this indignity? And what more appropriate sentence might be supposed to issue from the throne than this ; "Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, *that they may not understand one another's speech.*"

And, here, we would ask the reader, if he think our inference that the present troubles are a judicial consequence of the blasphemous indignity offered to the Lord of Heaven and Earth by the United States, in the last session of its Congress, be far-fetched? We do not affirm that these perilous times would not have come if Congress had not insulted Heaven by its practical repudiation of Christianity. They might, or might not, have come. We have to do with facts. The fact of the blasphemy is notorious ; and the fact of the perilous times in the very next session, is also notorious. What is the providential cause? If a combination of ambitious politicians four thousand years ago, to make for themselves a name, brought down Jehovah's Mighty Ones to confound their speech and scatter them ; is it unreasonable or far-fetched to argue, that the blasphemy and impiety of a like combination in these times, bent upon exalting their name or power to heaven, has brought down upon them the indignation of God, and that the present troubles are the expression thereof, and but the initiation of worse to come? This is our conviction. The language of the politicals is confounded, so that they cannot, or will not, understand each other. They all of them appear to be infatuated ; and there is no master-spirit among them to direct or appease the storm. The Union is drifting towards a scattering abroad of its States

over all the face of the earth. It is a wonderful sign of the times, and portends no good to this "evil world." No country on earth more prosperous than this six weeks ago; no calamity of pestilence, sword, famine, or financial embarrassment; yet, all at once, as by a shock of electricity, at the election of a man to take his stand upon the *Tower of our Name*, the land of this Shinar, is in confusion, through the length and breadth thereof!

But, we not only have a strong conviction that all union-saving devices will be fruitless: we think, furthermore, that the political confusion of tongues here will result in heart-failing and perplexity in all the habitable. The revolution of 1776, not only separated the thirteen colonies from the British crown, but reacted upon Europe; and became through the army that returned to France, an excitant of the revolution of 1789. So now, we apprehend, the troubles coming upon us here, will extend their influence across the sea; and as "*Cotton is King*," and is falling upon evil times in his own land, his tributaries will be involved in his perplexities. If the supply of cotton be cut off from the British manufacturer, or fall considerably below what his necessities demand, the most fearful perils to life and property from the brute violence of an idle and starving populace would be developed. Add to this the coming struggle between the Revolution and the Despotism of the Old World, and we have the materials of what the Spirit predicts in Dan. xii., i., as "a time of trouble such as there has never been since there was a nation even to that same time;" a period which Jeremiah terms, "That great day so that none is like it, even the time of Jacob's trouble, out of which he shall be saved."—Ch. xxx., 7. These times are indeed portentous; happy is he that can discern them rightly, and traverse them undismayed.

Dec. 24, 1860.

EDITOR.

Miscellaneous.

"A Cloke of Covetousness."

THE apostle Paul uses this phrase in 1 Thess. ii., 5. In the original it is *prophasis pleonexias*. He employs this form of speech in reminding the saints of the circumstances attendant upon his first appearance among them "in speaking unto them the gospel of God." He tells them that in that speaking there was no deceit, uncleanness, guile, man-pleasing, use of flattering words, nor *prophasis* of *pleonexia*. The first of

these is rendered *cloke* in the common version, and signifies strictly that *which appears*; and so, that *which is alleged to cover the real state of the case, an apparent cause*. Thus, if Paul had gone to Philippi pretending that, from pure affection for their "precious immortal souls," he had visited them to "invite them to God's kingdom and glory;" when his real object was to "establish a church" which should pay him a stipend of \$2,000 per annum, with donation perquisites, and marriage and funeral fees—such pretence would have been a *prophasis* or "cloke" of *pleonexia*. But, on the contrary, for him to go to Philippi in obedience to the command of the Spirit, or in consequence of a cry from thence, saying, "Come over to Macedonia and help us!"—and to preach the gospel of the kingdom there in the face of much contention and opposition; and for him to succeed in gathering together a company of obedient believers rejoicing in the truth; if on effecting this, they, in the richness of their liberality, presented him with \$2,000, bidding him good speed, and go elsewhere and labor there as he had with them, Paul might lawfully have accepted it; and have left them still more deeply indebted to him than they could pay. Although Paul might reasonably have expected before he went, that if the glorious truth he was able to impart to them were received in the love of it, such distinguished liberality would result; nevertheless, his going being consequent on being sent, or on being invited to help them, and without any previous stipulation, his speaking the gospel would not have been "a cloke of covetousness." Some envious, or narrow-minded souls, would seem to have insinuated this against him; for he calls God to witness, which is a solemn appeal implying that he did not appear among them for what he could make of them through false pretences, whatever evil speakers might affirm: "We speak," says he, "not as pleasing men, but God, who trieth our hearts." For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory; neither of you nor of others, *when we might have been burdensome as the apostles of Christ*." Excepting these words in *italics*, we can also appeal to God's testimony, that from the day circumstances forced us unwillingly into public speaking even to this present, we have spoken the truth as we came to know it, upon the principles set forth in 1 Thess. ii., 3-6, and always intend so to do, stipulating and asking for nothing; but leaving it to the spontaneous liberality of believers and their appreciation of our endeavors to determine what

recompense, if any, it would be their privilege to communicate. This method, our friends well know, is the rule of our proceeding. We glory in it as a free and independent proclamation "of the perfect law of liberty;" and so affording scope for a generous and unconstrained contribution according to the ability of those whom the truth has freed. This is the divine method of supporting those who preached the gospel, whether they were apostles or "faithful men who were able to teach others;" it insured "cheerful givers," though it could not exclude envy and evil speaking.

As to *pleonexia*, the word used by Paul in the text before us, and rendered *covetousness* in the common version, the primary import of it is, "*some good which one possesses more than another.*" There is nothing criminal in one man *having more* of some good than another. The law, however, forbid a man *desiring to have* any thing belonging to his neighbor; yet this did not interdict *buying*, which is based on a desiring to have; for men only buy what they want. *Desiring to have what was forbidden* was the original sin in its conception. Moses says, that the fruit of the tree of knowledge was a *desire* to the eyes; and the tree itself "a tree to be *desired*." But these desirable things were interdicted; and, therefore, the sin of desiring to have them. Had they not been forbidden, there would have been no sin in longing for them, and taking of them; for Paul says, "I had not known sin if the law had not said, Thou shalt not covet."

The radical import of *covet*, in the scriptural use of the term, is *to desire to have unlawfully*; hence, to lust after any thing. Hence, also, "all uncleanness" is styled by Paul "covetousness," in Eph. v. 3, as "fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints." If a man, therefore, lust after another man's wife, and have criminal conversation with her, he is both an adulterer and a covetous man, though he might scatter his gold and silver like chaff in the interests of flesh and blood. Hence, covetousness is not confined to finance, but embraces the whole range of human lusts—the lust of the flesh, the lust of the eye, and the pride of life; which are all fatal to our future life when gratified contrary to the divine law.

But Paul also says, that "*covetousness is idolatry.*" Idolatry is the worship of idols, whether they be the idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. He worships it, and whatever the lust prompts him to, that he desires to

obtain at all risks, hazards, or consequences. Hence, an inordinate desire of gain, inordinate lust, are also significations of the word; and hence, also, by implication, he is styled *pleonektes*; or, a covetous man, "who *defrauds* for the sake of gain; and is *inordinately devoted* to carnal lusts." A desire of gain, in accordance with what is lawful and right, is not covetousness; and is nowhere forbidden in the word. If it were covetousness, then there is not a trader, mechanic, or laborer extant, but is a covetous man, and, therefore, an idolater; for they all desire gain by the practice of their crafts. The supposition is absurd, and none but a simpleton, or worse, would affirm it. To those, then, who have ignorantly, and necessarily, therefore, presumptuously charged us with covetousness in making gain by publishing books which unfold to mankind "the knowledge of God," to such we say, that what we make we gain by the dissemination of heaven's truth, for the eternal well-being of our contemporaries who may believe; while what ye make, ye gain by exhausting your energies the live-long day, in ministering to the whims, luxuries, wants, and necessities of the Old Man of the Flesh, which all perish in the using. Ye live by the evil, we by the good that is in the world. Amen!

Dec. 24, 1860.

EDITOR.

Pious Ignorance in High Places.

On the fourth of January 1861, his present Excellency at the head of this Dissolving Union having exhausted all his temporizing and do-nothing artillery, issued a proclamation recommending the people of the late United States to go to prayers on that particular day. He tells the public that the "recommendation" is issued in consequence of "numerous appeals made to him by pious and patriotic associations and citizens in view of the present distracted and dangerous condition of the country;" and from "his own sense of duty." Stirred up to a pious demonstration by this "*sense*" and the "numerous appeals," he recommended "the sovereigns," whose hearts have ever been set in them to do evil, to assemble according to "the several forms of worship" they have invented, "to keep it as a solemn fast;" which in practice amounts to a solemn mockery.

The President, who, doubtless, is well acquainted with the working of the abomination of desolation in fermentation around him, appears to utter his voice from the bottomless pit of despair. "Hope," says he, "seems to have deserted the minds of men. All classes are in a state of confusion and dismay; and the wisest counsels of our best and purest men are wholly disregarded."

From the depths of calamity and peril he proposes a resort to the God of the fathers of the present generation of sovereigns, whom

he styles their "Heavenly Father," who alone can save them "from the awful effects of their own crimes and follies, ingratitude and guilt." Among these he specifies "false pride of opinion impelling to perseverance in wrong for the sake of consistency."

He suggests, that the people according to their several inventions, should pray for the removal of this false pride; to be saved from the horrors of civil war and blood guiltiness; and that their God *may preserve their Constitution and Union for ages yet to come*, and concludes with a pious exhortation to every individual citizen to feel himself responsible for the hallowing of the fourth of January; and so forth; and all of which is duly authorized by his signature.

All this, no doubt, is very well meant by the President and the numerous appealers; but to a mind scripturally enlightened, it is a lamentable exhibition of popular ignorance and delusion. The President as *Pontifex Maximus* of the Broken Union, testifies to "*the crimes and follies, ingratitude and guilt*" of himself and brethren, the worshippers of the god of the Union; whose statue is enthroned in the Capitol Square with the inscription on the pedestal proclaiming that he is *FIRST in the Hearts of his countrymen!*" Hence there is no room in such hearts for "*YAHWEH of hosts, ELOHIM of Israel*," who will consent to be second in the hearts of none. We will not dispute "the crimes and follies, ingratitude and guilt" of the President and the sovereigns he represents. We accept it as a true indictment against them. They are doubtless exceedingly wicked and "miserable sinners;" who had "changed the truth of God into a lie, and worship and serve the creature (their own lusts) rather than the Creator;" and have devoted themselves to ostend conspiracies against Cuba; to magnifying their own name to heaven, and to the adoration of "the Almighty Dollar" and its blessedness, as the only Supreme they really care anything about. We accept this as proved; and in view of the proof, invite the pious chief of the executive to the following testimonies in brief.

"Let the sinners be consumed out of the earth, and let the wicked be no more"—Ps. civ. 35. "I will not justify the wicked"—Exod. xxiii. 7. "The wicked is reserved to the day of destruction; they shall be brought forth for the day of wrath"—Job xxi. 30. "God is angry with the wicked every day"—Ps. vii. 11. "*The wicked walk on every side when the vilest men are exalted*."—Ps. xii. 8. "When the wicked bear rule the people mourn"—Prov. xxix. 2. "The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight"—Prov. xv. 8. "Jehovah is far from the wicked; but He heareth the prayer of the righteous"—ver. 29. "We know that God heareth not sinners; but if any man be a worshipper of God, AND DOETH HIS WILL him he heareth."—Jno. ix. 31.

The foregoing testimonies show that the

President's pious recommendation is all vanity—mere foolishness and self-delusion. As an example; he calls upon the people to besiege Heaven with petitions to nullify its own purposes—to pray for the preservation of this Constitution and Union for ages yet to come! This is tantamount to praying "May thy kingdom not come;" for while this Union lasts the Kingdom of God can have no dominion here. But God happily hears not sinners, especially those who would force themselves into his presence in the train of Raphael who denies that Jesus is the Christ. This Union is doomed, and there are not righteous enough in it, for whose sake it is worth saving.

January 6, 1861.

EDITOR.

"The Soul and the Kingdom."

Bro. J. Coombe has reviewed the book published by Rev. R. A. Fyfe, D. D., under the above title, in an 8vo. pamphlet of 82 pages. It is divided into four chapters; the first treats of "*The Mosaic Account of Man's creation—The Soul not a living entity a part from the body—The man is the living soul—Objections considered.*"

The second chapter; "Man unconscious in death:" versus "The Soul conscious in its separate state"—Bible Testimonies: ergo, "Happiness or misery does not immediately follow death."

The third chapter: "Eternal life the lot of the righteous—Destruction, the final destiny of the wicked—Terms defined—Proofs."

The fourth chapter: "The Kingdom of Christ," as foretold by Moses and the Prophets, and proclaimed by Jesus and his Apostles.

The pamphlet can be obtained of bro. Coombe, Druggist, corner of Yonge and Richmond streets, Toronto, C. W., at 25 cents—postage of orders to be prepaid, of course.

EDITOR.

Erratum.

The 7th line of the first stanza was omitted from the Psalm published on page 285 of last volume. The line to be inserted is

"Sun and moon and stars of light."

We shall probably republish the psalm complete in our next.

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Feb. 1861. [VOL. XI. No. 2.

"For Ever and Ever."

IN response to the salutation from the Deity manifested by spirit in Jesus Anointed, John, as the representative of earth's future kings, ascribes to him as their Prince, "the glory and the supremacy *during the Aions of the Aions.*" In the English version, these words in *italics* are rendered "*for ever and ever*;" and represent to the Anglo-Saxon mind the idea of *unlimited futurity*, commonly styled ETERNITY. This acceptance of the phrase leads to the conclusion, that the supremacy of Jesus as Prince-Priest and King of a priestly dominion on earth, is to be eternal; a notion which implies that sin and death are destined to obtain on this planet eternally. But this conclusion is altogether set aside by the teaching of the New Testament. In 1 Cor. xv. 23, Paul lays down a certain order of future development; as, *first*, "they who are Christ's, made alive in his presence;" *second*, "the End." Between these two epochs there is a *long interval*, the duration of which Paul does not define; but, having notified the arrival of "the end," he tells us what is to come to pass. He says, that the kingdom that had been existing during said interval is to be "*delivered up*" to the Divine Father; and that this delivering up is consequent upon "all rule, authority, and power" having been "put down;" for the reign of the Son of man is decreed of Heaven to continue till this result shall be consummated. "He must reign TILL he (the Father) have put all enemies under his feet."—Ps. viii. 6; ex. 1. "The last enemy that shall be destroyed is death." The Son, then, is to reign as the Father's kings and priests, until death shall be abolished from the earth. This implies the previous extermination of sin; for death is the wages of sin; and wages are not paid where services are not rendered.

We see, then, that the Son of man is not to reign as the majesty of a priestly kingdom after sin and death are rooted out; and be it remembered, that the kingdom the apocalypse exhibits is the dominion of the Father's kings and priests. It contains but few hints of what is to be the order of things upon earth after "the End" indicated by Paul. The Melchizedec Kingdom of the Deity, subduing and reconciling terrestrial things to him, is the great theme of its visions and descriptions. When the end for which it will be established is accomplished, it will be delivered up, and then "the supremacy" of THE SON, both in respect of "the Head" and "the Body," in other words, of Jesus and his Brethren, will cease. An end will be put to it. During the long interval of a thousand years, the supremacy of the saints is decreed. For all that time, two classes will exist contemporaneously upon earth—the world-rulers, incorruptible and deathless; and the subject-world of nations, peccable and mortal. Flesh and blood cannot possess this Melchizedec or priestly kingdom. Jesus and the Saints alone can have it; so that while it continues, their supremacy must and will be upheld against all aspirations of the flesh. But when the time arrives for flesh and blood, or "corruption," to be abolished from the earth; and for all its future inhabitants to become *Elohim*, or incorruptible and deathless beings, consubstantial with Deity; the ELOHIM of the previous thousand years will no longer be priests offering gifts and sacrifices for them to the Deity. The priestly supremacy will terminate with the cessation of the necessity which originated it: and the Deity by spirit will be the all things in them all. Thus, "when all things shall be subdued unto him (the Son), then shall the Son also himself BE SUBJECT unto him (the Father)

that put all things under him, that the Deity may be the all things in all."

Hence, John, who was in accord with Paul, did not ascribe an eternal supremacy to the Son, as taught by Anglo-Saxonism. He was not contemplating the position of Jesus in a postmillennial order of things; but his position in relation to the Millennial Dominion. In reference to this, he said, "to Him the glory and supremacy during the Aions of the Aions."

"For ever and ever," or even its parallel in Daniel, "*for ever, even for ever and ever*," are phrases, then, that do not indicate "eternity," being used of things which are in their nature, or constitution, terminable. But we must look to the original, and see what can be made of that. In the text of the Apocalypse, the phrase is *εις τους αιωνας των αιωνων*. This occurs fourteen times, and is uniformly rendered "for ever and ever," except in chap. i. 18, where it is rendered *evermore*. In chap. xiv. 11, the definite article is omitted: the reading is, therefore, *εις αιωνας αιωνων*.

Now, as the Apocalypse treats of the same subject as that revealed to Daniel in his seventh chapter, namely, the kingdom and conquests of the Saints, we ought to find the Chaldee original of this formula, so frequently occurrent in the New Testament. And this we do in the eighteenth verse of that chapter. In this, the time is specified how long the Saints shall possess the kingdom; the same kingdom that Daniel had told Nebuchadnezzar should "stand *עלמיהא leahlmayyah*, for *OLAHMS*—chap. ii. 44:—"they shall possess the kingdom *ad ahlmah, weul ahlmah ahlmayyah*, for an *Ahlmah*, even for an *Ahlmah* of *Ahlmahs*. The Chaldee word *ahlmah* is identical with the Hebrew *עולם olahm*; and is represented in the Greek by *αιων*, though in etymology different.

The Hebrew and Chaldee nouns are derived from the verb *עלם ahlam*, "to hide, to conceal." Hence an *Olahm*, in relation to time, is a period hidden or concealed; hidden in the past, or concealed in the future. In prophecy, it designates absolutely a certain period to exist; but without defining its beginning or ending. The kingdom belonging to the Saints of the Most High Ones (*elyonim*) is to "stand for hidden periods," or *olahms*, comprised in one hidden period, or *Olahm*; which must, therefore, be longer than all of them together. Hence this will be a *Hidden Period of Hidden Periods*, or an *Olahm*, even "an *Olahm* of *Olahms*." I have a translation of Dan. vii. 18 before me which renders the time the Saints are to possess the kingdom by the formula, "*for eter-*

nity, even for eternity of eternity." This, however, is a mere flourish, and no translation, and bears on the face of it proof that the inventor of the form knew nothing about the nature of the kingdom, nor the purpose for which it is to be established. As I have shown, the kingdom is not to continue eternally; so that the Saints cannot hold it for eternity; and as the scripture is true, they do not use the word here in the sense of *ever* and *eternity*.

The duration of this Chaldee formula may be approximated from another direction. Thus, the kingdom the Saints are to take is the dominion of the lion, the bear, and the leopard, three of Daniel's four beasts. They are utterly to destroy the fourth, but the political organizations represented by the other three, are to be continued in existence, but without sovereignty. While in existence, they are under the dominion of the Saints, whose administration will not be superseded by other rulers. The existence of these organizations subjectively to the Saints is defined; and consequently, the duration of their holding of the kingdom is thereby defined likewise. In ch. vii. 12, it says, "a prolonging in life was given the three beasts *ad-z'man we-iddan*, during an appointed time and a set time." This, then, is the duration of the *Olahm*, or *Ahlmah*, of the kingdom—a hidden period containing an appointed time and a set time. The Apocalypse has revealed the number of years contained in these kinds of time, in telling us how long the Saints are to reign with Christ after binding the Dragon; whose dominion at the appearing of Christ covers the territories of the polities symbolized by the three beasts. They are to reign thenceforth with him during a thousand years—Apoc. xx. 6. The period consists of "a set time," and "an appointed time." A set time is indicated by *iddan*, which is equivalent to the Hebrew *moaid*, the word used in Gen. xvii. 21, where it is said, "Sarah shall bear unto thee Isaac, at this set time in the next year." This is, then, a period of gestation, which consists of 280 days; a day for a year in symbolic time. This, deducted from 1,000, leaves 720 years for the "appointed time;" or two times of 360 years each. Daniel did not discern "what, or what manner of time the Spirit of Christ which was in him did signify" by the *z'man we-iddan*, nor by the *ahlmah* of *ahlmahs*; but not so with ourselves,—for the Father has apocalypsed the solution in the thousand years.

The reader will, therefore, understand, that the prophets, under the divine inspiration, predicted the development in a

future remote from their day, of a *period that shall continue* "for a season and a time." They did not know when it should begin, nor what length of time was meant by the formula; and consequently, could not tell when it should come to an end; but that such a period should exist, and be of a very peculiar character, even most glorious to all the righteous who should be contemporary with it, they were all agreed, as is plainly to be seen in all their writings. "I heard," says Daniel, "but I understood not; for the words were closed up and sealed till the time of the end." For this reason, the period was called *Olahm*, or *THE HIDDEN*; beyond which the prophets, and those instructed by them, did not often look. They saw it was terminable; and therefore if they spoke of anything not restricted to it, they would say, *עַד-עוֹלָם וָעֶד*, *ad-olam we-ad*, "during the hidden period and beyond."

The promises made to Abraham and to David had especial reference to this *Olahm*; and the Apocalypse shows symbolically how the *Olahm* is to be introduced, and how the promises to those patriarchs are to be performed. Thus, the Spirit said to Abraham in regard to Canaan, "All the land which thou seest, to thee will I give it, and to thy seed *ad-olam*, during a hidden period." And again, reminding Israel of the same promise, He says by Jeremiah, "If ye thoroughly amend your ways and your doings * * * I will cause you to dwell in the land which I gave to your fathers *l'min-olam we-ad olahm* for from (the beginning of) the hidden period, and during the hidden period;" which in the Common Version is rendered "*for ever and ever*," as though the Israelites were destined to be flesh and blood occupants of Canaan for eternity!

The covenant made with David is styled by him in his last words, "*a covenant of olahm*." In the Common Version this is rendered "an everlasting covenant;" but it ought to be termed "*a covenant of the hidden period*." It was so styled, because it was to be established then; and as the subject-matter of this covenant is the throne symbolized in Apoc. iv., and the kingdom taken possession of by the Saints in ch. xi. 18, it is styled "*a kingdom of Olahm*," or the kingdom pertaining to the hidden period.

The Mosaic Period was an *Olahm*; for, although the Israelites knew when it began, none of them, not even Jesus, nor the angels, knew when it would come to an end. This is proved by Mark xiii. 32. When the Mosaic heaven and earth should pass away, that *olahm* would be ended, as it was A. D. 72. In this long period of 1695 years, there were numerous lesser

periods, as the jubilees, or periods of restitution, recurring every fifty years. Hence the Mosaic was an *Olahm of Olahms*, one long period containing many lesser ones. But this *system of periods* did not terminate in itself. It was typical, or representative, of times and seasons belonging to the throne and kingdom of the saints. Thus, in Apoc. xiv. 1-5, we have the Pentecost in the kingdom; in ver. 6, 7, the trumpet of the Jubilee sounding; and in vers. 8-11, the great and terrible day of national atonement, ultimating in the conquest of the nations, and their subjection to Israel's Elohim for the *olahm*—Lev. xiv. 8-17, 39-46. Nor is this confined to the introduction of the *olahm* of the kingdom; there are periodically recurring *olahms* during all the thousand years, indicated by the observance of the Passover and Feast of Tabernacles to be observed by all nations—Ezek. xiv. 21; Zech. xiv. 16-19. For this cause, therefore, the thousand years is called in Daniel "*an Olahm, even an Olahm of Olahms*;" but by no means an eternity.

Presuming, then, that the reader comprehends the matter thus far, I proceed to remark, that the Seventy Israelites who translated the prophets into Greek for the king of Egypt, substituted for *olahm* the word *AION*. But, although this does not express the same idea as *olahm*, it was about as good a word as they could select. It was indefinite; as indefinite as *olahm*; for it neither defined the beginning nor the end of the period it was chosen to represent.

Aion is compounded of *aei* and *on*. The word *aei* is from *aeo*, *aeo*, or *aeui*, signifying primarily, "to blow, to breathe;" secondly, "to live, to pass or spend time." From this derivation *aei* would present the idea of a *going on*; and as a particle of time is expressive of that which is unlimited or undefined; "not so much that which cannot be bounded, as that which is not bounded—which is not attempted to be defined, but is considered as going on, on, on. *Aei*, therefore, alone, would not express the true idea of eternity, but only of *time*, whose end is not bounded by any specification. "This *flowing* word, indicative of *passing time*, must be connected with, and, as it were, anchored upon another of more stability, in order to give it any kind of fixedness." This other word is *on*, the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of *being*. One part of the compound word, then, is unconfined; the other, since *on* is in all tenses, altogether excludes the idea of time. *Aion*, then, is not *time*, long or short, bounded or endless. Time is said to move in a circle, on account of its likeness to an *Aion*; hence

an *aion*, and a cycle or circle, are analogous. It is therefore used in the indefinite sense of life, existence, or state of being. Thus, that end which contains the period of each existence is called its *aion*. The *aion of man* is three-score years and ten; while the *aion of Deity* is "from everlasting to everlasting." It is, therefore, a *COURSE OF TIME*, *aei*, *circling around*, *on*, *BEING*; the circling depending upon the nature of the being circled. Hence, Deity being essentially life, the circling of time can never cease in relation to him; but priesthood and man being essentially terminable, the circling of time around them cannot always continue. The diameters of their *aions* may be measured by their continuance.

"The *Aions of the Aions*" in the places cited, are the period of the apocalyptic reign, which is a priestly administration "after the Order of Melchizedec;" and therefore, of necessity, *not eternal*.

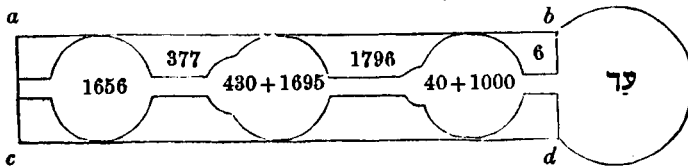
Aristotle, whose mother tongue was Greek, says, that "the period of each existence is its *aion*." The thousand years is therefore the *Aion of the Melchizedec Reign*, containing *aions* or cycles within itself, in which Jesus, anointed with the Seven Spirits, will have and bear the glory, and exercise the supreme authority in the midst of his associates, over the nations of the earth to its utmost bounds.

But in the mythology of the heathen, the

heaven of their vain imagination, which they placed somewhere above the atmospheric firmament, and having for its supposed existence the gods of "High Olympus," and the ghosts of Elysium—was an *Aion*, and so entitled: and as its presumed existences were regarded as of infinite duration, this *aion* with them was *eternity*. Hence, also, those styling themselves "members of the church," whose minds are traditionally imbued with the vain philosophy of the Greeks, believe in the *Aion* of the heathen, styling it "heaven beyond the skies," whose existences they allege are the ideas they call "God," "Jesus," "angels" evolved from the souls of infants, ghosts of departed saints, etc. This they call eternity—the *Pago-Greek* and *Latin*, the *Catholic*, *Papal*, and *Protestant ETERNITY*: and as the last three have had the translation of the scriptures under their control, and know nothing of any other *Aion* than an imaginary superatmosphere eternity, they almost universally render *εἰς τὸν αἰῶνα, εἰς τὸν Αἰῶνα*, and its kindred forms, by "for ever," and "for ever, even for ever and ever;" and adjectively, by "eternal."

Now, to simplify this matter as much as possible, I have constructed the following diagram, which will perhaps enable the reader to comprehend more easily the explanation we have presented of the scripture *Olahms* and *Aions*.

The Aion of Sin and Death, 7000 Years.



In this diagram, the parallelogram *a b c d* represents a period of 7000 years, from the Creation until "the End," when the Son delivers up the kingdom to the Divine Father; and Death is abolished. It is the period during which sin and death exist on earth, and contains three *Aions* and four Intervals. The *aions* are indicated by circular lines; and the intervals of time elapsing from the end of one *aion* to the beginning of a subsequent one, by parallel lines. The perpendicular line *a c* indicates the Era of the Creation. The parallel lines between it and the first circle, represent the time that elapsed to THE FALL.

The first circle represents the Antediluvian *Olahm*, or *AION*; and the figures in its diameter indicate that it terminated 1656 years from the Creation by the Flood.

The second interval, or space between the first and second circles, represents the

period from the Flood to the typical confirmation of the Covenant of the Land with Abraham, a duration of 377 years.

The second circle has a *crescentic prefix* on the left. In the crescent are the figures 430, which denote that it represents a period of that number of years from the confirmation of the Land Covenant to the night on which the Twelve Tribes left Egypt for the purpose of taking possession of it.

The circle itself represents a duration of 1695 years, which terminated at the burning of the Temple by the Romans. This was the Mosaic *Aion*: and commenced at the baptism of Israel into Moses in the cloud and in the Red Sea—1 Cor. x. 1. The circle and its prefix enclose the whole period of $430 + 1695 = 2125$ years; it embraced the *αἰῶνες καὶ γενεάς*, the *Aions* and *Generations*; and may therefore be termed the *ABRAHAMO-MOSAIC AION*, which having waxed

old, vanished away in blood and fire and vapor of smoke—Heb. viii. 13; Acts ii. 19.

The *third interval*, which lies between the second and third circles of the diagram, indicates the series of years which has already elapsed since the destruction of Jerusalem, and may yet elapse to the apocalypse of the Sons of the Deity in power and great glory to restore the kingdom again to Israel, an event which marks the commencement of THE REGENERATION. We have defined this interval by 1796 years from the destruction of the Holy City in the Vulg. Era 70. By the end of this period "the kingdoms of the world" will be about to become the kingdoms "of the Lord and of his Anointed; and he shall reign during the Aions of the aions"—Rev. xi. 15; the same phrase as in ch. i. 6. The end of this long period of 1796 years will terminate in the Vulg. Era 1864. *About this epoch* will begin, as we believe, the wonders that are to introduce a thorough and complete revolution of human affairs, the representation of which enters largely into the scenes of the Apocalypse.

The *third circle* of the diagram has also a *crenescentic prefix* on the left, only smaller than the preceding. I have made it smaller because it represents a shorter period—only 40 years, styled in the Apocalypse "*the Hour of Judgment.*" It is the antitype to the 40 years in the wilderness, and the Aion of the Sickles (Rev. xiv. 14-20) introductory to the *third circle*, whose diameter is 1000 years. This is "*the Aions of the aions,*" which are referred to thirteen times in the Apocalypse. It may be styled the ABRAHAMO-MESSIANIC CYCLE, because in it is fully displayed the covenant with Abraham concerning Messiah, Israel, and the Nations. This cycle of aions is "*the Day of Christ,*" which Abraham, who walked by faith, rejoiced in foreseeing. It is commonly called "THE MILLENNIUM," because of its continuance *mille anni*, 1000 years. To this circle belong *το ζῶλον της ζωης*, "*the Wood of the Life,*" and the New Jerusalem. The Gospel treats of this aion, because it is the Aion of the Kingdom, and styled by Paul "*the Aion to Come*"—Heb. vi. 5. No one has ever heard the gospel who is ignorant of the doctrine concerning this Aion—the cycle inclosing the hope of all the faithful of patriarchal and Mosaic times. It ends about the *Annus Mundi* 6994.

The *fourth interval* of the diagram represents the "*Little Season,*" which intervenes between the termination of the 1000 years and the end of the 7000 years of the parallelogram. It is the brief period referred to in Rev. xx. 3, 7, 8, in which the Dragon-power revives, and, as the Old Serpent, contends once more with the Seed of the Woman for supreme authority over the

earth. How long after the end of A. M. 7000 the contest may continue, is not apocalyptic. It will terminate, however, in the suppression of the rebellion, and the restoration of Yahweh's sovereignty throughout the earth. It is at this crisis that Sin, and "Death the wages of Sin," are finally abolished, "with every curse."

The perpendicular line *b d* indicates the end of the 7000 years from the Creation.

The *fourth circle* of the diagram represents *עַד* *ad*. This monosyllable signifies "*beyond,*" and is part of the form of words, *לְעוֹלָם וָעֶד*, *lui-Olahm wah-Ed*, so frequently used in Moses and the prophets in speaking of *Messiah's Aion and BEYOND*. It is the Aion of the *New Things* to be created by the Eternal Power, when the 7000 years shall have passed away—Rev. xxi. 5. Of the duration of this the Apocalypse says nothing. It may or it may not be boundless, but this we cannot tell. Whatever may be its constitution, of this we are certain, that sin, curse, and death will have no more place in the earth, or the nature of its inhabitants. Its circling will be around incorruptibility and life. EDITOR.

The Third Epistle of Peter.

We have been requested by a friend and brother in Richmond, Va., to republish the following epistle, as well suited to the times. It first appeared in this country, we believe, in the *Christian Baptist*, in 1825, from which we now reproduce it for the benefit of all concerned. EDITOR.

TO THE PREACHERS AND RULERS OF "THE CHURCHES."—A LOOKING GLASS FOR THE CLERGY.

ONE of the best proofs that a prophecy is what it purports to be, is its exact fulfillment. If this rule be adopted in relation to the "Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy. We thought it worthy of being preserved, and have therefore given it a place in this work. ED. C. B.

Preface.

How the following epistle came to be overlooked by the early saints of Christendom and by all the fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts among the ruins of an ancient city by a miserable wandering monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the monk himself. Neither can I prove

the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained in the epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.

TRANSLATOR.

CHAPTER I.

The Style and Manner of Living.

Now you who are called and chosen to go forth to all the nations and among all people, in time present and time to come, to preach the word, see you take to yourselves marks, nay, many outward marks, whereby you shall be known by all men.

Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have you robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking "good heed for the morrow and wherewithal you shall be fed."

And drink you of the vines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall you show forth your moderation and temperance in all things.

Let the houses in which you preach be called churches, and let them be built in manner of great ornaments without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats

in front of the altar be for the rich that pay thousands; and the next for the poorer that pay by hundreds; and the last for those that pay tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II.

The Choosing of Ministers.

WHEN you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not very ripe, and whose hearts know not yet whether they incline to God or Mammon.

But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even that shall be called, even by you.

Then shall you have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, you shall make them wise in the things of your wisdom; yea, exceeding cunning in many *mysteries*, even the *mysteries* which you teach.

Then shall they be fitted for the "laying on of hands," and when the bishop has done his office then shall they be reverend divines.

But if any man believe that he is called by God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a divine by your rulers and by the hands of a bishop, then is he not a divine, nor shall he preach.

He that is chosen by you shall give you honor, and shall be honored by men, and honored by women; and verily he *expects* his reward.

CHAPTER III.

The Performance of Preaching.

WHEN you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that you have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up,"

even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall you be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermons be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your attitudes and in your gestures let your *grace* be. Thus shall you be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its back; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall you charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline towards you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your persons shall they be inclined.

And be you mindful not to offend the people; rebuke you not their sins; but when you rebuke sin, rebuke it at a *distance*; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on one side and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach you not "Peace on earth and good will to men," but preach you glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man and put irons on his feet and irons on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human

heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are Anti-christ; for lo! he is rich and gives to the church, and is esteemed pious, so shall you not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! you shall bind the judgment of men, (and more especially of women,) as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noon-day sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

The Clergy's Reward.

"In all your gettings" get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say you must get your reward.

Go you not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves;" but go you forth in the good things of this world.

And when you shall hear of a church that is vacant and has no one to preach therein, then be that a *call* to you, and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even of the *golden fleece*.

And when you shall have fleeced your flock, and shall know of another *call*, and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take charge.

Those who have "freely received" let them "freely give," and let not men have your words "without money and without price," but bargain you for hundreds and bargain for thousands, even for thousands of silver and gold shall you bargain.

And over and above the price for which you have sold your service, take you also gifts, and be you mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take you gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they give to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And you shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall no longer be filthy in your sight. And verily you have your reward.

In doing these things you shall never fail. And may abundance of gold and silver and bank notes, and corn, and wool, and flax, and spirits and wine, and land be multiplied to you, both now and hereafter. Amen.



New Year's Message.

FROM THE CHURCH IN HALIFAX, ENGLAND, TO THE BRETHREN AND SISTERS OF THE LORD JESUS CHRIST, SCATTERED THROUGHOUT AMERICA.

BELOVED:

Accept the cordial greeting of the Church of Halifax, who once more seek to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether that twelve months have been a period of christian activity and holiness or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the churches: "I will give to every one of you according to his works," (Rev. ii. 23,) and has issued the inexorable decree "The unprofitable servant shall be cast out," (Matt. xxi. 30.) Are we fully alive to this? Are we adding yearly to our stock of good works—of profitable service? We cannot, it is true, do all that we could wish—we cannot altogether get at that blissful perfection which, in our hearts, we may desire to attain; but do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good christians as we are good tradesmen and men of business? Are we as much interested in the future as we are in the present? Do we love Christ and his precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found la-

mentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God. Most of us can give a reason for the blessed hope of life that is within us; but it is to be feared that in too many instances we carry our faith more in our heads than our hearts—having our understandings enlightened but our affections little softened by that gracious love of Christ which passeth all understanding. It is perhaps but too true of most of us that while we may know sound doctrine, we fail in the *practical* part of christianity, being but superficially acquainted with the precepts, as affecting our every day behavior, and still more backward in obeying them when we know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of the abundance and vigor of those other plants which find but too ready a vegetation in its soil. It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our christianity to be diluted with prevailing worldliness. Let us fear! for neither the worldly minded nor the lukewarm shall inherit the kingdom of God: Let us guard against faint heartedness. Let us strive to make our christianity honest, straightforward and unblushing. We are apt to be overridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive his approval at last.

With regard to the affairs of this life, hear the words of our beloved Master: "Take no thought for to-morrow, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed, (for after all these things the Gentiles seek,) for your heavenly Father knoweth that ye have need of these things: but seek ye first the *kingdom of God* and his *righteousness*; and all those things shall be added unto you." (Matt. vi. 31-33.) How very few of us act in this spirit? Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and the supreme object of our efforts, instead of throwing our heart and soul into the christian life, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the truth, as the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master, and to make our secular business the chief concern of existence,

when we ought to be altogether secondary and subordinate?

Brethren, let us take heed lest "the cares of this world and the deceitfulness of riches choke the word and it become unfruitful." Let us not weary in well doing. Many have run well for a time and have at last made shipwreck. Several lamentable instances of this have occurred during the past year. Let us take warning. Let us give diligent attention to the precious word of God, which is able to build us up in our most holy faith. This is a *most important* exhortation; for if a man neglect the reading of the scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

In regard to our own personal condition, *we know* whether we are warm in our hearts towards Christ, his truth, and his brethren, or no; for "where the treasure is, there will the heart be also," (Matt. vi. 21,) and "out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) There cannot therefore be any mistake. Are we doubtful? Have we qualms of conscience? "God is greater than our heart," and will disapprove what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence—the consciousness of a holy christian life—the answer of a good conscience toward God. "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that *doeth* the word of my father that is in heaven." (Matt. vii. 21.) "He that *keepeth* my commandments, he it is that loveth me." (John xv. 21.) "Ye are my friends *if ye do whatsoever I command you*." (John xv. 14.) There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacency is delusion. "The words that I have spoken, the same shall judge you in the last day." (John xiv. 48.) "If a man love me, he will keep my words." (John xiv. 23.) Let us measure ourselves by this standard. We have believed the glad tidings of the kingdom of God and eternal life; and have been baptized into the name of Father, Son, and Holy Spirit. That is the first act of obedience—the first act of consecration, but what a work remains to be accomplished! "*All things whatsoever I have commanded*." (Matt. xxviii. 20.) That is the measure of our duty, of our goodness. Have we filled it?

Brethren, let us devoutly study the

commandments of our Lord Jesus Christ, and of His apostles, and be careful to obey them *all* in our lives, for upon *that* depends our ultimate salvation. If we do so, we shall be patterns of excellence,—beautiful characters—noble men and women—glorifying the name of our Father in heaven.

A few words in conclusion in regard to the spreading of the truth. We have come to *know* God's blessed word; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious gospel among their perishing fellow men; and it is to be regretted that some even go farther, and discourage efforts in that direction. This is a misfortune; for our common benevolence prompts us to proclaim salvation to our fellow men, and to place within their reach the same opportunities of obtaining it that we ourselves enjoy. Moreover, does not imperative duty call upon us to do so? "Let him that heareth say, come." What higher commission do we require? Have we not heard? and shall we not then say "come?"

It is not enough to say that they have the Bible, (although upon them is cast a fearful responsibility by this circumstance.) They have the Bible it is true, but is it not a sealed book among the people; and more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind are concerned. We have thus an exalted function to perform,—a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light—Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

The common instinct of the brethren will supply the right answer; and if in the estimation of some that answer be a wrong one, we put it to them whether such an occupation for brethren would be displeasing to Christ, or altogether unprofitable to themselves? or whether the retrospect of their lives is likely on a death-bed to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day. Let us labor in love and patience, and at the close of our lives, may the measure of our service be full; and may we all obtain an abundant en-

trance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The brethren of Halifax cordially salute you.

(On behalf of the church.)

ROBERT ROBERTS.

Jesus and the Sadducees.

IN the January issue of the Herald, we demonstrated how that Mr. Walter Scott, the inventor of Scotto-Campbellism, in 1838 agreed with us in our teaching concerning "Eternal Life." We have shown this for the benefit of some of the "300,000 Reformers" who look up to Mr. W. Scott as an authority in doctrine. We do not consider our position strengthened by his approval, nor weakened by his opposition: but as reformers denounce us for our views upon this subject, we would like to know upon what principle of truth and justice they commend him? But, while they are disposing of his case, we will present them with another for after consideration. The writer of the following article upon "*Jesus and the Sadducees*" is one of their hired servants, who, until recently, was for several years pastor of the Campbellite church in Charlottesville, Virginia, and editor of the "*Christian Intelligencer*," the organ of Eastern Virginian Scotto-Campbellism. Mr. Walthal has been for nearly twenty years eating the bread of orthodoxy. Immortal-soulism must have been a hard crust to chew sopped in the dish of Jesus, whose argument was so "*totally mistaken*" by the President-Professor of Bethanian divinity. But the love of the present world will often soften the hardest crust, and pass it safely down to the seat of all the sympathies. Mr. Walthal's article is as follows.—EDITOR.

Dear Brother Thomas:—It seems to me that bro. Campbell as well as bro. Wood, who wrote for the *Primitive Christian*, edited by bro. Shepard of Auburn, N. Y., have *totally* mistaken the notion and drift of the argument used by Christ, to prove the doctrine of the resurrection to the Sadducees, as recorded in Luke xx. 27-38 inclusive; and although you have shown the misapplication of that passage by bro. Campbell, yet I think it may be put in rather a stronger point of view, than even you have placed the argument of Christ. The Sadducees denied

the resurrection, and put the case of seven men having one wife, as an objection to the doctrine of the resurrection. Christ informs them, as recorded by Matthew and Mark, in the parallel passages, that they "greatly erred, not knowing the scriptures nor the power of God" as displayed in raising the dead; for the resurrection is often called the power of God by way of emphasis. Let us now consider the argument of Christ, as applied to this subject in three different ways:—

1. Suppose man dies and there is no future existence.

2. Suppose man dies and lives not again till the resurrection.

3. Suppose man dies and lives in an intermediate state till the resurrection, and then soul and body are again united.

Under the first supposition that man dies and lives not again at all, the resurrection is excluded; but Christ affirms the resurrection to be true, therefore, the first supposition is false.

Again, under the second supposition that man dies or sleeps from death till the resurrection, and is then made to live again; the argument of Christ is most appropriate, for says he to those who denied that man would be made to live again after death, that is, at the resurrection. Moses shows that there must be a resurrection, for this: that he calls the Lord the God of Abraham, Isaac, and of Jacob, who were all dead long before Moses wrote; now, says Christ, God is not the God of the dead but of the living; but Abraham, Isaac, and Jacob are dead, therefore, God is not their God; hence Abraham, Isaac, and Jacob, must rise from the dead, and thus become the children of God by the resurrection; that God must be their God, according to the declaration to Moses at the bush; for if they are now alive in heaven or elsewhere, God is now their God, and the argument of Christ to prove the necessity of the resurrection falls to the ground.

Again, under the third supposition, that though man dies, yet he continues to live in an intermediate state from the death of the body till the resurrection of the same, the argument of Christ might have been easily refuted, for the point to be proved is the resurrection, and the argument is, that Moses proves it by calling God the God of those who were then dead, and that the dead must live again by being raised to life, in order that the declaration to Moses at the bush may be true, which is that God who is not the God of the dead, may be their God at the resurrection. Now, if that be true, that man does live immediately after death in a separate state,

God can with propriety be called the God of such ; because, though the body is dead, yet the soul is alleged to be alive, and God can be the God of a living soul, though he is not the God of the dead, and if the soul be the thinking and therefore the most important part of man, and that part is alive, there is no occasion for God to wait till the resurrection, to be God or ruler of such a being ; hence the argument of Christ, under the supposition, would not prove the point in view, that is, the NECESSITY of the resurrection.

We are informed by the Scripture, that Abraham, Isaac, and Jacob are dead, and Christ affirms that God is not the God of the dead, consequently not of Abraham, &c., while dead ; therefore, they must be made to live again at the resurrection, and then he will be their God and they his children, being the children of the resurrection. The last clause in the 38th verse of the 20th chapter of Luke, has I think, caused most of the difficulties in understanding this passage ; the verse reads "For he is not a God of the dead but of the living, for all live to Him ;" now if we just make the present time "live," refer as it often does to future time, and read "for all shall live unto him," the whole difficulty would vanish, and the whole passage would be very clear and consistent ; it would then read "for he is not a God of the dead, but of the living, for all shall live to him." And then he will be God of those who are now dead, consequently of Abraham, Isaac, and Jacob, who are all now dead. So that under any supposition, except that man sleeps in the grave till the resurrection, the argument of Christ founded on the declaration to Moses at the bush, can be easily refuted ; but under this supposition it cannot be refuted, therefore, the second supposition is true, and the 1st and 3d are false.

And this doctrine harmonizes with the whole tenor of the scriptures ; the Apostles in their letters, always point the disciples to whom they wrote, to the day of Christ, and not to any intermediate state, as the time of their reward. They always speak of death as a sleep after the example of Christ, who said of Lazarus, "he sleeps." And indeed, Paul in his letters to the Corinthians, argues with those who deny the resurrection, that, if the dead rise not, then are those who have fallen asleep in Christ perished ; if the dead rise not, then is the hope of the Christian confined to this life ; for says the Apostle, "if in this life only we have hope, we are of all men most miserable ;" and if the dead rise not, then have we hope only in this life. But if the soul is alive in heaven or elsewhere, or is conscious of happiness in a separate

state between death and the resurrection, then if the resurrection never should come (if there be no resurrection), then those who have died, (fallen asleep) in Christ are not perished, and the hope of the Christian is not confined or limited to this life. Hence those who say that the soul is alive in the enjoyment of happiness, while the body is dead, contradict the whole of Paul's argument in ch. xv. 1st Ep. to the Corinthians. The Apostle concludes the argument by insisting, that if the dead rise not, then all the sufferings, persecutions, perils, and bereavements, which Christians are called on to endure, are all unnecessary ; and declares that we should rather eat and drink than endure these things, for to-morrow we die ; and what advantage will it be to any one thus to suffer, if the dead rise not ? If in this life only we have hope, let us not deny ourselves, but let us eat and drink, for to-morrow we die, or perish forever ; for if there be no resurrection, we have nothing to apprehend or hope beyond the grave.

A. B. WALTHAM.

The foregoing is a true copy of an article in "*The Apostolic Advocate*," vol. iv. p. 229, Nov. 1837.

J. M. STONE.

Zion, Henderson, Ky.
Jan. 13, 1860.

Analecta Epistolaria.

A Grateful Acknowledgement

DR. THOMAS :

Dear Sir,—For some time I have had a desire to write to you, and to send you some acknowledgement for your untiring labor of love, but for some cause or other I have neglected to do so. In introducing myself, let me say, that I belong to that little knot of believers of the things of the kingdom of God and the Name of Jesus Christ, who have, I believe, been begotten, principally by your exertions, and who would be ready at any time if it were necessary, "to pluck out their own eyes" for your sake. This is not mere feeling, or blindly zealous attachment, but gratitude produced by the operation of those things which we have received from your able pen.

For about two years I have, in my spare time, (very spare, for ten or twelve hours a day are employed in laboring for the bread which perisheth,) been reading some of the *Heralds*, which I borrowed of my father. These writings are to me, at least, next to the Scriptures themselves,—far above all price. They contain single articles not a few, which are *worth* the price paid for fifty volumes. There is no exaggeration here ;

because the exposition of the Word found in them, is not to be met with in any other book under the sun, nor to be heard from any pulpit or rostrum throughout the kingdom of men. Some would regard this as undue praise, but no matter. It is a fact, and fully endorsed by the persons named in this letter, and by some others on this side of the Atlantic. Before the time previously named, I was allied to none of the spiritual abominations in any way whatever, therefore, when my attention was turned to Bible things, I did not seek for information at the mouths of the "wolves in sheep's clothing," but began to read the scriptures, about which time *Elpis Israel*,—that best of keys,—came in my way. This, I read through, carefully comparing as I proceeded, all the texts to which it refers; and at the end was fully persuaded of the truth, and was immediately immersed into that Name which is "above every name." Since then I read ANATOLIA, on the same principles, testing it by the Word, and shall never be able to repay you for a tithe of the benefits derived. A few months ago I purchased volumes 1, 2, 4, 5, 8 and 9, of the *Herald*, which were all I could get for love or money. In the first volume I found what I had long desired; that is a systematic way of reading and studying the scriptures. It is headed, "What ought to be done at this crisis?"—page 54, vol. 1. I am going on to the best of my ability, according to the directions therein. *Is this the best thing I can be doing?* If not, please tell me what is.

You will be glad to know that my beloved wife, father, and sister, are members of the One Body, by your instrumentality. My father sends you £5 along with £5 from me, which please receive in exchange for the spiritual things you have so freely given to us, and to assist you a little in publishing the joyful sound to this dark and almost impenetrable generation, which answers exactly to the prophecy of Isaiah: "Darkness shall cover the earth, and gross darkness the people." This is a lamentable state of things; but we rejoice to know that it is an unmistakable sign that the Sun of Righteousness is about to rise "with healing in his beams."

It is understood that you intend to come over to this side. We hope to see you soon, being persuaded that you would make a good impression on some minds here. Whenever you do come, you will no doubt visit Nottingham, where you will find a few hearts burning towards you with love; and, if you please, lodge during the time under my humble roof.

My wife, father, and sister join me in love to you, and earnestly pray that your life may be prolonged, and that you may yet turn many to righteousness, and be rewarded

by shining as the stars, for ever and ever, in the kingdom of the future age.

Your most affectionate Brother
in the One Hope,

E * * * T * * *

Nottingham, England, Dec. 1860.

REMARKS.

Being the subject at this time somewhat, to that sort of ingratitude experienced by Paul, as indicated in the language—"All they in Asia be turned away from me," it is not a little gratifying to receive a letter like the above, from one who can have been influenced only by the ideas with which we are identified. It is encouraging to know, that we are not writing to no purpose; and that the influence of our writing, where heartily received, is to create admiration for the truth, obedience to its precepts, and kind feeling towards us, through whose endeavors the truth has been manifested to the understanding. "How can I understand," said the Ethiopian, "*except some man guide me?*" "The things that thou hast heard of me among many witnesses, Timothy," said Paul, "the same commit thou to *faithful men who shall be able to teach others also.*" In the judgment, therefore, of these authorities, and of the Spirit by whom Paul spoke, HUMAN AGENCY in the enlightenment of the minds of men, is part of the system of means ordained by God, and therefore indispensable. Where, then, the truth is honestly and scripturally appreciated, the instrumentality will not be hated and despised. We regret to say that the hatred and contempt of some who profess to love the truth, has fallen upon us. We regret it for their sakes; who, except for our instrumentality, would have forever continued in the darkness of surrounding heathenism. We do not believe that such do love the truth, for where the truth is loved the instrumentality is loved also. "Love works no ill to its neighbor," neither does it countenance iniquity; nor is it envious; but rejoices in the truth, and is careful to do nothing that will impair the efficiency of its tried advocates,—tried by the adversity of many years. We do not allude to this complainingly; for we lay our account with just such treatment. We have reason to know that both in Britain and America, this spirit of the flesh is working, and will work to the end; for wherever the truth is faithfully advocated by mouth or pen, an antagonism will always spring up. It was so in the days of the Apostles; and if we be identified with the word they taught, we must lay our account with sharing with them in the odium and maltreatment they experienced from professors of the doctrine they taught.

This being so, when instances of gratitude

turn up, as in the case of the brother and his family mentioned in the letter before us, (whose name we have withheld not knowing if it would be agreeable to publish it,) it is the more gratifying as an offset to the opposite condition. We are happy that we have been thus useful to our friends; and take this opportunity of thanking them for their kind remembrance of us; and trust that having come to the knowledge of the truth, they will permit nothing to come between them and the realization of the exceeding great and precious promises it contains.

Feb. 2, 1861.

EDITOR.

A Word from Afar.

DR. THOMAS:

Dear Sir,—As I have been since 1846 a patron of the *Herald of the Kingdom and Age to Come*, and manifest the same to others, in having them all bound in six volumes for more ready use, and as I freely choose to continue my patronage, for the reason that I am, as ever, pleased and instructed by its pages, a word or so from one so remote from former associations, and here isolated from the throngs pressing downward to destruction, may be acceptable, if not very cheering in its details. Having been since my return here in 1856, in this city and Oregon, I am somewhat acquainted with the general state of things appertaining to the interest the people exhibit relative to the future, and whilst the formulary of orthodoxy in all its phases obtains up and down this coast, preceded by Catholicism long since established, I feel confident in asserting that never,—no never,—was a people held in chains of ignorance and superstition worse than the people here. It does appear, like priest like people, and vice versa; for, as it is the ostensible object of all in settling on the Pacific coast, to go into a city, or other location, that they may buy and sell, and get gain; and as the priests are very glad to share in the spoils, the veil of the future is kept closely drawn, lest, perchance, nearly or quite all would see the temptations and snares for their feet, and their execution sure to follow, viz: "drowned in destruction and perdition." Not much other practised religion west of the Rocky mountains than patriotism,—a professed exuberance of love for their country. Whatever tends to eclipse the resplendent glories of heaven-born Republicanism, and to point even the finger of dissolution to its inhabitants, is confronted with sarcasm, reproach, and disgrace. The individual holding forth such sentiments is accounted a madman and a fool. I shall never forget when, on a steamer in 1853, coming from Sacramento to this city. The day was warm, the sun bright, and some

half-a-dozen of us were basking in the shade under the bulwarks just in front of the large bronze eagle on the brow of the pilot house. Our conversation having become rather dull for want of variety in subject matter, I ventured to introduce what was intended by the eagle, and spoke of the institutions, of freedom, equity, and justice. "Yes," was replied, "glorious institutions." "Firm and lasting as the hills," remarked another. A third, "Though Rome fell, the United States of America can never fall, because established on better principles." I observed that all precedent was against it, and that no establishment of man ever yet continued long, and instead of being an United, they would already be better styled the divided States. "Why?" says a fourth. I rejoined, "A kingdom or dominion divided against itself cannot stand;" and further, it is declared by superhuman authority, that the eagle shall come down; and, once more, the period of its existence is in the neighborhood of ten years from this." Such dumbness but few ever witnessed; not a lisp as "What authority have you for all this?" but first one indignantly left the company, and soon another; and so on, till the lunatic was left alone to his hallucinations. Such the repugnance they indulge, and such the mulish indifference they manifest when these things break upon their ears. Well, this paradisaical climate is too good for the present occupants of the soil, and if there is only one more known to be such, the son of Bro. A. Anderson, here in California, I will hope that we two shall ever make a plurality in favor of the Kingdom of God, soon to be set up at the expense of all the kingdoms now existing. What few "disciples" there are here in the country, are as watchful to count their numbers, as the devotee with his cross is to count his beads, unconscious that numbers and members do not often coincide. The idea with them that God is yet to "set his King on the holy hill of Zion," is as chimerical as the tale of the Arabian Nights, and for them to adopt the sentiment that "the wealth of the Gentiles is to be turned unto the Jews," Isa. lx. 5, and the gain of the nations, Mic. iv. 13, consecrated unto the Lord of the whole earth, as making up "the things that God has laid up for them that love him," and all this as the result of the "daughter of Zion beating in pieces many people with her brazen hoofs and iron horn," is a legend too antiquated to suit the popularium of the times.

Such is the best we can say of California as at present constituted; and while gain shall be the feverish, ruling passion, we may anticipate not much improvement in spiritual attainments. For me, I love

California as the God of nature has fitted her for the abode of man. I love her climate, soil, and productions, her landscapes and mountain scenery; I may say I love it all, but I prefer much more to love all these things under the auspicious reign of Him whose royal right it will be. Then will righteousness be established, and the few aristocratic drones that now so prominently rule this city, will be numbered among "the poor" that "will be sent empty away." Hoping that your spirit will not flag in this glorious cause so soon we hope to be determined, allow me meanwhile to remain yours in the one hope of our calling,

ALBERT H. OTIS.

San Francisco, Cal.
Dec. 3, 1860.

Ecclesiastical Affairs.

The Banner-Excommunicated Sister.

WE are gratified in being able to inform our readers, that the sister against whom "The Bull of Excommunication" was published in the *Banner*, has so far obtained justice as to have been placed in a position to receive her money in about two years from this. Certain have come forward as security for its repayment at that time. This is all the brethren in these parts were anxious for. As professors of the gospel of the kingdom, we felt disgraced by the affair. We can now breathe more freely. Our purpose is accomplished. With any side issues that may have grown out of the matter we have nothing to do. The parties to them can fight them out at their leisure, if so disposed. The Bull has been met by a defence in the *Herald*, and Miss Hayes' vindication. The parties to the Bull, we are informed (for to the date of this writing we have not seen it,) have published a reply, to which Miss Hayes promises to respond. We have been requested by both parties to give their documents circulation. But this we respectfully decline. Miss Hayes being secured, we withdraw, and leave the belligerents to themselves. May the right prevail, and may the past have a salutary influence on all concerned.

EDITOR.

Feb. 2, 1861.

Miscellanea.

What is Judaism?

JUDAISM is that religious system contained and acknowledged in the prayers of the Jewish Synagogue, whether German or Portuguese, and professed by all who use them as the ritual of their worship. In other

words, Judaism is the Old Testament explained according to the traditional law. According to this explanation, the Jewish prayer-book teaches the divine authority of the Oral Law. Of this there can be no doubt; for, in the first place, the whole ritual of the synagogue service, and the existence and arrangement of the synagogue itself, is according to the prescriptions of the oral law, as may be seen by comparing the Jewish prayers with the Hilchoth T'phillah. If it be asked why the Jew uses these prayers, and no other; why he wears phylacteries and the veil; why he conforms to certain ceremonies at the New Year, and Day of Atonement, and other feasts; why he repeats a certain benediction at the reading of the Law; why he reads out of a parchment-roll, rather than out of a printed book; why a roll of the Law written in one way is lawful, and in another way unlawful, the only answer is, *The Oral Law commands us thus to do*. The whole synagogue worship, therefore, from the beginning to the end of the year, is a practical confession of the authority of the Oral Law, and every Jew who joins in the synagogue worship does in so far conform to the prescriptions of Rabbinism.

But, secondly, the Jewish prayer-book explicitly acknowledges the authority of the Oral Law. In the early prayers is found a long passage from the oral law, beginning fol. 11 "Which are the places where the offerings were slaughtered," &c. On fol. 12 are found the thirteen Rabbinical rules for expounding the Law, beginning, "Rabbi Ishmael says," &c. At the end of the daily prayers is found a whole treatise of the oral law, called the "Ethics of the Fathers," the beginning of which treatise asserts the transmission of the oral law. In the morning service for Pentecost, there is a most comprehensive declaration of the authority and constituent parts of the oral law. "He, the Omnipotent, whose reverence is purity, with his mighty word he instructed his chosen, and clearly explained the law, with the word, speeches, commandments, and admonitions, in the Talmud, the Agadah, the Mishna, and the Testament, with the statutes, the commandments, and the complete covenant," &c., p. 89. In the prayers, as used, translated, and published by the Jews themselves, the divine authority of the oral law is explicitly asserted; and the Talmud, Agadah, and Mishna, are pointed out as sources where it is to be found. For these two reasons, then, we conclude that the Judaism of the Jewish prayer-book is identical with the Judaism of the oral law, and that every Jew who publicly joins these prayers, does, with his lips at least, confess their divine authority. (O. P. p. 1-4.

In another place, Dr. McCaul remarks that Judaism, or the Religion of the Oral Law, is not the Religion of Moses and the Prophets, but a new and totally different system, devised by designing men, and unworthy of the Jewish people. That Judaism is identical with the religion of the oral law, is proved by the highest possible authority, the prayer-book of the synagogue, which is not only formed in obedience to the directions of the oral law, but declares expressly that the Talmud is of divine authority. So long, therefore, as the prayer-book is the ritual of the synagogue, the worshippers there must be considered as Talmudists, believers in all the absurdities and advocates of all the intolerance of that mass of tradition. That this is no misrepresentation, and no unfounded conclusion of our own, appears from a book published in England by Joshua Van Owen, Esq. He has, in his "Introduction to the Principles of the Jewish Faith," a chapter headed JUDAISM, which begins thus: "The Jewish religion, or Judaism, is founded solely on the Law of Moses, so called from its having been brought down by him from Mount Sinai. With the particulars of these laws he had been inspired by the Almighty during the forty days he remained on the Mount, after receiving the Ten Commandments; these he afterwards embodied in the sacred volume, known and accepted as the written law, and called the Pentateuch, or the Five Books of *Moses*, contained in the volume we call the Bible. *We also, from the same source, 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 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, A. M. 4150. In addition to this, we are guided by the explications of the later schools of pious and learned Rabbis, constituting what is now known by the name of Talmud or Gemara.*"*

Nothing can be more explicit than this avowal. A learned and pious Jew of the nineteenth century honestly avows that Judaism is the religion of the Talmud. Now, having examined it, and compared it with Moses and the Prophets, we affirm, as the result of the comparison:

1. That Judaism is a false religion;
2. That Judaism has for its authors wicked men, unworthy of credit;
3. That their testimony against Christians is of no value; and

4. That on all those points where oral law is weak, the New Testament is strong.

1. We draw the conclusion of the falsity of Modern Judaism from the following premises, namely:

a. That the oral law is altogether destitute of external credence. To establish the authority of the oral law, it is absolutely necessary to prove a succession of Sanhedrim from the time of Moses to that of Rabbi Jehudah, or at least an unbroken chain of tradition. But, then, there was no such thing as a Sanhedrin, until after the great conquest of Judea, and no continuous chain of tradition. The only credence, therefore, which could beget faith in the mind of a reasonable man is wanting.

b. The oral law itself is full of manifest fables. No one can doubt this who reads those particularly noticed in the prayers of the synagogue. No one can doubt that the stories about Leviathan and Behemoth; of Adam's singing the 92d Psalm after a conversation with Cain; of the river Sambation; of the experiment made by Turnus Rufus to raise his father; of Mount Sinai having been turned, like a tub, over the Israelites; of the descent of 600,000 angels to crown the Israelites; of the people's travelling 240 miles backwards and forwards during the delivery of the Ten Commandments, and so forth, are all downright fables, not a whit more authentic than similar stories contained in the Koran, or the Arabian Nights Entertainments. Any one would be sufficient to overthrow the credit of the oral law; but what are we to think of the host of downright falsehoods here enumerated?

c. It is directly subversive of the state of things established in the written law. Moses appointed the priests, the sons of Levi, as the religious teachers of Israel. The oral law has ousted them altogether from their office. Moses and the prophets have commanded that the priests, the Levites, should be the teachers of the law, and that from them the people should learn. Moses does not say one word about Rabbis or wise men; but restricts the office of teaching to the priests, the Levites. Now, do the modern Jews obey Moses in this respect? Who are their teachers of religion, and from whom do they learn? Are the priests, the Levites, the teachers of Israel, as Moses commanded, or are they taught by their Rabbis and Cochanim, of whom Moses does not say one syllable? The priests are the only divinely accredited religious teachers in Israel.

It cannot be said that the priests are not well known now, and that on this account Moses' command has lost its force; for those who believe in the oral law, profess to know the family of Levi.

How then can the modern Jews pretend

* A Manual of Judaism, by Joshua Van Owen, Esq., M. R. C. S. L. London 1825, p. 22.

to be zealous for the law of Moses? They are living in plain and systematic violation of one of his plainest commands. It will not do to say that the office of Rabbi is also of divine appointment. An assertion which nullifies a Mosaic institution must have the most unexceptionable evidence. Its proof must be at least as clear as the original appointment. To persuade any real lover of the Mosaic law that the Rabbis have a right to thrust out the family of Levi from their office, and to take it upon themselves, the express declaration of God is absolutely necessary. And if the Rabbis could prove, which they cannot, that they are the lawful teachers of Israel, it would necessarily follow that the Mosaic law has been changed, and then one of the chief dogmas of modern Judaism, the immutability of the Mosaic law, is entirely overthrown. When Moses gave the law, the priests were the religious teachers of Israel. Since the dominion of the oral law, not the priests, but the Rabbis have been the teachers. Here then is an important, yea, an organic change in the Mosaic constitution. This change, then, is either lawful or unlawful. If it be unlawful, then the Rabbis have no right to be the teachers of Israel. If it be lawful, then to change and alter the Mosaic law is lawful, and then modern Judaism, which teaches that there can be no change, is false. This is the only alternative which modern Jews can adopt; they must either maintain the immutability of the law at the expense of the Rabbinic office, or they must assert the legitimacy of the Rabbinic office at the expense of the law. In either case the oral law is convicted of teaching falsehood; and in neither case can the modern Jews make a boast of loyalty to the law of Moses.*

*Jews charge Gentiles with disregarding and transgressing the Mosaic law with respect to the principle of the people being taught by the priests of Jehovah. The charge is true, although Talmudic Jews cannot exhibit the indictment according to doctrine. Since the breaking off of the Natural Branches from the Olive of Israel, and the grafting in of a Gentile Branch, the only priests Jehovah has on earth are they of Israel and the nations who have intelligently obeyed the gospel of the Kingdom which Jesus and the Apostles preached. These are styled by Peter, "lively stones, built up a spiritual house (or Holy Place) an HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." And besides this, he says, that the true believers "are a chosen generation, a ROYAL PRIESTHOOD, a holy nation, a people for a possession; that they should show forth the excellencies of Him who hath called them out of darkness into His admirable light." These are the only ones that have the ability and consequently the right, to teach the people. But the clergy of the Gentiles, like the Rabbis of the synagogues of the

They charge Gentiles with disregarding and transgressing the Mosaic law, but let them point out, even in the practice of Gentile professors, any one apparent transgression more heinous than the expulsion of the family of Levi from the office to which Moses appointed them.* The fact is notorious. This family is everywhere neglected and in obscurity, struggling with the cares and business of the world, instead of occupying the station given to them by Moses. Let all the lovers of modern Judaism consider this fact, and then ask themselves how they can pretend to be keeping the law of Moses? Let them remember that they themselves made a change in the law by appointing Rabbis instead of Priests, and that if they defend this change, they teach the very same doctrine which they blame in Gentiles, namely, the mutability and abrogation of the Mosaic law.

Of course, we do not mean to dictate to Israel in this matter. If they are conscientiously persuaded that the institutions of Moses have been abrogated, they can then consistently maintain the appointment of Rabbis, but let them give up their common, though mistaken, argument against christianity. But if they believe what they so commonly profess, that the law of Moses is not, and cannot be abrogated, then let them act consistently, renounce this oral law, and restore the family of Levi to the office from which modern Judaism has excluded them for so many centuries. To follow the oral law, and at the same time to obey the written law of Moses in this matter, is plainly impossible. The oral law is for the Rabbis, and the Cochanim; the words of Moses are for the family of Levi. The Jews may, and of course will, choose as they think best; but, if they determine

Jews, have risen up and thrust aside the priests of Jehovah, whom they treat with contempt, and say to the people, "Follow us, we are the ambassadors of Christ, to guide you home to heaven!" And the foolish people believe them. Thus parsons, ministers, and pastors, elders, evangelists, and bishops, as they style themselves, mere Rabbis of sects, have abolished God's order, and set up themselves, blind leaders of the blind.—*Editor Herald.*

*In our previous note this has been shown. The family of Jesus, his brethren, have been expelled from the office to which he appointed them, by the clergy of the Apostacy. This is more heinous than the offence of the Jews against the Mosaic law; because God has abolished that law; and "where there is no law there is no transgression." But the law of Christ is not abolished; and this the clergy of all the "Names and Denominations" have trampled under foot, and set up their own in lieu thereof. If the Rabbis, then, are the devil, the clergy are unquestionably his children.—*Editor Herald.*

upon maintaining the Rabbinical system, let them not pretend to be followers of Moses. Let them honestly confess that they do not like Moses and his laws, and that they prefer the new and modern religion of the Rabbis.

d. The oral law encourages those heathen superstitions expressly forbidden by Moses and the prophets, such as magic, astrology, amulets, and charms.

e. The oral law loosens the moral obligation. It teaches men how to evade the divine commandments. It allows dispensation from oaths. It allows men to retain what they know does not belong to them, if it only belongs to a Gentile, or to an unlearned Jew. And it sanctions the murder of the unlearned.

f. It leads men to put trust in mere external acts as a compensation for moral delinquencies. The washing of hands, the external sanctification of the Sabbath, the blowing of the cornet at the New Year, the rite of circumcision, &c., are represented as sufficient to save wicked men from the just punishment of their sins.

g. Though called an oral law, because not written with ink, it is really written in blood. For the most trifling offences it sentences the offender to be flogged; for the transgression of the Rabbinic commands respecting the Sabbath it awards the sentence of death; and by its laws respecting the mode of killing and cooking meat it prevents the poor from getting food for themselves and their children.

h. It degrades the female sex, by permitting divorce on the most trifling pretext; by declaring women incompetent to give evidence; by excluding them from public worship; and by teaching that they are under no obligation to learn the revealed will of God.

i. It is a persecuting and intolerant system. It gives every Rabbi the power of excommunicating the Jews; and it commands the conversion of all the nations by the sword.

l. It forbids the exercise of the commonest feelings of humanity to those whom it calls idolators. It will not permit a drowning idolator to be helped, nor a perishing idolator to be rescued, nor an idolatrous woman in travail to be delivered.

m. It leaves those Gentiles who are not idolators without religion. It teaches that they are not commanded to love God, and breaks up all the happiness of domestic life by asserting that amongst Gentiles there is no such thing as marriage. For these and other reasons that might be adduced, we believe that Judaism is contrary to the religion of Moses and the prophets; that it has not proceeded from

God, but is the mere invention of men, and therefore false.

2. One of the most daring acts of wickedness that can be committed is to invent laws and principles, and to pass them off as the laws of God. Every degree of wilful falsehood is sinful; but to forge divine laws, and impose upon the consciences of men, is the most daring of all wickedness, for it not only deceives men, but it dishonors God. The Divine Being is represented as the author of principles and practices which are abhorred by the good even amongst men. Is it possible that those men could be good, who invented the fables already referred to; or who overturned the Mosaic constitution for the purposes of personal aggrandizement; or who teach that oaths may be broken with impunity; or that men may keep what does not belong to them; or that unlearned men may be murdered without ceremony; or that it is lawful to look upon the agonies and pain of an idolator without rendering him any assistance or feeling any pity? If falsehood, perjury, dishonesty, cruelty, and inhumanity, constitute men wicked, then the authors of the oral law are wicked men, and altogether unworthy of credit. And therefore we conclude.

3. *That their testimony against christianity is of no value.* Many Jews of the present day reject christianity simply because the rulers of the nation rejected the Lord Jesus Christ. But the discoveries which we have made of the principles and practices of these men show, that there is no force whatever in this argument. Their testimony against Jesus of Nazareth is not to be trusted any more than Mohammed's testimony against the fidelity of the Jewish nation in preserving the scriptures. This imposter says, that the Jews have corrupted the Old Testament, but no one believes the charge, because he has been himself convicted of forging revelations and laws. The authors of the oral law have been convicted of the same offence, and their testimony must be rejected for the very same reason. They have passed off their inventions as divine laws; they have taught their absurd legends as undoubted matter of fact; they are plainly convicted of falsehood, and the only alternative is to say that these falsehoods are wilful, and then the men who witness against christianity are wilful liars; or to confess that the authors are mad, and therefore incompetent to give any testimony. In every case they must be regarded as propagators of falsehood. But falsehood is not the only trait in their character; they were interested in their testimony against

Jesus; they were his personal enemies, because he opposed their pretensions and condemned all their inventions. They had, therefore, a strong motive for condemning him, and there is nothing in their character to lead us to suppose that their love of justice then would prevail over their private feelings. When the general tenor of a man's conduct is evidently the result of upright principle, it is possible to believe that he would be just even to an enemy. When a man's whole life has been distinguished by tender compassion, it is possible to believe that he would not be cruel even to a foe. But neither supposition holds good with respect to the authors of the oral law. They do not even profess integrity, for they teach that it is lawful to defraud an unlearned man; they declare by their permission to kill an amhaaretz that they had no value for human life. If they were capable of murdering in cold blood a man who had never offended them simply because he did not belong to their party, is it to be wondered at that they should endeavor to destroy one who was a direct opposer? The condemnation of the Lord Jesus by such men is not only no argument against his character or claims, but even an argument in his favor. It is a decisive proof that he did not belong to their party, and that, therefore, there are not the same objections to his testimony as to theirs. The Jews of the present day, therefore, must find some other reasons for rejecting Jesus of Nazareth. The conduct of their great and learned men at the time can supply no warrant for unbelief; it is, on the contrary, a sort of presumptive evidence that He was a good man. And this presumption is much strengthened by comparing the oral law with the New Testament, whereby we learn

4. *That in all these points where the oral law is weak, the New Testament is strong.* In the first place, it is free from all fabulous additions to the Old Testament history. It recognizes the authority, and frequently cites the writings of Moses and the Prophets, but it is never, like the Talmud, guilty of forgeries. Neither Jesus nor his disciples pretended to have an oral interpretation of the law, unknown to the people at large, and therefore capable of being twisted to their own purposes. They referred simply to the written word, and by it deserve to have all their teaching judged. In the second place, it is free from all superstitious doctrines concerning magic, astrology, and other heathenish arts. It does not allow absolution from oaths, nor mark out any class of society as the lawful victims of fraud and violence. It is merciful to the poor and helpless. It teaches that women

are as precious in the sight of God as men. It differs especially from the oral law in its estimation of external rites, and thus gives the strongest evidence of its divine origin. If there be one sign of true religion more satisfactory than another, it is the placing of holiness of heart and life as the first great requisite, at the same time that it does not undervalue any of God's commandments. Now this mark Christianity has, and Judaism wants. The former teaches expressly that without holiness no man shall see God, and that for the want of it no external ceremony can compensate.

Further: Christianity knows of no violent methods of propagating the truth. It nowhere tells its followers, when they have the power, to compel all men to embrace its doctrines, or to put them to death if they refuse. It has not a criminal code written in blood, and prescribing floggings for rebellion, or even death, for a mere ceremonial offence. It does not allow each individual teacher to torment the people by excommunication and anathema at his pleasure. And lastly, it does not misrepresent God as an unjust and partial judge, who confines the benefits of revelation to one small nation, and sentences the overwhelming majority of mankind to unhappiness and unhappiness. If ever Judaism should attain to universal dominion, and the principles of Judaism be brought into action, the whole Gentile world would be doomed to misery and ignorance. By pronouncing that amongst Gentiles there is no marriage tie, it would rob them of all domestic peace. By sentencing every Gentile reader of the Bible to death, it would deprive them of all consolations and instructions of the Word of God. The triumph of Christianity, on the contrary, and the full development of all its principles, would fill the world with peace, and joy, and happiness. It does not deny that Israel has peculiar privileges as a nation, but fully acknowledges that "they are beloved for the father's sakes," and that they are yet to be the medium of benefaction to our common race, as in days of old. But it asserts, at the same time, that God is not the God of the Jews only, but of the Gentiles also, and thus makes it possible for Jew and Gentile to love each other. Christianity teaches that the first and great commandment is, Thou shalt love the Lord thy God with all thy heart, and that the second is, Thou shalt love thy neighbor as thyself; and teaches, at the same time, that men of all nationalities are our neighbors. Thus Judaism divides, while Christianity invites the children of men into the bonds of peace. Let not the Jewish reader think that we Gentiles wish to ascribe any merit to ourselves, as if by our own wit or wisdom we had found out a religious system superior

to anything that the Israelites had been able to devise. Far from it; we acknowledge again that we are only disciples of one part of the Jewish nation. From the Jews christianity came to us. It has been a light to enlighten many Gentiles, but we acknowledge its Divine Author as the glory of his people Israel. All we mean by instituting the comparison is to show those who still adhere to the oral law, that there is another Jewish religion infinitely superior and more like that of Moses and the Prophets. Christianity is the Old Testament explained according to the New. It warns its disciples against giving heed to Jewish fables; and although they lived at a time when the patronizers of these fables had power, they were altogether preserved from such absurdity. They have transmitted no such distorted views of God's dealings in creation, nor of the joys which he has prepared for his people in eternity. Yes, friends of the house of Israel, our hope is altogether Jewish. We do not mean to charge upon "the peculiar people of God" the folly of the Talmud. Some of the nation forsook the pure word of God, and adopted the doctrine of an oral law. The natural consequence was, that they advanced gradually farther and farther in the mazes of error; and these all their followers continue. But we never forget that it was another portion of the Jewish nation which taught us to worship the true and living God. Our only wish is, that you should forsake Jewish error, and embrace Jewish truth."—*Old Paths*.

Foreknowledge.

FOREKNOWLEDGE and foreordination are very frequently confounded, and it is supposed that because our Heavenly Father foreknew all things that were to come to pass, that, therefore, he foreordained all things as they come to pass. This is erroneous and fallacious; it is occasioned by not attending to facts and to the meaning of words. Foreknowledge is a word which describes an essential attribute of the Deity. An ordination is his will made known, in the form of intelligible law or statute.

He never existed without foreknowledge: but he existed before his ordinations were made known. These are published only after the beings are made, who are to obey them, as in Adam's case: he first foreknew that he would make him and the worlds; secondly, he did so; and, third and lastly, he published for him his ordination or law, viz: "Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for, in the day thou eatest thereof, thou shalt surely die." Some think, that if a matter is ordained

or decreed of God, that, therefore, it will come to pass; the very contrary of this is the fact in many instances. If our Heavenly Father decrees that he himself shall do a thing, then, certainly, it will come to pass; but if his ordination respects men, then, a thousand to one but their sinful character will lead them to despise the grace of God and neglect his statute. See Adam, the Antediluvians, Israel, &c.

God predestined to deliver Jesus into the hands of the Jews; but he did not foreordain them to slay him. As Peter says, this they did with "wicked hands," lawlessly and without any statute of God. At the beginning of the world, God determined to set the fruit within the reach of man, and did so: but he ordained him not to eat of it. When, therefore, he did eat, he took of it with "wicked hands," and not according to the foreordination of God. His foreordinations were, "Thou shalt not eat." "Thou shalt not kill."

Our Heavenly Father foreknew that the Gentiles would obey the Gospel, and he therefore foreordained by the ancient Prophets, that they should hear it. He foreknew that the Jews would disobey it; and, he therefore ordained them to be broken off from being his people.

WALTER SCOTT.

Papistry.

THE following document was issued by the Pope, against a person for renouncing the errors of the church of Rome, in 1758, at Hampreston, England:

By the authority of the blessed Virgin Mary, and of St. Peter and St. Paul, and of the holy Saints, we excommunicate, curse, ban, commit and deliver to the devil of hell, Henry Goldney, of Hampreston, county of Dorset, an infamous heretic, that hath, in spite of the Spirit of God and St. Peter, whose church this is, in spite of the Saints, of the Pope, and the worshipful canons, masters, priests, jesuits, and clerks of our holy church, committed the high crime of sacrilege with the images of our holy Saints, and has forsaken our religion.

Cursed be he, and given soul and body to the devil to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses, and out of houses, and in all other places: standing, lying or rising, walking, running, sleeping, eating, drinking, and in whatsoever he does besides. We separate him from the threshold, from all the good prayers of the church. From the participation of the holy mass; from all sacraments, chapels and altars; from holy bread, and holy

water; from all the merits of our holy priests and religious men, and all our cloisters; from all their pardons, privileges, grants, and immunities; and we give him over utterly to the power of the devil, and we pray to our Lady, and St. Peter, and St. Paul, and all holy Saints, that all the senses of his body may fail him, and that he may have no feeling, unless he come to our holy priest, and make confession to our Lady, to St. Peter, and our holy church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity, shall direct and prescribe.

Given under seal of our holy church of Rome, the tenth day of August, in the year of our Lord, 1758, and in the first year of our Pontificate. O. R.

Eureka.

It gives us great satisfaction to be able to inform the subscribers to our forthcoming "Exposition of the Apocalypse," that over four hundred pages of it are in type, and that consequently, the first volume is nearly completed. The fire was a hinderance we did not reckon upon. We trust that no similar disaster will anticipate us. In such times as these, however, there is no calculating upon the permanency and stability of anything. If secession brings on civil war, and consequent interruption of the mail, the arrival of *Eureka* at its destination may yet be delayed. But we shall hasten to distribute it, if possible, before the ominous fourth of March; and pray that the potsherds of the earth in coming to blows, may not be permitted to embarrass the progress and development of the truth.

Feb. 8, 1861.

EDITOR.

The Roman Emperors.

FIRST PERIOD ENDING A. D. 96.

AUGUSTUS.—This was the first emperor of the Roman dominion. His name was *Octavianus*. Being adopted by Julius Cæsar, his uncle, he was surnamed Cæsar, and afterwards Augustus by the flattery of the SENATE. He commenced his reign after a civil war of twenty years, B. C. 27. With this emperor begins the SIXTH FORM of Government in Rome; designated by John, "the reigning power which is"—*ὁ ἐκταρξων*, Rev. xvii. 10.—having previously said, there are seven Kings, of whom five

had fallen. After the death of Octavius Cæsar, *Augustus* became the title of his imperial successors; and from the death of Hadrian, *Cæsar* was appropriated to the second person in the state, who was considered as the presumptive heir to the empire. Jesus of Nazareth, the Prince of the Kings of the earth, was born under the reign of this emperor. Augustus Octavius Cæsar, died A. D. 14, in the 76th year of his age, and the 41st of his reign.

TIBERIUS.—The adopted son of Augustus. He reigned conjointly with Octavius over the provinces and the armies with an equal authority; but upon his decease, became sole emperor at the age of 56. In the 15th year of this reign, John the Baptist commenced his ministry, which continued three years and a half, or till the thirty-third of the christian era. Jesus ended his in the thirty-sixth of the true era, when he was crucified. Tacitus, a pagan historian, says, "Christ in the reign of Tiberius suffered death, by the sentence of the procurator Pontius Pilate." This emperor was a cruel and sensual despot. His latter years were passed in scenes of infamous debauchery, and his death was hastened by a freedman, A. D. 37.

CALIGULA, reigned from A. D. 37 to 41. He fancied himself at one time a male, at another time a female, deity; raised his wife and his horse to the consulate; and fed his wild beasts with the bodies of citizens and captives. A violent death freed Rome from this frantic monster.

CLAUDIUS, styled by Gibbon, "the stupid Claudius," reigned from A. D. 41 to 54. During his impotent rule, 35 senators and 300 knights, fell by the hand of the executioner. He repealed all Caligula's edicts; and abolished in Gaul the blood-stained superstition of the Druids. In this reign, there was a great famine throughout the Roman empire.—*Acts* xi. 28. This was one of the signs preceding the destruction of Jerusalem, foretold by Jesus in Matt. xxiv. 7, and announced again by the Holy Spirit through Agabus. In this reign also, "all Jews were commanded to depart from Rome."—*Acts* xviii. 2. At this time, the Roman empire required the firm hand of a master, while Claudius was feeble and luxurious. His death by poison, was effected by his second wife, and an infamous sorceress, A. D. 54. Herod Agrippa was the friend of Tiberius, Caligula, and Claudius. Having accepted the flattery of the people who proclaimed him a god, an angel smote him; and after lingering five days in the most excruciating torments, he died in the 54th year of his age.—*Acts* xii. 22.

NERO ruled the world from A. D. 54

to 68. He reigned mildly during five years, guided by the experience of Burrhus and Seneca, after which he became a maniac. He set fire to Rome, and while the city was burning, mounted a lofty tower, where, accompanying the words with the music of the harp, he sung his own poem on the siege of Troy. This fire occurred in the tenth year of his reign. To divert a suspicion, which the power of despotism was unable to suppress, the emperor was determined to substitute in his own place some factitious criminals. "With this view," continues Tacitus, a pagan historian, "he inflicted the most exquisite tortures on those men, who, under the common appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death, by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked, but it again burst forth; and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized, discovered a great multitude of their accomplices, and they were all convicted; not so much for the crime of setting fire to the city, as for their hatred of human kind. They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sown up in the skins of wild beasts, and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."—*Tacit. Annal.* xv. 44. On the site of the gardens and circens of Nero, where these horrors were displayed, now stands the Roman Temple dedicated to the Apostle Peter. Suetonius, another pagan writer mentions these cruelties inflicted by Nero, on "a sect of men who had embraced a new and criminal superstition."

It was to this emperor Paul appealed, when he appealed to Cæsar. Claudius Lysias, Felix, Porcius Festus, and Agrippa,

belong to this period. Nero at length perished by the sword of his freedman, and with him the Julian family became extinct; and in consequence of the disputed succession, four emperors arose in less than two years.

GALBA, A. D. 68 to 69, was elected to the throne during Nero's life, but endeavouring to check the licentiousness of the army and prætorian guards, who had raised him to so dangerous an eminence, he was murdered by the soldiers, after a reign of seven months.

OTHO, A. D. 69, plotted against the life of his predecessor, and was the companion of the early debaucheries of Nero. He was invested with the imperial purple by the legions in Spain. But he was scarcely acknowledged at Rome, before the legions in Germany elected a competitor. Supported only by the prætorians and an undisciplined crowd, he was defeated by Vitellius, his rival, and committed suicide, after reigning three months and five days.

VITELLIUS, A. D. 69, trod in the steps of his patron Caligula. He consumed in mere eating with his associates, at least 30,000,000 of dollars, in about seven months. He was severe toward his enemies. He was put to death while preparing to meet Vespasian, who had been proclaimed emperor by the Roman legions in Palestine, where he was spreading his toils around Jerusalem. He reigned seven months.

VESPAIAN ascended the throne, A. D. 69, from a region in which "there was great tribulation" at the consummation of which, astonishment seized the world. "There was great distress in the land of Israel, and wrath upon the people." He had been sent thither by the emperor, to quell the insurrection which had spread to Syria, Egypt, and the neighboring states. For five or six years past there had been "wars and commotions." "Nation had risen against nation, and kingdom against kingdom." There had been "great earthquakes in divers places, famines, and pestilences; and fearful sights and great signs from the (political) heaven" of the empire. "Upon the earth there was distress of nations, with perplexity." Blood was shed in the streets of Rome in civil tumult; the splendid temple of Jupiter on the Capitol was consumed by fire; Gaul was in rebellion; the frontiers were threatened by the Germans on the Rhine, and by the Parthians on the Euphrates. Under Claudius Felix, who trembled before Paul, Judea began to be filled with robbers and murderers. Gessius Florus, A. D. 64, the worst of the Roman governors, was tyrannical, cruel, and insatiably avaricious. He caused "men's hearts to fail them for fear,

and for looking after those things which were coming upon the land; for the powers of the heavens were shaken." He murdered 3,000 people in Jerusalem, 20,000 at Cæsarea, 2,000 at Ptolemais, and 2,500 at Ascalon; but when he carried his insolence so far as to attempt with his soldiers, to "stand in the Holy Place, where he ought not," the fury of the people was aroused; and all the inhabitants of Jerusalem, who did not remember the warning Jesus gave them in his prediction of these sorrows, and depart from the city, rose in arms against him, and took possession of Jerusalem. Cestius Gallus, the prefect of Syria, who endeavored to recover the capital, was defeated with great loss. The Christian Jews, who still remained, having at length "seen the city encompassed with armies" of Roman legions, and thereby knowing that "the desolation thereof was nigh" of a truth, took advantage of the retreat of Cestius, and withdrew to Pella beyond the Jordan, where they lived in peace, free from the horrors of the war raging around the Holy City.

In 67, Vespasian was sent with 60,000 men to crush the rebellion. After subduing the revolted provinces, he was concentrating the Roman "EAGLES" a second time around THE HOLY, when, as already noticed, he was elected emperor; and departing for Rome, left his son Titus to continue the campaign. Jerusalem fell A. D. 70. After this peace was restored to the Roman world, and during nine years, Vespasian used his extensive power with moderation. He associated Titus with him in the government after the oriental war. He died in the midst of many valuable reforms, and left the empire to the conqueror of the Jews.

TITUS, A. D. 79 to 81, called the *Delight of Mankind*, from his amiable and generous disposition, enjoyed a reign of only two years, which was marked by calamities. A great part of Rome was consumed by fire; this was followed by a raging pestilence, and an eruption of Mount Vesuvius buried the towns of Herculaneum, Pompeii, and Stabiae beneath showers of ashes, Aug. 24, A. D. 79. His beloved memory served to protect, above 15 years, the vices of his brother Domitian, who succeeded him.

DOMITIAN, from A. D. 81 to 96 oppressed the world, and manifested the disposition of Nero. He engaged in useless and unsuccessful wars; South Britain was however subdued in his reign by Agricola, A. D. 85, whose death he is said to have occasioned. He banished literary men from Rome, degraded the Senate, and persecuted all who were noble and good. He

arrogated divine honors to himself, put to death many men of rank for the most trifling causes, and at last fell by an assassin's dagger, A. D. 96. Thus perished the last of the TWELVE CÆSARS, of whom only four conducted themselves so as not to deserve the unqualified execration of the Roman people.

Under this reign the Apostle John was exiled to PATMOS, an isle off the western coast of Asia Minor, where he committed to writing the extraordinary and accurate outline of future events in the Roman empire, called THE APOCALYPSE. Tertullian, who lived in the third century, relates that John was miraculously delivered unhurt from a vessel of flaming oil, into which he had been cast by order of this tyrant.

For nearly 30 years after the death of Nero, the Christians had been allowed to live undisturbed, and their numbers had multiplied considerably. Domitian is supposed to have begun to persecute them through fear of a certain other King of whom they spoke continually. He is said to have issued an edict for the extermination of the whole family of David. Some descendants of the Lord's brethren still survived, and were brought before the tribunal of the Procurator of Judea. These were the grandsons of the Apostle Jude. "Their natural pretensions to the throne of David," says Gibbon, "might perhaps attract the respect of the people, and excite the jealousy of the governor; but the meanness of their garb, and the simplicity of their answers, soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they showed their hands hardened with daily labor, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about 24 English acres, and of the value of 9,000 drachms, or £300 sterling. The grandsons of St. Jude were dismissed, &c."

Gibbon thus characterizes the unworthy successors of Augustus:—"Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to ever-

lasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign), Rome groaned beneath an unrelenting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

Of the TWELVE CÆSARS, three only died natural deaths. They were emperors of one family, the Julian, mostly by adoption. These are therefore the "*Twelve Stars*" of the Roman heaven, whose "*crown*," in John's days of exile, adorned the brow of Domitian. This *fact* is wrought into the symbol which represents the Apostasy in political union with the imperial power, or sun of the Roman world:—this church and state alliance, was, in the days of Constantine, a woman, standing on the queen of heaven, clothed with the imperial orb of day, and crowned with the crown of the Twelve Cæsarean stars. This was a great sign in the heaven; and if Romulus, the founder of Rome, could have beheld it, it would have filled him with wonder at so astonishing a revolution in pagan affairs!

EDITOR.

Eternal Life.

WHEN we search for the substance or nature in which a particular being, quality, attribute or element resides, and a series of varied existencies is presented for examination, as that in which the thing sought is supposed to be found; we must, with inexorable fidelity, after having completed the inquiry, reject every nature in that series in which we have discovered the matter to be wanting, and honestly adhere to that in which we know it to be present. Now, in our piece on Eternal Life we have been faithful to our purpose; and after examination held, have decided that *human nature is a category of which immortality is not an essential attribute*; and that, like that of other terrene existences, the life of man is of a secondary type, and is not that Eternal Life which was with the Father, and which was manifested in the person of the Redeemer.

Nevertheless, be it observed, that if, because we have been thus honest to our purpose, and candid with our readers, any one should imagine, that we believe the soul neither can nor does survive the wreck and ruin of the body here, but passes into a state of unconsciousness and death, like that of the body itself, then he has anticipated our inquiries, and misapprehended the question before us in our February Number. The question there is, not whether the soul survives the body, but,

whether either soul or body is possessed at present of eternal life; we think neither of them does, and that no soul of man that ever passed across the stage of this ephemeral existence, save the Lord of Life himself, and such as have gone to him, has ever tasted the power, and the honor, and the blessing, and the far more exceeding and eternal weight of glory that is felt, possessed and comprehended by the being which has in himself Eternal Life.

As for the physiology of the French physicians, touching the origin, and nature of the human soul, and its utter (or final) extinction at death, we leave these gentlemen in possession of their own fine-spun theories. Richerand, Brüssais, Bichat, &c., are of no authority with us in such inquiries; and if a man reasons from the death of the body to the death of the soul, we just reverse his reasoning, and argue from the life of both in the present state, to the life of one of them in the separate state. For if the Almighty can sustain both in this life, even while *neither are possessed of immortality*, then he can sustain the soul alone, after its companion, the body, is mouldering in the dust. But, in fact, we do not care one straw either for our own reasonings or those of any other man in existence, in the case. For, in order to ascertain the truth on this subject, we do not reason but inquire; and we don't inquire at the French physiologists, neither,—*but the Scriptures*, for we are not physiologists, but Christians. If the soul at death, rushed into *utter ruin and extinction*, like the body, then it would, in my judgment, have been as proper in our Lord to have said, Father, into thy hands I commit my body, as to have said, "Father, into thy hands I commit my spirit," and so of Stephen, who cried "Lord Jesus, receive my spirit." And Jesus might as truly have said to the thief on the cross "This day shalt thou be with me in the sepulchre," as that "This day shalt thou be with me in Paradise." Paul was caught up, he says, to Paradise, but whether in the body, or out of the body, he could not tell. Those who think the soul dead and unconscious at death, should untie this hard knot, and solve Paul's difficulty. It is said that "to be absent from the body is to be present with the Lord." We accordingly hear in the Revelation, the souls of those whose bodies had been slain for the word of God, cry from under the altar and say, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the face of the earth."

We only say, then, that the soul and body of man exist neither here nor in the separate state by any intrinsic immortality

in himself; but, he is in this life, and in the separate state sustained in conscious existence with all his native morality and feebleness, by the will, and power, and sufferance of Almighty God, against the day of judgment, when God will give Eternal Life to such as *by righteousness* are fitted to receive it, or will pour out tribulation and anguish, and great wrath against every soul who doeth evil; the Jew first, and also the Greek. "The wicked shall go away into everlasting fire, but the righteous into life eternal."—

WALTER SCOTT.

The Parsons.

"PREACHERS, to the simple eyes of their congregations, have a direct mission from heaven, and therefore their words carry great weight, and sink deep into the hearts of their hearers. These pestiferous political parsons are directly responsible for the bad feeling between the North and the South. They are false prophets and lead the people astray. They have betrayed the truth, and sold its Author for a few pieces of silver. Instead of preaching the Gospel of Christ, as laid down in the Sermon on the Mount, they dabble in the dirty pool of politics and befoul the vestments they call sacred, in the mire thereof. They are traitors to the cause of true christianity—traitors to the misguided people, who receive their fanatical ravings as gospel. Woe unto them when the day of reckoning does come round. "The mills of God grind slowly, but they grind surely."

The above is extracted from an editorial recently issued in a journal of the largest circulation in these Disunited States. What it says of the parsons is altogether true; the day of reckoning for them is a day of doom, and about to break in upon them as a thief.—EDITOR.

NATURE and religion are analogous in many points. Grotius has observed, that "what is first in design, is last in execution." In nature, God designed to make man, but he first made all things necessary to sustain him. In religion he proposed to make man what he ought to be, but he first formed the Christian religion as the means.

In nature, every thing is suited to the wants, and brought within the reach of man. In religion, this obtains also.

Nature and religion are analogous in regard to first principles, and also in regard to phenomena proceeding from the agency of first principles. Many things in nature can be resolved into the operation of single vital or non-vital agencies.

In religion, all Godliness may be resolved into faith.

Nature and religion agree touching this also. That particular blessings flow through particular channels only:—we do not obtain grapes of the thistle, nor figs of a bramble bush.

Nature and religion are analogous in regard to the employment of a plurality of forces. In both vegetable and animal life more than one agent is employed: in religion we have not only faith, but hope and love also.

They are likewise analogous in this: that they correspond to our sentiments of excellence and evil, happiness and misery, pain and pleasure, reward and punishment.

This analogy between nature and religion gives birth to much of the trope, figure, or rhetoric, that is found so abundant in the Holy Scriptures. W. S.

Clerical Wit.

JOHN BOYD, D. D., Dean of Canterbury, gained great applause by turning the Lord's prayer into the following execration:

Our Pope who art in Rome, cursed be thy name; perish may thy kingdom; hindered may thy will be, as in heaven, so on earth. Give us this day our cup in the Lord's Supper; and remit our moneys which we have given for thy indulgences, as we send them back unto thee; and lead us not into misery, but free us from heresy, for thine is the infernal pitch and sulphur, forever and ever:—AMEN.

Wisdom of the Wise not always Folly.

A PETITION was presented to Congress some time ago, by Mr. Wise, of Virginia, from a man and woman in New Hampshire, on a very special subject. The seal with which the petition was closed had engraven on it a sheaf of wheat, and beneath it the following inscription:—"You deserve a thrashing." The wheat, Mr. Wise thought, was intended to represent Congress. Wise was doubtless correct. It needs a thrashing. EDITOR.

A POOR man, busied in planting trees, was asked, "Why do you plant trees, seeing you cannot hope ever to eat the fruit of them?" Raising himself upon his spade, he replied: "Some one planted trees before I was born, and I eat the fruit of them. I now plant for others, that a memorial of my gratitude may exist when I am gone."

This reasoning should be carried into religion. As we have partaken of the benefits of others' piety and care for religion, so ought those who come after us to behold some memorial of our devotion to the cause of God.

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Mar. 1861. [VOL. XI. No. 3.

On the Nature and Constitution of Man.

BY E. LASIUS.

No part in the wide circle of science is more important and more worthy of consideration than the knowledge of the nature and constitution of man. It is the study of this subject which engaged the attention of thinking men, in ancient as well as, in modern times; yet, from the diversity of opinion, it is to be inferred that to the majority of men this question remains a problem still, and that the solution is even considered an impossibility.

From the testimony of Herodotus, it appears that the Egyptians were the first who taught the two-fold nature of man. The same doctrine is also the principal one which Pythagoras borrowed from them, according to Ovidius, who makes that philosopher pronounce the following words:

*"Morte earent animæ, semperque priore relictæ,
Sede, novis domibus habitant, vivuntque receptæ."*

However, the ancients found it difficult, even after having received the doctrine that man could be separated into two parts, body and soul, to comprehend how it was possible that the latter could exist without a body. It was only at a later period that philosophers broached the opinion, that the soul, after its separation from the body, returned to a common soul of the universe: animam digressam a corpore refundi in animam universi. The Hades of the Egyptians and Greeks contains, therefore, the corporeal shadows of the dead; and so familiar was this conception, that one of the Hebrew prophets used it in a parabolic figure. (Isaiah xiv.)

According to the Egyptian doctrine, therefore, the soul would not remain without a body, but had to enter a new one after having left the former. This transmigration of souls had to be accomplished through

all kinds of animals, and was finished after the lapse of 3000 years, as Herodotus relates. But as metempsychosis was considered as a punishment or purgatory, the desire arose to conciliate the judge upon whom the decision in the matter devolved, as well as to retain the soul as long as possible in the body to, which it belonged originally, and to preserve the same from decomposition, as is related by Diodorus. For this latter reason the bodies of the deceased were most carefully embalmed by the Egyptian physicians, and to those only was granted that privilege, who in the terrestrial court of death had been pronounced virtuous and innocent. Of these it was believed, that if they had justified themselves also before Osiris in Hades, they would live a happy life conjoined with him. For this purpose, tools which the deceased had used during life, articles of food, of luxury, or of ornament, were put with the body into the tomb, together with written hymns and prayers addressed to the subterranean deities to serve as passports.

In order to gain the second point,—the justification before Osiris,—prayers were pronounced in the act of interment, the deceased was recommended to the mercy of the judge, and writings which substantiated such expectations were also put into the tomb. If the deceased had found mercy before the eyes of Osiris, and his body had been carefully protected from decay by embalming, his mummy was thought to continue in life like unto that of Osiris, who immediately after his death and interment went into Hades, and performed there the office of judge of the dead.

The fate of those whose conduct during life had been objectionable, was different. To them it was neither allowed to dwell in Hades, nor in their former body, which they had defiled by misdeeds. Therefore their soul was transferred at once into the body

of an animal for punishment and correction; with them they had to suffer the same fate; they were hunted, killed, sacrificed, until at last, being cleansed and purified at the expiration of a great number of years, they were allowed to reënter a new human body. The place designated for a life after death was the "amenthes," *i. e.*, a dark subterranean place, where the souls had to stay until their transmigration into other bodies. There it was also decided, according to their past acts and deeds, if they had deserved to pass through the bodies of the lower animals before they could enter a new human body. A graphic description of the subterranean court, according to the idea of the ancient Egyptians, is given by Lepsius. It contains the enumeration of all persons constituting the Egyptian Hades, and nobody can doubt that the Greek Hades is a complete imitation of it. The Greeks adopted likewise the doctrine of the immortality of the soul, of its subterranean residence, a court of death, etc. Other nations adopted these doctrines from them, with various additions and modifications.

The Pythagoreans and Stoics contended that the soul was the real and essential part of man; they designated the body as a burden, a dark habitation, a place of punishment and correction of the soul or mind.

Plato taught that man consists of three parts, *viz.*, body, soul, and spirit. He admitted also a threefold soul: the angry, the desiring, and the intelligent soul or spirit. The first one he located in the chest, the second beneath the heart, and the last in the head. The intelligent soul he considered to be the essential part of man; it had to govern the other two, and it was, according to his doctrine, a part of the divine essence. It is this latter doctrine which was transmitted to the present time, although its adherents modified it in various ways, as it can be seen in the writings of Paracelsus, Böhme, Luther, Helmont, and others.

It seems that the ancients found it even more difficult to determine the question as to the origin of man, than that as to his nature and constitution. For as they knew not the Pentateuch, or at least did not recognize it, they could not conceive of any theory which had only the appearance of plausibility, and if they began to reason upon such theories, they fell into utter absurdities. It is not necessary to mention the inventions of their poets, who fancied that men were formed out of the stones of Deucalion, or that they grew upon oaks like acorns. Among the Greek philosophers the idea prevailed, that men as well as the world had always existed. Of Aristotle and his disciples it is known, that they held this doctrine, and the same is probable in regard to Plato, Dicaearchus, Pythagoras, Xenoc-

rates, and Theophrastus. Some philosophers, as Epicurus and Lucretius, ascribed the origin of men to a mere accident, so that by an accidental conglomeration of atoms and an occurrence of irregular births it had happened, that human bodies, in such a form as they now exist, accidentally originated. Others, as Empedocles, presumed that the different members were produced by the earth, piece by piece; that they afterwards grew together, and having been mixed with fire and moisture, they made up a living, perfect man. Democritus of Abdera, thought that men took their origin from water and glue.

It is difficult to comprehend how the first theory could be believed even by those men who set it forth, for they were in other respects not deficient of close observation and logical reasoning. They must have entirely overlooked the fact, that, except under very peculiar, unfavorable circumstances, and in a few localities, there is a steady and uninterrupted increase of population all over the globe; that single families grow to tribes, communities, and even to whole nations, who gradually, and in the course of time, cultivate tracts of land which had ever been deserts, inhabited only by the wild beasts of the forest. If, on the contrary, men had always existed, there could not have been a time recorded by the most ancient tradition when their number was not the same, or even larger, than at present.

The second theory does not reflect any more credit upon its inventors than the first mentioned one; for when we contemplate that man is possessed of a multiplicity of different organs, every one of which subserving a distinct purpose, occupying the very best place to perform its appropriate function, and in harmony with all the other organs, we cannot be in doubt for a moment but that this can neither be the result of accident nor of the productivity of the soil, even when assisted by heat and moisture. But, said they, the earth may have exhausted its high degree of fertility, yet it produces new plants, shrubs, and trees as abundantly as in the remotest time of which we have any knowledge, and no such accident as alluded to ever occurred. Besides, the whole world shows such an immense scene of variety, order, conformation to a definite purpose, and beauty, that by the knowledge to be obtained from our feeble understanding, all language fails in force of describing so many and incomprehensible wonders, all figures are wanting in power to measure, our very thoughts lose their limitation, so that our judgment of the whole ends in an inexpressible but the more eloquent astonishment. Everywhere do we see a chain of effects and causes, of end and means, of regularity in generation

and decay, and as nothing could of itself come into that condition wherein it is, it points always to another thing as to its cause, which in its turn makes the same inquiry necessary. So the whole universe must resolve into nothing if there was not a Supreme Being existing apart from this infinite mass of accidental things originally and independently, who sustains all things, and as the cause of their origin secures also their preservation.

There remains now the Mosaic account of the origin of man to be considered. According to the testimony of Moses, the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul. Now it is of importance to know what the scriptures define to be a living soul. It is a living natural or animal body, whether of birds, beasts, fish, or man. The phrase living creature is the exact synonym of living soul. The Hebrew words "*nephesh chayiah*," are the signs of the ideas expressed by Moses. *Nephesh* signifies creature, also life, soul, or breathing-frame, from the verb to breathe; *chayiah* is living, the participle of the verb to live. *Nephesh chayiah* is the genus which includes all species of living creatures; namely, *Adam*, man; *beme*, beast of the field; *chitu*, wild beast; *remesh*, reptile; and *ouph*, fowl, etc. In the common version of the scriptures, it is rendered "living soul;" so that under this form of expression the scriptures speak of "all flesh" which breathes in air, earth, and sea. As man then is a living soul in the sense of his being an animal or living creature—*nephesh chayiah*, *Adam*—he has no other preëminence over the creatures God made, than what his peculiar organization confers upon him. Moses makes no distinction between him and them; for he styles them all living souls, breathing the breath of lives. Thus literally rendered, he says, the Elohim said, the waters shall produce abundantly the reptile living soul; and again: "every living soul creeping." In another verse, "let the earth bring forth the living soul after its kind, cattle, and creeping thing and beast of the earth, and lastly, whatsoever *Adam* called *nephesh chayiah*, the living soul, that was the name thereof. Quadrupeds and men are not only living souls according to the scriptures, but they are vivified by the same spirit. The account reads thus: God said, "I bring a flood of waters upon the earth to destroy all flesh wherein is *ruach chayim*, spirit of lives;" and in another place, "they went in to Noah into the ark, two and two of all flesh, in which is *ruach chayim*, spirit of lives. And all flesh died that moved upon the earth, both of fowl and of cattle, and of

beast, and of every creeping thing, and every man; all in whose nostrils was *neshemet ruach chayim*, breath of spirit of lives." It is this *ruach elohim*, or instrumentally formative power, which first caused a motion upon the waters, and afterwards disengaged the light, evolved the expanse, aggregated the waters, produced vegetation, manifested the universe, vitalized the breathing-frames of the dry land, expanse, and sea. Thus we read, "if God set his heart against men, he will withdraw to himself *ruachu veneshematu*, i. e., his spirit and his breath; all flesh shall perish together, and man shall turn again to the dust." In another place, "by the *neshemet-el*, or breath of God, frost is given." Speaking of reptiles and beasts, David says, "thou withdrawest *ruachem*, i. e., their spirit, they die; and to their dust they return. Thou sendest forth *ruhech*, i. e., thy spirit; they are created. Whither shall I fly, *meruhech*, from thy spirit?"

Here is then a doctrine which is very different from those which were set forth by the Egyptian and Greek philosophers and their adherents. Man is presented by Moses, not as a being of eternal existence, nor of accidental origin, but as a creature, formed by the Supreme Being from earthy substances in common with the animals over which he is destined to rule. Like them, he is vivified by the *ruach*, or power which was instrumental in the formation of the universe, and by the *neshemet*, or breath, vital air, or atmosphere, which keeps all the breathing creatures from perishing and returning to the dust.

The identity of the elements composing the planet earth, with those which are found to compose man, is now a well-established fact. All of them are obtained from the surrounding world. Since the days of Paracelsus, who taught that only three parts participated in the formation of the human body, viz., salt, sulphur, and quicksilver, science has made considerable progress. Chemistry has succeeded as so far to demonstrate eighteen of the elements in the human body, and it is not improbable, that with further advancement of our knowledge, the reverse of the above proposition will be found true, that all the elements which enter into the composition of the earth, are also constituents of the human body.

The *ruach*, or spirit, is that wonderful imponderable agent which pervades the whole universe in its broadest, or rather illimited extent. It suspends in space the remotest of the stars of the bright galaxy of heaven; it causes the heavenly bodies to perform their diurnal and ellipsoidal movements with regularity and order, and to radiate forth their waves of light in an unceasing flood. Its effects appear in the flash

of lightning and peal of thunder; in the tornado, which shivers into fragments the mighty oak of the forest, and in the zephyr, which cools our cheek in the summer heat. It draws together the atoms of matter which make up the granite rock, the gold, the water, and the air; it causes the iron to attract iron; it enables the delicate roots of the plants to attract from the soil the elements for the elaboration of their nutritive juices, and to make them rise to the highest branches and leaves. It dwells also in the animals and in men, enabling them to inspire the vital air, and to convert food into their own substances. It gives polarity to their brains and nerves, and enables them to manifest the phenomenon of thinking. So a bond of union is established between man and the remotest parts of the universe, while man communicates with his Maker by means of this same dynamical agent. Without it all matter would resolve itself into atoms, and fall back into chaos. Although we do not possess instruments to indicate the presence of this agent which rejoices in the inappropriate name of electricity, in the space external to the planet which we inhabit, and to measure the danger which it there produces, we are justified to conclude that the centrifugal and centripetal force of gravitation are nothing else but the effect of the agent under consideration. While its effects there in moving and keeping in equilibrium ponderous bodies fill our imagination with amazement, the contemplation of the same power in its working on the terrestrial world calls out our far greater admiration. We meet here an unceasing chain of chemical changes, of combination and decomposition, of attraction and repulsion, whereby matter is modelled and remodelled in every conceivable form. To a casual observer, accident seems to be the supreme ruler in all these changes, but when we begin with close attention to compare one group of events with another, and arrange these again under larger divisions, and in this manner pass from details to a general view, we cannot fail to perceive a coöperation of means to a certain definite end, resulting in one harmonious whole, and pointing to one agent, to which all these effects are due.

[To be concluded.]

— Bible-Examinerism Reviewed.

AFTER so long a time, and how long we are unable to tell, our old friend of the editorial community, "*the Reverend*" George Storrs cycled, has visited our table in the form of the "*Bible Examiner*" revived. It is not often that we are reminded that our friend is still above ground; nor are we to him even now indebted for the information that he is still

strumming upon the one string of the same old fiddle. The reason is that we belong to a "class of professors" to which he has an awful aversion, because of "the exclusive and denunciatory spirit" by which he deems it to be animated. Of that class he regards us *κατ' ἐξοχήν*, as "the Dragon, that old Serpent, the Devil, and Satan;" and might possibly, if in visiting his official sanctum we did not do so *incog.*, (as we once did without being discovered,) throw the ammunition ink-stand of his battery at our head, as his old divine brother Luther is said to have done at the Devil's in Wartzburg four hundred years ago. A paroxysm of orthodox horror, there is reason to think, flashes with tremendous and chilling effect over his organ of charitableness at the mere mention of our name. It is a name which sets that same old fiddle of a single string to scraping forth the most un-Paganini-like discord that ever son of the fiddle-bow split ear-drums or set teeth on edge with. Our name is not sweet music or Orphean melody to his "mortal soul;" but discord harsh and grating; and stirs up his inner man with all the indignation and wrath compatible with his peculiar piety. "*Dogmatist*," or "that dogmatist," is the word or phrase, in which he embodies his pious horror and indignation at our "exclusive and denunciatory spirit." The very sound of the word is awful; and how we have been able to survive and hold our own after being shot at with such an arrow from the bow of his "Reverence," is wonderful to tell! But so it is. The Bethanian President has killed us, no one knows how often! and the Reverend George Storrs denounces us for a dogmatist of the most exclusive and denunciatory stamp; and yet we still live and, our enemies behold us (Rev. vi, 12.) with feelings destitute of comfort and agreeableness.

The unlearned reader may perhaps think that there is some terrible and disgraceful charge embodied in this awfully doggish word—doggish in sound, if not in signification. It is rarely used in a complimentary sense, yet it is a very good word in itself, and expresses what all intelligent and honest men ought to be who know the truth. A dogmatist is "a bold advancer of principles;" and one who asserts positively, and teaches magisterially. A dogma is an established principle; and he that asserts it positively is a dogmatist and a dogmatizer. But why does our "divine" make this word a vehicle of discordant indignation when our name is mentioned? Because we hold the doctrine of Christ to be well-defined and established; that we understand it; and do positively

assert, and are certain that we can prove the assertion by a fair and candid use of the scriptures, that he who believes the gospel of the kingdom and is immersed shall be saved; and that the editor of the *Examiner*, having not yet understood the gospel, and consequently faithless of it, is "dead in trespasses and sins;" and that, even if he believed the truth, his case is still worse, inasmuch as it is testified that he has never been "born of water." Here is the rub. If we would stultify ourselves and admit that such as he are christians, we should not be regarded as a dogmatist in an evil sense, in his estimation at least. But this we cannot do and be loyal to the truth. The New Testament is our standard of christian men and things; and in its pages we find no example of a christian after Pentecost, who had not been buried in real water into the death of Christ. This is incontrovertible; yet he that affirms it is a dogmatist!

But leaving our divine friend to the enjoyment of all the satisfaction he can extract from the contemplation of our dogmatism, we proceed to offer a word or so upon the George Storrs in print before us. He is still examining the Bible, a picture of which enrayed in light, and overhung with an olive-branch, adorns the cover of his periodical. Over the book are the words "*Our Creed*;" and under it, "*Search the Scriptures*." The olive-branch, we presume, is offered to all to whom the "*Bible Examiner*" may come, dogmatists of a certain "class of professors" excepted, with whose sentiments he does not desire in any way to be identified. Our reverend friend would not think of offering it to us, because he knows well that it would not be accepted. The olive basis with all true believers is obedience to the gospel of the kingdom, after the example of the 3,000 on Pentecost, and the Gentiles at the centurion's. When he attains to this, the faithful will all exclaim, "God bless George Storrs! go in peace, and sin no more."

But we fear that at present he is far off from this. He says, "The Holy Bible is our creed." Being a Protestant-Methodist divine, we suppose he means that it is his creed in the Protestant sense. "The Bible, the Bible alone, is the religion of Protestants," exclaimed Chillingworth one of the fathers of our divine friend's religion. But if he had not said so, no one who understands the Bible would have suspected it; so also any such person reading the "*Bible Examiner*" would not have thought such a thing if it had not been suggested by the device over the book. But Protestants often say, "You can prove any thing from the Bible." We

do not believe this saying, however. One thing only can be proved by the right use of it; and that is "*the truth as it is in Jesus*." But granting that any thing can be proved by it,—then we conclude that the Protestant creed is any thing that can be so proved! We have been long convinced of this. The Protestant creed is an assent to any thing most convenient for the nonce. The Bible is its creed in this sense; and, viewed from the Protestant stand-points, is of all books ever imagined the most singular. It is supposed to have as many significations as there are sects, or systems of opinions, in the world-religious, and though each contradicting other indefinitely it matters not, they are right! The world may be compared to a huge factory in which the clergy are hard at it, (and often times "*hard up*,") spinning, weaving, and grinding up the Bible into fabrics suitable to the several marts in which they trade their wares. The Bible is to them what cotton is to the hypocrites of the Manchester school. These cry out that "slavery is the sum of all villanies," while they oppress their own hirelings with worse than negro bondage, and get lordly rich upon cotton produced by the same "sum of all villanies." So the clergy cry out against sin, and invoke the Bible against it, while they twist, and wrack, and torture it into all forms of hideousness until its identity is lost in the sorcery by which they have their wealth. This is a definition in fact of their sayings, "The Bible is our creed," "The Bible is our religion." Yea, after this fashion it is the Devil's as much as theirs. It is also our reverend friend's creed in the same sense—taking what suits him, rejecting what is inconvenient, and ignoring the greater part as unintelligible!

In the number before us he says, his motto is "*Onward*." We should rejoice at this if it were true. We regret, however, to testify that the specimen in hand evinces the contrary. It demonstrates that our divine friend is positively ignorant of the merest first principles of the doctrine of Christ. Nay, he does not seem to know the meaning of the words he uses. The one string of the cracked fiddle upon which he has been scripping for the past thirteen years, is "*No immortality, nor endless life, except through Jesus Christ alone*." Now taking this to mean what he expresses, it evinces that when our divine contemporary draws his bow and sounds forth the phrase "*nor endless life*," he thinks he has produced a chord different from "*no immortality*!" He does not seem to know that *immortality* and *endless life* are equivalents. This is unpardonable in a man—a divine man—who

has been wringing the world's nose for its ignorance and stupidity in respect of immortality for so many years past. It is proof to us that Mr. Storrs himself does not yet know what immortality is. It is evident he thinks it something else than "endless life" from his use of the particle "*nor*" after immortality; as if immortality were one thing, and endless life another; and that neither were obtainable except through Jesus Christ. Christ is life, and therefore immortality; but how he becomes such to Daniel under the law, and to Cornelius under "the faith," our divine friend knoweth not; and never will know, so long as he rejoices in his own prudence.

We suspect that our Advento-Methodistic divine has been misled by our English version of 2 Tim. i. 10, which reads, "Jesus Christ hath brought *life AND immortality* to light through the gospel." This would be excusable in a pupil; but for a "reverend divine"—for one of "the wise and prudent," a denouncer of dogmatists, there is no excuse. Our sagacious friend ought to know that "*immortality*" is not in the text at all. It is not *αἰωνία*, but *ἀθάνατος*, that is, associated with "life." It takes *life* and *apotharsia* to constitute *immortality*; which is life manifested through incorruptible substance, and therefore endless. These are brought to light through the gospel of the kingdom; in respect to which our friend is lamentably in the dark.

Nevertheless, far be it from us to say that no good has been done as the result of our divine friend's performances upon his single string. The Lord is said proverbially to draw many a straight line by very crooked instruments. Our reverend contemporary is manifestly one of these. He is capable in the work of demolition. He can pull down; but is utterly incompetent to build upon the foundation of the Deity. He can prove to men and women that they and their babies are distinguished from the beasts that perish only by the peculiarity of their organization; and that if any of them would have "*immortality AND endless life*" they can get *them* through Jesus Christ alone; but beyond this he cannot go. Not that he thinks he can go no further. He imagines that he is "thoroughly furnished;" and able to set the whole matter squarely before them. But in this supposition we know that our divine friend greatly errs. This is the established conviction of "that dogmatist" to whom his charitableness has not been able to reach; and not the "dogmatist's" only, but the conviction of all who are

intelligent in the scriptures, and acquainted with our divine's speculations. We have found men exorcised of the immortal soul demon, yet spasmodically jerking upon the parched and arid strand of Advento-Methodism, like fish gasping for water on the shore. On investigating their case, we found that they had been hooked by our friend's tackle. His hook and gudgeon-bait were in their jaws. They could ridicule immortal-soulism; and speculate upon Louis Napoleon as the eighth head of the beast; and had some vague and confused notions about the personal and speedy advent of the Jesus endorsed by the Laodicean Apostasy; but of apostolic christianity in its faith, obedience, and spirit, they were as ignorant as the craftiest leader of the blind could wish. These we have had to teach the first principles of the oracles of the Deity. Having got rid of immortal-soulism by our divine friend's instrumentality, to that extent had much rubbish been scavenged from their hearts, and the conviction of the truth facilitated. When this got possession of their understandings and affections, in so doing Christ entered into them, and ejected our divine friend with disgrace. In opening their eyes to see the truth, our friend's theological empiricism was abundantly revealed. They found that to demonstrate error was not necessarily to exhibit the truth. They discovered that our divine friend could reduce men, women, and babes to the level of perishing beasts, but could not exalt them to equality with the angels of God. When he had convinced them that they were no better than a dead dog, he could not demonstrate to them how they might attain to joint-heirship with Israel's future king; so that, failing in this, he left them gasping for life upon the shores of universal confusion and doubt, and really in a worse plight than before: for in this life where ignorance is bliss it is folly to be wise, if the wisdom acquired fails to show us any good. It is better for a man to believe that he is immortal and that he will go to heaven at death if he is good, than to believe he is like the beasts, but that he may become immortal, and yet leave him in ignorance how the Deity has decreed that that desirable consummation may be attained. We do not care to convince men of error unless we can also convince them of the truth. Men without restraint are wild beasts; better therefore that they be restrained by superstitious dread than not restrained at all. This is the providential arrangement under which the world exists. God knows that in the absence of his power

in manifestation, anarchy would be universal, and violence would fill the earth, if mankind were not subjected to their fears. Hence, till the establishment of the dominion of the saints he leaves the masses in subjection to strong delusion ministered by the spirituals of wickedness in the heavenlies. By this agency they are restrained. They fear hell-flames, they fear the Devil, they fear the clergy, and they fear the myrmidons of the law. They fear all these as the ministers of God; and in this sense they fear God. They are afraid of him with a fear that hath torment. They are restrained from perjury, robbery, murder, and adultery, not because they love truth, are naturally honest, humane, and chaste; but because they fear the flaming torments of an endless hell, which it is the special business of their clerical guides, whose mission is to lead them into the ditch of perdition, to enstamp in sulphurous and livid characters upon their minds. We would not withdraw them from this influence if we could. Better that mankind should live in terror of "the Devil and his Angels," than that they should fear neither God, devil, nor man. We labor to pluck brands out of the fire—to bring men to the obedience of the gospel of the kingdom, that in being emancipated from the world's terrors, they may be constrained by the love of Christ which surpasseth the knowledge of the natural man. Our divine friend may possibly purpose the same thing; but unfortunately power is wanting to effect it. He can deliver men from their fear of "an endless hell," but he cannot plant them upon the scriptural basis of joy unspeakable and full of glory. The truth must be known before it can be taught; it must be believed before it can be obeyed; and it must be obeyed before any earthborns, impious or devout, can have any right to the immortality which comes through Christ alone. All of which our divine friend practically ignores as dogmatism pure and simple, and to be execrated by all who would reign in his esteem!

But let us hear from our reverend friend himself. As a poor blind dogmatist we humbly and respectfully inquire, "How are we to obtain 'immortality and endless life' through Christ? *"Come to him,"* saith he; *"be united to him as the branch to the vine; live upon him by faith,* and you are a 'new creature,' a 'spiritual nature' is developed; the man is begotten by the Spirit, and now has spiritual senses, which he had not before; he now sees spiritual objects; knows and loves God, which he did not before, however

much his intellect might have been convinced there was a God. * * * A spiritual discernment the natural man hath not, and cannot have *till he has a spiritual nature imparted* which can only be done by a union with Christ." Yes, "come to him;" but how? "Be united to him;" true, but how is the union to be effected? "As the branch to the vine;" and how is that? Are we to grow on Christ as branches upon trees; and if so, how is our twig inserted into the stem so as to become a part of the tree? "Live upon him by faith;" yes, but how are we poor dead dogs to become alive, what are we to believe? "A spiritual nature is developed;" but how? "The man is begotten by the Spirit;" by what means? "A spiritual nature is imparted;" how? "By union with Christ!" Thus our divine friend travels in a circle. He begins by telling us we must be united to Christ, and ends by telling us the same thing; but leaves us in total darkness as to how the union is to be effected. His proposition is, that *a spiritual nature can only be imparted by union with Christ*; but with all his divine verbiage, how that union is to be effected he cannot explain!

THE BIBLE EXAMINER ON INFANTISM EXAMINED.

On page 321 of the number before us, the editor has an article on "*Infant Salvation*;"—some persons, he says, have been charging him with the denial of the salvation of infants. But he rebuts the accusation as false, if not malicious. "Must infants," he inquires, "perish because they *cannot* believe? An exclusive water-immersionist says, they cannot be baptised because 'believers only are entitled to that ordinance.' Must they, also, necessarily perish because not believers? Let who will take such a position, the editor of this Magazine does not take it, nor believe it; he regards it as a blasphemous position." He says there is no declaration against infant salvation in the Bible; and thinks there are strong indications that the Redeemer will give to some of them, at least, a part in the kingdom of heaven.

Our divine friend's argument in this is, that *it is blasphemy to affirm the perdition of beings because they cannot believe; and that therefore they will certainly become immortal by resurrection.* Now his position is that men are as the beasts that perish. Granted. If men be beasts, are they born beasts, or do they turn into beasts when infancy is passed? Is a rattlesnake not a rattlesnake because it is only an infant snake? Then infants are

beasts as well as men; the only difference being that the former are little beasts, and their parents great ones. Our divine friend's infants, then, are little beasts who cannot believe. Now concerning these he inquires, "Must little beasts perish because they cannot believe?" We would go further, and ask, *Should any beast perish because it cannot believe?* 'Or, should one beast be saved because it is little; and another be damned because it is great? Ought such a difference to be made between a biped six feet high and one only a foot; or between a mouse and an elephant? We, though nothing but a dogmatist in our divine friend's estimation, do nevertheless think, that "immortality and endless life" ought not to be predicated of one beast in preference to another, because of their dissimilarity in size and their disparity in years. Nor can we see why our divine friend should award immortality to some, and not to all little beasts. Surely all human infants are equal before the Lord! And yet our divine will only immortalize "some of them, at least!" This is certainly a piece of favoritism we were not prepared for from a Methodist free-gracer. Had he been one of old Johnny Calvin's elect, we should not have been surprised; seeing that they pave hell with infants' skulls! But so it is, and we cannot help it.

Well, here is our divine friend publishing consolation to "philoprogenitiveness" at a sacrifice of "the truth as it is in Jesus." He affirms that *inability to believe is no disqualification for immortality*. This principle makes immortality accessible to beasts of all sizes, and of every age and species. He asserts that some infants who cannot believe will be immortalized; which is tantamount to saying, that *immortality is attainable through Jesus Christ without faith, without obedience, without tribulation, and without character!* Now, if this be true of a multitude of infants, born of the lust of the flesh, and of all temptation inexperienced, why should not all adults become immortal too? Our divine's position reduces the wisdom and benevolence of God to folly and cruelty. This life is a sore struggle with evil and temptation, so sore that there are but few that enter into life eternal. If they had died in infancy they might have been saved; but, having increased in size and years, they are crushed with the cares, appetites, and temptations of life, and then blotted out of existence. Such is our divine's notion—a mere fiction of the flesh; a sophism too absurd for a serious refutation.

But what are these infants for whose

precious sakes our astute divine friend nullifies the first principles of the oracles of God, and makes his word of none effect! They are the incarnations of the amativeness of flesh and blood. This definition which is wholly and indisputable true, embraces also and equally the young of all animals. Now, our divine friend denies that the human incarnations of the lust of the flesh have immortal souls; and affirms consequently, that there is no particle of the Divine Essence in them. This is true; but in view of this fact, in view of his having reduced them thereby to equality with, or rather to the low level of the beasts, differing only from the beasts as one beast differs from another in organization: and of his having sent them to *sheol* without knowledge, without faith, without consciousness of having been in this evil world at all, without character good, bad, or indifferent; in view of all this, and seeing that the only manifestation of life their organizations ever developed was exclusively instinctive, such as swallowing, screaming, or sleeping—wholly and solely animal; will our divine and reverend and philosophical friend be pleased to inform his admiring patrons upon what principle in "heaven beyond the skies" or beneath them, he confers "immortality and endless life" upon the incarnations of human lust to the exclusion of infant lambs, sinless puppies, and all the "little innocents" of the monkey race? This question reminds us, that his great master, John Wesley, did entertain the notion that "every creature," that is, all quadrupeds and bipeds, would rise to "immortality and endless life;" and so be "delivered into the glorious liberty of the children of God." Now, if this be Methodist orthodoxy—that all dead dogs, cats, hogs, *et id genus omne*, are to be immortalized, we see no valid reason why dead infants, those for instance that God commanded Israel to slay, those that were swallowed up with Korah, and those "sweet little cherubs" belonging to Babylon's daughter which afforded so much happiness to the Medes and Persians in their dashing them to pieces upon the stones (Ps. cxxxvii. 9)—we see no reason why these "little angels," these "sinless innocents" once so dear to their mammas, should not "come again from the land of the enemy!"

The logic of our divine friend, in demonstration of this result, is certainly very profound and clerically conclusive. It is this: "Jesus Christ quickeneth whom he will." Admitted. "The adult who believes in him has everlasting life, and he will raise him up in the last day." Ad-

mitted, if "believes in him" is understood in Christ's sense of the words, otherwise not. If in addition to this, he "will quicken" all infants into life eternal at the last day, who shall say he cannot, or will not? May he not do what he will with his own? *If, IR, IF—quod erat demonstrandum!!!* But "if, in addition to this" he won't, what then? Our divine logician argues that because Jesus will immortalize adults, *believers* in the resurrection, he will therefore immortalize all, or some, infant-*unbelievers* also. This is great! But, saith he, "who shall say he cannot?" Dogmatist as we may be, we would not so speak; yet we would venture to add, "who shall say Christ cannot immortalize John Wesley's quadrupeds?" Is the admitted ability of Christ to do what he pleases, any argument that he will do anything or everything that comes into the crazy brains of the old man of the flesh? But our divine friend is not satisfied with daring all the world to deny what every one admits; he is so bold and courageous in the cause, that he adds, "who shall say that he *will not*? May he not do what he will with his own? Shall it be said by presumptuous man, that He who has all power in heaven and in earth in his hands cannot, if "*he will*," put His spirit in "little children," and raise them up to life eternal? If it be said, there is no promise of it in the Bible; it may be answered, "there is no declaration against it there." But all this proves nothing, because it proves too much. Who shall say *he will not* raise John Wesley's dead beasts? May he not do what he likes with his own? Are not the cattle upon a thousand hills His who made them? Shall it be said by presumptuous man, that he cannot if he will "put his spirit into the little children of Johnny Wesley's pet beasts, and raise them up to life eternal? Was not the team that horsed Elijah's chariot "spirit," and may they not once have laid dead in the knacker's yard, and been cut up and boiled into dog's meat; and afterwards been delivered into the glorious liberty of galloping through the empyrean? Shall it be said by presumptuous man that this was not done; and that the Omnipotent *cannot* and *will not* repeat the marvel? If it be said, there is no promise of it in the Bible; it may be answered, there is no declaration against it there! In this easy and facetious way, we presume to "dogmatize" our reverend friend's divinity into its peculiar and native absurdity. His theosophy is too ridiculous for a grave refutation; therefore all we can do with it is to fry it in his own pan.

But we have not quite done with our divine and marvellously enlightened teacher of babes, and guide of the blind. He asks, with a boldness threateningly fatal to the unlucky dogmatist who cannot say "*no*,"—"Has not Christ a right to do what he likes with his own?" Certainly he has. But then this admission does not prove that dead incarnations of human animateness are scripturally comprehended in "*his own*." He does not lay claim to the devil's own, which is the world that does not, will not, and cannot believe, past, present, and to come. Christ's own are defined in the address of Jesus to the Father in John xvii. They are styled "the men which thou gavest me *out of the world*, who have kept thy word." "I pray not," said he, "for the world, but for them which thou hast given me; for they are thine, and thine are mine. I have given them thy word. Sanctify them through thy truth: thy word is the truth. For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also who shall believe on me through their word. I give to them eternal life." These are Christ's own—*intelligent persons who believe into Jesus, and are kept from the evil in the world, through the apostolic word.* He claims no others as his own, and prays for no others. Christ does not lay claim to our divine friend, because he does not believe into him through the apostle's word, and is not sanctified by the truth. His sanctification is that sort of holiness common to him and the pope, and those little Babylonish innocents, he says Christ *can raise if he will* by putting his spirit into them. Christ's own and the devil's own are classes of humanity whose characteristics are altogether diverse and opposed. The devil takes the flesh with all its ignorance, superstition, and sin; and Christ the spirit with all its intelligence, obedience, and truth. "*The flesh profits nothing.*" Infant nor suckling, ox nor ass, have any claim to immortality because they are flesh, or because they are or have been related to flesh. Immortality is predicated upon doing the commandments of the Deity. A right to the Tree of Life, and to enter into the City, is based on this exclusively; and any theory that gives this right or privilege upon any other basis, or affirms a principle that nullifies it, is nothing but "the thinking of the flesh," which characterizes the devil's own. Christ's own is that glorious company of men and women sanctified by the truth, who will have attained to immortality and the kingdom through the much trib-

ulation of the present evil world. There is not one will shine in that galaxy of intelligences, who has not walked in the obedience of faith according to the word. The thief will be in Paradise, but whether he will be permitted to eat of the Tree of Life there, or be driven out as Adam was, no man can tell, for it is not yet revealed. Resting upon his case is mere presumption; and he that would be satisfied with such an example, is not fit for the kingdom of God.

But alas for our divine friend and his vagaries! We see clearly that the root of the matter is not in him. The world, past, present, and to come, is still a hidden mystery to him. He is so bewitched with his own fiddling, that he is quite insensible to the music of the spheres. He sees not "that the world to come" is based on spirit, not on flesh. This conception is beyond his genius. He would establish it upon flesh without regard to faith and obedience, which he nullifies by immortalizing the faithless and the characterless. He is afraid boldly to assume the truth, and abide by all consequences. He knows that it is written, "Without faith it is impossible to please the Deity;" but he will not accept it. He denies it in affirming that he will confer immortality on faithless babes. In asserting this tradition he says in effect, "Paul, you are a liar and deceiver in so saying; it is possible to please God without faith, for he is pleased with 'little children' who cannot believe; and will put his Spirit into them that they may live forever. It is blasphemous, the position you assume." Alas, poor Paul! he fares as badly at the hands of our divine friend as Peter, whom he charges with acting "without divine authority," in commanding Cornelius and his friends to be baptized!

No, dear reader, the world to come is not based upon flesh, but upon spirit—upon knowledge, faith, obedience, character; the basis of which is constituted of the ideas of the Deity revealed in the word. These ideas understood and believed become spirit in a man, working in him to will and to do. They become "the law of the spirit of life," as opposed to "the law of sin and death," which is "the law of nature." This law impels us to do what we feel like doing, and is blind to the other law. He that thinks in harmony with God, and obeys the law of nature only so far as God permits, and conforms to his positive institutions, is a righteous man. He is a character; a divinely generated character; a character, the nucleus of which was the first truth scripturally comprehended. The immor-

tal of the future world is based upon, or rooted in, this character. The man may die and be dust four thousand years, it matters not; his character is written in the remembrance of God; and when he is re-fashioned from the dust, his sensorium will be so exactly similar to what it was, that being set into living action by spirit, all things will be brought to remembrance thereby. The resurrected will then be able to give an account of himself; and if approved, will be immortalized; but if not, will be condemned to the second death. Thus immortality is based upon character developed by the truth: and such only are the immortals required for the purpose of God. He intends to conquer the nations and rule them by such in righteousness, for a thousand years, to his own glory. There is no place in this purpose for friend Storrs's pickaninies. There will be babies enough in the world when this glorious work begins, without raising an additional crop out of the earth. There will be vastly more in the world than will be profitable for the Master's use. Hence sword and pestilence will sweep them as the sword of Israel on the judgment of the Canaanites. Rachel has wept for her children, but Jezebel will wail with the howl of irremediable despair.

Feb. 14, 1861.

EDITOR.

"Hebrew Christianity."

The way of transgressors is hard."—Proverbs.

Our attention has been recently called to a periodical entitled "*The Israelite Indeed*." It is a small 8vo of twenty-four pages of long primer, "edited and published by an association of Hebrew Christians," all of whom are hidden in the obscurity of "the unknown," except one who announces himself on the title-page as "*G. R. Lederer, Editor*." From these premises, then, we may fairly assume that Mr. Lederer and the "association of Hebrew Christians" are the same. It is true that the association is affirmed of a plurality; but there is no real difficulty in this. Mr. Lederer is constituted of "body, soul, and spirit, the whole person"—the body, for the world that now is, with all its loaves and fishes; the soul, for the dust in disembodied rest from editorial and missionary labors; and the spirit, for bliss among the clouds, upon which with "sister spirits" thick as gnats, it may sing "glory hallelujah!" We do not say that these are Mr. Lederer's own particular notions; but they are those, or not very unlike those, of the "Dear Brethren and Friends," whom he styles "Christians;" and the parsons he calls brothers, in his

notices and "Macedonian Cry" for their dollars to prevent the fulfilment of the prediction of "Nathanael's" demise.

The triune Mr. Lederer, then, we may assume, is the "association of Hebrew Christians" which shouts forth "from Tenth street, New York," saying, "Christians! shall the cause of Christ suffer for want of your dollar? Christians! once more we cry, 'Help us!'"—that is, Mr. Lederer and the printer, in whom "the cause of Christ" is made *flesh*.

Having identified the "association," that it consists of a Hebrew body, a Hebrew soul, and a Hebrew spirit,—three Hebrew Christian entities in one Hebrew Christian man,—we proceed to inquire what sort of christianity it is this association of Hebrew Christians rejoices in. In this inquiry, then, we remark, that as the editor of "The Israelite Indeed" is both type and substance of the christianity, we cannot so certainly and satisfactorily arrive at a true idea of the thing as by viewing it as it is illustrated in his practice. This is absolutely necessary, because he presumes to identify "the good cause," or the "cause of Christ," as he expresses it, with himself and his printing speculation, a specimen of which is now before us. If his is the cause of Christ, the cause we are engaged in is the cause of the devil and Satan. The causes are totally different, and between them there is no middle or neutral ground. If Mr. Lederer is serving the Jesus whom Paul preached, and not his own lusts, we accept the alternative, that we are not co-working with him in the same cause.* It is absolutely necessary, therefore, that the issue between Mr. Lederer and ourselves should be definitely and definitively known.

But the reader may inquire, why so necessary that our relative position towards Mr. Lederer should be accurately defined, rather than ours towards H. W. Beecher, or any other of the same species? We reply, that there can be no confounding of the cause we advocate with that of the clergy. The clergy are neither christians nor apostates, though chiefs of the apostasy. The clergy do not know what the gospel is; hence they can neither believe nor obey it; and not having obeyed it, they cannot *fall away* or apostatize from it. They are simply LAODICEANS, whose predecessors in the days of Constantine "the Great," as they term him, the Spirit spued out of his mouth. Rev. iii. 16. Mr. Lederer, though paid and patronized by the Laodiceans, we regard in a far worse condition than his employers. We refer him to 2 Pet. ii. 21, where it is written of certain whose class is not yet extinct,—"it had been better for them not to have known *the way of righteousness*, than after they have known it, to

turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

This is our indictment against the peculiar Hebrew Christianity before us, of which the Modern Israelite Indeed is both shadow and substance. Its body, soul, and spirit was Jew-born, and for many years a rejector of the claims of Jesus to be Son of David, Son of the Deity, and King of Israel. For some reason or other, however, he came to admit his claims, to turn his back upon the traditions of the rabbis, and to embrace some form or other of Bohemian or Hungarian Protestantism. So far as admitting the claims of Jesus to the Messiahship was concerned, this was well; but as to turning Protestant, he might just as well have remained a member of the synagogue of the Jews, seeing that the Protestant church is but the "synagogue of the Satan" in the more modern phase of "the Mystery of Iniquity." Rev. ii. 9; 2 Thess. ii. 7. Modern Judaism and Protestantism are but two phases of one and the same thing. The "carnal mind," or *φρονημα της σαρκος*, the *thinking of the flesh*, unenlightened by the teaching of the law and the testimony, is the parent of them both. They are both fleshly absurdities, as far from the law and the gospel as the poles asunder. The Protestant abomination is an evil; nevertheless, out of the evil good has been educed: death and destruction are evils, yet out of these even much good has accrued to the family of man. Protestantism is a more rational form of error than Modern Judaism, Mohammedanism, or Popery. These are odious and pestiferous tyrannies; while under Protestant institutions there is scope for fee-simple proprietorship in one's own soul.

The foundation and origin, then, of the Hebrew Christianity of this Modern Israelite Indeed was *modern Judaism protestantized*. Friend Lederer, like all other Jews, with only here and there an exception, mistook this for Bible Christianity. He imagined that in becoming a Protestant he had become a Christian, and in this "strong delusion" continued until some time after he had become acquainted with us. He was embedded in the mire of Protestantism for several years, and found no one able to put him in "*the way of righteousness*" by which he might be washed from the mire and dirt with which his inner man was blinded and begrimed. When he arrived in England, some Baptists there, as he informed us, tried to persuade him to be washed, or, according to their formula, to be baptized, or immersed. But they could

never succeed; nor indeed if they had would it have availed him any thing, seeing that he did not understand "the truth as it is in Jesus," and, consequently, could not believe it. He would have been an immersed Hebrew Protestant, or a Modern Baptist, nothing more. Still, it would have been better for him to have been this, than to occupy the relation to the truth he does now. A man had better be a poor blind Mohammedan, than a traitor to the truth for any present advantage whatsoever.

When our Hebrew Protestant friend arrived in New York city, somehow or other he came to be appointed a city missionary at so much per annum. His mission, we believe, was to distribute tracts among the Jews, to persuade them, we suppose, that Jesus was their Messiah; and that, confessing this, they might become Protestants as they happened to be led by the missionary that proselyted them; and obtain the salvation of their "precious immortal souls in kingdoms beyond the skies." We do not think that he was "set apart" by the imposition of the hands of any "divines," like our friend Storrs when transformed from a layman into a Methodist "divine." If we are correct upon this point, there was no more divinity in him than he had picked up by the wayside. He was primed with a certain amount of Rabbinism, could read the Hebrew Bible, professed faith in the Jesus of Protestantism, and could talk piously; but had never become an ordained preacher and administrator of ordinances. He was, therefore, only a missionary friar, but of what order of brethren we do not now remember, if we ever knew.

While engaged in the unprofitable craft of mesmerizing Hebrew immortalities into a profession of Protestantism—unprofitable to all but the missionary, and to such Israelites of easy virtue who would as soon live by Gentilism as by any other trade; while thus engaged, our missionary in his wanderings found his way into our meetings at Knickerbocker Hall. There he heard the gospel of the kingdom and name of Jesus Christ for the first time; and there also he began to learn all he knows about Bible-Christianity worth mentioning. Since he has "gone out from us" even, he has said, that "we were the only one in New York that preached the truth." There is much in this admission highly condemnatory of him who makes it. But let this pass for the present. The effect of our teaching upon Mr. Lederer and a companion Israelite, who has proved himself under trial a worthy man, was to bring them to a public confession, and to the obedience of faith in immersion. We cannot tell whether Mr. Lederer received what he then professed to believe was the truth in simplicity

of heart or not. We had convinced him of the necessity of being "washed" as a part of the righteousness to be fulfilled; so that, if he confessed the truth with an honest and good heart, which is known only to God and himself, he became what Peter terms "a washed hog," otherwise not; for an effectual washing by immersion depends upon an honest and affectionate belief of the truth.

We were greatly pleased at the accession of these two Israelitish brethren to our community, and sincerely hoped that they would both prove to be "Israelites indeed, in whom there would be no guile." We believe this is true of the one who has never proclaimed himself in word or print to be such; and we wish we could say as much of Mr. Lederer, who has been for nearly four years past proclaiming to the public his *Israelite-indeedship* in double great primer condensed. We entertained fond hopes, which, in his case, were doomed only to disappointment. We hoped that, being now, as we trusted, enlightened in "the way of righteousness," he would be useful in bringing his fellow-countrymen to some extent under the instruction that had enlightened him. Nor did we interfere with his missionary operations among them. He had before been a sham missionary; but since he had come to know the truth, he might now have become, as we hoped he would, a missionary indeed. He might convince the Jews of the Messiahship of Jesus, and have shown them that the way to life was neither by Rome, Wittenburg, nor Geneva, but by "Jerusalem, the mother of us all." This, however, required more courage than to be a soldier under Kossuth's administration. Any animal man of the lion and tiger species of humanity would do for this; but to stand up for the Christianity of the Bible, which repudiates the Romish and Protestant superstitions as much as it does modern Judaism, at the risk of being turned adrift by the Laodiceans that paid him for his services, required more faith and moral courage than our unhappy brother could command. We say *unhappy*; for unhappy indeed is he who, when he shall appear before "the Great White Throne," shall have to testify against himself, that he turned his back upon the truth, and went over to the enemy to preserve a stipend; and so sold his birthright, like Esau, for a mess of pottage.

It was in the early part of 1855 that our self-styled "Israelite Indeed," and the Israelite whom we believe to be really such, applied for, and received, immersion. The reader is referred to the March

number of that year for a notice of the case, under the caption of "Aaron and Christ." For a few months matters progressed without any particular ground of disquietude as to Mr. Lederer's loyalty to the truth. From conversation with him we knew that he had no more real respect for the sects of Protestantism than ourselves. This was his private opinion, which, however, did not square with his public demonstrations. We hoped, however, as he came to increase in knowledge, he would increase in faith and courage; and be able to take a bold stand with his countrymen for the truth he had confessed, and, as we hoped, obeyed. We were anxious to see him occupied in some honest way of living; considering that, if he had turned into a pedlar of small wares, he would be more honestly and respectably engaged than as a hireling of the Laodiceans. But his tendencies proved to be downward and grovelling. Obedience to the gospel had given him an exalted position before the Deity, which he failed duly to appreciate. It had placed him among the Sons of God—the Elohim of Israel—the future consociate rulers of the world with Jesus; but of this "high vocation" he was unmindful, not being willing to hazard any thing for the glory to be revealed.

It is probable that when he united with us he was not aware how *ultra* we were—how far *beyond* the vulgar religious notions of the day. Yet, if he did not know, it was his own fault; for he had often heard us urge upon our hearers and readers, that the so-called "orthodoxy" of the day is not Christianity. If his mind be not changed, we think we may safely say, that he *knows* it is not. We do not believe he is ignorant upon this point; and therefore we regard his case as desperate. He addresses the Laodiceans as "dear brethren" and "Christians;" while, on the premises he occupied with us, he believes them to be neither. We call this hypocrisy; but he denominates it "Hebrew Christianity;" and himself, as represented by his periodical, an "Israelite indeed, in whom is no guile!"

A few months after he united with us he cooperated with some Laodicean Jews of the Satan's synagogue to get up an exclusively Jewish Association, which would have formed a sort of church distinct from "all the sectarian formula of the present day." Had this succeeded, "the middle wall of partition" would have been reared again. We were sorry to see Mr. Lederer in such company, and for such a purpose. A Christian has no business to be cooperating with sectarian

reverends in the promotion of any religious enterprise whatever. Whatever they touch is defiled, and all their schemes defiling. Mr. Lederer already belonged to a "Hebrew Association," in being united with us. We are "Hebrews of the Hebrews" by adoption, through Jesus the King of the Jews. We are citizens of the Commonwealth of Israel, though Gentiles by the accident of birth. Had he been loyal to this polity and to its King, he would not have sought association "with them who say they are Jews, and are not, but liars of the synagogue of the Satan."—Rev. ii. 9, iii. 9. He knew that we had "set aside all the sectarian formula of the present day;" and as he has confessed even since he apostatized to the enemy, we only held and taught the truth in New York city. He ought, therefore, loyally to have accepted our association already formed to hand, as a substitute for every other that could have been devised; but no, he preferred association with mere Jews outwardly, who Gentilized in all the superstitions of the heathen round about. See *Herald*, vol. v. p. 128.

The following quotation from an address published in the *Herald*, vol. v. p. 206, will show the current of Mr. Lederer's thoughts while a member with us. There are several weak points in said address, but the following is plain and to the point:

"Jesus the Messiah of Israel and Lord will soon appear again on earth in power and great glory to judge and rule over all in justice and in righteousness.

"And this, my beloved brethren, is our hope, that the same Jesus who died on the cross for our sins, and arose from the dead for our justification, and ascended to the right hand of the Majesty in heaven, will descend again upon the earth to renew the fallen tabernacle, the overturned throne of his father David, to reign in the midst of the again gathered, again favored people, Israel, in Jerusalem, the capital of that land of which we Jews are the legitimate heirs,* according to God's own promises.

"That hope of Israel has been preached by our blessed Messiah himself, as well as by all his apostles; and for the sake of that hope Paul was summoned before the tribunal of Cæsar. It is true that that most important part of the gospel of Jesus Christ—the glad tidings of the restoration of Israel as a nation in Palestine under the personal government of their king, Jesus of Nazareth, the Son of David, has been long ago forgotten entirely.

* On the supposition that they be of faith.—*Editor Herald.*

Our Gentile friends, in spiritualizing the Word of God, have deprived Israel of their hopes, and interpreted all those precious promises given exclusively to Israel, for a spiritual Israel. They have fitted all to "the Church," though it accords with the testimony no better than "the fist upon the eye." Yet, notwithstanding the already mentioned circumstances, and also, that until this very time there is a great multitude of pious ministers and doctors who are continually spiritualizing away the inheritance of Jacob, and evaporating the hope of Israel, we, we Jews, who, by the grace of God, have become the co-heirs with the Lord Jesus—we Jews know that all the promises of God are yea and amen. The God of Israel is faithful, and will carry out his purposes in the due time.

"My dear brethren, glorious things are in store for us who are of Israel; but if we would have a share in Israel's kingdom—if we would be partakers with Christ our King—we must then walk in the light of the gospel; we must believe what Moses and the Prophets, Jesus and his Apostles, taught; and we must also do according to the commandments of Jesus! We must be obedient to our glorious King, and we must show to the world the fruits of our faith—kindness, benevolence, and meekness towards every man, and truth, sincerity, and faithfulness in all our doings. Yet the sweetest and most costly fruit of faith is love—loving kindness toward all, especially to the brethren.

"But, my dear friends, you must not misunderstand me, as if I would imply that we have any prerogatives over and above our adopted brethren of the Gentiles. No, by no means. All they who become true Israelites by adoption are the children of Abraham, like ourselves; because before God "there is no respect of persons"—there is no difference between Jew or Greek, slave or free; all are equally guilty, and *can only be saved on the same terms*, by Jesus of Nazareth, the Messiah. Yet this I would say, that there are testimonies in the Word of God, speaking of promises in particular to Israel, the literal Israel, consisting of flesh and blood, *not of gas*, that must be also fulfilled in the literal, and not in all spiritual Israel."

Now, in this extract Mr. Lederer affirms—

1. That Jesus of Nazareth is the Messiah;
2. That he will return to the earth in power and great glory;
3. That he will come to reestablish the

tabernacle and throne of David his father;

4. That he will reign in Jerusalem in the midst of Israel over them and all other nations;
5. That Jews, who are such by the grace of God, are his co-heirs, and will reign with him in righteousness;
6. That this same Jesus died for their sins, was raised from among the dead for their justification, and ascended to the right hand of the Majesty in heaven, where he is now for an appointed time;
7. That the teaching contained in these six items was set forth by Jesus and all the Apostles;
8. That if any Jew or Gentile would be saved, or share with the Christ in Israel's Kingdom, they must believe what Moses and the Prophets, Jesus and the Apostles, taught; do according to the commandments of Jesus, and walk in the light of the gospel—Jew and Gentile can be saved only upon the same terms.
9. That Gentile spiritualizers (the clergy) have entirely ignored the most important part of the gospel of Jesus Christ, or the restoration of Israel as a nation in Palestine under the personal government of their king; and,
10. That the clergy spiritualize away, and evaporate the hope of Israel, and the inheritance of Jacob.

All this is true and indisputable; but unfortunately much of it is made ineffectual by Mr. Lederer's practice. How can we regard him as honest and sincere, in view of items 8, 9, and 10? Does he "walk in the light of the gospel" in cutting himself off from his brethren, in turning his back upon them; in embracing the spiritualizers of the Laodiceans, who have destroyed the gospel in ignoring its most important part, as his "dear brethren" and Christians? Does he walk in the light of the gospel in recognizing them as Christians, who, he knows well, neither believe, nor know, nor care what Moses and the Prophets, Jesus and the Apostles, taught; and which he says they must believe if they would be saved? Does he walk in the light of the gospel in fellowshiping pious Laodiceans, whose doctrine is that of the Nikolaitans which the Spirit says he hates; and who do not according to the commands of Jesus? Does he walk honestly and in gospel light in recognizing all sorts of sprinkled spirituals of wickedness in high places as baptized believers in Christ, seeing that he condemned his former self in coming to our community to be immersed, that he might "fulfil all righteousness" after the

type of Aaron and the example of Jesus Christ? Is he not rather a traitor to the truth? Is he not reenacting the part of Judas, who sold the incarnated truth to his enemies for thirty pieces of silver? The anointing spirit said, "I am the truth." What essential difference is there between Judas betraying "the truth," and Mr. L.'s betraying it for what he can get? Is not that man a traitor, who says we are the only one in New York city that teaches the truth; and nevertheless, goes and joins a Laodicean immersed community, as we are informed Mr. L. has done, where the truth is not and would not be suffered in its "sacred desk;" and, in what he untruly calls a "Macedonian cry," exclaims to Protestant sectarians of all sorts, "Dear brethren and friends, we are in great need of your helping hand, and we pray you, for the Lord's sake, help us!" *Christians!* shall the cause of Christ suffer for the want of your dollar? Shall the only Hebrew Christian Magazine in this country cease to exist for want of your patronage? Precious "brethren," precious "Christians," precious "cause of Christ" are these, in the estimation of one who has no more real respect for the things so designated than we.

But why does our self-styled "Israelite indeed" profess one thing and practice another? This is a question, we believe, not difficult to answer. While he is indebted to us for the knowledge of the truth as far as he understands its system correctly, he tries to make us the responsible cause of his treachery. This is the usual policy of traitors. When they wish to do evil under a cloak, they unite with fleshly, pious adversaries in their hue and cry against the advocates of the truth most obnoxious in their advocacy to the hypocrisy and pietism of the flesh; or they pretend great zeal for some virtue they have the least possible affection for, or delight in. In this course, they get credit for what they are not entitled to, and hide their real purpose. Jesus was the alleged cause of the apostasy of those disciples "who walked no more with him." They attributed it to the hardness of his sayings. He was not charitable enough for them. He called pious men "hypocrites" and "serpents," and consigned them in his teaching to "the damnation of hell;" and allowed that only a very few could be saved. Paul was abandoned for the same cause. They treated him as an enemy because he told them the truth. Paul and Jesus were no compromisers; but knowing what the truth was, and is, and ever will be, until the times of the Gentiles are fulfilled, they taught it though the teaching brought

with it the direst consequences to all their friends and brethren. Some who passed for these had no objection to the salvation preached, but they did not like the persecution and temporal hazards they had to incur on its account. They had no objection to the theory in all its exclusiveness and severity, and were willing privately to confess that it was all true; and that the scribes, Pharisees, and lawyers were all a set of hypocrites, who made long prayers for a pretence, and devoured widows' houses for the satiation of their own greediness; but then they disapproved of saying this publicly, seeing that these persons had the respect of the people; and that, as some of them lived by their patronage at so many shekels a year, it might cause them to lose their stipends if it became known that they belonged to an association holding such ultra and unsocial views as these. They therefore counselled prudence, which they called "love" and "charity;" they celebrated these in their own peculiar sense, as the sum of all virtues; not that they loved their neighbors more than the apostles did; but they loved their own dear selves better than the truth. They could philosophically behold their friends in the bondage of tradition, in subjection to designing knaves, who were the blind leading the blind into perdition, and privately admitted the certainty of their condemnation if not awakened from their dream of security, and not utter a word to convince them of what they really believed to be their true condition, on the plea that it would "do harm." This they called *charity*; and he that did not operate upon this mean and dastardly principle, they denounced as "*uncharitable*" and not to be endured. Not that they considered it would "do harm" to the victims of delusion; because, if such a one came to obey the truth through said uncharitable instrumentality, they would pretend to rejoice greatly and perhaps truly, if he was only convinced and immersed in a quiet and private way, and would keep his convictions to himself. This would do no harm; but to prove that Satan in passing for an Angel of Light was nothing else than Satan, such a demonstration would "do harm," seeing that all the loaves and fishes of the Laodicean Apostasy are in his gift. If a missionary to the Jews were paid by him several hundred shekels of silver per annum to proselyte them to the Laodicean Jesus, and Satan were to hear that said missionary was converting them to the Jesus Paul preached, and belonged to a society whose members were none of them ignorant of his devices; and did

not hesitate to enlighten all they could, and to emancipate them from his snares. he might discharge such a missionary, and tell him to go preach for the love of the truth he believed, but without the shekels. Now this would "do harm," not to the truth, but to the cash account of the party concerned; and if the missionary loved his own ease and position conferred officially by Satan better than the truth, or was afraid to hold on to this and trust in God and his honest efforts in a secular way of life, it would put him in a great fright. Such a Christian would be panic-stricken; and if he belonged to our ecclesia in New York, he would cease to meet with us, exclaim against Dr. Thomas for his uncharitableness, take refuge in a Baptist conventicle, and proclaim himself to the world as an "Israelite indeed," the only true exponent of Hebrew Christianity!

But to return to our Macedonian crier. The reader can turn at his leisure to our article on "*Christianity the True Judaism*," in Vol. vii. No. 9. He will there see an account of a meeting got up by Messrs. Lederer and Epstein, styling themselves "Christian Jews," for discussion with non-Christian Jews, on Christianity. If Mr. Lederer had been loyal to the truth, he would not have consented to be associated with Mr. Epstein as a Christian Jew, being nothing else but a Congregationalist Protestant. But let this pass. At the first meeting they found an unmanageable opponent in Dr. de Lara, who was too strong for Protestant Congregational Christianity. Mr. Lederer perceiving this, brought us into the arena, where, of course, we stood to defend Bible-Christianity against infidelity and modern Judaism; and to vindicate it from all responsibility for Romish and Protestant Laodiceanism, which all sorts of Jews of the synagogue of Satan term Christianity. This was doing more than was wished or expected. But that mattered not. We did not go there to be the echo of the timid policy of time-servers; but to defend the truth without regard to consequences. In doing this, we showed that the popular religion was only an apostasy from the truth, and not the truth itself; and that Jews and Gentiles had yet to learn what Christianity was, before the former could assail or the latter defend it. This line of argument made our "Christian Jews" tremble for the craft. There were clergy there whose "orders" we identified with Paul's "seducing spirits," much to the alarm and indignation of our "Israelite

Indeed," who privately protested against their being called "apostates." But, as before explained, we did not so style them, although the chiefs of the apostasy. He was afraid it would be known by them that he belonged to our society, and held responsible for our doctrine; and as a consequence be reported to his employers, and by them cashiered. Under this apprehension they amended their rules, by which we were of necessity silenced as narrated. From that day to this we have only seen Mr. L. once, passing in the street. He has gone over to the enemy, whom he serves for what he can get.

Such, then, is the "Hebrew Christianity" illustrated and defended by the "Israelite Indeed." Had its editor remained obscure in private life our policy would have been to sorrow for the dead, the "twice dead," and to be careful not to unbury him. This is the fate to which we leave private irreclaimables as far as we are personally concerned. To confer notoriety upon such is to give them power for evil, which we are careful not to do. We fight such by letting them alone—by leaving them to their own native insignificance and imbecility. But this course is inapplicable to Mr. L. He has become a public man; and has set himself up as a champion of Hebrew Christianity; and in so doing invited all the world to investigate his claims. We thought he had long since become editorially defunct; but, on our attention being called to his periodical, we found him still alive, though evidently convulsed, and crying for help out of "the depths of the Satan as they teach." Considering the relation he formerly sustained to our society, we thought it our duty to bestow upon him this notice; and in so doing to rend away the veil that prevents his christianity from appearing in its native deformity, that some of the simple may be preserved from its imposition. A Christianity such as he now advocates can benefit neither Jew nor Gentile. He knows that a sprinkled Jew or Gentile is not a Christian. Under this conviction he came himself to be immersed; yet he calls all that come to his mill "Dear brethren" and "Christians!" He once knew "the way of righteousness," but he has ceased to walk in it. He was washed, but like the creature of Peter's proverb, he prefers to wallow in the mire, or to lick the vomit ejected from the Spirit's mouth for mere temporal advantage and behoof.

EDITOR.

Feb. 23, 1861.

The Faith" at Messiah's Apocalypse.

THE time of the coming of the Son of man is to be a time of exceeding small faith, inasmuch that he makes it a question whether he shall find "the faith" upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of man: but they will be a poor, despised remnant who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of "Names of blasphemy" which fills the world. Those things which the gospel speaks, it speaks to those who are under its dispensation. It is "the church," not the heathen world, which is described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of "the church" from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Spirit, a great conversion of the world!!! They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millennium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up; no bad fish to be separated, and cast into the furnace. The nature of the kingdom, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of man is come, and this coming is described to be with judgment upon a secure and faithless church. But this generation says "No!" And why? Because they are lulled asleep into a fatal security, and are given up, as Paul predicted, to "believe a lie." But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a time, they say, when there was such a spread of religion in all ranks and classes of the community; and it is the favorite theory of some of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the "religious world" themselves. Now to all this we answer, What proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ, the Saviour and Husband of the true church, when a church pretending to be that church de-

sires not his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith, or any love from a wife to her husband long separated, whom she wishes not to see again? Whence arises this instinctive revulsion against any discourse of the Lord's coming? Whence this aversion to the whole subject? Whence this unwillingness to examine the documents? Whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it: they are indifferent to it altogether. This is a sure proof how little faith there is in Christ. Moreover, ask them what they do believe? They will tell you, that they believe he died for sinners. But ask further, Did he die for your sins? They reply, they *hope* so. But do you *believe* so? It is not about your *hopes*, but about your *faith*, we inquire. Either no answer at all, or a doubting one. Are they at peace with their God, or do they stand in doubt? They stand in doubt. What then, have they believed? Nothing that can be seen, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Spirit? Do they believe with Abraham that they are heirs of the world as the consequence of obeying the truth as it is in Jesus? Are they striving, like Paul, that if by any means they may attain to the resurrection of the dead? They have not even heard of a resurrection from among the dwellers in the dust, unto which it is any difficulty or any prerogative to attain. What then, we ask, is the faith of this throng they call "the church?" We ask this: for we can find nothing but a mixture of *opinion* and *doubt*. Men are surely *convinced* of nothing. But opinion is not faith, nor is doubt faith; nor is the belief of Christ's birth, life, and death, faith; which Paul defines to be "The substance of things hoped for, the conviction of things unseen." So that it is manifest that this day is a day of very little faith, when nothing is believed concerning the future. Now, when nothing is believed concerning our own personal benefit in Christ, but is left in doubt; when nothing is believed concerning the ordinances; every doctrine is held only according as it can be demonstrated to the intellect, and discipline observed only as its usefulness can be seen, or the sanction of public opinion obtained for it; where the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity,—verily, verily, if the Son of man were to come this day, would *he* find *the* faith upon the earth?

Beware of Whited Sepulchres.

"Woe unto you, scribes, Pharisees, hypocrites, for ye keep up the kingdom of the heavens against men: for ye neither go in yourselves, neither suffer ye those that are entering to go in." These men resisted the preaching of Jesus, whom the common people heard gladly, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom. But the scribes and Pharisees, who were the ecclesiastical rulers, withstood him at all hands, waylaid him, perverted the people with their vain traditions, and in every other way did their utmost endeavors to prevent the people from receiving the Gospel of the Kingdom. So that it was like storming a city for any one to obtain an entrance; the opposition and the strife were so great, that it is written, "From the days of John until now the kingdom of the heavens is sought with great zeal, and the ardent take it by force"—Matt. xi. 12. To this obstinate resistance, and effectual also, which the men of name, and influence, and reputed piety, offered to the preachers, and to the preaching of the kingdom, our Lord refers in the words quoted.

Now, how perfectly parallel is this with the conduct of the scribes and Pharisees of our own times. The ecclesiastics, however divided among themselves they may be, are well agreed in this, to oppose with all their might us who preach the gospel of the kingdom; and for themselves they utterly throw the subject away from them as an abominable thing; and the people who hear it gladly, they resist and repudiate, and with all their might, hinder from believing. In the absence of right knowledge on the subject, and of sound argument, they much misrepresent, falsify, and by all modes of injustice seek to depreciate us with the people. Let the people take heed lest they prevail. To a great extent they are prevailing, and as those Pharisees brought Jerusalem low by hindering her from knowing the day of her visitation, so the clergy will prostrate the people by preventing them from knowing the day of their visitation. We apprehend they will be effectually deceived by such hypocrisy; for hypocrisy it is for any man to take upon himself to judge and condemn that whereof he is ignorant. Now observe how these same men are shown to be hypocrites, in that very thing upon which they pride themselves. They pride themselves upon what they call their spiritual mindedness; and they accuse us of preaching an outward and temporal kingdom merely. Now God, to prove how false they are in their pretensions to spiritual-mindedness, has raised up men who preach fully and freely unto every sinner, justification by faith, and the consolations of the divine

testimony, and straightway they have flamed against these men as violently as against us: so that the assurance of faith, the peace and joy in believing, are as much the objects of their impertinent and ignorant attacks as are the coming and Kingdom of the Lord. Beware of such calumniators of the truth. This is the day of your visitation; take heed unto it lest it be hid from your eyes.

This opposition to the Kingdom of God, and to the preaching of it, prevails so much in men, otherwise pious and honorable, because they love the honor which comes from men, and not the honor which comes from God only." They love the uppermost places in the feast: and the most honorable seats in the synagogues. They are wedded to some "names," or "denominations," and cannot bear to hear of the abolition of these things. They would have the house patched up, but this cannot be; for it is a ruin, and ready to fall. They would rather not endure the scoffs and violent oppositions directed against this subject. But we would have men to stand up stoutly to it, like men storming a walled city, and take it by force, through the opposition of fathers and mothers, and brothers and sisters, at the risk or loss of life also.

A Wild and Frantic Speculation.

In the days of Jesus, the spiritual guides and rulers of the people hungered and thirsted greatly after precious gifts, and they did not scruple to set aside the most binding of natural obligations, and the most solemn of divine commandments, in order to gain their end, as our Lord expressly charges upon them in Mark vii. 9.

Now that which gave this extraordinary stimulus to the desire of gifts, to the hunger and thirst of golden ornaments to the temple, was that for a long season of years they had been adorning the temple, and enriching it, until it had become the wonder of the world. The sums of money expended in the time of Herod, who was king of the Jews when Jesus was born, are not to be reckoned up, and they were levied of the people by a system of deception and delusion; by giving to these acts of pecuniary bounty a value and an importance, which neither the obligations of nature, nor the commandments of God, nor the ordinances of religion, could stand against. This false morality and false religion, the Scribes and Pharisees had brought to such perfection, that the people seem to have given with great liberality, as we are taught by an incident in the life of the Lord Jesus, recorded in Mark xii. 41: also that the moral guilt attached to these gifts, was a chief cause of the downfall of the temple and Jerusalem,

is manifest from Luke xxi. 5. It seems to be a constant progressive corruption to communicate itself in the love of gathering and hoarding money, and making everything sacred in religion, venerable in government, and dutiful in the relations of life, to bow unto this the lowest and basest passion of the human mind.

If we cast up in our memory the instances of God's judgments upon kingdoms, as for example, the judgment of Cræsus by Cyrus, of Darius by Alexander, of India by the Sultans, we shall ever find that the judgment is brought upon them in the midst of great wealth; and if we make the same account of the destructions of temples, as of Apollo at Delphi, of Diana at Ephesus, we shall find that immense treasures were amassed in them at the time. And so it was with the temple of God at Jerusalem, in the which our Lord warned them. The same has been often observed of the Papacy, that the building of St. Peter's,—"the temple of the god of guardians," at Rome, together with the luxury of the "Lord God, Leo X.," as they styled him, was the proximate cause of the Lutheran rebellion, by driving on at such a rate all manner of exactions and imposts under religious pretences, as brought the papal system into shame and contempt, and made the kingdoms weary to bear it. They forgot, if indeed they ever knew, the sacredness and spirituality of every christian ordinance, and sold it openly for money to the highest bidder.

Now the same thing is maturing in Protestantism everywhere. An object, the wildest, the maddest, the most frantic, and most opposite to God's word, which ever deluded the minds of men; to wit, the conversion of the whole world, has been started within these sixty years, and to the attainment of this end, it is openly avowed that money is the great desideratum. It has been proclaimed and published for the information of all, that the Lord had expressly forbidden money as a requisite to, or condition of, the apostolical missionary to the heathen. But it was rejected with scorn, bitter sarcasms, and cruel insinuations; and since that time the pursuit of money, as the chief, or rather the only means (for it is nearer the truth to say only, than chief,) of attaining this mighty impracticable object, has been going on with hotter haste and diligence until this day. Every means is taken that human sagacity can desire to increase the contributions of the people; so that in many places, the laws both of God and man have been made void, under the sense of duty to the "benevolent institutions of the day."

If in these same societies, where a subscription of twenty-five dollars is announced with thunders of rapturous applause, you

were to announce the benevolent purpose of God to establish a glorious kingdom upon the ruins of all names and denominations, which he will give to those poor who are rich in faith, at a time when he will send the rich empty away; you would receive the sneers, and haply, the hisses, of the assembled philanthropy and piety of the house. If this be not forgetting the temple for the gold of the temple; if this be not undervaluing the altar for the gift that is upon the altar, we know not what can be. There is in the working of the great religious system extant, a vanity, an ostentation, an avarice, an idolatry of gold and silver, which is as great now as ever was the abomination of the Pharisaical system in Judea, or the mendicant system in old Rome. But the time is at hand when there will not be one stone of the system left upon another. It is a grand folly for these ecclesiastics and their disciples to think they can convert the world, whose iniquity God is shewing only by their rejection of his gospel, for which in due time, he will come to judge them. And this great stalking error, which is propagated by ten thousand methods, has introduced all sorts of misconceptions, accommodations, means, and actions, which, without it would not be tolerated. But the object is so grand and brilliant, that men are dazzled, as were the Jews, when they looked at the goodly stones and dazzling splendor of the temple. Its very brightness blinds them!

Ecclesiastical Affairs.

A Few Last Words.

On this sixth day of March, 1861, we opened and read for the first time, a document entitled "Reply to Miss Hayes' Vindication." Though in possession of it before this date, we could not abstract our attention from certain literary necessities connected with *Eureka* and the *Herald*, to attend to it. We have always, as Miss Hayes and others well know, been reluctant to have any active concern in the matter; first, because when people fall out by the way, we would rather they would settle their own difficulties; and secondly, we had reason to apprehend that our motives would be misconstrued. We did not wish to be judge, jury, or witness, in the case, and therefore, if our friend at Adaline offered to take us to Geneva free of expense to look into the affair, we refused.

And so it has turned out. Our motives have been misconstrued. The editor of the *Banner* charges us with denouncing him and his brethren on *ex parte* testi-

mony. This is a mistake. He alludes to testimony *ex parte* Wilson by Mr. Whitehead, which he says we did not receive. There was much other testimony from the same party sent to Newark, and some to us. Why did we not believe this? Because none of it altered the fact, that the money was in jeopardy, and in our judgement, only nominally secured. Miss Hayes affirms one thing, her opponents another, who was to be believed by us afar off? We looked to what seemed to be the palpable facts in the case, independently of the sayings of one side or the other. Still, though urged to speak, we remained long silent in hope.

On our return from Illinois we went to Virginia. We think it was there we first saw Miss Hayes' excommunication in the *Banner*. Brethren there reprobated it exceedingly, and urged us to notice it; and even offered to write their condemnation of it, and of other things they disapproved, and to send it to the *Herald* for publication, subject to any alteration we might think proper. The *Banner* by giving currency to crotchets about Joseph being the father of Jesus, tobacco, abolition, pork, and so forth, had disaffected their minds toward it. They saw growing up around it the machinery of a sect, which they did not approve. Whether they were wrong or right in this is not now the question. We allude to them, to show that the *Banner's* unpopularity with the brethren is referable not to us, but to its own course.* As far as we know the mind of the brethren, they do not want the Gospel of the Kingdom sectarianized, or identified in any way with collaterals. Still they do not dictate. If others differ from them they can use their own liberty. The world is wide with ample room for the development of both views.

On our return we found letters from the region of trouble that seemed ready to fall upon us, if we did not speak for Miss Hayes, who had taken refuge in the Home of the Friendless. Under all this pressure we opened our columns. Her case seemed to be desperate. Her money was gone, and she was living on charity. This appeared to be the broad fact in the case, which no talk could set aside. Now what appeared to be justice in the premises? We think, that those who had undoubting confidence in the borrower, should have come forward spontaneously,

and have made her safe. Was this justice? This is what they have done (leaving out the spontaneity,) and it is regarded as a just and conscientious settlement; therefore we may say, it would have been justice. But, *was this justice done before the Herald uttered its voice?* The answer is simply and emphatically, "No!"

Now we should not trouble our readers with the matter any further, but for the document before us, which we are asked to circulate—with all its perversions respecting ourselves: not that we care very particularly about them, only that it would entail upon us the necessity of refuting them, which would only put others in the wrong without affording any gratification to us or our readers.

The document consists of two pages and a half, of the report of a committee appointed to enquire into the charges made by the party aggrieved. Then follow nine pages called "B. Wilson's Reply" and endorsed by Mr. Innes. After this are nearly four pages of replies from Messrs. Joseph, Thomas, and G. D. Wilson, and H. B. Pierce; then a reply of "The Church" signed by the same, with the substitution of J. & B. Wilsons for G. D. Wilson; and lastly, the reply of "The Committee of Three," or the same who signed the excommunication; with a postscript. In all twenty pages.

The whole of this, we conceive, is reducible to very few items.

1. That there was *no conspiracy* between Messrs. B. Wilson and P. Innes, to swindle Miss Hayes;
2. That there is no evidence of any *intention* on the part of either of them to swindle her;
3. That it *appeared* to the sub-committee that the mortgage on the Hall at the time of the transfer was adequate security;
4. That B. Wilson had money in his possession at the time of the loan, that he was about to return to Mr. Innes, but which he does not consider a debt;
5. That *since the voice uttered from the Herald*, five brethren have become responsible to Miss Hayes for the \$1,500 among whom is B. Wilson; to be paid in two years with legal interest;
6. That Thomas Wilson denies being secretary to the Wide Awakes;
7. That G. D. Wilson admits the statement about the New Jerusalem;
8. That H. B. Peirce also admits and tries to justify his Lincoln Wide-Awakeship; and retaliates upon one of the signers of the "protest" that he was "jifer" to the club;

* We saw a copy of the *Banner* in Norfolk, Virginia, with its abolitionism scored through; and the brother signified his determination to have no more to do with it. They wanted no such questions mixed up with the Gospel of the Kingdom.

9. That the "protesters" are a company of black sheep; and
10. That the excommunication was right.

These are the salient points of the case, stripped of all superfluous talk of which there has manifestly been very much on both sides, but little creditable to either. In proof of this, the "shameful scene," and "scene of uproar" at which all parties are testified to have figured, is sufficient attestation, p. 3, col. 1. We see no proof that either party is immaculate; and we will charitably presume that the *intentions* of all have been better than their manifestations. The five brethren have done well in proving their confidence in bro. Innes, by making themselves responsible to Miss Hayes; but they, or some other confidential friends, would have done much better if they had acted spontaneously. If they had done what they have now done before our columns were opened, there would have been no occasion for us to speak, and the "extra" would have been unnecessary. We trust this will be the last of it; and that the by-gones may be by-gones, and remembrance had only of the excellent and true.

EDITOR. —

March 6, 1861.

 If the reader wish to see the evidence in support of the foregoing items, he can make application to B. Wilson, Geneva, Illinois; who will, no doubt, furnish him an extra *gratis*, and without delay.

 Since writing the previous "*Last Words*," we have received a communication respecting foreign, or "conference" intervention in their church affairs, from Mr. O. Baird, of St. Charles. The letter consists of about six pages and a half. He says, "The present trouble here with that Geneva church, has been one heart-sickening thing; and I wish that I were out from under its influence. The spirit that they have set forth in their vindication against you and others, is beneath the notice of every true hearted Christian. I have written you somewhat about it, which I intended to send to you before now. I thought to take no notice of them, but to let them go their own way, for they will have it."

"I protest again, against the action of this committee. And the reader can see where the onesideness is in them. *Who chose them to act as arbitrators with one party to the exclusion, and without the knowledge of the other?* Taking upon them the responsibility to make assertions without our knowledge which they had no right to make. For where a party of men sit to investigate certain diffi-

culties in harmony with one, and without the knowledge, or consent of the other, any one that will do it, is taking upon them what is not right or just; in one sense you might term it fraud. Now if said committee had been members of this church, and *knew all the proceedings of the church*, then I should not have objected to the sitting, provided that both parties could have had access to the selection of them. Why did they not summon us there to learn the truth of this matter? This convention was not called to settle the difficulties of churches. It convened for the purpose of coming together in brotherly love, for the happy enjoyment of one another. They, therefore had no right to make any selection of persons to investigate the affairs of this church, without all of the members being present. Let existing evils be corrected in view of the condition of the church for the last two years—discords and contentions about questions which have nothing to do with the faith and hope of Israel."

Under all circumstances, we have thought it right to let Mr. Baird say so much. As far as we know, he stands as well with his fellow-citizens as any other in the land of trouble. We are aware that very hard speeches are in circulation against us. But knowing they are undeserved, we leave it to time to cure all that sort of thing. We have already lived down harder sayings, and at a time when we were less able to bear them. In a letter recently received, Miss Hayes says, "on reading their reply against me, I saw the falsehoods so palpably that I thought they must appear equally so to others; but perhaps they may not; and therefore, I feel that the cause of truth calls for a reply to it; and also that in justice to yourself and Mr. McDonald, I ought to try to correct their wicked and false statements. True it is a great undertaking, they are so many; but will do it, if you think as I do upon the subject." But we say no, let the matter drop. The end is gained—salvation from temporal ruin. We will accept our fee with all possible meekness and endurance—abusive misconstruction of our intent.

March 7, 1861.

EDITOR.

Analecta Epistolaria.

A True Testimony.

DR. THOMAS,—*Dear Brother*:—I can scarce give a reason for never addressing you before, but the reason, if I have any, is due in part to a natural reluctance which I have felt to intrude myself upon

your time and attention. I have made myself acquainted with you in a very quiet way, which has given you no extra trouble, though the advantage has been all on my side, as would have been the case, doubtless, had the acquaintance been made in any other way. I have read attentively several volumes of the *Herald of the Kingdom*, etc., and others of your works, and among them the fourth volume of the *Apostolic Advocate*, so that I may say I have been acquainted with you since 1837. In the last named work, as well as in the others, I have found much to admire, and much in which I now rejoice. Your sincerity, decision, and loyalty to the truth, in those early days of inquiry and investigation, are, no doubt, the qualifications which, through divine providence and protection, secured you from the seductions of error. Why, my dear brother, were you allowed to pursue, in spite of the universal prevalence and power of ignorance and deviation, the way that led to the development of the faith of apostles and prophets—a faith so simple and easy, and yet so hard to find? so plainly revealed, yet so hard to see? which lies on the surface, and yet must be dug for and searched after? The time had arrived, in God's plan, in which some instrumentality must arise to unfold his truth, for so many centuries almost lost to the world. He never lacks means or agents to accomplish his work, and therefore, as God did not design that the light of truth should always be concealed, as "under a bushel," the entanglements of Campbellism were not competent to hold you. Sectarianism could not bind you, though it has bound thousands of intellectual Sampsons. Why did not God make use of A. Campbell to open his sealed book? He who was, to all appearance, in the road to the true gospel of the kingdom once. Once it is evident he was an earnest seeker after truth. Did he refuse to take it after he came within reach of it? So it seems.

But your condition portended, to appearance, nothing but defeat and disaster. Your friends who knew and prized the truth, few, weak, in some instances, and vacillating; your opponents many and powerful, with that singular and temporizing genius, A. Campbell, at their head. But that weapon in your hand, of truer temper than any old *Damascus* blade, which you wielded so persistently and stoutly, proved too much for them all—more than they could stand. It proved to be "the sword of the spirit," and it "put to flight the armies of the aliens." The truth, as revealed by divine inspiration, apprehended and held by a simple

and reliant faith, and faithfully used, is a most formidable and invincible weapon indeed. And this weapon, faithfully used by you, rendered you, though in humble attitude, more than a match for the magisterial bearing and subtle sophistry of the power-loving A. Campbell. And for this work, which God has wrought by you, though you have not been able to operate, "through mighty signs and wonders, by the power of the spirit of God," (Rom. xv. 19.) many are moved to thanksgivings to God, and to esteem you highly for your work's sake. The Apostles received the ministry of the New Covenant, and were able expounders thereof, (2 Cor. iii. 6.) but confess that their ability or sufficiency was of God, (ver. 5,) who revealed direct to them the principles and provisions of the covenant, whose spirit ministry they had received, (ver. 8; iv. 1,) and uttered to the men of their time those things in which the holy Spirit taught, and which conveyed the ideas of the Spirit's ministration (1 Cor. ii. 13.) Hence Paul could say, "We know." (2 Cor. iv. 14, v. 1.) They could say, "We are always confident, *knowing*, etc." (ver. 6, 8.) Dear brother, you have but followed Apostles in what they *knew*, and as you have followed them, you *know* what you could not have known, had not they preceded you, and written what they *knew*, and had not the ministration of the Spirit been committed to them, they could not have "believed and therefore spoken," for the "mystery," the "hidden mystery which God ordained before the world unto" the saints' "glory" (1 Cor. ii. 7) is "the *unsearchable* riches of Christ." (Eph. iii. 8.) Excuse me for mentioning these things, known so long and so well to you. The ministry of the Spirit given to the Apostles, by which they were made "able ministers of the new Covenant," included their inspiration, and that inspiration which in them uttered the truths of the new Covenant, as we find them written, affords the "light of the knowledge of the glory of God." It has been your inspiration. It is ours. It is the inspiration of "as many as are led by the Spirit of God." But other spirits have had dominion over us. Yea, and "other lords," as the prophet confesses for Israel. (Isaiah xxvi. 13.) And another gospel blinded us, so that we believed not. Paul's gospel was "hid" to us. (2 Cor. iv. 3.) We were both hoodwinked and kidnapped. We had eyes but we saw not, ears but heard not. But thank God, we had some reason and judgment left, some discretion and prudence, enough, at least, when certain things were presented, claiming support

from holy writ, to set our wits and judgment at work to compare, to judge, to discriminate, to search, and a little decision and firmness, sufficient to make the needed sacrifice. And now, you, the very report of whose fame was once odious, because "everywhere spoken against," we, I, hail as a brother beloved, a teacher in Christ.

May God help us to follow you, but only as you follow Christ. We have seen too much of human frailty to suppose that perfection can be found in any man. The sun, even, that enlightens the entire earth, through all time, has its dark spots, and the most beautifully polished steel may be easily defaced by the corrosion of dark spots of rust. Therefore, while we love, and must always deeply respect those by whose labours we have been blessed, and to whom for this cause we are debtors, while we obey the "new commandment" of Jesus Christ, which is, that we "love one another," and give honor, not grudgingly, to whom honor is due; we may not, nevertheless, "glory in men."

"But when that which is perfect is come, then that which is in part shall be done away," and then it will no more be necessary that we should exercise that kind of charity towards each other described in 1 Cor. xiii. 4-7, the imperfections, which now demand its vigorous exercise, then being removed. Till then may we be patient, and love as brethren, and imitate the Lord Jesus, who loved the true Church, and gave himself for it. Dear brother, no man will understand these allusions better than you. Let me not be esteemed as over bold or officious in making them.

I am, dear brother, yours in that "lively hope," which is, "by the resurrection of Jesus Christ from the dead,

A. W. BUTTON.

West Northfield, Cook Co., Ill.,
Feb 12, 1861.

The Gospel Believed.

Dear Sir:—I arrived in Canada from Scotland three years ago last fall. While in that country, I received the *Herald* for some years, but having more money then than judgment, I did not appreciate it as I do now. I have read the old numbers I possess often, and am now convinced that the promises made to Abraham shall be fulfilled; for as yet they have not according to Heb. xi. 8, the whole of which chapter, indeed, proves that it is upon a

principle of faith and obedience that the promises are to be obtained.

I am also convinced that the Old Testament scriptures are the testimony for Christ. I believe also, that the New Testament scriptures are the testimony for Jesus that he is that Christ, or the Seed that is to possess the gate of his enemies promised to Abraham. And when Jesus preached "the gospel of the kingdom" before his crucifixion, it must have been that kingdom spoken of by Daniel, and all the rest of the prophets, for there is no other future everlasting kingdom spoken of.

I am certain I must believe this gospel of the kingdom, as well as a crucified and risen Jesus; for without the gospel of the kingdom, I have never been able to see what was in store for me beyond the grave in simply believing that Jesus was crucified, buried, and rose again. Truly, they say "you will inherit eternal life;" but where, I have never been satisfactorily informed by such, and am sure never can.

Dear Sir, I am very ignorant and unlearned, but can it be much wondered at? I have never enjoyed the society of a single believer in the gospel; or ever heard a lecture on the gospel of the kingdom beyond the perusal of your writings and the Bible; and am surrounded by stubborn, unscrupulous, opponents. I regret exceedingly not having the privilege of the society of some faithful believer, in order that I might be baptized in the name of Jesus for the remission of sins, that I might henceforth walk in newness of life. I have a brother-in-law in Quebec much in the same position as I am myself in spiritual matters. We have frequent communications upon the subject, and are both alike anxious.

Fearing that I have encroached upon your valuable time, I subscribe myself very truly yours in the behalf of the gospel of the kingdom.

Canada West, }
Feb. 18, 1861. }

ROBERT BUIST.

If our friend will communicate with Mr. J. Coombe, Druggist, corner of Richmond and Yonge streets, Toronto, he will obtain all the information his case may require.

EDITOR.

LORD BACON says "the end of science is to fill society with arts and useful inventions."

It may be affirmed that the end of religion is to fill society with divine principles and righteousness.

Envy.

"Who is able to stand before envy?"—Prov. xxvii. -

"ENVY is an evil affection of the heart, which makes men grieve and fret at the good and prosperity of others. Joseph was envied of his brethren, because his father loved him. The Jews envied Paul and Barnabas because they preached Christ. Envy at the good of others, and malice, wishing them evil, is a deep pollution of spirit. This absolutely alienates men from the nature and life of God; for the Deity is good, and doth good. It is contrary to natural conscience, and turns a man into a devil. This vice is immediately attended with its punishment. The envious man is his own tormentor. Envy slayeth the silly one. Envy is the rottenness of the bones. Besides, this stops the descent of divine blessings, and turns the petitions of the envious into imprecations against themselves."—*Selected.*

Rome, not Jerusalem, for the Pope.

A correspondent of the Liverpool *Mercury*, writing from Rome, states that French officers have latterly been very busy in obtaining information respecting Jerusalem and the state of things in that quarter. He adds that they had been taking measurements in several localities, particularly the ground that lies about the Mosque of Omar on Mount Moriah. From Jerusalem they had gone on to Hebron, Gaza, and other points, for the like purpose. It was also currently reported that a body of French troops was shortly to come to Jerusalem, while another would be stationed at Jaffa, and a third on Mount Carmel. At Beyrout, he says, the French officers openly affirmed that their government had no intention of withdrawing the force sent out, but were about to employ them shortly on a new and very different errand to that for which they ostensibly came. The French were also actively employed in making a road from the Holy City to Damascus, along which they were erecting houses at certain intervals. It is said that such a scheme as this intelligence shows to be in course of development, points to the realizing of *Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem.*

Pythagoras.

This philosopher flourished about five hundred and fifty years before Christ. He travelled extensively, and spent twenty-five years in Egypt in quest of knowledge. He opened a school at Croton, in Italy,

which was much frequented by Grecian and Italian youths. He was the first man that called himself a philosopher, and gave currency to the name. He inculcated on his pupils the austerities of the Egyptian priests. He obliged them all to put their property into a common stock, and thus to have all things common. He used the three sorts of style adopted by the Egyptians in teaching their mysteries: the simple, the hieroglyphical, and the symbolical. He preferred the last. He first called the world *Kosmos* from its order and beauty; and became famous for his skill in geometry, astronomy, and arithmetic.

He taught that all mankind lived in some preëxisting state, and that for the sins committed by them in that state, some of their souls were sent into human bodies, and others into brutes, to be punished for, and to be purged from their former sins. Viewing the whole brutal creation to be animated by human souls, he held it unlawful to kill any animal, and to eat animal food. In order to purge themselves from sins committed in a preëxisting state, he taught his disciples to practice long fastings, and other severities, to subdue their bodily appetites, and to subordinate all desires to the soul. These were the peculiarities of his fleshly system.

THIS DAY IS PUBLISHED

EUREKA,

AN

EXPOSITION OF THE APOCALYPSE.

[470 pages, 8vo.]

WHILE the mail is conveying this number of the *Herald* to its destination, EUREKA will be also wending its way to its expectant friends. We have written to SECESSIONDOM to be informed if it will be possible to transmit the copies subscribed for through that territory, under the postage stamps of the ORIGINAL UNCLE SAM? Having received no answer, we conclude that letters are intercepted. We perceive from the papers, that there is a new postal law in the "Southern Confederacy" which disturbs everything. We do not, therefore, know if the *Herald* arrives. This uncertainty causes us to pause, being in doubt what to do. Will our friends in Mississippi, Louisiana, and Texas, tell us what to do with theirs?

March 16, 1861.

[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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., April, 1861. [VOL. XI. No. 4.

"The Last Words of David."

THE above words compose a formula which is found in the English version, 2 Sam. xxiii. 1. Some of our readers will remember that we published a new translation of these "*Last Words*" in the *Herald* for February, 1855, under the caption of "*An Oracle of David*," which was suggested by the words נאם דוד, *neum Dawid*. In that article we stated,

1. That 2 Sam. xxiii. is a register of David's thirty-seven heroes, over whom he was chief, and mightier than all;

2. That to this roll or register are prefixed "the Last Words of David;"

3. That the subject, or theme, of this document styled "the Last Words," is THE MIGHTIEST HERO of David's house, commonly called "*Christ*;"

4. That in this document, David affirms his own prophetic character;

5. That they were the last prophecy of the Spirit in David;

6. That they announced the ruling of mankind in righteousness by a JUST ONE of David's house; who should be pierced with a spear, but should nevertheless destroy his enemies as utterly as a thorn-bush consumed by the burning flame;

7. That these words were delivered at some time subsequently to a certain covenant confirmed to David—the covenant of his salvation—which in the oracle he styles ברית עולם, *berith Olam*, the Covenant of the Hidden Period, or Age to Come, commonly styled "*the Millennium*;"

8. That three distinct words, *Elohim*, *YAHWEH*, and *Ail*, in five different places are used in the original, which are incorrectly rendered in the Common Version by *Lord* and *God*; and that two of the three being in the singular, and one in the plural, they ought to be so translated

for the benefit of the English readers and this we did partially in our translation by rendering *Elohim* by "gods," *Yahweh* by "Jehovah," and *Ail* by "Mighty One;"

9. That Christ is one and the chief of the future gods of Jacob, who will be all equal to the angels, and associated with them; which angels were gods to Israel, but not objects of worship, under the law; and that David refers to both these classes of *Elohim* in his oracle;

10. That יראת אלהים, *Yirath Elohim*, instead of "*fear of God*," in the vulgar sense, signified, *metonymically*, "the precepts of righteousness;" in this sense we rendered it, and showed its harmony with other texts.

Such were the principal points set forth in the article referred to. We did not elaborate them to the extent of which they were susceptible; but in passing along illustrated them so far as to make our new translation intelligible to the most ordinary capacity, as we thought, and that convincingly so. Six years have now elapsed since we published it; and if we had thought of it, we might have supposed that our readers had all forgotten that such a translation existed. But in this, we are happy to say, we should have been mistaken; our labor was still fresh, if not in the memory of our friends, at least in that of our adversaries, who are determined that the recollection of it shall not subside into oblivion; and that it shall be more extensively circulated than hitherto. For all of which we are exceedingly obliged; and as we have published other emendations of the Common Version that have nonplussed some of the best Hebraists, if they will republish these, our obligation will be increased. Nor will our indebtedness be diminished by their exercising all their

craftiness, philological and theological, whereby they lie in wait to deceive; as this will only afford us an interesting opportunity (if they will be kind enough to send us a copy of their critical experiments) of contemplating their erudition, of criticizing their criticisms, of refuting their errors, and of amending our own; so that, having passed through the ordeal, our improved translations may be still more improved.

At the present time we are indebted to the modest champion of *Christianity from the historic Hebrew point of view*," yclep'd "THE ISRAELITE INDEED," the guileless Nathanael, as its editor would have his readers believe, and who may believe it who know him not as we do—to this same son of Abraham, who has such special distaste for the leeks and onions and steaming flesh-pots of the spiritual Egypt (Rev. xi. 8) we are indebted for the resuscitation of our translation of "the Oracle of David." He was in frequent personal communication with us for nearly two years after its publication, but in all that time, though in possession of it, (for we furnished him the *Herald* gratuitously, besides presenting him with a copy of *Elpis Israel*; yet, like our loving contemporary, the President of Bethany College, has he never, as the result of his implection with "historic Hebrew Christianity," been guilty of the editorial courtesy of exchange,)—in all that two years he gave no sign that our translation was incorrect. But now, though an editor for nearly four years since he turned back in his heart to Egypt, if indeed it had ever left it, by a mere accident we learned that he was parading it before his readers with all the reprobation at his command. "Have you seen," said a friend, "the last number of *The Israelite Indeed*?" "No," said we; "we were not aware that the periodical was in life. But why?" "The editor is out upon your translation of 'The Last Words of David,' in terms having as little sweetness in them as you might expect." "Indeed! I should very much like to see it; for I am curious to know what he may have to say."

By this accident we came to be furnished with the number of *The Israelite Indeed* now before us. The sight of it was not pleasant to the eyes; nor was it on inspection good for food; nor to be desired to make one wise. It revived in us all the unpleasant recollections of the past; and as we cannot contemplate "humbug" without exemplifying the Spirit's course in the case of the Laodiceans, (Rev. iii. 16,) we determined not only

to cut up our reviewer's philology for the simples, but to make a whole burnt-offering of his Egyptian crotchet, mistermied "Hebrew Christianity from an historic point of view." Hence our previous article, and this in preparation.

1. "Nathanael" introduces his criticism under the head of "*The Latter Words of David*," and says, "We copy part of an article published in the '*Herald of the Kingdom*,' Feb., 1855, in which the learned author, after having explained his peculiar views on the word 'Elohim,' and given a critical investigation of the translation as found in our English Bible, gives his readers a translation of his own. We will give our readers that part of the article which we deem necessary to the understanding of the passage. We give it verbally, with the only exception, that wherever the word 'Elohim' is translated *gods*, we shall omit this expression, so obnoxious to Jew and Christian, and to ourselves. Then we shall endeavor to show, that although the common version contains several mistakes, the new one contains many more."

Then follow four pages of our article, including the new translation of 2 Samuel, xxiii. 1-7. This extract being before his readers, "Nathanael" exclaims, "Mercy, mercy for the old Bible, and the people who read it for their instruction, should it ever happen to receive a new translation, in the manner in which the learned doctor gives a specimen in the foregoing article. All originality of that sacred record would soon be lost entirely, and the door wide open for every man to put any sense on the text to suit his views, even worse than it already is. Before we enter upon particulars, we are free to say, that the doctor is wrong in the outset in viewing this passage as a *Messianic oracle*, for which there is not the slightest ground. That proving too much is equal to proving nothing, is an established principle; and the extraction of Messianic evidences from Old Testament passages, the authors of which never intended to mean anything of the kind, has done more harm to Christianity, at least among the Jews, than Tom Paine's work ever did. 'How readeest thou in the Scriptures?' said Jesus to a young man who inquired what he should do to have everlasting life. We must be able to find the truth as it is in Jesus, in Moses and the prophets, without pressing and modelling it like potters' clay."

We are unable to say whether the above was written by Mr. Lederer, or by some Laodicean Jew in his employ. If by Mr. L., we would remind him that he

testifies that Dr. Thomas, the translator of the passage, "is the only one that teaches the truth in New York city." Of course, then, he who learned from him what he knows correctly, be that much or little, must not presume to set up his opinion in the matter. We tell him that we are *not* "wrong in the outset, in viewing this passage as a Messianic oracle;" and in opposition, we affirm, that there is ground for no other conclusion; and that our translation is not therefore "consequently erroneous." We will prove this by-and-by. In the meantime we exhort Mr. L. to that modesty and diffidence that become one in his unenviable position. He has got upon what the carnal Jews around him call "*the historic point of view*;" so that they can see little in Moses and the Prophets connected with the "Christianity" they call the true Judaism thereof," but history. They confess an historical Jesus, the New Testament reformer of Judaism; but in reading the older scriptures, he is veiled from their eyes. A Christian Jew, with these historicals, is one who assents that Jesus the Nazarene is the Messiah, although he may be as ignorant of the teaching of Jesus as a Mohammedan. Mr. Lederer is now lost among these; and prepared to publish any absurdity in his organ of Historical Hebrewism they may concoct for his insertion, as the number before us plainly shows.

But if it be not Mr. Lederer, but a Hebrew minister of the Laodicean Apostasy who is the writer, we need only remind our readers of the fact to satisfy them that the opinion of such a "divine" upon "the last words of David," or of any other prophet of the old time, is infinitely less worthy of respect than Mr. Lederer's. Their eyes are dazzled with the historic glory of Moses, which as a veil prevents them from looking to the prophetic end of that which is abolished. "Their minds are blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ"—2 Cor. iii. 7, 13, 14. It is these, to whom "blindness hath happened UNTIL the fulness of the Gentiles be come in," who presume to affirm, that there is not the slightest ground for viewing David's last words as a Messianic oracle. The simple fact, that an opinion upon any passage of Old Testament prophecy was the conception of a Jew, rabbinical, Romish, or Protestant, would be a strong argument against its correctness with all intelligent Christians. In Paul's time there was "a remnant of Jews according to the election of

grace." These were known by their believing "the things of the kingdom of the Deity and the name of Jesus Anointed;" by their being immersed; and by their walking in the light of the gospel, or "patiently continuing in well-doing," which Mr. Lederer is not. There are a few such Jews even now. We know only one such, however. If there be fifty in this generation, and we very much doubt it, they constitute "the remnant according to the election of grace." "The election hath obtained what it seeketh for; and THE REST WERE BLINDED." This "rest" is a motley crew, whose principles and tenets are like Joseph's coat—of many colors. They are historicals and infidels, and, with the exception named, impervious to "the things of the Spirit of God," "who hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. This has come upon them in judgment for their iniquity, according to the petition of David, who saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back always"—Rom. xi. 5-10. Now the individuals of this blinded "rest" may be able to read, write, and speak Hebrew with the eloquence and learning of the Jew of Alexandria; nevertheless, their opinion of what is contained in the Hebrew of the prophets they translated is worth no more than the opinion of the blind in respect of color, or of the deaf of the melodies of sound.

2. It is amusing to read, from the pen of a sectarian Jew, that he omits the word *gods* as the representative of "*Elohim*," because it is "so obnoxious to Jew and Christian!" Now, this is mere affectation of veneration for "the name of God," and sheer ignorance of the law. That it is not particularly obnoxious to Jews is evident from the fact, that seventy of them, in translating *אלהים*, *kailohim*, in Gen. iii. 5, into Greek, at a time when all the world was worshipping false gods, rendered it by *ὡς θεοί*, *as gods*. They made a sort of compromise in this verse, where *Elohim* occurs twice, by rendering it in the first place *God*, and in the last, *gods*. The Masorites marked *Elohim* as a profane word; that is, that it does not mean God; accordingly, Onkelos renders it by *mighty men* in this place; but Messrs. de Sola, Lindenthal, and Raphall, all Jews of the synagogue, render it *God* in both instances.

As to *gods* being obnoxious to what

Nathanael and his historicals call "Christian," the conceit is refuted by the fact, that the English Version was made by just such Christians, who, in an immense number of places, render *Elohim* by the word *gods*. But the truth is, that these historicals, who do not understand doctrine, are hampered by the old rabbinical superstition about pronouncing the sacred name. You cannot induce a superstitious Jew, be he *Rav* or *amhaavetz*, to utter the name יהוה *Yahweh*. It is like attempting to drive a pig along a single plank over a ditch, to get him to do it; when you have coaxed him to the edge, and think he is just about to step upon it, he dodges, and scampering off to an opposite point, squeaks out *Adonai*! It is the superstition, then, in a modified form. Like their predecessors, these historical Hebrewists strain out gnats and swallow camels. "They strain out *'gods'*" from our translation, while Nathanael turns his back upon the truth; and embraces all sorts of baby-sprinklers who blaspheme "Yahweh" by pretending to baptize them in his name, as his "dear brethren and Christians." Thus he swallows a whole herd of unsightly camels for his temporal behoof!

But the idea of the word *gods* being obnoxious to Jews pretending to be Hebrew critics, is exceedingly ridiculous. The Eternal Spirit did not say to Moses at the Bush, "My name is God." Nor did Abraham know him by the name of *God*, but by אֱלֹהֵי *El*. God or gods are not Hebrew words; but words merely of a language that had no existence when the Spirit uttered oracles through the prophets and apostles. They are of that class of "words that man's wisdom teacheth;" and in which he does not condescend to speak—1 Cor. ii. 13. *God* is a contraction for *good*; and *gods* for *goods*, or good ones; and, etymologically, do not express the signification of אֱלֹהִים, *Elohim*, or *Eloah*. Conventionally, however, they serve a purpose. It is agreed that *God* refers to the original cause of all things; and that *gods* refers to angels, to the sons of the Eternal Spirit in the mortal state, and to rulers. It is true, that the sort of "Christians" Nathanael delights in use it synonymously also with *idols*, and the imaginary existences they are supposed to represent; and having these *idol-gods* in their heads more than the true ones, when they see the word *gods* in print, they become piously lackadaisical, and strain it out with all the parade and fussiness of the hypocrites of old.

In our translation we used the word

conventionally, and not as an exact representation of the idea contained in the word *Elohim*, or etymologically. We used it in the sense exhibited in Deut. x. 17, where YAHWEH *Elohim* is styled "God of gods, and Lord of lords;" in Psal. lxxxii. 1, 6, "God judgeth among the gods;" and "I said, Ye are gods;" in xcvi. 7, "Worship Him, all ye gods;" and in Dan. iv. 8, "In whom is the spirit of the holy gods." As a monosyllable, it expressed the idea of plurality, which we were anxious to express. We have no objection to render *Elohim* by "mighty ones," "powerful ones," or by any more appropriate word, provided that it combines the ideas of *plurality* and *power* which are radical in *Elohim*. But, in a criticism upon translation, we do object to the critics rejecting what they consider an obnoxious rendering, and, instead of giving a better, or one that is unexceptionable, restoring the Hebrew word without translation at all. They keep their readers in the dark about our "peculiar views on the word 'Elohim;'" and, ignoring all reason, magisterially pronounce the word *gods* "obnoxious to Jew and Christian, and to themselves," (who perhaps are neither the one nor the other!) and foist it into our translation untranslated.

3. But if we had concluded to transfer the word *Elohim* instead of translating it, we should not have done so in the bungling manner of the historicals of *The Israelite Indee*. The word occurs three times in the Oracle; twice in the construct state, and once in the absolute. In the former, it is אֱלֹהַי, *elohai*, "gods of;" in the latter, אֱלֹהִים, *elohim*, "Gods." The critic has noticed this distinction of state; and as a critic he ought to have known that in transferring a word into English the state should be changed from the construct to the absolute. If he had transferred the phrases instead of a word of the phrases, he might have written *ELOHAI Yäakob* and *ELOHAI Yisrä'el*; but to write *Elohai* of Jacob and *Elohai* of Israel, indicates a weak point in the Hebrew grammar of Historical Christianity. "Elohai of Jacob" is the same as *Elohim of Jacob*; and "Elohai of Israel," *Elohim of Israel*; which are very unsightly formulæ to come from a critic's pen. If he was determined to strain out the obnoxious *gods*, he ought to have been contented with *Elohim of Jacob* and *Elohim of Israel*; and not to have sputtered forth so many "of-ofs," like the hiccoughs of a man in his cups. In these points we do not think that Nathanael and his critical

historicals have amended our translation in the least. If he does not do better than this, we shall begin to think that he is about as good a judge of translations as an acquaintance of ours, who, the other day, publicly disapproved of a translation we had made, though he did not know even the alphabet of any other than his mother tongue!

4. Having disposed of the critic's competency as a historical Hebrewist judicially blinded to pronounce upon Messianic evidences; and having found reason to question his grammatical infallibility, we proceed to quote his proof that the words of David all terminated, or were fulfilled, in himself, and that consequently we are altogether out of our reckoning. He says:

"In order to show that the premises of the learned doctor are entirely wrong, and that, consequently, his translation is erroneous, we will give a brief review of the passage and its context." In other words, our translation is not to be tried so much by Lexicon and grammar, as by Jewish theology "from the historic point of view." Well, let us see.

"The compiler of the books of Samuel introduces a piece of poetry, which David sang at the time when God had delivered him out of the hand of Saul and other enemies. All commentators agree, that David composed it *before he actually became king* over Israel, though he had been anointed to that high office long since, and that he spoke the last verse of the 22nd chapter in the spirit of prophecy: 'He is the tower of salvation for his king, (whom God had appointed king,) and sheweth mercy to his anointed, unto David and his seed for ever more.'"

Let us look at this a little. The "piece of poetry" referred to occupies the whole of the twenty-second chapter, and stands among the Psalms as the eighteenth. But Nathanael is not without guile in stating the compiler's words. He has left out a very important little word, which, when supplied, indicates that he and all his commentators are wrong in supposing that David wrote it before he ascended the throne. This word is כָּל, *kol*, "ALL," or every one. He composed the "song" in the day Yahweh delivered him out of the hand of ALL his enemies;" and surely it will not be denied that David had to contend with enemies after becoming actually king! Nathanael saw the force of this, no doubt, and therefore, to sustain "the historical point of view," had to substitute "and other enemies," for "all his enemies," presuming that we should never see the little piece of cun-

ning craftiness; or if we did, that we should be so overpowered by the authority of "all commentators," that we should let it pass. The agreement of these commentators proves nothing. Nevertheless, we are not tenacious upon this point. For the sake of the argument, we will grant that David wrote it before he ascended the throne. It was, doubtless, written before or afterwards; we care not which. We look at the song itself, and do not hesitate to affirm that it was not fulfilled in David. Nathanael admits that "he spake the last verse in the spirit of prophecy;" and afterwards says, "that which he uttered prophetically—to be king according to Jehovah's word—was really fulfilled in him." But how this could be in view of the verse itself, would have puzzled his son Solomon to imagine; for it speaks not only of David, but of David's Seed עֵד-עֲרֹלָם, *ad-olahm*, "during the Hidden Period," or Millennium. If the historicals say this refers only to David's seed to the time of Zedekiah who was the last that sat on his throne, then the prophecy is falsified; for he withdrew his mercy from David's house many centuries before the Mosaic constitution was abolished by the Romans.

We grant that David's deliverance from all his enemies might be the occasion of the song being composed; but "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh ('his seed') he would raise up the Christ to sit on his throne;" he seeing this before he spoke of the deliverance YAHWEH would grant to the King, His Anointed, then in his loins, (as Levi was in Abraham's, when, being there, he paid tithes to Melchizedec,) in the great day of Jacob's approaching trouble, out of which he is to be delivered. At this crisis David's Seed, the Messiah, will have to contend with enemies infinitely more powerful than any his father David ever fought. He will have to contend with a world in arms. But "Yahweh's Name, the tower of the deliverances of his king," will enable him to gain the victory, and to establish "peace over the earth" during the Olahm of a thousand years.

Nathanael, then, admits that this last verse is prophetic; and we have seen that, from the very terms of the prophecy, it could not be fulfilled in David. We might now adduce many arguments from the song itself to show that it remains yet an unfulfilled Messianic oracle. This, however, would occupy too much time and

space just now. We have said enough on the point to put to silence the ignorance of the historical Hebrew Christianites; we shall therefore pause, and hear what more they have to say.

5. "After David had advanced in age," says Nathanael, "and saw that his trust in God's promises was not in vain; that that which he uttered prophetically—to be king according to Jehovah's word—was really fulfilled in him, he composed *another song*, in which he expresses his conviction that when he sang "He is the tower of salvation for his king," it was the Spirit of Jehovah which spake in him. The compiler introduces the latter (not "*the last*") words of David in the first verse of the 23rd chapter.

In this extract the writer admits that David was old when he wrote "the Last Words" of 2 Samuel, xxiii. But if he wrote the "piece of poetry" before he was king *de facto*, he wrote it when a young man; there would be therefore a long interval between the two, although in Samuel they are immediately consecutive. When speaking of these two compositions, then, the first might be styled "the former;" and the second, "the latter," as Nathanael's critic would prefer to have it.

But in this long interval between the two documents David composed many songs for Israel to sing in the temple worship. These are collected, with some by other hands, in the Book of Psalms, which have been declared to be MESSIANIC ORACLES by the highest authority; not by common consent of "all commentators," but by Jesus and his Apostles. "All things must be fulfilled," said he, "which are written concerning me in the Psalms." They are not, therefore, the mere histories and experiences of Israel, David, and others, as our Hebrew historical Christianites and Laodicean Gentiles imagine. A prophetic psalmody is above the grovelling conception of these historicals, who believe only what has been and what is, with an exception too inconsiderable for recognition. The last words extant were these of 2 Samuel, xxiii. 1-7; at least, we must accept them as such until later can be produced and proved.

But Nathanael objects to their being termed "*the last*." He would have them styled "*the latter*." He may style them which he pleases, for they are both; and the two documents in Samuel they are *the latter*; and of all David's songs, they are *the last*. The word *האַחֲרֵי־כֵן* *hahā-chārōnīm*, according to Gesenius, signifies both *latter* and *last*; and was rendered

οἱ ἔσχατοι, *the last*, by seventy Jews, about 300 years before the birth of Jesus.

We have no objection to the assertion that when David said, "the Spirit of Yahweh spake by me," he had reference to the words, "His Name the tower of the deliverances of his king." No doubt he had; and not to these few words only, but to the whole song in ch. xxii.; and not to that only, but to all the Messianic oracles from his pen in the Book of Psalms. "The spirit in David" oracularized them all.

6. Having arrived at ch. xxiii., Nathanael remarks, "here the translation, as we have it in the common version, is nearly correct." He then proceeds to make it quite correct in his own imagination; so that when he has finished his patchwork, it may speak nothing but history!

"The word *נְאֻם*, *neum*, here does not mean an *oracle*, but a *saying*; and the literal translation of this verse differs but slightly from that of the common version. It reads thus: "And these *are* the words of David, the latter;" (or the latter words of David, as the song in the foregoing chapter was his former words,) "The saying of David, son of Jesse, and the saying of the man."

In reply to this we remark, that an *oracle* is a *saying*. "Oracle" comes from the Latin *oraculum*, "a remarkable saying," which is from *oro*, "I speak." All the *sayings* of the Deity by his prophets are *oracles*; and therefore their writings are styled by Paul and Peter, "the oracles of the Deity"—1 Peter iv. 2; Romans iii. 2. "To the Jews were committed the Oracles of the Deity," says Paul; and "if any man speak," says Peter, "let him speak as the Oracles of the Deity." Inasmuch as the Spirit spake by David, as Nathanael admits, David's sayings were oracles, and divine oracles too. Now in the first three verses there are two different words in the Hebrew, which are rendered by the same word in the English. These are *neum*, which occurs twice, and *אָמַר*, *amur*, once; and in each instance translated "*said*." But alas for poor historical Nathanael, who would have his readers suppose that we were altogether wrong in translating *neum* by "oracle"! Hear what Gesenius, a greater Hebrew than Nathanael, says upon this word: "*declaration, revelation, oracle, of God; rarely spoken of men. Very frequently in the phrases, neum Yahweh, 'the oracle of Jehovah; so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in English, saith Jehovah.*" It is rarely spoken of men, be-

cause men do not often speak by inspiration. But where they do, it is spoken of them. Illustrative of this, Gesenius refers to Numb. xxiv. 3, *nēum Bilaam*, "the saying (oracle) of Balaam;" and to 2 Sam. xxiii. 1; and remarks, "in all these instances this genitive is to be taken passively, q. d., a revelation to Balaam, which he received by inspiration."

From these premises we may conclude that *nēum* means nothing else than an *oracular saying of* one inspired, and that historical Nathanael is a very shallow critic. The word *āmār* is not like *nēum*; this is "to whisper oracles in the ear of a prophet," while *āmār* is to speak forth words of any kind. We conclude, then, that *nēum David* is correctly rendered, as in our translation, *an oracle of David*, in the sense of a revelation to David, which he received by inspiration. This is proved by authority which Nathanael, presumptuous as he is, will not venture to dispute, as well as by scripture. "The learned doctor," then, as he sarcastically styles us, is not "wrong in the outset in viewing this passage as a Messianic oracle." The wrong is entirely on Nathanael's side, who is convicted of total misunderstanding of the whole matter. The Hebrew text declares "the last words" to be a prophecy, in styling them *nēum David*; which Nathanael, in consequence of "his eyes being darkened that he may not see," has completely mistaken for a poetical fragment of history!

But we perceive his grammar again at fault in the words, "the saying of the man who was raised up." He has inserted "of" as a word not in the original. He does not therefore perceive that *nēum* is in the construct state, and signifies *oracle of*. It only occurs once in the state absolute, and that not here. To insert *of* is therefore unnecessary and superfluous, and equivalent to the form "the saying *of of* the man," a stuttering enunciation after the old sort.

7. He proceeds, "The saying of David, son of Jesse, and the saying of the man who was raised up on high, (exalted to the throne,) the anointed of the God of Jacob, and the pleasant *author* of the songs of Israel."

Presuming that the reader will take it for granted that this is all right, he goes on to say, "By this the reader will perceive, that king James' translators were correct in ascribing this verse to the compiler of the books of Samuel, and not to David himself." This amounts to nothing. The probability is that the compilation was made by the king's scribe, under his supervision, which was equiva-

lent to David doing it himself. He goes on to say, "and that they gave a correct account of the word עַל "ol," in translating in "on high:" and that the only mistake, if it can be called a mistake at all, is the word *now* instead of *and*, and *psalmist* instead of *psalms*.

"The doctor, however, against all grammatical rules, translates the '*gever*,' a man, 'a mighty man,' and *ol*, 'concerning,' and connecting it with the 'anointed of the God of Jacob,' in spite of the semicolon on it, which distinctly connects it with the foregoing word, 'huckam,' 'raised up.'"

In this portion of Nathanael's criticism we have a flourish about "grammatical rules," which our readers by this time will be able to appreciate at its proper value. Our first alleged violation of these rules is in translating הגִּבֹּר *haggēvēr*, by "the mighty man" instead of by "a man." Is this a violation indeed, or is the allegation another blunder of the guileless Nathanael, perpetrated in his excessive zeal for "the historical point of view?" Let us see.

Gēvēr is a noun masculine derived from the root *gāvār*, "to be or become strong, powerful, mighty." It certainly means *a man*; but a man because of his strength, power, might; an idea not contained in the English word *man*, who is naturally weak. The word עִשָּׂה *ish*, also signifies *a man* as opposed to a female; but without the idea of power or might: אָדָם *ādām* also means *a man*, or human being, male or female; but neither is the idea of power or might in this root. Now, why did the writer, whether David or David's scribe, use *gēvēr* in preference to *ish* or *ādām*? The answer is, because while *gēvēr* signifies a man and not a woman, it also signifies "a warlike man, a soldier, a warrior," as any one may see by consulting Parkhurst, Gesenius, Davidson, and so forth. We have, therefore, not violated any rule in translating *gēvēr* by "mighty man," in the sense of a military man of distinguished heroism and success in war. The seventy Jews, who translated the passage for Ptolemy Philadelphus, represent the word in Greek by ἀνὴρ, which Homer mostly uses of princes, leaders, etc.; "ἀνὴρ, alone, (as it is in the Septuagint Version,) always means a man in the prime of life (when strong) especially a warrior"—Liddel. Here then are seventy Jews against the historical Nathanael, who, in translating *gēvēr* by ἀνὴρ, and not by ἀνθρώπος, tell him that he has failed to grasp the true import of the word.

The next offence with which we are charged is, in effect, with not treating the inventions of men with respect. He says that we are wrong in translating "ol" by *concerning*, instead of "*on high*," as in the common version; and that our error is in consequence of paying no attention to *zakaiph katon*, or the semicolon over the word, which shows that it does not belong to the following word מְשִׁיחַ *m'shi-ach*, anointed" with which we have construed it; but to הָקָם, *hukkām*, "raised up," which immediately precedes it. If the punctuation of the Hebrew text were of the same authority as the text itself, we should have to acknowledge that Nathanael was right for this time at least. But it so happens that his "*semicolon*" had no existence in the time of David and "the compiler;" and that it is a mere invention of a much later date. The ancient manuscripts of the Hebrew (and this is true also of the Greek) are not only unpunctuated, but not divided as to their words, by the intervention of any space. Hence the meaning of the original is not determinable by "*semicolons*," or any other points whatever, but by the *norma loquendi* peculiar to the tongue.

We affirm, then, that those who imposed the punctuation upon the text, erred in placing a semicolon over עַל. Gesenius has misled Nathanael in this, if he has consulted him. He treats it as an adverb, instead of a preposition, upon no other ground than the punctuation of the Masorites; and translates *hukkām ōl*, "who was highly exalted." In translating the Hebrew we have to do with words, not with commentaries upon words; and the punctuation, however useful in its way, is only expressive of the opinions of its inventors, who were as ignorant of the true meaning of the text, as any of "the rest who were blinded" until the fulness of the Gentiles be come in. We affirm, therefore, in opposition to Gesenius, to say nothing of Nathanael in his presence, that עַל is a preposition in construction with מְשִׁיחַ; and that it was so regarded 300 years before the birth of Jesus, which was anterior to the invention of semicolons. Seventy Jews at that time pronounced it to be a preposition, and paid no regard to semicolonism; but rendered מְשִׁיחַ *al m'shiach*, by ἐπὶ χριστον. The עַל then is ἐπὶ upon the authority of the Septuagint. Satisfied that this is correct, we consult Gesenius upon the word as a preposition, and he informs us, under letter "e" of the second class of uses of the word, that "it marks the *object* of dis-

course," and then gives *concerning* as one of its meanings, as יָדַע עַל, *yādā ōl*, "to know *concerning* anything"—Job xxxvii. 16. Our translation then, "*concerning an Anointed One*," we hold to be the correct reading of the passage; and clearly teaches, that David's saying did not terminate in himself; but is an oracle of which Messiah is the subject or theme.

But in converting David's oracle into a fragment of history, Nathanael assumes that David is the Messiah, "or anointed one of the God of Jacob;" and that, consequently, he is "the pleasant of the songs of Israel." But we have shown that, though David had been anointed by Samuel, he was not the anointed one of the text before us; but that he uttered an oracle concerning him. This being so the noun to be supplied after "pleasant" is not *author*, but a word in agreement with the anointed about whom the Spirit discoursed to him. Hence, *subject* or *theme* is the proper word to be italicized after "pleasant."

The anointed one of the text was not David, but "an anointed one of the *Elohim* of Jacob." To keep this dark is one reason why the historicals either leave *Elohim* untranslated, or render it by *God*, which is a false substitute for the word. *One anointed of God* might be twisted to fit David; but "an anointed one of the gods," would be unsuitable to him. "I, *Yahweh, am the Elohim of Jacob*." This is a proposition the historicals cannot comprehend. "The pleasant *theme* of the songs of Israel" is one of these *Elohim*; and concerning this anointed one the Rock of Israel discoursed to him; or, as the Septuagint has it, "*the Protector of Israel spoke to me a PARABLE*," which is certainly anything but history.

8. Nathanael goes on to say, "The saying of David commences with verse 2. 'The Spirit of Jehovah spake within me; and his words *were* upon my tongue.' David acknowledges here, that when he sang many years previously, 'he is the tower of salvation for his king,' he was moved by the Spirit of Jehovah; that he then uttered a prophecy, *the fulfillment of which had soon after taken place*."

We have shown sufficiently already that this is mere twaddle, and shall not, therefore, multiply words.

9. Nathanael proceeds: "verse 3. The God of Israel said to me, spake the Rock of Israel, the just (or righteous) *shall be ruler over men*, the fear of God *shall be ruler*.' Here again we find the common version in the nearest possible harmony with the original; while that new translation contains words entirely strange to

the original, as, "there shall be," and "righteous precepts," are nowhere in the text."

We admit that "*there shall be*" is not in the text; but why he should object to this supplement while he supplies "*shall be*" twice, is not easy to tell, unless we suppose that it is for the sake of objecting. We contend, however, that it is a very proper supplement. The Rock of Israel declared a thing to David, and it was this in literal terms—"Ruling over mankind a just one, ruling the fear of mighty ones" (*Elohim*, "gods.") When? At some future time. Then "*there shall be*" is a very proper supplement.

But he says that "*righteous precepts*" are nowhere in the text. This is another blunder of Nathanael's. The word in the text is יִרְאָה, *yir'ath* in the construct state. By turning to Gesenius under the word, No. 3, he will find "reverence, holy fear;" and the phrase in the text quoted. He will also find that, "*metonymically*," it signifies "precepts of piety, precepts of religion," which are synonymous with *righteous precepts*. The Septuagint renders *yir'ath Elohim* by φόβου χριστου, *fear of Christ*. Poor Nathanael! The seventy Jews understood the parable as relating to the Messiah; they had no idea of its being a history manifested in David. They regarded "*Elohim*" here as THE CHRIST MANIFESTATION, and therefore rendered *Elohim* by *Christos*; and as *Elohim* is plural, they would regard the Christ, not as a manifestation of one person only, but of a body of persons—a plurality constituting the "*One Body*," of which "the Seed of David" would be head or Chief. They styled this Elohistic Body "Christ," or anointed, doubtless because they regarded it as a manifestation of the Anointing Spirit—an anointing of the "One Spirit" manifested in a great multitude of Elohim which no man can number"—Rev. vii. 9. When there is a "Just One ruling the fear of Mighty Ones" over mankind, the nations will be ruled in righteousness; for the Elohistic Ones are the righteous; and their "fear"—יִרְאָה, *yir'ah*—the revered and preceptive righteousness of the ruling; in other words, "the law gone forth from Zion, and the word from Jerusalem," in the day of their ruling there—Isaiah ii. 3; Mic. iv. 2. The Just One, who is their Chief, will rule in the precepts of this law of Zion, which collectively make up "the fear." The phrase "*ruling the fear of Elohim*" signifies, enforcing and causing to be respected the precepts of Mighty Ones; and as these are righteous as well as powerful in their day, their

precepts are "*righteous precepts*." These are "the fear" metonymically contained in "*yir'ath*;" which, of course, Nathanael's mind, being blinded by his historical crotchet, is too dark to perceive and comprehend.

10. Having, then, disposed of this blunder, let us listen again to Nathanael. "David then describes the condition of the country where the just rule in the fear of God: *It shall be as the morning light, the shining sun; a morning without clouds, as grass springeth forth from the earth by the rays (of the sun) after a rain.*" The common version has the phrase, "*he shall be*;" and the new translation has, "*he shall arise*;" both phrases cannot, without violation, be interpolated in the text."

Upon this we may remark, that צַדִּיק, *tzaddik*, is an adjective masculine singular, and agrees with a noun substantive masculine singular understood. It signifies 1. "*Just, equitable in the administration of justice*;" 2. "*Just, righteous in character and general conduct.*" The phrase "the country where the just rule" indicates that Nathanael reads *tzaddik* in the plural, as, "*just ones they rule*;" as if the word were *tzaddikim*. He does this in order to get quit of the idea of an individual just ruler, or Christ, from the text. But every effort he makes only reveals his cunning craftiness more distinctly. The adjective *tzaddik* must be added to a masculine singular, such as *man, one, or person*, to complete the sense. *Tzaddik moshail* is "a just man ruling," "a just one ruling," or "a just person ruling," and nothing else; and is the proper antecedent to the fourth verse.

It is evident, therefore, that the words to be supplied are not "*it shall be*," as Nathanael has it. The supplement of the common version, "*he shall be*," is far preferable. For it is a masculine person, and not a mere thing, or neuter, that is the theme. In fact, the Hebrew has no neuter gender; and therefore, grammatically, or strictly literally, the supplement should be "*he shall be*" or "*she shall be*," not "*it*." It is rather strange, however, that Nathanael will admit "*shall be*" at all; for that is prophecy. Reading it from "the historic point of view," he should have interpolated "*are*," "*is*," and "*it is*," as "the just *are* ruler over men, the fear of God *is* ruler;" and it is as the morning light, the country over which they rule! The supplied words in the third verse of our translation are "*there shall be*;" but "*he shall arise*" is no supplement at all in the fourth, as Nathanael erroneously imagines,

"As brightness of morning **זָרַח שֶׁמֶשׁ**, *yizrách-shāmesh*, he shall rise Sun; a morning without clouds," or an unclouded dawn. In this text, *yizrách* is the third person singular masculine future of **זָרַח**, *zārúch*, "to rise as the sun." It is not, as Nathanael supposes, an adjective, or "*shining*;" but what we have stated; and therefore to be rendered, "he shall rise," or "*he shall arise*." There is neither "violation" nor "interpolation" in this, as he conceives. The Septuagint, also, has it *ανατελειαι ήλιος*. When He, the Sun of Righteousness, shall arise, his brightness will be as the brightness of an unclouded morning. He will be the Sun of that dawning day when all nations shall walk in the light of his glory.

"A morning without clouds, as grass springeth forth from the earth by the rays after a rain," is nonsense. Can any one imagine what sort of a country that is (and Nathanael says, that verse 4 is a description of the country where the righteous shall rule)—a country like a morning without clouds, as grass springing forth? What likeness is there between a country and a cloudless morning; or what between a cloudless morning and grass growing or not growing! May we not, with propriety, use Nathanael's exclamation in view of such a "translation," and say, "Mercy, mercy for the old Bible, and the people who read it for their instruction, should it ever happen to receive a new translation in the manner in which the learned historical Nathanael gives a specimen in the foregoing?!!" He is evidently completely lost in the fog of the country he describes. The literal rendering is, "*a morning without clouds forth shining after rain, as tender grass shoots out of the earth*." That which shines forth **מִנְנוּגָלֵה**, *minnogálh*, is the sun, which rises as morning brightness. He shines after the grass has been mown, and the rain has descended upon it, and the luxuriance of growth is the result. "He shall come down," saith David, "like rain upon the mown grass; as showers that water the earth:" for "in his days shall the righteous flourish; and abundance of peace as long as the moon." Psal. lxxii. 6, 7: "All flesh is grass; surely the people is grass." Isai. xl. 6, 7. Nathanael has been befogged by the words "grass," "earth," and "rain," which he imagines must mean country. Only knowing history, and that not too well, he cannot see that verse 4 is a prophetic comparison; or, as the Septuagint says, "*a parable*:" that it is illustrative

of the Just One's ruling in the righteous precepts of the Mighty Ones, of whose glory He will shine forth as the Sun, or Day-Star of Zion's new heavens. Isai. lx. 20.

11. But, let us hear Nathanael again. "In the next, the fifth verse," saith he, "the common version is again far more correct and in harmony with the original, than the new translation. The words 'perfect,' 'ordained,' 'truly,' in the latter, are not in the text, and cannot fairly be brought into it. Both, however, agree in mistranslating the last sentence; namely, 'that it should not grow,' instead of which the common version has, 'although he make it not to grow;' and the new translation, 'though he cause it not to spring forth;' either of these translations can be brought in harmony with the foregoing part of the verse."

Such is the opinion of Nathanael. He thinks the common version more correct; but, as we have hitherto proved him to be incorrect in every criticism he has ventured upon, his opinion can have no weight with any one in the premises. He has proved himself incompetent to detect or amend the errors of the old or new—to do any thing in fact but to bury himself head over in the mire of Hebrew Christianity from an historical point of view.

Nathanael has not favored his readers with a translation of verse 5. As he commends the common version, we may fairly regard it as his. He conveniently slips over it with a slight notice of the last sentence. The fact is that there are nuts upon the tree his rotten stumps cannot crack. His historical fangs are too carious and ulcerous to endure the pressure. They would crumble under the touch of "the covenant," and the "salvation" of which it treats. Nathanael is obliged, therefore, to content himself with saying, that certain words are not there; and then to vamose into another locality as fast as may be.

He says that "*perfect*" is not in the text. That depends upon the pointing. The question is, Should the word in the text be read **כֵּן**, *kain*, as an adverb, or an adjective? If as an adverb, then *so*, *thus*, *after this manner*, would do; but if as an adjective, *upright*, *true*, *perfect*, *honest*, might be used correctly. The inventors of the points regarded it as an adverb, and so does the Septuagint; but it really is not important; for whether it be rendered *so*, *thus*, or *after this manner*, it amounts to the same. David said, "*my house not so with the Mighty One*:" not how? The answer is, Not as repre-

sented in the third and fourth verses. In these an upright, true, or perfect house is represented—a house of Elohim to which the Just One stands related, as David did to his house. The Elohist house is perfect; "mine," said David, "*not so*"—is not perfect, which was the fact; and therefore did not rule, *yirath elohim*, in the righteous precepts delivered from Sinai through angels.

Again, he says, that "*ordained*" is not in the text. True, but סָם, *sām*, from סָם, *soom*, "to constitute, appoint, establish, ordain," is there. Cannot Nathanael be right once, if it be by accident only? Will the public expect us to regard him any more as a scholar and a critic? We think not; nevertheless, we will make a finish of him this time, before we dismiss him into the bottomless oblivion he so richly deserves.

Thirdly, then, he says "truly" is not in the text. We reply, however, that כִּי, *ki*, is there; and that among the meanings, Gesenius gives "for surely, for certainly, for indeed, *but truly*," and so forth. Any of these phrases will do. They express the firm conviction of the speaker that there was no other salvation for him than that set forth in the covenant of the Olahm ordained for him.

Lastly, "*though it should not grow*" is Nathanael's proposed amendment. "*It should grow*" is his translation of יִצְמִיחַ, *yutzmiach*. But we object to this, that it is not in the right conjugation, which is *hiphil*, future, third person singular, masculine. The *hiphil* signification is active, and expresses *causation*; "he shall cause to" do this or that. The verb before us signifies "to cause to spring up, make to grow." Hence, *he shall cause to spring up* is the correct translation of the word. But in the text it is modified by the particles כִּי-לֹא, *ki-lo*, "though not." The sentence, therefore, reads correctly, "*though he shall not cause to spring up.*" Who shall not cause? "THE MIGHTY ONE." Not cause what to spring up? "The Covenant of the Hidden Period, all my salvation and delight," says David. Nathanael's "though it should not grow" is doctrinally absurd. Would it have been rational for David to delight in that which should not grow, or come to pass? If he had thought this possible, the covenant would not have been all his salvation and delight. The intelligent believing mind delights not in the doubtful; but in that only which is certain and true.

12. One more effort, and then the historical Nathanael dies into oblivion. He adds the following by way of winding up his profound and scholarly criticisms!

"The last two verses, the remainder of the passage under consideration, which the learned doctor endeavors to bring into connection with 'Michael, the Prince of princes,' and Gog, the last Assyrian power, is as plain as any passage of scripture can be. It reads thus: 'But the wicked *are* like thorns to be thrust away all of them, that are not taken with (bare) hands; and the man who touches them is filled with iron, and the wood (or shaft) of a spear, and when resting, burn like burning with fire.'

This is darkness visible! If the reader can understand it, we confess that it is above, or beyond, or beneath our comprehension. We are satisfied that Nathanael himself cannot grasp its meaning, and has a misgiving, too, that it is not self-interpreting. This appears by his haste to tell the reader what it means. "That means," he exclaims, "if a man touches thorns with his bare hand, it is filled with iron; it is as if he had worked with iron, or handled for a time a spear, and worked with it, when afterwards, resting from the labor, his hands burn like fire." Well, well, that is as clear as the Laodicean mud in which wallows the historical Nathanael so congenially! It may be questioned which is the darker, the translation or the interpretation. But it matters not which, for they are both equally demonstrative that Nathanael is unquestionably one of that Israelitish "*rest*" whom God has judicially blinded until the fulness of the Gentiles be come in. Having darkened counsel by words without knowledge, he falls to moralizing, and concludes his critique in saying, that "the moral application is, that we shall have nothing to do with the Belial, who are not worthy to be touched; and if any one does associate with them, he will not remain unhurt, but shall feel like one who touches thorns with the bare hand, who consequently feels a burning in his hand." Miserable twaddle this! "In conclusion," he continues, "we will only remark, that this passage is in no connection whatever with the following roll of the heroes in the army of Israel under David, which has been correctly marked by the translators of King James; and that we agree with the most learned Hebrew commentators, who say that this 'latter words of David' are but a fragment of a whole poem, the greater part of which was lost; and therefore it ends so abruptly, without leaving any full sense of the intentions of the royal author." All of which is mere moonshine! It is no "fragment," but complete in itself; and plainly indicative of the theme,

In conclusion, we present the following translations by different hands, which the reader can compare with each other, and the original, and choose for himself that one which appears to him most in conformity with the Hebrew text interpreted in harmony with the testimony and the law.

DR. BOOTHROYD'S TRANSLATION AND NOTES.

1. "Now these, though later, are the words of David. Thus saith David, the son of Jesse:
The man who was highly exalted saith;
The anointed of the God of Jacob;
The pleasant psalmist of Israel.
The Spirit of Jehovah speaketh by me,
And his word is on my tongue.
2. The God of Israel hath said to me;
To me the Rock of Israel hath promised,
A just ruler over mankind,
Who will rule in the fear of God.
3. As the morning light when the sun ariseth;
A morning cloudless and resplendent;
As the grass from the earth after rain;—
4. Is not my house thus with God?
For with me he hath made an everlasting covenant,
Wisely ordered in all points and sure.
Truly in this is all my salvation;
And mine every desire will be not accomplish!
5. But lawless men all of them,
Are like thorns to be thrust away,
(For they cannot be taken with the hand,
6. But the man who would cut them up
Must have an axe and a spear about him,
And to be burned, in the place with fire."

1. *Now these, though later.*—It is not improbable that this short prophetic ode might be the last which David wrote. 1 Kings ii.
2. *The pleasant psalmist.*—Literally, "pleasant in the psalms of Israel."
3. *A just ruler over.*—These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be a ruler over mankind? The Just Ruler then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.
6. *But lawless men.*—Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *Just King* should come, would not submit to his law?

THOMPSON'S TRANSLATION OF THE SEPTUAGINT VERSION OF THE HEBREW.

1. "Now these were the last words of David. Faithful is David the son of Jesse;
And faithful the man whom the Lord hath set
Over the anointed of the God of Jacob.
And sweet are the psalms of Israel.
The Spirit of the Lord hath spoken by me,
And his word was upon my tongue.
2. The God of Israel saith to me,
A watchman of Israel hath spoken a proverb.
I said as a man,
David. How can you strengthen the fear of an Anointed?
Prophet. With the light of the God of the morning.
David. Let the sun rise in the morning betimes.
Prophet. Is not the Lord gone forth with splendor?
David. Yea, like the spring of grass on the earth after rain;
3. For is not my house thus with the Almighty?
For he hath made with me an everlasting covenant,
Kept ready for every occasion;
Because this is all my safety, and all my desire,
4. That the transgressor may not flourish.
Prophet. All such are like rejected thorns

Because they cannot be handled,
7. Nor can a man labor among them;
Therefore pure iron, and the staff of a spear,
Shall cause them to burn with fire,
And they shall burn to their shame."

The punctuation of the Greek differs from that of the Hebrew; and in both cases has been departed from by Dr. Boothroyd and Thompson. It is evident that the sense of the passage has to be found as readers obtained it before the punctuation was applied. This we have endeavored to do, and the following is the result.

TRANSLATION OF THE SEPTUAGINT VERSION.

BY THE EDITOR.

1. "And these the words of David are the last.
David son of Jesse believed.
Even the man beloved whom the Lord exalted,
Concerning an anointed of Jacob's God,
And the theme of beautiful songs of Israel.
2. The Lord's Spirit spake by me,
And his word was upon my tongue;
3. The God of Israel said;
The Protector of Israel spake a parable to me:
I said, how may ye make strong in man the Anointed's fear,
4. Even in the light of God's morning?
Cause thou to arise a sun in the morning,
From the splendor of which the Lord appears,
Even as tender grass from the earth after rain.
5. For shall not my house be thus with the Mighty One?
Because he hath appointed for me the covenant of the cyla,
Prepared in every right proportion, having been secured:
Therefore it is all my salvation and all my desire,
Seeing that he hath not caused it to spring forth.
6. The lawless one is like a prickly plant about to be thrust away;
Even all these, because they shall not be taken by hand;
7. And the man shall not be weary among them;
Though filled with iron and the shaft of a spear,
Even he shall cause them to burn in fire,
And they shall be consumed in their shame."

HISTORICAL NATHANAEL'S ATTEMPT UPON THE HEBREW TEXT.

COMPILED FROM HIS CRITIQUE.

1. And these *are* the words of David the latter. The saying of David the son of Jesse, and the saying of the man who was raised up on high, the anointed of the God of Jacob, and the pleasant author of the songs of Israel.
2. The Spirit of Jehovah spake within me, and his words *were* upon my tongue.
3. The God of Israel said; to me spake the Rock of Israel, the just *shall* be ruler over men, the fear of God *shall* be ruler.
4. *It* (the country where they shall rule) *shall* be as the morning light, the shining sun; a morning without clouds, *as* grass springeth forth from the earth by the rays after rain.
5. Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in *all things* and sure; for *this* is all my salvation, and all my desire; that it should not grow.
6. But the wicked *are* like thorns to be thrust away all of them, that are not taken with bare hands;
7. And the man who touches them *is* filled with iron and the wood of a spear,

and when resting, burn like burning with fire."

5. *That it should not grow.* In this rendering he makes David say, that all his desire is that the covenant of his salvation might not grow, or be realized!

THE ROYAL ENGLISH VERSION.

1. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2. The Spirit of the Lord spake by me, and his word *was* in my tongue.

3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

4. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5. Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure; for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6. But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands;

7. But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place."

TRANSLATION FROM THE HEBREW.

BY THE EDITOR.

1. Now these words of David are the last.
An oracle of David son of Jesse.
Even an oracle of the warrior who had been exalted,
Concerning an anointed one * of the Mighty One† of Jacob,
And the delightful theme of Israel's songs.
2. He who spake by me‡ the Spirit spake by me,
And his word was upon my tongue;
3. Israel's Mighty One§ said;
Israel's Rock also counsel'd to me saying,
Thou shalt be ruling over mankind a Just One.¶
Ruling in the righteous precepts of MIGHTY ONE;†
4. And as brightness of morning he shall arise the sun;
As a morning without clouds forth shining after rain,
As grass-shoots from the earth.
5. For shall not my house be thus with the MIGHTY ONE||
Because he hath ordained for me the covenant of the hidden period,
Ordered in all and secured?
- ¶ This is truly all my salvation and all my delight,
Although he shall not cause it to spring forth.
6. But the wicked shall be all of them as a thornbush caused to be thrust away;
Though not with hand shall they take possession of them,
7. But the man shall smite upon them;
He shall be filled with iron and the shaft of a spear;
Yet with fire to burn, they shall be consumed in their habitation.

* MESSIAH.

† ELOHIM, or "gods"—the saints.

‡ YAHWEH, or "Jehovah;" in English, "He shall be."

§ ELOHIM, or messenger-gods; Angels—a plural manifestation of spirit.

|| All, the Inevitable Duty.

On the Nature and Constitution of Man.

(Concluded from page 82.)

IN directing first our consideration to the so-called inorganic world, we see electricity manifested as producing combination and decomposition of bodies, *i. e.*, motion. This might be called the simplest phenomenon of life. The same phenomenon recurs in all other bodies, diversified however in accordance to the peculiarity of structure in different kinds of bodies. Sometimes other phenomena appear, which seem to be of an entirely different character, yet they may be traced as depending upon this first and fundamental one. There is no well-defined line of demarcation between the several grand divisions of bodies, neither between the mineral and vegetable, nor between the vegetable and animal kingdom. The lichen, which entwines the stone, presents but little difference from the stone itself, and the sensitive *Dionæa muscipula*, or Venus' flytrap, which has the power to catch insects that light on it, and the coral, are fair specimens of connecting links between these kingdoms. The same observation we make also in regard to the different species of inorganic bodies and the organized, and even this distinction is merely an arbitrary one. There is not a single class or species that is entirely and in every respect distinct from all others in form and quality; but the one bears always a similarity to the class next above it in organization, as well as to the one next below, establishing in this manner an intermediate connecting link between the two classes. So the whole mass of bodies presents phenomena which, like to the steps of a scale, ascend by degrees from the simplest form appearing in the class of beings with the lowest organization, to that endowed with the highest. Man stands at the top of this scale, and is therefore fitted to hold sway over all that is inferior to him. Now the phenomena of life are modified *pari passu*, and exactly in accordance with the degree of organization of the respective being. The black charcoal presents phenomena very different from those of the brilliant diamond. Does the difference depend on a difference in the nature of the two bodies? No, but it depends upon their texture and organization, the one being an amorphous powder, and the other a beautiful crystal, formed under peculiar circumstances from the same element—carbon. Common phosphorus resembles white wax in appearance and consistency, and is readily oxidizable, but after hav-

ing been heated to a temperature of 482°, it changes into a body of a scarlet or carmine color, which does not alter in the air. Here the change in the temperature and electric condition has arranged the atoms of phosphorus in such a manner as to make it appear a new body, although nothing is added to or taken away from it. Based upon this analogy and numerous others, chemists suppose Choline, Bromine, and Iodine, which are derived from a common source, to be really one and the same substance in an allotropic condition.

The vegetable kingdom presents an abundance of analogous parts. The tall fir-tree, which in Virginia raises its towering top toward the sky, dwindles down to the dwarfish stature of seven inches in the arctic regions, where the scarcity of heat and the solar light prevent it from attaining its full growth. The Belladonna and cabbage plant stand side by side in the same garden bed, drawing their nourishment from the same soil, growing and flourishing under the influence of the same dew and sunshine. Here again it is the different organization of the two plants which explains it; why the one elaborates its juices to make it fit for wholesome food, while the other is a virulent poison.

In the animal kingdom there cannot be found a single exception to the general law, according to which vital phenomena or functions coincide with the organization of the respective creatures. In some of the infusorial animalcula, which consist of a simple membrane studded with cilia, and enclosing a central cavity, the functions of life during the ephemeral existence of the animal are limited to the process of endosmosis and exosmosis, and therefore of a mere vegetative character. With every additional organ given to a higher class of animals, that class acquires an additional function; every higher perfection of organ or organs develops a greater variety and perfection of functions. Some of the animal organs, as for instance the hair and membranes, resemble in their functions others from the vegetable kingdom, viz: absorption of fluid and gaseous substances. The contractility of the animal fibre finds its analogy in the elasticity of bodies from the organic and inorganic world. The fluids which enter into the composition of animal bodies bear a striking resemblance to those of vegetables, and, like unto them, they are organized for the purpose that they are required to subserve, and are complicated in composition according to the variety of functions they perform. Sensibility

and irritability have been supposed to be functions exclusively peculiar to animals; but comparative physiology has already pointed the analogy existing between them and certain classes of plants, which possess these properties in a degree surpassing even the lower order of animals. The higher order of animals, commencing with the radiates, are provided with an arrangement by which the different parts and organs of a body are connected and associated in a peculiar and perfect manner, so as to perform their functions quickly and harmoniously with each other. This is the nervous system. Its organization is more delicate, and its relation to the universal vivifying agent, electricity, more intimate, than that of any other organ or tissue. So delicate is its structure, that by means of it an impression is effected upon the living organism with substances which from their inappreciable minuteness have eluded all chemical and microscopic researches, as the vehicle of zymotic and exanthematous diseases. It is indeed more than probable, that attenuated homœopathic medicines owe their astonishing power, and quickness to affect the animal organism, to the circumstance that by the art of trituration the latent electricity is set free and made to envelop every finely subdivided particle of medicine, whereby their polaric relation to the nervous tissue is increased a thousand-fold.

That electric currents travel through the nerves in a normal condition, has been demonstrated by careful and repeated experiments. If into the motor nerve of one of the muscles of the forearm a steel needle be introduced, and this be connected with an electrometer by means of a thin copper wire attached to the needle, the electrometer will give evidence of the passage of an electric current each time, when the muscle to which the said nerve is distributed contracts according to an effort of the will. Wilkinson instituted an experiment by severing the gastric portion of the tenth pair of cranial nerves while the stomach was in full activity. The digestive function ceased immediately; but as soon as the severed portion of the nerve was brought in contact with the pole of a galvanic battery and a current passed to the stomach, that organ resumed its action at once, gastric juice was again poured out, and digestion and absorption completed as quickly and perfectly as if the integrity of the nerve had not been interrupted at all. If the sympathetic nerve is divided in the neck of a rabbit, the temperature of that side of the head on which the operation was done will soon after rise considerably.

As soon, however, as the current of a galvanic battery is applied to the severed end of the nerve, the temperature will begin to decrease again, and become even lower than on the opposite side, provided the current be sufficiently strong and continue for a longer period. The explanation of this remarkable fact is this: by means of the sympathetic nerve the muscular tissue of the middle coat of the artery is supplied with electric force, and kept in a condition of contraction. As soon as the nerve is severed, this stimulus ceases, and the arteries consequently relax. Unable to resist the impulse of the blood any longer, they dilate and receive a greater quantity of blood than they do in their normal condition the metamorphosis in the tissues is accelerated, and the temperature rises. If now the nerve is irritated by a galvanic current, i. e., if the electricity which pervaded the nerve in its normal condition is replaced by electricity from an artificial source, the arteries contract again, the quantity of blood circulating in them is diminished, and the temperature reduced to a normal standard. Electricity is transmitted through a nerve by conduction. The manner in which it is done differs however, in this respect, from the conduction of electricity through instruments of artificial contrivance, that the nerve substance takes an actual part in the process. The living nerve loses this property, when it is by any mechanical or chemical means injured, and then it conducts electricity only passively, like any other substance. Another peculiarity of the nerve substance is, that it conducts electricity slower than other substances do, so that its velocity becomes measurable.

If a nerve-fibre—either of a nerve of sensation or motion—is irritated in any way, a material change is produced in the whole length of the nerve-fibre, which has been put into action, and sensation or motion will be the result. In sensation, for example, an impression is made by any irritation upon the periphery of a sensitive nerve, whereby a material change is produced in it, which is propagated through the whole length of the nerve-fibre to the nervous centre presiding over and receiving the insertion of the terminal end of that special nerve. The nervous centre is made to undergo the same material change as the nerve-fibre, and it is this change which is perceived as a sensation. In this manner a perfect connection is effected between the nervous centres of the animal organism on the one side, and the external world on the other, and *vice versa*.

In muscular motion the first impulse

comes from the nervous centres, whence it is transmitted to the periphery of the motor nerves, and from thence to the muscle where contraction is produced. Muscular contraction may also be produced by electricity from an artificial source. If a muscle is brought into contact with the wires of a galvanic battery, a contraction ensues in the same moment when the circle is formed. As long as the current continues in the same intensity, the muscle remains quiet, but if the circle is interrupted, a new contraction ensues. The same occurs also with every change in the strength of the current applied, if it be either increased or diminished. This proves that every change in the electrical tension of a muscle produces contraction. An irritation applied to a motor nerve in any part of its course to a muscle, results in contraction according to the same law as if the irritation be applied directly to muscle. Based upon this fact electrical apparatus have been constructed, by which the most complicated muscular motions are produced by artificial electric currents, as shown by Durhenne and others.

According to the observations of Matteuri and Du Bois Reymond, electric currents pass between the different parts of a muscle, and also between those of a nerve, if a conduction is established between them. Du Bois Reymond called the longitudinal surface of a muscle the natural longitudinal section, and the tendinous ends attached to the bone the natural transverse section. The plane obtained by cutting a muscle in a vertical direction to its fibres he called the artificial transverse section, and the plane obtained by cutting the muscle in the direction parallel with its fibres, the artificial longitudinal section. The same appellation he applied also to the nerves, with exception of the natural transverse section, which does not exist there. Du Bois Reymond discovered by his experiments, that the natural and artificial longitudinal section stands always in a positive relation to the natural and artificial transverse section. The centre of the natural and artificial transverse section holds a negative relation to all the distant parts of the muscle, while the centre of the natural and artificial longitudinal section holds a positive relation to all parts of the longitudinal section distant from this point. Between the two points, which are equally distant from the transverse and longitudinal section, there is no electric current. The presence of electric currents between the different parts of a muscle was demonstrated by Du Bois Reymond, not only in whole muscles, but also in smaller portions and even in a primitive fasciculus of a muscle. From these observations, it is evident that the muscular sub-

stance in its normal condition is always in a certain degree of electric tension. This obtains, however, only as long as the muscle is at rest. For it is incontrovertibly proved, that as soon as under the influence of the will or any other stimulus the muscle contracts, the electric current which it gives off becomes weaker and weaker, until at last it ceases entirely. During contraction of the muscle the electric tension decreases, i. e., the equilibrium of the electric condition is restored. It follows, therefore, that the free electricity existing in the muscle during the period of repose, is efficient in producing contraction of the muscle. The most recent microscopic observations coincide with and confirm the observations of Du Bois Reymond. The primitive muscular fibres consist, according to the observations of Amiri, of minute circular discs, which are connected by very fine white fibres. While the muscle is at rest, these discs are separated a little distance from each other. During a contraction they approach each other more closely, and when contraction ceases they return again to their original position. The contraction of the different parts of a muscle does not take place at the same moment; but it consists in an indefinite number of partial and momentary contractions, which change their position continually, and distribute themselves to other parts of the muscular substance. The attraction and repulsion taking place between the microscopic parts of a muscular fibre are governed by the same laws, according to which a glass rod attracts and repels small particles of paper and silk, after being subjected to friction, and there is no doubt but that the effective agent is the same in both cases, viz., electricity.

In proceeding to examine the effect which artificial electricity produces upon the nerves of common sensation and special sense, we shall find a further confirmation of the above statement. Electricity causes, in this division of the nervous system, the same sensations which are perceived by these nerves in their normal state. An electric current sent through the optic nerve produces a sensation of light; in the auditory nerve the same current causes a sensation of sound. In the same manner sensations of smell and taste are perceived, if electricity is passed through the olfactory and gustatory nerves. In the nerves of common sensation electricity produces the sensation of pain, and by transferring the stimulus upon the motor nerves, motion is the result. This is known under the name of reflex action; it may occur without the animal being conscious of it, and in the classes of animals where the nervous system exists merely in a rudimentary form

it is the only way by which nervous action is manifested. When a nerve of common sensation is irritated in any part of its course from the periphery to the nervous centre, the pain is referred to the peripheral distribution. This is proved by the following well authenticated fact, which occurred at a time when the physiology of the nervous system was not fully understood. A young girl suffered constant pain in the calf and knee of one leg, which could not be allayed by any remedial agent. As the pain was excruciating, one resorted at last to the amputation of the leg above the knee, yet the pain continued unabated and was felt in the same spot as before. Another amputation was performed at the middle of the thigh, and another at the hip joint, but with no better result as regards the pain. The patient died finally from the effect of her suffering, and the section revealed an exostosis at one of the anterior sacral foramina, which give exit to nerves forming the nervous ischiatum major, and which by compression of the nerve had caused it to become inflamed and painful. As now the physical changes which electricity produces in the nerves must be the same in the different nerves, and as this change can be nothing else but of an electric nature, we are justified to conclude, that the changes in the electric condition of the nerves and their nervous centres are the final causes of sensation and perception.

Electric currents do not only exist in the substance of the muscular and nervous tissue, but in all other tissues, and between the different organs of the animal and human body. The secretions of the mouth being alkaline, and those of the stomach acid, this fact necessitates the existence of an electric current between those two organs while they are in an active state.

The same applies to the stomach and liver, the stomach and pancreas, the stomach and intestines, the small and large intestines, the skin and intestines, the kidneys and intestinal canal. The investigations of Reichenbach led him to the conclusion that the right and left sides of a person stand in a polaric relation to each other; when therefore innervation is feeble during intrauterine life, this polaric relation of the two halves is partly interrupted and the infant bears the signs of arrested development in the shape of spina bifida, hairlip, fissures of the abdomen, nonocclusion of the foramen ovale between the right and left auricle of the heart, etc., all these defects being at or very near the median line of the body.

Reichenbach found that such a relation exists also between the right side of one and the left side of another person. As a proof of this fact we need only adduce the

so-called double monstrosities, which never present themselves with equal sides grown together, but they are always connected with their opposite sides, as the Siamese twins, or at the median line.

This polarity exists also between the venous and arterial blood, and this is to be regarded as the principal cause of the circulation of their vital fluid, while the heart performs the office of regulating this important part of the animal economy.

We have seen that a sensation was effected by an electric change in the particular nervous centre, in which it had been induced by a similar change in a nerve taking its origin in one of the peripheral parts of the human body. Now, as the different nervous centres are all intimately connected with each other in the brain by means of nerve fibres, the electric changes which occur in one nervous centre will be communicable to the other, and this process is called thinking. This is the special function of the brain, which is to be regarded as a conglomeration of nervous centres or organs, each of which exists as independently for itself as any other organ of the body, but communicating with each other most perfectly by intermediate nerve fibres, all of them permeated with electricity. The rule that every organ is preserved in its integrity, and even acquires increased vigor by a persistent judicious use, is applicable equally to the brain. Its function is also in exact proportion to the degree of perfection of its organization. In the fœtus, where it is of a soft, pulpy consistency, no intellectual faculties or functions of the mind do exist. As the period of birth approaches, muscular movements appear as the first signs of animal life; but they are yet of the reflex character, as the nervous centres and their connections are not developed. In a measure as these organs gradually progress in development from infantile unto mature age, so do the perceptive and intellectual faculties also appear, and with the retrograde movement which commences after the meridian of adult life is passed, and continues unto senility, they decline likewise. According to the discovery of Gall and Spurzheim, the size of the cerebral organs may be determined by examining the conformation of the cranium, and the degree of their development is in exact proportion to the size. From these propositions those investigators drew the conclusion, that by taking into account the condition of the general organism they could estimate how the individual organs of the brain would perform their functions, and how the brain would act as a whole. When our knowledge by careful investigations is so far advanced that those statements can be ac-

cepted as indisputable facts, then we have gained an important step in our knowledge of man, and phrenology as a science, in conjunction with anatomy and physiology, will then substitute metaphysics, as modern chemistry became a substitute for alchemy, which we inherited from antiquity and mediæval times.

However this may be, this is true, that the function of thinking is just as natural to the brain, and a faculty inherent to it, as the function of contraction is to the muscular organs, or that of secretion is to the glandular organs. As it is impossible for the latter functions to take place separately of the respective organs, it is equally impossible for the process of thinking to take place separately from the brain. Both are inseparably connected.

No physiologist ever dared to assert, that the muscles, glands and other organs are first developed, and that afterwards the function gets into and takes possession of the organs, in order to use them as its instrument.

The inconsistency of such an idea was so evident, that nobody had even the courage to think of it in relation to these organs. Yet what was rejected as inconsistent in regard to the one group of organs, the same was, in consequence of metaphysical speculations which have always impeded the progress of science, considered quite reasonable in regard to the brain. It was considered perfectly natural to suppose that an immaterial something, which nobody was able clearly to define, used the brain as an instrument to play tunes upon according as it was stringed, and that to this immateriality all manifestations were due. To this fanciful being several names were given, as soul, spirit, nature, etc.; and it was endowed with equally fanciful properties, as a separate individuality and immortality. This idea led also to most strange discussions as to the manner and time, how and when, this immaterial being entered into the body of the fœtus, in which particular place in the body it had its residence, when and how it left the body again, and what became of it afterwards. In times past some busied themselves to calculate how many of these beings could dance upon the point of a needle, a question which, however, remains yet a problem.

It is not necessary to say, that a sound physiology discards all such ideas as inconsistent—"the baseless fabric of a vision, which leaves not a wreck behind." For if this idea were true, then we ought also to admit that the function of every man not only, but of every tissue and organ in his body, is an immaterial being. And not only that, but the same would have to be applied

to every animal and every organ of the animal, to every plant and every particle of matter in the whole universe. To all of these beings a separate individuality and immortality had to be ascribed. This cannot be true.

In the light of true science, man is a living entity, "a living soul," as he is called by Moses. The actions of the mind are the functions of the substance of the brain, which develop themselves with it and in death cease with it.

Man is, however, destined for a future existence. Eternal life is a free gift of God. In order to obtain it, man must be made the subject of a second birth, and the conditions under which he can attain to it are laid down in the revealed word.

B. LASIUS.

"The Religious World."

BY A CLERGYMAN.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear to men as righteous, but within ye are full of hypocrisy and iniquity."

It was the custom among the Jews, and is, as travellers inform us, at this day the custom in the East, to whitewash the outside of the wall which surrounds their sepulchres, both for the end of making them more beautiful, and for guarding against impurity by coming too near to any thing which had touched a dead body. These, as they shone in the light of the sun, would, no doubt, present a very beautiful appearance to the beholder; so, saith Jesus, did the Pharisees, upon whom any one looking would readily have pronounced them most excellent and worthy men, adorned with all outward grace, and rectitude, and piety. But as the traveller, upon drawing near to one of these whited sepulchres, thinking to find within it some shelter, some pleasure or entertainment worthy of its outward appearance, would have been wofully disappointed, and even horrified, when he found it to contain only rottenness and corruption, and to communicate only disgust and defilement; so signified the Lord, that any one coming near these Pharisees in hope of friendship, consolation, help, or instruction, would find them hollow as the tomb, and dead to the voice of sympathy as its mouldering tenant.

Another figure by which he sets them forth in the corresponding passage of

Luke xxi. 44, is this: "Ye are as graves which appear not, and men that walk over them are not aware of them." This alludes to another custom in the East, likewise derived from the defilement communicated by the dead, which was, to mark with chalk upon the ground the extent of the vaults under which the dead lay entombed. But, ye Pharisees, saith the Lord, are as if a man, walking, as he thought, upon unpolluted ground, should be treading upon the dead, and deriving pollution and defilement to himself, when he knew not of it. So, saith the Lord, ye Pharisees appear like honest, true, and uncontaminated men, in order to mislead men, who, stumbling upon you, do find you to be like an open sepulchre, breathing forth the foul damps and exhalations of the charnel house. Fearful words! Most fearful words to apply to a body of men who carried texts of scripture written upon their foreheads, who prayed, and fasted, and gave alms, and kept the Sabbath with scrupulous exactness, and passed even beyond the bounds of the divine law, to lay upon themselves traditional burdens of the elders. But so, verily, it was. They were the most highly esteemed and reputable of the church in those days. They were "the Religious World" of that time. There was, indeed, an opposite party, who believed little, and obeyed less, and took the scope of their reason and their will. These were the Sadducees, the liberals of the time, and were out of the estimation of the common people, amongst whom the principle of faith and the fear of God survive and linger long. The common people, indeed, were so much under the influence of the scribes and Pharisees, that our Lord was constrained to open the short-comings, the wickedness, the deceitfulness, the arrogance, and the utter blindness of these Pharisees, in order, if it were possible, to deliver them out of their hands. They had made Moses void by the traditions of the elders; they had sealed the book of the prophets, and said unto the people, "We cannot read it because it is sealed." They had the key of doctrine in the Holy Scriptures, but they would neither receive the truth themselves, nor suffer others to do so, if they could prevent it; so that every one who obtained a right to enter into the kingdom, obtained it, as it were, by force.

This is the very condition of what is called our "Religious World." Outwardly it is a whited sepulchre; inwardly it is full of dead men's bones. Their professions are most fair; their ac-

count of themselves most flattering; their report of their own works most magnificent. Come into the heart of their operations, and you find disguise, concealment, fabrication, extortion, and many things beside of the like kind. Outwardly there is the profession of godliness, the salvation of all mankind, Christ's own boundless love. There are solemnity, gravity, and other deeply imposing appearances; but within there is no prayer, no spirit of love, levity, quarrel, haste, misconstruction, chiding, and other fruits of the flesh. I say this of the system; all reputable as it is, I believe it to be rotten to the core. It may startle and amaze you to hear me say so: so did it startle and amaze the Jewish church to hear our Lord speak so of the scribes and Pharisees. It may enrage you to hear me say so: so did it enrage them that he should so speak; and his temerity, as they would say, his unmeasurable censure, and open exposure of them, brought him to the cross, from which Pilate, and the people also, had they not been stirred up by the Pharisees, would have made him a way of escape. Therefore let not this system, which I endeavor to expose, triumph in like manner over those who would speak to you the truth.

If, from the system, I turn to speak of the men, why, they are like lambs for the profession of meekness, but, oh! their tender mercies are cruel. There is not a drop of comfort, not a cupful of cold water; **THEIR GOSPEL IS EITHER FALSEHOOD, or it is uncertainty**; either error, or doubt. Their law is iron obligation, not holy love. Their rule and modes are sectarian, and not general. Their zeal the zeal of proselytism, and not of salvation. Their burdens, of one kind or another, intolerable; their doctrine as thin as the gossamer web, false in most points, and insufficient in all.

Their morals are the morals of expediency; their charity narrow as their own party; their judgments of all within, most flattering and delusive; of all without, most censorious and unjust. They have shut up four-fifths, or rather nine-tenths, of the sacred volume. All the prophecies they have spiritualized away. They have robbed the Jews of what God gave them to be their consolation. They have seared their consciences from the fear of the judgments of which God would have them stand in awe. They have taken arms against the hope of the coming of the Lord; they have scoffed at it, and at judgment; and in truth, there seems to me hardly a feature of the scribes and Pharisees which has

not reappeared in the "Religious World" and its chiefs of the present day. They are the whited sepulchres and concealed graves of a hypocritical and spiritual sham.

This is corroborated in the experience of many. Finding the flimsiness of the doctrines, the cant, the whine, the slang, the hypocrisy, or at least, the want of plain, honest, straightforward, manly conduct among the leaders of the "Religious World," they are led to perceive that all is not gold that glitters there, as everywhere else; and consequently it has been found impossible to induce them to join or to encourage any of their societies or schemes.

I could say much more, but that I hasten to be done with a subject so painful to my heart; yet one from which I will not flinch until I have performed my task unto the Lord. O that I could shake this empire of man over the mind of his fellow-man, and rear, in its stead, the mastership of Christ, and the fatherhood of God! O that I could make religion to rest in the word and ordinances of Christ, and not in the opinions of men; then, indeed, I should have accomplished something to recompense the pain and travail of these unpleasant inquiries.

Palentine.

THE bitter spirit of religious controversy has diverted men's minds far away from the text of the sacred books; they have been annotated upon, it is true, by writers of all degrees of capacity and obtuseness; but, for the most part, what men have seen in them has not been the simple teachings of the Christian faith, the poetic literature of the most ideal of the Eastern races, or the oldest chronicles of human history; all this has been passed over, and they have been looked upon merely as quarries, from which missiles might be extracted for use in controversy misnamed religious. What has resulted from such a system all who are interested in Semetic literature are painfully aware: while every thing that could be brought to aid in sectarian bitterness has been sought after with the utmost care, the historical and literary merits of the Holy Scriptures, the history of the times to which they relate, and the men by whom they were produced, is, except among a very few scholars, almost unknown. We say this advisedly; not that we would be understood to assert that there is not widely diffused a mechanical knowledge of the events recorded. The children in National Schools, and the graduates of Oxford and Cambridge, are each exam-

ined in Scripture history; they are alike expected to recite tables of the Kings of Israel and Judah, and required to tell, at a moment's notice, by what acts Ehud or Bathsheba were rendered famous; geographically, too, they might pass muster fairly; yet the amount of ignorance of all that constitutes the real history—civil, literary, and religious—of the Jewish people, is something almost past belief. The want of interest that such a theme inspires is evident from the absence in our literature of any trustworthy guides to the subject. . . .

To all those who have ever wandered among the ruined cities of Palestine, who have encamped beneath the shadow of her date trees, and drunk of the mountain streams where the soldiers of Joshua may have refreshed themselves, this work will be valued for other than its literary and archæological merits. To all such the history of the East, and of Judæa and Jerusalem especially, has attractions such as do not exist elsewhere. Whatever our religious creed, our credulity, or want of faith, still, to all of us the instinct of the soul points not to Rome, the capital of empire; not to the republics of ancient Hellas, where mankind first learned to love liberty and art; but to that land where alone the Creator has revealed himself to his creatures; where only, from the earliest historic times, mankind has worshipped the Divine Unity; whence the voice of inspiration has been granted and has issued forth to mould the human race. We Europeans, the children of yesterday, roamed wild savages in the forests of Scandinavia when the cities of the East were rejoicing in the blessings of civilization. The lands that produced Jerusalem and Damascus, Nineveh and Antioch—the pastures where Sheikh Abraham fed his flocks and where Jacob saw visions—the desert where Moses legislated, and the mountain slopes where Joshua routed the armies of the Gentiles—are landmarks in the history, not of the Jews only, but of the human race:—spots consecrated to religious feeling—call it poetic instinct if you will—such as no pomp of material splendor, no relics even of the most glorious art, will ever efface from memory. Races have changed. The wild, freedom-loving Teuton has become the world's master. The islands of the West, where the servants of Hiram, king of Tyre, the master-builder of Solomon, bartered with painted savages for tin, are now far greater than was Tyre in all her glory. But the East is still the same. Of her cities some have crumbled into "ruinous heaps," some shrunk into mere villages,

and those that remain have felt the changes of time and dynasty. Still, to the European wanderer, they are the same. Far otherwise is it with any Northern city. London and Paris stand on the remains of Roman towns; yet what connection have they with the far-off past? Who thinks of the Romans, when he passes down the Strand, whose villas once lined the way on either side of him? Their connection with the past is broken. Two or three sculptured stones alone are left to tell that here, too, the world's conquerors once planted their eagles. With the cities of the East, and with Jerusalem preëminently, it is not so. That which is most especially memorable in their history ends before ours has a beginning. The traveller sees around him the very objects, both of nature and of man's works, that were existing when David ruled in Israel. The walls may still be traced that were encompassed by the chariots and horsemen of the king of Assyria—that so long resisted the concentrated power of Imperial Rome. The surrounding hills were the same as now: many of the buildings, even, were hoar with antiquity when the last of the Hebrew bards closed the book of prophecy. The Pool of Bethesda, the Mount of Olives, and the Street of Grief, bring before us a time, a being, and a sacrifice, before which every other human memory fades.

Such is Palestine; such is Jerusalem; such is the mystic East.

Quacunque ingredimur in aliquam historiam vestigium ponibus.—*Lond. Leader.*

Analecta Epistolaria.

From an Israelite Indeed.

Dear Brother Thomas:—In view of abounding iniquities, we may calculate that the love of many will be cooled, and will become cold. This was true in the days of the first disciples, and, as a principle, it is true now; yet it is gratifying to think and believe that some will continue faithful, and will consequently be saved.

I am truly gratified that the *Herald* is still sustained in the midst of these clouds, and storms, and dark times. It is also cheering to consider that its advocacy of the truth has testimony of its beneficial influence, as is manifest in epistles from so many, and some widely separated regions of our globe. I am really glad to see the third annual address of our beloved brethren of Halifax, England. It is encouraging to have proof that their

faith, and hope, and love reach across the broad Atlantic, even to us. They remind me of what Paul testifies in behalf of the Thessalonians: "Ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad." This is certainly some proof that the truth in its purity is beginning to work, even in the close of the Gentile times, as it did before its corruption. Every genuine disciple is a student of the Holy Scriptures, and is continually growing in the knowledge and wisdom with which they abound. In this way he holds intercourse with patriarchs and prophets and apostles, and through them with the one only true God, and Jesus, the Anointed, his only begotten and well-beloved Son. As a consequence, he receives joyfully the truth, in the belief and love of it. Of course, he sees and appreciates, and is not ashamed to acknowledge its paramount importance. For the sake of practical benefit, allow me, Brother Thomas, to cite some few testimonies, illustrative of the paramount surpassing importance of the truth. To his disciples, Jesus said, "Seek ye first (above all other things) the kingdom of God and his righteousness." This is found in his discourse, as recorded in Matt., chaps. v. vi., and vii. In the same he says, "Not every one who saith Lord, Lord, shall enter into the kingdom of the heavens, but he who doeth the will of my Father who is in heaven." In his exposition (Matt. xiii.) of the parable of the sower, he teaches that the seeds sown in good ground, represent those who hear or give heed to the Word, and understand it, and bear fruit, and bring forth, some a hundred, some sixty, and some thirty-fold. From Luke, we learn that such receive the truth in good and honest hearts. This shows that the truth is of paramount importance with those who understand it. It enlightens and warms and vivifies them, and makes them bring forth love, and joy, and peace, and long-suffering, and gentleness, and goodness, and faith, and meekness, and temperance, and manifests them as good trees of the Lord's planting; they are watered and nurtured of the Lord himself, and they are known by the good fruit. Again, Jesus teaches that the kingdom of the heavens is like treasure hid in a field, which a man finds, and with joy he sells all that he has and buys: again, he likens it to a merchantman seeking goodly pearls, who, when he had found one pearl of great price, sold all and bought it.

(See Matt. xiii.) Again, the kingdom and the righteousness of God constituted the great, and rich, and enriching theme or subject, in the preaching and teaching of Jesus and his apostles, in harmony with Moses and the prophets. It was the pure, unmixed truth, as taught by divine inspiration, which caused its first and genuine disciples to give all for it. Some forsook all their temporal possessions for the sake of it. Some sold their estates, and laid the price at the feet of the apostles. And when the disciples, on account of persecution, had been scattered from Jerusalem, they went away—whither, it does not say—seeking silver and gold, etc., but it says preaching the word, and doubtless this word was to them of importance,—far superior to that of silver and gold, lands and homes, and all the *et cetera* of temporal possessions. They took up their time in this all-absorbing work. The truth brought them, and all they possessed, under its absorbing influences. They discharged all their duties under its faith, and hope, and love-working energies. It caused them to see clearly the worth of the world that is to be, in contrast with this present evil world, characterized as it truly is, by the lust of the flesh, the lust of the eye, and the pride of this life. They desired to be accounted worthy of the good things which God has in reserve for all who love him. It may be well to endeavor to be prepared for all the changes and for all the trying scenes through which we may have to pass. We can hardly suppose that this old, long-established sin-period is to pass away quietly; we might reasonably calculate on some indications of storm, and earthquake, and famine, and pestilence. Let us rejoice at the indications, in the hope of Jehovah's prophet, priest, and king, as the restorer of all things. With best wishes for your welfare, and that of all genuine disciples, believe me, as ever,

Yours, for the truth's sake,
March 6, 1861. A. ANDERSON.

A Word in Season.

Dear Brother:—Notwithstanding your rather complimentary distinction made (unnecessarily, I think) between your subscribers in these dominions of her Britannic Majesty, and those of the sovereign disUnited States,* in your parting notice in December, I am on hand again for the "Herald" for another year. I esteem yourself and prize your writings too highly to part company yet. I expressed my opinion of the "Herald" in a letter to you many years ago, and my acknowledgment of its instrumentality.

under God, in bringing me to a knowledge of the gospel of the kingdom of God. That opinion and sense of obligation remain unchanged. I deeply regret to find that others, who, to my personal knowledge, have been under similar obligations, have lifted up the heel against you. In doing so they have incurred a deep responsibility, not simply in the shape of ingratitude toward you, but in reference to their position as regards the truth. I am no man-worshipper: perhaps in trivial matters of a private or personal nature I might differ from you; but what becomes of the virtues of Christian forbearance and brotherly love, the spirit of meekness and patience so frequently and so strongly enjoined in the word of God, if, upon every petty occasion of difference of opinion, professing followers of the Lord Jesus Christ are to fall out and to sever those ties of fraternal regard and affection, and abruptly terminate that sweet intercourse, and those mutual labors on behalf of the truth, and that contention for the faith, which constitute not only the sign, but the bond of union and Christian fellowship? I would not judge harshly; at the same time it is clear, that "*by their fruits shall ye know them.*" The best are fallible, and liable to take a false position; but let them reflect seriously, and certain it is, that no one having the "spirit of Christ" will knowingly and wilfully maintain a false position, nor continue in a course calculated to injure the truth in the eyes of the world. You have, no doubt, much to contend against. We all know what you have suffered, and may expect to suffer, from the world at large. That battle, of course, you are prepared for, and suitable, special armor has been supplied for the contest,—but ingratitude is a very different thing; and the desertion of one, by those who were looked upon and regarded as friends, to say nothing of the active and virulent opposition into which such desertion generally shapes itself, is hard indeed to bear, and presses with peculiar force upon the wounded spirit. This seems to be one of the most bitter ingredients in the cup of affliction. See Psalm xli. 9. Through Christ, however, the believer can do valiantly; and the effect of this, as well as of all other afflictions, should be to knit the believer more closely to him who sticketh closer than a brother. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of." "Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

Dear Brother, your mission is a glorious one, that of an enlightener in this

dark day; and your privilege is great, that of testifying for the truth in the midst of a perverse generation. The responsibilities are equally great and solemn. You know the result if you "hold the beginning of your confidence steadfast unto the end." May the Most High direct and sustain you, and may you stand in the "lot" of the righteous at the end of the days.

The last time brother McAdam was here, I requested him to ask you to republish your "Exposition of the 18th chapter of Isaiah," and I think he wrote me that you would do so. If you promised, it may have slipped your mind. Will you do so, and confer a great favor upon me, as I have it not in any of your writings. By the way, I should think Dr. Cumming has been making extensive use of it in his public lectures lately.

I took the liberty lately of writing to Mr. B. Wilson, of Geneva, a letter under the term "*Thomasite*," used by a correspondent of his. As a term of reproach from unwashed sectarians, I have had it applied often enough; but I stated to him that I was curious to ascertain wherein consisted its peculiarity when applied by one professing believer to another professing believer.

Our numbers do not increase here, neither, thank God, have they diminished. We meet regularly and publicly, but few, however, bestow their presence upon us. They keep at a respectable distance.

I have not heard of Williams for some time back, when I was in Hamilton. What a miserable course has this unfortunate man followed, and what an unholy temper does he carry about with him. I suppose brother Coombe keeps you apprised of things in Toronto. I have not heard from him for some time. He has his own troubles too. This was new to him at first, and he found it hard to bear. Trouble and affliction are wonderful agencies, however, for modifying and purifying the naturally rebellious spirit of man. I have had a little experience in that line, and can testify to its efficacy. With best wishes for your best interests,

I am, dear brother,

Yours, in the one hope. !

WILLIAM UNN,

Inver Huron, C. W., March 3, 1861.

—♦♦♦♦—
"Avoid Crotchets."

Dear Friend:—How thankful ought we to be for the "glorious gospel of the blessed God" to enlighten our minds that we may know him, the only true God, and Jesus Christ whom he hath

sent. It is worthy of congratulation, that there are any of moral courage enough to repudiate the teachings of the day, and to take the Bible and read, and understand it, and use it as a lamp to our feet, and light to our path; for it is able to make us wise unto salvation through faith that is in Christ Jesus. I esteem it more than treasures of gold and silver, for it is the pearl of great price.

As a watchman and editor, watch the signs of the times, and chronicle them faithfully; for the Lord cometh, and the day is at hand; and blessed is that servant whom, when his Lord cometh, he shall find so doing.

The criers of "Lo, here!" or "Lo, there," are of name "legion," for they are many; from the Roman Catholic that counts his beads and says mass, and the Methodist that erects a mourner's bench, and proclaims, "Come and get religion," to the teacher of universal salvation; they have all their "Shibboleths" to hold forth to the people; those that can't cry shibboleth, chime in clerically, and "so they wrap it up."

Be not partaker of other men's sins, and avoid crotchets, for many are in the world. With due respect,

Yours,

W. P. CHAPLIN.

Indiana, Dec. 29, 1860.

 I feel much obliged for the truth and light afforded by the "Herald," and the favor of your sending it. W. P. C.


We Hope so Indeed.

Dear Sir:—I still like to read the "Herald" on account of the depth of thought, and mind, and strong common sense with which you handle all subjects you treat upon. Your pen always makes a mark that tells. I must say, however, that I have not been fully convinced of your position, that Christ is to reign personally in Jerusalem. Albeit, I am open to conviction, and hope to arrive at the truth, and to embrace it.

Very truly, yours.

G. F. HENDRICKSON.

McDonough Co., Ill.

A Strange Thing Truly.

Brother Thomas:—There is some interest manifested in these parts, and there may be some honest hearts that will yet obey the truth. But it takes no little toil to get a few to obey the gospel.

I admire your bold and unflinching integrity for the truth, and your uncompromising spirit in contending with the dark-

ness, though identified with those who pass for the friends of the truth, and brethren. It is strange that such cannot be satisfied with "the simplicity of Christ," but are continually trying to burden the gospel with Gentile crotchets. O that men and women professing godliness would shun the very appearance of evil, and walk worthy of their calling!

We meet every first day to break bread, and worship the Father through Jesus, the Apostle and High Priest of the divine household: so, you see, I have ceased to be a sabbatarian.

Your brother in Israel's hope,

T. H. DUNN.

Crawford Co., Pa., Dec. 24, 1860.

No Peace for the Wicked.

Dear Brother Thomas:—I wish you a happy new year notwithstanding the shadows, clouds, and darkness that veil the future, that is, the immediate future. The powers of darkness are now in great tribulation, and are anxiously looking for a remedy that will give them *peace in iniquity*. They do not appear to know that God has ordained that there is "no peace for the wicked," but that sin must bring forth evil. If men could appreciate this, they would naturally inquire if there were any remedy for sin, which might bring them to Him that taketh away the sin of the world. Many pervert his word to serve their politics, and blaspheme his name and doctrine in so doing; they don't understand the declaration of our Lord, "my kingdom is not of this world," or constitution of things, which is to come to nought; but a divine government unto which only those can attain who are born of water and the spirit; although this kingdom is to be established on the earth, and fill the earth, we nevertheless repeat the declaration of our sovereign Lord, "my kingdom is not of this world," and therefore we will not fight.

I am yours most truly in faith and hope of the kingdom,

WM. P. LEMMON.

Baltimore, Jan. 9, 1861.


Thanks.

Dear Brother:—Your articles on the signs of the political Aerial, and on the Prophecy of Mount Olivet, have been a source of instruction to me. Although you have substantially taught the same things before, yet I could not comprehend them in their plainness as I do now. Thanks be to God for raising up such a man as you are; and thanks to you for your indefatigable efforts to make your contemporaries wise unto salvation.

My neighbors here profess to respect me very much for my honesty and peaceable disposition; but they dread my influence as dangerous in matters of religion; and the more I try to reason with them, the more I am convinced of the truth of a remark you made in the *Herald* some years ago, namely, that "in America there is a 'devil-may-care' indifference to everything that does not tend to money-making and self-glorification." The minds of the people are enveloped in the gross darkness spoken of by Isaiah the prophet.

Very truly, yours,
Ohio, Jan. 19, 1861. JOHN SWAN.

Herald not altogether worthless.

Dear Brother:—We feel very grateful to you for your independent advocacy of "the truth as it is in Jesus." May our Heavenly Father increase your ability in the fearless and courageous defence of his holy word against the traditions of men. But for you, those of us who believe with you in the glorious gospel of the kingdom to be established at the appearing of our Lord and Saviour, would be now in Egyptian darkness. We owe you a debt of gratitude we can never pay; but our Heavenly Father will. He is able to give you all things, with life eternal. Blessed be his holy name for his great mercy to usward.

I subscribe myself, yours sincerely in hope of the kingdom and all its glory,

MARGARET WALKER.
Kansas, Jan. 13, 1861.

From the Wilderness.

Dear beloved Brother:—My name is known all over this county by report, on account of the doctrine I hold forth. At one time, when I was speaking in a school-house, about eight miles from my place, two ministers, one of the Methodist and the other of the Winebernarian denominations were present. And what I had to say gave offence to them, which resulted in a debate on the death and life question, or rather, on the immortality of the soul. The debate was held in the Winebernarian chapel in that neighborhood. A Baptist minister assisted me in the warfare.

I did not need him, but as there were two on the other side, I gave him a chance in the debate. He had read Elpis Israel and the *Herald*. He is a very intelligent man, with a clear understanding, and does not preach the immortality of the soul.

A few weeks ago, I had an invitation to speak in a school-house about four miles from home; and when I was done I gave liberty to speak, as I always do. A man arose and said, Mr. Besack, I would like to be a Christian, but I cannot. I asked him

why. He said, I cannot hate my wife and children, my father and mother; and Jesus says, If any man will follow me, and hate not his father and mother, wife and children; yea, even his own flesh, he cannot become my disciple. I then told him that the word had to be understood just the opposite to hate—namely, to love less.

Yours truly, in looking for the hope of the delivering of Israel,

NICHOLAS BESACK.
Whitley Co., Ind., Feb. 2, 1861.

Miscellanea.

Queries.

1. Against whom did the holy prophets of the Jews, the Saviour of the world, and his apostles inveigh with the utmost severity?

Ans. The popular clergy. Never were any things spoken by the Lord Jesus, or by the holy apostles, with so much keenness, with so much severity, as their reproofs of, as their denunciations against, the popular clergy.

2. Who were the popular clergy in those days?

Ans. Those who pleased; the people, taught for hire, and established themselves into an order distinct from the people.

3. Who are the popular clergy now?

Ans. Those who are trained for the precise purpose of teaching religion as their calling, please the mass of the people, establish themselves into a distinct order, from which they exclude all that are not so trained, and, for hire, affect to be the only legitimate interpreters of revelation.

4. What are the most effectual means to diminish the power and dominion of the clergy?

Ans. The same means which the Lord and the apostles used in their day against those of that time; chiefly to persuade the people to hold fast the holy commandments of the apostles, and to build themselves up in the Christian faith.

Chr. Bapt.

Socrates.

THIS man flourished four hundred years before Christ. He left no writings, but is said by his scholars to have taught that "The soul of man is immortal because immaterial; that there is but one supreme God; that there are demons that superintend the affairs of this world; that men ought not to pursue riches or worldly honors, but to cultivate their minds and to practice virtue." He is supposed to have borrowed some of his notions from the Jews.

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., May, 1861.

[Vol. XI. No. 5.]

Postage of Eureka.

Before EUREKA was put into the hands of the printer, it was possible only to guess at the amount of the postage. The postage of books is determined by their weight, which, of course, cannot be ascertained before the book is bound. On the supposition that EUREKA would not weigh more than ELPIS ISRAEL, we advertised its postage as the same. But since EUREKA has been finished, we have found that it weighs *six ounces* more than ELPIS ISRAEL; and that the postage, consequently, is *THIRTY CENTS* instead of twenty-four, which is at the rate of a cent an ounce to any distance under 3000 miles, so long as the ORIGINAL UNCLE SAM continues to be the mail carrier in SECESSIONDOM. When his contract expires, and KING COTTON undertakes to make his post-office self-supporting, postal rates will be increased; but till then the price of a single copy of Eureka, *including postage*, will be \$2.30.

☞ For all subscribers who forwarded us twenty-four cents for postage we have paid the additional six cents, which has caused a deficit to us of about \$7.00 on the whole. We do not ask them to refund this; but we mention it, that, if any more copies are required by mail, our friends may be careful to send us the extra six cents,—that is, thirty cents instead of twenty-four; for, though six cents are a small affair in themselves, they make up a considerable sum when oft repeated.

April 10, 1861.

EDITOR.

On Immortality.

NO. III.

BY W. D. JARDINE.

Respected Brother:—Referring to our last letter on Butler's 1st chapter of his analogy, we beg to resume our argument.

To many of your readers it will doubtless be both irksome and unprofitable, considering the scriptures as the only book worthy of serious attention, and we sympathize with them, but nevertheless solicit their forbearance for the reason that our argument may prove useful in tending to remove a prejudice which generally obtains among those who are readers of Butler, fostered, no doubt, by the fact that his analogy is considered indispensable to a complete course of theological instruction, and *that* not simply as a class-book fitted for the discipline of the mind, but as one of those vastly esteemed books among the clergy which belong to the "external evidences" of their view of a divine revelation. The prejudice we refer to springs from an opinion that Butler cannot be assailed on his own ground, and hence if he cannot be assailed there, the interpretations of scripture in harmony with his analogy cannot be gainsayed. This conclusion is just enough, but that on which it is based happens to be worthless. Butler is vulnerable despite his subtlety, and it is to aid the few to this opinion we write—to aid them to satisfy themselves of the fallacy of the Bishop's reasoning, *if it be* they are earnestly desirous of examining the subject with the indifference to results which marks the spirit of true philosophy—excluding all prejudices, regardless of all consequences. Our strictures to some may not be satisfactory, this we cannot help—there are some people it is impossible to satisfy—and to most readers they may appear lengthy, and therefore tedious, but we have required to do so to follow the argument throughout, and believing it to be a good work, and hoping it will accomplish that for which we desire to publish it, we again proceed.

When Galileo turned his telescope to an examination of the heavens, he had no conception of what he would see by its means,

and was therefore without any consciousness of the extent of the power which this instrument would add to his eyesight. "It was then that, to his unutterable astonishment, he saw the surface of the moon like another planet, ridged by high mountains and furrowed by deep valleys," etc., etc. He was not conscious of having such a power by this aid until he put his eye to the glass, until he fixed as it were another organ to his body; and why? because the power lay in the instrument. He had no power else to perceive the same things except through the telescope; and after he had experienced the power he begat an increase of consciousness in relation to what he saw. Now were the telescope irretrievably destroyed, this consciousness would gradually diminish with the remoteness of the incident, until extinct. "Wisdom at one entrance would be quite shut out," and the knowledge of which this powerful instrument is the medium, would decay; the worlds, in the immensity of space which it telegraphs, would be as though they were not, and the field of thought bounded by a narrower line. And we must not forget that this might happen with *all* that we do know, and therefore think about. Knowledge, like the ocean, is continually evaporating, and, unless as continually added to, would soon dry up. What then? if we destroy the telescope and microscope, we destroy inevitably the power of the soul to find the knowledge which these instruments convey. And so, too, if all the entrances were shut up, destroyed, every thing would be as it were not; there would be no consciousness of anything, and hence no mind; no reason, and a soul without reason is *no soul*, at least it is not a living soul. Now, says Butler, "our finding that the dissolution of matter in which living beings were most nearly interested, is not their dissolution, and the destruction of several of the organs and instruments of perception and motion belonging to them is not their destruction, shows demonstratively that there is no ground to think that the dissolution of any other matter, or destruction of any other organs or instruments will be the dissolution or destruction of living agents from the like kind of relation. And we have no reason to think we stand in any other kind of relation to any thing which we find dissolved by death." See pages 35 and 36. But what we have said leads to a contrary "finding," since we find that the destruction of the microscope and telescope destroys the power to see beyond the naked eye, the destruction of the eye destroys the power to see at all, the want of an organ necessitates the want of the experience relating to it, and the want of this experience

is a deficit in the bulk of our consciousness, and so the destruction of all the organs is the annihilation of all the senses, without which man as a sentient being is dead indeed, as we have no reason to think we stand in a different kind of relation to all the ordinary organs of our body from that which we stand to those extraordinary organs which are at our option, the use or non-use of which expands or diminishes the consciousness.

The "living power" which Butler, in his argument, would here force upon our attention, is a something indiminishable without a fact to prove it so; but as we experience the contrary in our use and non-use of our living powers, we must hold the facts against such a presumption.

To repeat them,—

It is in accordance with experience, that men may lose their limbs, their organs of sense, even the greatest part of their bodies, and yet remain living agents.

It is contrary to experience that men born, their bodies being imperfect, have a consciousness the same in degree as those possess whose bodies are perfect.

It is in accordance with experience, that what is acquired is never retained without repeated addition thereto; hence, whatever of consciousness these last have more than those who never had the use of their limbs or organs of sense, must, in the case of loss by accident, ultimately diminish to the ratio of the organic power they enjoy, and change them from the "living agents" they were, to agents as different as their bodies differ from what they once were. "And" *so also*, (see page 33 of Butler,) "as persons can trace up the existence of themselves to a time when the bulk of their bodies was extremely small in comparison of what it is in mature age," we can say they can likewise trace up to a time when the "bulk" of their consciousness was as small in comparison with what it is in maturity. "And we cannot but think that they might have then lost a considerable part of that small body," and have lived to experience a consciousness as different in degree from other men as their bodies would be different. "And as it is certain that the bodies of all animals are in a constant state of flux from that never-ceasing attrition which there is in every part of them," and as it is equally certain the animal organs do not remain the same throughout the processes of growth and decay, and that consciousness depends, *i. e.*, exists, grows, and decays along with the organic structure, we are clearly taught not to separate that which is manifestly joined together, inasmuch as we have the same kind of experience that our consciousness changes as that our body changes. We do

not perceive the processes of growth and decay in the one more than in the other, but we experience the effects in a larger body, in an increased consciousness—in a defective body, in a limited consciousness. The consciousness of a child is not that of a man any more than its body, and the consciousness of dotage is not that of youth. Hence, as we have reason and experience to say that death is the destruction of the body, we have an equal amount of reason and experience to say it is also the destruction of consciousness. And since, according to Butler, it is the inherent quality of his "living power," what is said of the one *must* be said of the other. The strength of Butler's argument here lies wholly in the assumption that consciousness is single and indivisible—an element. But this assumption *hath no proof*, it cannot be demonstrated; and therefore, as consciousness is absolutely necessary to man as a conscious being, the strength of our argument over Butler's lies in the definition we have given of it, and the demonstration we have shown. Our definition that it is a sense the result of the integral combination of varied organic effort, as any sense is the result of a fraction of that effort, is as legitimate an assumption as another, and though it is not that which is recognized in what is called "philosophy," what of that? in the face of *no proof*. The evidence we have supported our definition with is irrefragable, and cannot be explained on the supposition that consciousness is single and indivisible, and independent of organic effort. Consequently, to follow the reasoning of Butler, (see page 32 of Anal.) that the subject in which consciousness resides must partake of its character, *i. e.*, if single and indivisible he must be so also, or if compound, he likewise—so consciousness, as we have defined it and illustrated it in this and preceding letters, must make the being to whom it is an absolute necessity, compound and destructible as itself is, and so "all presumption of death's being the destruction of living beings must go upon supposition that they are compound and so discernible," the point as regards consciousness from which we started. To some it may appear we have not demonstrated more than Butler; but, granting this, if "there appears upon the whole any the lowest presumption, though in the lowest degree greater, this determines the question" between us, as to the probability man is mortal or immortal; and if it be *even*, that on the whole there is only an equal presumption, this still materially affects the object for which the Bishop undertook the subject, his reasonings fall short of weight, his probabilities are met by other probabilities, and so what avails

this presumption of his for a future life as any reason to anticipate it?

We turn now to what is called the higher life of man—the intellectual, as distinguished from the sensual. Butler remarks, (page 36,) "That as 'tis evident our present powers and capacities of reason, memory, and affection do not depend on our gross body, in the manner in which perception by our organs of sense does, so they do not appear to depend on it all in any such manner as to give ground to think that the dissolution of this body will be the destruction of these our present powers of reflection, as it will of our powers of sensation, or to give ground to conclude even that it will be so much as a suspension of the former." To this we have to say, it is not evident "our present powers of reason," etc., "do not depend on our gross body in the manner in which perception by our organs of sense does." Again, on page 37, he proceeds: "From our present constitution and condition of being, our external organs of sense are necessary for conveying in ideas to our reflecting powers, as carriages, levers, and scaffolds are in architecture. Yet, when these ideas are brought in, we are capable of reflecting in the most intense degree, and of enjoying the greatest pleasure, and feeling the greatest pain, by means of that reflection, without any assistance from our senses, and without any at all which we know of, from that body which will be dissolved by death." The momentum of a moving body is a force abstractly considered, something distinct from the original motion; yet it participates of the same nature with it, and like it ceases to exist. If sensation from external causes is the setter in motion of our ideas, as Butler shows, does it follow necessarily, or even presumptively, that the faculty of abstraction, that is, "the capability of reflecting, in the most intense degree, without any" apparent "assistance from our senses," etc., as in the above quotation? does it follow, even presumptively, that this faculty will not cease when the assistance of our senses is withdrawn? Archbishop Whately, in his Easy Lessons on Reasoning, page 524, fourth edition, presents a decisive answer to this question. He says (we abridge) "The faculty of language is an instrument of reasoning by which, in the ready exercise of our abstraction, signs (or common terms) are used. For there can be no syllogism without a common term. Accordingly, a deaf-mute, before he has been taught the language—either the finger language or reading—cannot carry on a train of reasoning more than a brute. This a deaf-mute can answer to. The signs, (common terms) as distinct from language, considered as a mode of communication.

such as we see manifested in the lower animals which exhibits nothing more than the semblance of reason—something like it—the signs, common terms, need not be addressed to the ear. The signs of the numbers, 1, 2, 3, 4, etc., have no necessary connection with sound, but are equally understood by the English, French, and Dutch, whose spoken languages are quite different. And the whole written language of the Chinese is of this kind. In the different provinces of China, they speak different dialects; but all read the same characters, each of which (like the figures 1, 2, 3, 4) has a sense independent of the sound; and to the deaf mutes it must be so with all kinds of language understood by them, whether common writing or the finger language. The case of one Laura Bridgeman, in America, who has been from birth not only deaf and dumb, but also blind, presents a notable instance as bearing on this subject. She has been taught the finger language, to read what is printed in raised characters, and also to write. When she is alone her fingers are generally observed to be moving, though the signs are so slight and imperfect that others cannot make out what she is thinking of. But if they inquire of her she will tell them. It seems that, having once learned the use of signs, she finds the necessity of them as an instrument of thought, when thinking of anything beyond mere objects of sense. And, doubtless, every one else does the same; though in our case no one can, as in this case, see the operation; nor in general can it be heard, though some few persons have a habit of occasionally 'thinking aloud,' as it is called. But the signs we use in silent reflection are merely mental conceptions of uttered words, and these, doubtless, are such as could hardly be understood by another, even if uttered audibly. For we think in a kind of shorthand, if one may use the expression, like the notes one takes down to help the memory, which consist of a word or two, or even a letter, to suggest a whole sentence; so that such notes would be unintelligible to any one else. It has been observed also, that this person, when asleep, and doubtless dreaming, has her fingers frequently in motion, being in fact talking in her sleep, *i. e.*, thinking by language, speaking mentally; she used outward signs, we inward ones." Now this illustration is important, as an instance of mind depending on one sense, and that not on one generally connected with ordinary mental manifestation, by which our attention being drawn to one particular channel, in which operations are clearly observable, we are enabled to perceive and judge the more clearly the mode of operation in mental phenomena.

And our judgment suggests the questions, Had the girl lost her fingers, would she have retained the impressions she had received through them, to which she, while in possession of them, was ever adding. No. They would disappear gradually, as the distance of the event of her loss would increase. And had she never had her fingers, and no other means available for her education, in how much would she have distinguished herself from the brutes? We have what are called idiots in the world, and the reason why, may be given in the presumption, that no endeavor has been made, or man has failed to find a method, or that some are irremediable, beyond the power of man, to educate them, to teach them "common terms." An institution for this purpose exists in France, and success in several instances has been obtained. In such efforts then, and in the case of Laura Bridgeman, we have the mind formed by things from without acting mutually with sensation; and as this sensation originates with the nervous system, by means of organs in connection with the external world, the external world becomes as necessary for the mind as for the body. Hence, withdraw from man sensation, and his life is virtually suspended, it descends to the level of the vegetable process; withdraw from him the world, and the result is equally the same, his mind becomes a blank. If we see no signs of life about a man, we have no reason to say he is alive; and as little reason have we to say he has a soul, if we see no soul-manifestation about him. If one cannot reason, or in simpler terms think, what evidence is there of mind? What else do we see but a vacant stare? But set the power of education a-moving, and then thought begins. Ideas are impressed; that is, signs of things without are photographed, or put up in type, by means of the senses, in the sensorium, and from thence abstraction is conceived. Previous to the impression made there is no thought. In the absence of impressions there must, of necessity, be no thoughts. The progress the mind makes with education, and the decay it evinces in the neglect of it, prove this. The results of training in the cure of idiocy, and the instance of Laura Bridgeman, fully illustrate it. Now, were the soul of man something immortal, something living independent of the body, and acting all along upon the world, instead of the world acting upon it, we should expect at least a continual progress from good to better, from a state of foetal unconsciousness and impotency, to a state of increased and increasing susceptibility and capability, despite of external obstacles. We should expect it to find ways and means of discovering itself as a living agent, indepen-

dent of language, and of the defects of physical organization. Far removed as the person of God is from the ken of man, do not his works display him? but what have we to prove to us there is an immortal soul, partaking, it is said, of the divine essence in the deaf-mute, or in the idiot, whose persons are beside us? We hear not the voice of God, but we see the operations of his reason notwithstanding; we know from his works that he is an intelligent being; and by parity of reason we ask for some such proof of an immortal soul in him who is bereft of the ordinary modes of manifesting intelligence. We hear not, we see not, and we feel not the language of the mute who has neither tongue, finger, sign, nor gesture, moving though he does in the midst of us, what other evidence have we then that he has got a soul, either intelligent or immortal? And we must not forget there are some born idiots, and others become idiots, aye, after they have been educated, in which state, the state of idiocy they are, as if they had been born idiots without any thing in themselves to mark the learning they had once acquired. From these statements, then, we have a presumption, that if man's soul, that is, his mind in the highest sense, partook in part, however small that part might be, of the divine essence, he should partake also, in an equal degree in like circumstances, of discovering itself in a trace of mental operation, distinguishable from the brutes. We don't know God from a knowledge of his person; he reveals himself to us independent of personal manifestation; why cannot the soul, said to be in man, and independent of his organization, reveal itself likewise? especially in such cases in which were even a trace noticeable of such a thing, it would reward the labour, hard as it might be, of the loving relative to find it. But as we can find no such trace, even to an infinitesimal amount, and as it accords with our experience, that a letter precedes a word, and a word a syllogism, and these language, and this the instrument of the mind's operation, by which abstraction is carried on, it follows, naturally, that on the withdrawal of this instrument the thoughts perish, and hence the soul of man of which they are the inherent quality. "Aye, but this does not necessarily follow," says one, "the instrument and the person who uses the instrument are separate and distinct." True, but if the instrument is necessary to the person what then? If the instrument is necessary to the musician to make him what he *is*, does he continue a musician after his instrument is destroyed? If education is not available does thought take place? If the brain is destroyed, what then? If we look through a telescope is

it the telescope that sees? Is it the eye that sees? Is it education that thinks? What then sees, thinks, etc.? Is it the soul? the spirit that is said to be capable of being disembodied that sees, etc.? How can it see? what experience have we of this soul acting in any manner without instruments, why infer that it can? We reason that as it cannot act without organs, it cannot live without a body, and therefore there is not such a soul in man of which it can be said in a pre-eminent sense "it sees, it thinks, etc. What then sees? It is the man in the integrity of his combined nature. Does this solve the problem or remove a difficulty towards the solution? It is a reasonable answer in accordance with our common experience which can not be said by the assertion, "it is the soul that sees, etc." He who asserts this must show proof after what has been said. The burden of proof lies wholly with him, and the difficulty too, whatever there is of it. He may say "mind must precede matter," but what is matter; can any one tell? It is not enough to say "it is something that does not think," since we have no demonstration of any thing out of matter that *does* think. Then "God is matter." He is not unthinking matter. "But how can matter think?" with more reason let it be asked, how that which is *not* matter can think? The *how* of any thing can not be explained, since every cause has its preëxisting cause, until we reach the great cause of all, *God*. But reasoning from what we *do* know, certainly that is to be respected, the most which least appears absurd. Of how God exists, acts, thinks we know and can know nothing, but reason teaches us that *he is a person*, else he would not be a God, as he is experienced to be. His person and mind coexist, and that he *is* as we have said, is to say that he is as he ever has been. His person means possession of a personal manifestation, as his mind means the possession of a mental manifestation. This personal manifestation then must imply substance, and this substance, *matter*. And again, what is matter? This we don't know, yet we know something about it. But were it possible that God had existed in some particular sense previous to his person, or for God to exist in some particular sense independent of his person—were it possible we say to conceive of such an absurdity existing, such would not be any reason for regarding man's soul as therefore immortal, and so forth. The immeasurable height of the one above the other, the self-existence of the one, the dependent existence of the other, the eternity of the one, the beginning of the other, and our experience of both, forbid the conclusion. Between God and man there is no comparison. Man is a

creation, God is not. Even though mind could exist without matter, it is certain matter *preceded* man's mind. Still we cannot here reason from man to God, from the least to the greatest, from the creature to the creator. God's ways are not as man's ways, nor his thoughts man's thoughts, and this aside from moral character. God's mind is so inconceivably above man's mind, that we cannot imagine it to be mind at all after the fashion of the physiology and anatomy of man's mind, though there is *so* much of a similarity between them. And so of matter as it exists around us, from what we know of it: it is eternal in its elements, unchangeable in its forces, and these are qualities analogous to those of the being of God; but it no more follows that this matter—the matter which we feel and act upon—is therefore God, any more than the mind of man is identical, even in the smallest degree, with the mind of God. But as eternity of matter and eternity of God imply coexistence, this coexistence, coupled with our experience of the personality of God, is an inference, and a strong one, for a mutual dependence. We are here, as it were, prying into what may seem beyond the legitimate boundary of our reason, and vainly giving an explanation of the creator "whom no man hath seen or can see," and therefore of whom we can know little beyond what is revealed by himself; but we have not done so without invitation, seeing others assuming that God is a spirit *immaterial*. What reason have they for asserting this? and, independent of matter, affirm that the soul—"a particle of the divine essence," say they—is immaterial also, is independent of the body, is immortal, as if the creature must of necessity mirror the attributes of the creator, as if the clay in the hands of the potter must partake in part of the potter's character? Returning then to the question 'what sees, etc.?' we reply again: It is not what is called the soul, it is not what is called the spirit, nor what is called the body; *it is man in the integrity of his combined nature*, and when this combined nature of his is broken up, he ceases to exist, and his thoughts perish.

But then, another thing appears to oppose this conclusion, namely, *the distinction between mental and physical phenomena in their full developments*. The difference seems wide, but notwithstanding—singular as thought looks beside sensation, mental operation beside physical operation—the more minutely we examine each in its growth and decay, the narrower the line of demarcation becomes. The difference manifested is no proof that a like difference obtains with the beginning and the ending of each. Variety in organic structure does not necessarily imply difference in origin,

nor demand different processes of development, even though the objects of existence may differ as in the several varieties of organic life. The vegetable process differs from the animal process, but in all animals and in all vegetables there is similarity of origin, and in the several species of each genus.

It is therefore no marvel for man from the superiority of his form, structure, and pursuit in life to develop a superior order of phenomena to any thing of the kind around him, but it certainly would be marvellous were he to manifest two lives, the one independent of the other. He would be an exception among the creatures of God; he would have one life more than the creator himself; or we should be forced to explain all things differently from what we are accustomed, give every thought a soul, every force in creation a person, and assign to everything which affects our several senses a separate origin and independent being. Fruit and flowers, for example, which are as different from the plants which yield them, as their taste and smell—other examples—are from their form and beauty, and these all are separate and distinguishable manifestations of the same plant, as separate and as distinguishable from one another as mental phenomena from physical phenomena, and as instinct from both. And taking abstraction as the highest and most singular part in the mind's development, what is there in it to cause a doubt as to our conclusion, *the mind's destruction*. Both mental and physical phenomena are exhibited in the ratio of perfect organization in adaptation with perfect provision. The means to excite a sensation are as necessary as the organ with which the sensation originates. Withdraw the means; and the organ ceases its functions, and to say that the organ will continue to exist after this, is to say that God will suffer, or nature, if you will, will suffer a useless thing to exist, which is contrary to experience. Withdraw the means, we say, and the function ceases, the effect ceases,—the sensation, or, call it what you will, thought,—consciousness, or in the aggregate, soul or mind. We admit there does *seem* in abstraction something like the withdrawal of means, but it does not follow that it is in reality so. All things are not as they seem to be, whether in heaven or in earth. Cut down a tree in its prime, and let us cut it off from the root which draws its nourishment from the soil—let the trunk lie where it has fallen, and if it be in the eve of winter, true to its nature when the spring comes, it (we don't speak of the root, we speak of the trunk) will shoot forth its leaves notwithstanding—but how long? There is a seeming abstraction here, from its means of pro-

vision. An animal continues to live for a time without eating, and may be far enough away from external nourishment, yet it lives. And what is there more marvellous in a man's thinking? With the tree we have the natural sap, as long as it lasts, of the trunk as an instrument of life by manifestation there. With the animal we have its stomach as the means by which it can live, in the apparent absence of food. And with man we have language in the shape of finger signs to the mute, and of "mental conceptions of uttered words" to others—photographical impressions of things without, with which thought in the apparent absence of external agency is carried on. If language, then, by which we mean signs of things external to us, in whatever way these signs may be written or impressed,—if language then is so necessary to abstract thought, and this thought so distinguishing a feature of the soul of man, we think that if this soul were immortal it should retain all its functions in full vigor, despite of accidents of the encroachment of time, and of those diseases which end in death. Butler's argument is, *that it does so* in certain diseases which end in death, and so concludes it is beyond their reach. He stakes, as it were, his belief of immortality of the soul upon the manifestations which it gives of its functional power while surrounded by physical derangement. What he calls its manifestations of immortality are his proofs. We will examine these proofs, therefore, and see wherein their boasted strength lies. And let it be remembered, again, that in this examination "if there appears upon the whole any, the lowest presumption, though in the lowest degree greater" on our side of the argument, this determines the question between us. We have said that "we think if the soul were immortal it should retain all its functions in full vigor throughout those diseases which end in death." We have said after this, giving instances in which it does not manifest any existence at all. It will be observed, therefore, that the manifestation we seek for is not something out of place; that our expectation of such a thing, from the consideration of the soul being immortal, is reasonable, seeing Butler not only looks for the same thing, but presumes he has hit upon the very manifestations desired. "Instances of mortal diseases" says he, page 37, "not" impairing our present reflecting powers evidently turn our thoughts from imagining such diseases to be the destruction of them. Several things greatly affect our living powers, and at length suspend the exercise of them—as for instance, drowsiness, increasing until it ends in sleep, and from thence we might have imagined it would destroy them, till we found by experience the weakness of

this way of judging. But in the diseases now mentioned, there is not so much as the shadow of probability to lead us to any such conclusion, as to the reflecting powers which we have at present; for in these diseases, persons the moment before death appear to be in the highest vigour of life—they discover apprehension, memory, reason, all entire, with the utmost force of affection, sense of character, shame and honour, and the highest mental enjoyments and sufferings even to the last gasp—and these surely prove greater vigour of life than bodily strength does. Now, what pretence is there for thinking that progressive disease when arrived to such a degree which is mortal, will destroy those powers which were not impaired, which were not affected by it during its whole progress quite up to that degree. And if death by disease of this kind is not the destruction of our present reflecting powers 'twill scarce be thought that death by any other means is." Now, there is no true analogy here. Between things natural, and unnatural there is nothing in common. Unnatural death is a distorted mirror of what death is naturally, of how it affects the body and mind. Death is a process as well as life. It is not something effected at once, but has its development in decay. We speak of natural death in man, of the natural process in common with the natural course of his life; and were we to cite an instance like as Butler cites instances of disease ending in death, of how the powers of mind may not really be affected thereby, we might with equal reason illustrate by the same method how the powers of the body also may not be affected thereby. A man possesses his reason entire up to the moment a musket ball enters his heart, and as this may be a presumption that these powers continue unabated after death, it is equally presumptive to say his bodily powers exist also, since death removes the object from our view, and we have no sensible proof to the contrary. To this an objection will start at once, but examine the nature of it, and it will be perceived as equally applicable to Butler's instances of diseases ending in death. For, as there are few die naturally—probably nine tenths of the human race are cut off by poison from innumerable sources, by war, and accident, and therefore in the state of mind in these circumstances there is nothing in common with natural death, more than there is any thing in common with the power of the body in death by a gun shot, and in death the result of natural decay. And turning to the instances advanced by Butler we see nothing even from his own point of view to justify his conclusion that the powers of the mind are not impaired by "the

progressive operation of those mortal diseases, "up to the point of death." "In such cases," says the Bishop "persons the moment before death appear to be in the highest vigour of life"—referring to the mind. Well, suppose they do "appear," it does not follow they are. What is disease? It is the derangement of one or more organs of the body, and it is an established opinion that the derangement in one organ will, by a power in nature stimulate other organs to perform their functions with greater force, so as to remove through an extraordinary sympathetic action the cause of the derangement. This is exemplified in the unnatural symptoms which diseases manifest, and these manifestations are followed by a depression of mind and weakness of body in the event of convalescence, or by entire prostration in the event of death. Now, that the body should show an unnatural excitement at times, as in fever, and exhibit superhuman strength as delirium during progress of disease is quite as justifiable a reason to suppose that these diseases do not impair the powers of the body, any more than those of which Butler speaks, impair the powers of the mind. For, as in the instances he points to "persons the moment before death appear to be in the highest vigour of life," so in the other cases in the event of death, persons the moment before manifest the greatest physical strength. In this, however, common sense forbids the conclusion, while in that false philosophy boisters up a conceit. True indeed, "several things, greatly affect all our living powers, and at length suspend the exercise of them—as for instance, drowsiness increasing until it ends in sleep; and from hence we might have imagined it would destroy them till we found by experience, the weakness of this way of judging." Yes, truly, our awakening saves the inference—and so our reason and experience in the event of convalescence from disease, in which all our living powers were greatly affected, and apparently augmented forbid the conclusion that in such diseases our powers of body and mind are not impaired thereby, and expose "the weakness of this" (Bishop's) "way of judging." Every man is cognizant of the effects of tea, coffee, tobacco, alcohol, opium on the "spirits." Calmness, cheerfulness, hilarity, melancholy, acute perception, and religious feelings are no uncommon manifestations in even the moderate indulgence of any of these stimuli. And so natural-like do those phenomena sometimes appear, that they induce many to think themselves improved thereby. But no correct observer will admit those effects as good, even though in the case of the religious effect on the feelings should dis-

pose itself in praise and prayer, or even though the perceptive power be sharpened to solve the easier a difficult problem, since when the effects of the stimulus have vanished, the one feels "flat as a flounder," the other as irritable as a devil. *Instances of the religious element, and we speak of this particularly as it is the oftener taken as a criterion of mental advancement, and made a show of as an indisputable evidence in the approach of death of the soul's immortality, than any thing else*—instances of the religious element taking no small part in the exhibition of the mental aberration of intoxication can be met with any day. One reveals it in this state, in weeping over her sins, and in praying for forgiveness, things which in her sober moments she ne'er would think of—another in a calm, cheerful expectation of getting into heaven, on the ground of being "friends with everybody"—a third in a much speaking about doing good and exhorting others to be good. Such like exhibitions of the effects of intoxication are known to many. We have noticed it repeatedly, there is nothing strange about it more than there is in any other exhibition of the same kind in which the opposite of religious feeling may be shown. Shakspeare very lucidly portrays it in his Othello, see Cassio's colloquy with the villain Iago who entraps him, in his cups. "Well, heavens above all," says Cassio, drunk, "and there be souls that must be saved, and there be souls that must not be saved—I hope to be saved. Forgive us our sins! Do not think, gentlemen, I am drunk." This is no fancy sketch of Shakspeare's, it is what obtains often. And in certain "Revival" meetings we have similar exhibitions of the same religious feeling arising from excitements as equally pernicious as the drink. And as the effect has a pious-like, good-like, and therefore to some a most attractive aspect are we to pass over the cause, on the principle of doing evil that good may come, nay, of doing something more, of perpetrating a folly to secure for a moment a pious thought. Are we to presume that these exhibitions of religious feelings which arise from no principle, but mere excitement, whether from drink or from phreno-magnetic influence, or other stimuli—are evidences of mental power, and not evidences of mental weakness? certainly not—they are indisputably evidences of mental weakness, and more, they are the unmistakable effects of poison on the body, and therefore disease in a limited and transient manifestation. That therefore other diseases incident to man should effect similar results in a more permanent form is very probable, nay

even certain. Consumption for example is a disease in which there is often obtained without any apparent process of reasoning, a certain state of happy resignation, and singular cheerfulness. In diseases of the stomach, again we have often uncontrollable tempers. In diseases of the heart there is often a strange melancholy, and as often a great exuberance of spirits. In certain states of the liver there is often a tremendous impulse to effort as if the party would carry every thing before him impatiently. Now, these are effects analogous to those of stimulants, and therefore it is unreasonable in any one to take upon himself to say, that in mortal diseases in which mental phenomena appear to *advantage*, that the mind is not affected, not impaired thereby, as those diseases in which such is the case may carry on their destructive operation by a similar process to which opium, alcohol, or any other poison may take. It is well-known that all infectious diseases as fever, pox, measles, are the result of poison introduced into the system, why also for ought that is known to the contrary, may not consumption and such like diseases not arise from the same cause. And as poisons all affect the powers of the mind more or less, sometimes painfully, sometimes pleasantly, there is nothing remarkable from which any thing may be presumed in those instances of disease on which Butler states his argument for the immortality of the soul. Death is the result, and that it is so is weighty reason to suspect, that during the process of the disease ending in death, the powers of the mind *however well they appeared to advantage* were *unnatural*, "affected and impaired thereby," and suspecting this, it is not natural to conclude death is their destruction.

But even granting that the powers of the mind in any mortal disease are not impaired, what is there in this to justify the notion that death will not destroy them, while we have indisputable evidence in other instances of the capability of the destruction before death, in diseases of the brain, in idiocy and the like. In these we have mental dependence on organic arrangement sufficiently established, and are we to reason, that in those instances, in which the powers of the mind are clean gone, that physical death will restore them on the presumption of their not being impaired up to the point of death in other instances? If this sort of reasoning is justifiable at all, we ought to judge that in the instances Butler alludes to, death *does not* destroy the powers of the mind, and, in the instances we allude to, death *does* destroy them, and so nothing is

gained. But on the grounds of Butler as well might we deny that the body can not be struck dead in a moment, as suppose that the mind can not as suddenly be destroyed. And talking this way, it may look like something separable, while we speak of diseases of the body and diseases of the mind, and these separately distinguished by different symptoms, but that there is an independence therefore is as probable, as that diseases of the stomach or liver are distinguishable from diseases of the heart and lungs, the one set of organs is independent of the other set of organs. So there is nothing more remarkable in a man having his liver wrong, and all else apparently right, than in a man having his brain wrong, and nothing else apparently wrong. And so also there is nothing more remarkable in the body decaying before the mind, than in the mind decaying before the body, or the more natural decay of both together, and we have everyday occurrences of both together, and we have every day occurrences of all the three, of which an explanation of these varied forms of decay ending in death, may be found in the defects and varieties of early training. Was every man born free from physical defects and his mind and body duly exercised, and equally so in mutual harmony. We should have no such incongruities as insanity in its various forms, no diseases displaying mental phenomena to advantage, no imbeciles with giant strength. And hence we are not warranted to draw any conclusion from abnormal phenomena, to support a theory which presumes to be according to the analogy of nature. We must keep in mind that though it is natural for poison to cause death, it is not natural for man to die by it; though it is natural for man to grow up weak in body or weak in mind by reason of not justly exercising either, it is not natural for him to be either a fool or a sloth. The only true analogy then that can be found is from nature as she would do, were she honorably wooed; not from nature in her freaks, while the victim of seduction. Hence any singular examples of death is something altogether apart from what death is in its natural development, and therefore nothing to the purpose as presumptive evidence of its natural effects, or non-effects on anything. And as to its operation on the soul, it is surely more philosophical to believe that it operates on it as it operates on every other individual in this world's creation, than believe the soul is single, indivisible, and therefore beyond the reach of death. Surely he who created it, can extinguish it, and create it again if he please, with all its

present susceptibilities, acquirements, and identical consciousness. That he may do so is not contrary to nature, is compatible with facts in science, is in harmony with reason, and in accordance with scripture. To tell us mind is not matter, "does not set it beyond the reach of interposition. Is not *mind* a creation, granting even for a moment it is not matter? Did not God create, develop it? Why then should he not end it. He who affirms it is immortal, denies the prerogative of God to stay its cause. The development theory, regarding it as taught by Butler, puts it beyond the power of God to interfere in consistence with his creative act—develop itself it must, and so death becomes a phantom, the resurrection an absurdity, the bible a fiction. If the soul of man is naturally immortal, why are not all things else naturally immortal too? We have no more reason to say this of the one more than the other. If it develop itself independent of deity, why should not all things else do the same. But we see interpositions, and from them infer a providence mediately controlling—we may see a goodly oak shivered by the lightning's flash, we may conceive a world shattered to atoms by confusion, by volcanic irruption, a man cut down in his prime, and all this in direct antagonism to the natural expectation of their beings, and in opposition to the laws of their development; but supposing them immortal, such things could never happen. And moreover it is not necessary to believe, that because the present stage of our life is the uninterrupted development of the past, that the next stage is an uninterrupted development of the present, nor all that appear in the economy of life are developments of what has gone before. We see, for example, in the lowest grades of animal life, something approaching to vegetable life, and in the highest species of vegetable life, something approaching to animal life; but this does not necessitate the conclusion that the one could not be created without the other, that they are related as parent and child. And how many things are there in the gradation of animal life to lead one to suppose as others have supposed, that men are but monkeys in superior development, and monkeys the remote progeny of mites, did not facts reveal something towards a contrary supposition. "The universe according to the theory propounded in the vestiges of creation," says Pearson a popular writer on infidelity, page 58—"has moved on in its glorious path of revolution from the hour of the creation of Nebula, without the interposition of God; his existence being deemed necessary to give it beginning, but not necessary to fash-

ion, dispose, continue, and control it. The creator has thus bidden"—we would say, if the theory is in any wise correct, he bids himself retire to the utmost bounds of creation. No room is left for him—we would say he leaves himself no room "to interpose and create a new species." This is the comment of a clergyman of what is called the "orthodox school." We take it as an argument more reasonably applicable to the theory of man's inherent immortality which the writer himself espouses,—as a revelation extends an arm to the rescue of man's nature at least as an exception to the development theory, while there is no very exact revelation to the rescue of much else. In the doctrine of man's inherent immortality, God's fiat is deemed necessary to give the soul of man a beginning, and as that beginning is said to be immortal, it needs nothing further than the law of development to carry it on through its several and eternal ages, and therefore God may retire,—he, here however, does not bid himself retire as it is not God's theory of man, but man's theory, it is man that here bids him retire, and renders unnecessary the revelation as a means of belief by which immortality is said to be attained, as if man is immortal he will live independent of God. By the very act of creating an immortality, God necessarily launches it away beyond his power to extinguish it. Why then need we say more about the distinctive features of the soul of man as inferring something that is not matter beyond the reach of dissolution, as if some men in the height of their pride, as being supposed to partake of the essence of the Deity, could pry into the secrets of the most high, and limit his almighty arm down to the creation of beings, only in accordance with *their* reason, and *their* "common sense," as they term it, as if to create matter to manifest, and exercise thought, were an impossible thing for the Deity. How do they find this out, we should like to know, that they talk so confidently? Bacon tells us, aphorism 48, "the human understanding is active, and cannot halt or rest, but even though without effect still presses forward. Thus we cannot conceive of any end, or external boundary of the world, and it seems necessarily to occur to us, that there must be something beyond." Thus, as the construction of the eye and ear, imply the existence of light and sound; as the natural appetites imply the existence of objects adapted to satisfy them, so do those cravings after immortality, those boundless insatiable desires, to grasp all knowledge, and yield all power, imply that man has no limit to his being—that he is immortal. Should we not rather say, that those cravings, and in-

satiable desires, are after what has been lost, than after what has been gained, that they "cannot halt or rest," is because it wants *what it does not possess*, because *it is mortal*, and feign would be immortal, and what shall we say to those appetites which mislead some to miscalculate their mental and physical powers, and grasp at things too high for them, what do they imply? Should such men in the madness of their ambition, and in the flush of their pride, rush on to their unmistakable ruin, they do no more than till the mill, nor manifest more signs of immortality, than the bull who in the fury of his madness, rushes with as much reason and impetuosity to oppose the progress of a railway train. Did Alexander exhibit a brighter manifestation of immortality, while he wept on the throne of the world, than did the apostle, who in ruling his spirit, was greater than he, the taker of cities, in being content with such things as he had. If, supposing, there is something like evidence of man's immortality in those manifestations, is there not more reason to regard them as the traces of a past life capable of immortality, than as proofs of an immortality now present. Just as in an old baronial castle, we perceive indubitable marks of its past glory, and by-gone age, and never would for a moment consider them indications of its present character as bearing on a future restoration, or as we witness in the foot-prints of the creator on the surface of the globe, records of the primeval history creation, so do we read, if there is any thing to be read—in those manifestations in man memorials of what he was capable of when new from the hands of his creator, not indices of what he now is, as bearing on a future life. And as the testimony of history records a time in which innocence was the sweetness of his life, and our experience teaches us how now depraved he has become, we more naturally infer a total wreck in the end, from any thing we see natural to his being, than a farther development in another stage of life from what are at best, if it is they do imply something more than belongs to the present—but the vestiges of his Edenic career. If man, however, notwithstanding this becomes immortal, if he should live again after death, this will not take place from any law in his being, from any necessity in his nature, but in a further interposition of providence in accordance with scriptural revelation to which in our following letter we will turn for proof.

And now in concluding this division of the argument, we will shortly recount the ground gone over.

We have shown that the probability of a future life, founded by Butler, on the experience of the changes man undergoes

from the womb to the grave, is no greater than the probability we have founded on *the same*, on a life previous to conception, and, hence, as we are not conscious of our having lived previous to conception, any more than we are conscious of having lived in the womb, we are by the same reasoning to presume, we will not be conscious in the future life, *the future life Butler points to*, of having lived in the present, so that it is of little consequence to *us what the bible is*, not but that our actions here might still affect our condition there, but that *without* consciousness of having lived in the present life, we would fail in having any knowledge of a redemption, and therefore be without an appreciation of the unfathomable love of God.

In our remarks on *personal identity*, we have shown the Bishop's argument thereon, leads to nothing more than what can be gathered from the personal identity of any creature, vegetable, or animal, and therefore of *no use* as an inference of a soul in man, beyond the reach of the changes which he undergoes.

His discarding the *reason* of death, on the grounds, that we only know some of its effects, we have by an example in chemical analysis demonstrated as unjust.

His argument on the *assumption* of consciousness being single and indivisible, we have rendered *fulile*, by assuming on grounds as legitimate, and as reasonable as Butler's, a definition the reverse of his.

His argument *for* the affections of the mind, not depending on our gross body, in the manner in which perceptions by our organs of sense does, we have shown to fail, in our illustrations of how abstraction the highest distinctive feature of the mind is but a semblance of reality.

His instancing mortal diseases in which the powers of the mind do not seem to be affected, or impaired thereby, up to the point of death, as presumptive evidence that the mind, the soul, is beyond their reach, we have shown to be singularly *impotent*.

The development theory as applied to man, we have shown to be irreconcilable with scripture on the supposition, that scripture as we hope to afterwards show, to be the means of attaining immortality, since were it necessary to the development as a guiding and controlling law, it would require to be a book in the hands of all, and would have required to have existed since the fall in the hands of every man, and not only that, but every man would have required to have submitted to it. This theory of immortality then, as depending on a series of development, evolutions of life in necessarily successive stages is a negation of scripture, and therefore contrary to truth. Scrip-

ture teaches no such thing. It teaches the reverse. It is a pity therefore to have to say, that a discourse emanating from a Bishop with the best of motives should be so abortive of the object he desired—should confirm the infidel in his opinions, and mislead others who trusting to their spiritual advisers have no recourse to scripture themselves.

In our next letter which will follow soon, we will introduce, and commence the scripture argument. We hope this copy will not meet with the fate of the last. You have not said whether your plates of Elpis Israel are undamaged from the fire. We will be glad, indeed, to hear they are safe. Rest assured brother, that however numerous your enemies may be, you have many friends, and not a few on this side of the Atlantic, who are ready to rejoice with you when you rejoice, and sympathize with you in all your trials; you have labored too abundantly, and *do* labor not to be unthought of in what befalls you, or unsung, by those whose grateful feelings for the instruction they have received of you, unites their sympathies with your own in praise and prayer.

I am your brother in one faith,

W. D. JARDINE.

Aberdeen, March 28, 1861.

Analecta Epistolaria.

Difficulty for Solution.

My dear Friend,—If I may trespass a little upon your time, I would like to state a difficulty, which although I have carefully searched in the "Heralds," (which we have from 1854) yet I do not find it touched.

My desire is not to find out how little of the Lord's will I may do, or how much I may leave undone, and yet be accepted at his appearing; I desire to *know* his will, and *do* it, but I fear to offer a superfluous service, knowing that such is as unacceptable as a forbidden service.

If I understand your teaching aright, it is this:—that in order for an individual's baptism, to constitute the "one Baptism," he must previously possess the "one faith" in the "one Lord:" in other words he must comprehend the entire mission of Christ, or the Gospel of the Kingdom, which I understand according to Paul in Gal. iii. 8, to have been first preached to Abraham in the promises made to him through Christ as *the seed*; that in due time *the seed*, or Jesus Christ, took upon him the nature of Abraham, became a sacrifice for sin, that he was raised from the dead, became the intercessor at his

father's right hand, where he will remain until the prophecy of the angel to Mary shall be fulfilled; when shall be given to him the throne of his Father David, and he with his brethren will reign in Mount Zion over the House of Jacob for ever; that through our connection with Adam, we are constituted sinners, but by believing these things concerning the kingdom and name of Jesus, and so yielding obedience, we have our "fruit unto holiness, and the end everlasting life."

All this I comprehend, and heartily believe and rejoice in too, but did not to the same extent at my baptism.—Now it does not appear to me that any of the disciples understood *all* these things, until after the resurrection of Jesus; I do not think they at all understood that he was to be a sacrifice, Luke xxiv. 25, 26, 27. Why then were they not required to be rebaptized after all the mission of Christ became plain to them? I know some would urge that we have not any account of their baptism; but I presume that we could not on that account, entertain the idea that they had not been obedient to the will of their divine master as far as they understood it. If you will give me as early as possible your ideas on this question, I shall be greatly obliged.

Accept of my thanks for all the edification and enjoyment we receive from the "Heralds" and other of your writings.

Praying that your useful life may be prolonged until the cry is heard, "Behold the Bridegroom cometh." I remain

Yours very truly

A. E. BALMAIN.

Philadelphia, Pa., March 16, 1861.

The Apostles Justified by Faith before "the Faith" came.

THE point of difficulty in our correspondent's mind is this—if the "defective faith" of the apostles did not necessitate their reimmersion, why should the defective faith of our contemporaries? In other words, if the ignorance of the apostles in regard to the death, burial, and resurrection of Jesus, and the things founded upon these facts, did not invalidate their baptism administered by John, why should a baptist, Campbellite, or other immersionist's ignorance of the kingdom of God and his righteousness, make invalid the immersion to which they have been subjected? Is not their immersion the "one baptism" although their "faith" is defective of many things embraced in the "one faith" and the "one hope of the calling?"

This appears to be the difficulty for us to consider. Let us see, then, if it be real and insuperable or not.

In the first place we remark that the case of the apostles is exceptional. They were Israelites under the law, which was then in full force, the Abrahamic covenant not having been confirmed by the blood of its Mediator, the Christ. They were not required to believe in the mystery of its confirmation any more than the prophets were until the confirmation were established. They were under a dispensation of "justification by faith," not of "justification through the faith," because when they were justified "the faith" had not come—Rom. iii. 30; Gal. iii. 24. Until the resurrection of Jesus they were "under the law" as Jesus was himself under the law, which was the schoolmaster of Israel who were "shut up to the faith which should afterwards be revealed." This was a position which could only be occupied by Israelites previous to the revelation of the faith. After that faith came, they were no longer "shut up." The apostles were shut up as Daniel, Isaiah, Jeremiah, and Ezekiel were "shut up to the faith." Their faith was the faith of these prophets, with the addition that they believed that Jesus was the Son of David and Son of the Deity whom he had anointed with holy spirit; in other words, "the Christ the King of Israel" whom he had covenanted to Abraham and David to inherit the land and to occupy the throne.

This was their faith. They believed the things covenanted to Abraham and David, and that Jesus was the Christ; but they did not understand nor believe, though it was told them, that Jesus should be put to death and rise again, they did not know, in any sense of the word *know* that there should be remission of sins to the prophets and themselves through the death and resurrection of Jesus; that is, through the crucifical outpouring of his soul as the blood of the Abrahamic and Davidian covenants in the promises of which they believed. This is evident from Luke xviii. 31, 34, where it is written that Jesus said to the twelve, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. *And they understood none of these things; and this saying was hid from them, neither knew they the things that were spoken.*" John tell us that their ignorance of this

class of truths continued until Jesus was glorified. Jno. xii. 16. Then they received the holy spirit, the spirit of truth, which guided them into all the truth; and showed them many things which in the beginning of the week of confirmation, Daniel's seventieth week, they were not able to bear.—Jno. xvi. 4, 12, 13, 25.

The apostles, then, were justified by faith in the gospel of the kingdom, and in Jesus as its anointed king. This is positive. They were not justified by faith in a Christ who they believed would suffer death and rise again. This is negative. That they were justified before the death of Jesus is evident from John xv. 3, where it is written, "*Ye are clean through the word which I have spoken unto you.*" This word which Jesus spoke to them was "the word of the kingdom, also styled "the Gospel of the Kingdom," and "the kingdom of God"—Luke xviii. 17; ix. 60, 2, 6; viii. 1; iv. 43, 18; Mat. xiii. 19, 23; iv. 23. Faith in it and Jesus was justifying. It cleansed, or purified them all from sins, except Judas. He was excepted, and pronounced "unclean;" for he had not received "the word" into an honest and good heart.

The apostles believed all they were required to believe. They were not required to believe what was purposely hidden from them. They had honored God in accepting his counsel preached to them through John the baptizer. They had been baptized with "the baptism of repentance for the remission of sins," predicated on faith in the promises covenanted to Israel's father's, and the approaching manifestation of the Christ. When he appeared they recognized him. He preached the same gospel as John, but amplified in detail. They believed it, and Jesus completed what John had begun in washing their feet, and without which they could have no part with him in the joy that was set before him—Jno. xiii. 8. They had washed in John's baptism, therefore they needed not save to have their feet washed by Jesus, who thus "shod them with the preparation of the gospel" and made them clean every whit—verse 10; Eph. vi. 15. Things being thus ordered, it only remained "to redeem them from the curse of the law;" to redeem them by the same act that should purchase Isaiah, Jeremiah, Daniel, and all the saints under the law, from its curse. This redemption was effected by Jesus submitting to be made a curse for them. This was accomplished, not by his wilful violation of the law, but by his enemies nailing him to a tree, or cross; and so forcibly bringing the curse of the Mosaic law upon him, which says, "Cursed every one that

hangeth on a tree." Thus *the nature* crucified was cursed, eternally cursed; and therefore can never occupy the kingdom of God and the earth for ever. The life of the nature that transgressed in the person of the first Adam, became a covering for sin in the sinless person of the second Adam. When glorified the crucified nature was transformed into *holy spirit-nature*, styled by Paul, "*spiritual body*," or the body consubstantial with the Father. This is the nature Jesus now possesses, and to which he attained at the price of "the crucifixion of the flesh" in every sense of the phrase.

When the redemption price was thus paid the law of Moses had no more dominion over the apostles. Its curses had become ineffectual in their case. Every whit clean by the arrangement indicated, they could stand up on Pentecost, and under inspiration of holy spirit, could reveal to the astonished Israelites the new doctrine of God's system of justification in the name of Jesus, attested by the law that cursed him, and by the prophets. Being redeemed from the curse of the law they had received the adoption of sons; and because they were sons He had sent forth the spirit of his son into their hearts; and they could stand up and proclaim without sin "justification through the faith," independently of the sacrifices prescribed by the ritual of Moses. "The faith" had come, and they were no longer under the Mosaic schoolmaster.

The reader, then, will bear in mind the distinction subsisting between "*justification by faith*," and "*justification through the faith*." The apostles and prophets were justified, or cleansed from all their sins "by faith;" but since the day of Pentecost no Jew nor Gentile can obtain pardon or purification by the same formula as they. To believe the word of the kingdom, and that Jesus is Son of God, will, since that notable day, save no man apart from the revealed mystery; nor would the belief that the Christ should die and be raised again, apart from the recognition of Jesus as the Christ, and the word of the kingdom save a believer. The area of "faith" was enlarged by the apostolic proclamation into "the faith," so that after the day of Pentecost, the doctrine of the apostles presented people with more things to be believed for justification than were believed by Abraham, Moses, David, Daniel, or themselves. Till the glorification of Jesus they were "fools, and slow of heart to believe all that the prophets had spoken;" for they did not understand that the Christ ought to have suffered the things Jesus suffered, and afterwards to enter upon his glory.

Luke xxiv, 25. But when Jesus was about to be taken up and received into glory, he opened their understanding that they might understand the scriptures of Moses, the Prophets, and the Psalms, concerning him; and said unto them, "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all the nations, beginning at Jerusalem."—verse 44.

Such was the case of the apostles in regard to their personal justification, which resolved itself into—

1. Their baptism of John's immersion of repentance for remission of sins through the word Jesus should preach to them.
2. Their belief of that word of the kingdom in an honest and good heart.
3. Their confession that he was the anointed Son of the Deity and King of Israel; and,
4. Their feet being washed by the personal ministry of the King himself.

Here was a work of the Spirit which occupied a much longer time to accomplish than a modern clerical religion-getting. This is the excitement of an instant which leaves the proselyte as ignorant of the truth as it found him; whereas the cleansing of the apostles every whit was, like that of Abraham's justification, an affair of years. The apostles were a practical illustration of the word in Dan. ix, 27, concerning the transactions of the seventieth week, "He shall confirm a covenant for many one week, and *in half of the week* he shall cause to cease from sacrificing and offering." They belonged to the Week of Confirmation, in which the spirit was causing to cease from sin-offerings; preparing a covering for iniquity; introducing a righteousness for the hidden periods; sealing the vision of the eighth chapter, and the prophet; and anointing the holiest of the holy ones, or saints. Their baptism of John did not cause them to cease from sacrificing and offering according to the Mosaic law: nor did their feet-washing by Jesus. Till he put away sin-offerings by the sacrifice of himself, the immersed apostles were under the dominion of the law, and bound to attend to its requirements; but when Jesus died "to redeem the transgressions under the law," their iniquity and that of all the prophets was covered; and in his resurrection their justification was complete. The righteousness they had acquired was such as the law could not give. This could only represent the taking away of sins, not actually and permanently abolish them: while the state perfected by the death and resurrection of Jesus, invested

them with a purification which needed not to be renewed in all subsequent time, and would be found sufficient for the Millennial Period and beyond, in other words, "for ever." After Deity was "justified in spirit," by the perfecting of Jesus, the apostles no longer offered sacrifices and offerings. They "ceased sacrificing and offering," though sacrifices and offerings continued to be offered according to the law, for nearly forty years after by all Israelites who did not submit to the Deity's system of righteousness exhibited in the gospel the apostles preached.

From these premises the reader will perceive that John's baptism was altogether wrong and out of place after the resurrection of Jesus. It was quite right in its right place; but altogether wrong out of its place. A prepentecostal immersion is therefore impossible; and the case of the apostles who were subjects of it, altogether irrelevant to any supposable among us. Their faith was according to the formula of the week of confirmation, which terminated with the cutting off of Messiah the prince at the crucifixion. It was not defective for "justification by faith," though it was defective for "justification through the faith," which, however, when they were cleansed was to them impossible, seeing that "the faith" had not then as yet come.

But "justification by faith" according to the import of the phrase under the law, is as impossible to us as "justification through the faith" before the resurrection of Jesus was to them. Jesus preached the coming faith, but his hearers none of them understood it, because it was hidden from them. For this cause, was styled "the wisdom of the Deity in a mystery, even the hidden wisdom." Their justification was not predicated upon what was purposely hidden from them; for God is not an austere master reaping where he hath not sown, and gathering where he hath not scattered. Men's justification, whether Jews or Gentiles, is predicated on their belief of what he hath revealed. When the hidden wisdom was revealed, then "the faith came," and men were required to believe it *in addition to what the apostles believed* when they were "justified by faith," before the cutting off of the Prince of the Host. Our justification does not depend on our believing what will be revealed to the nations in the millennial dawn, when the law shall go forth from Zion and the word of Jehovah from Jerusalem, as testified in Isai. ii, 3. This is to us "hidden wisdom." Secret things belong to God, the things that are revealed to us, and to our children.—Deut. xxix, 29. This was the rule

for Israel, and the rule for us who would find the "righteousness of God."

The revelation of the hidden wisdom, or mystery, of the Deity, styled in Acts ii. 11, "the wonderful works of God," was the grand distinctive peculiarity of the apostolic preaching on Pentecost and forward. Nothing less than the belief of the teaching of the apostles can now justify a single son or daughter of the first Adam. He that hears them so as to believe and do what they taught, hears the Deity; and he that hears them not is not "taught of God," and cannot therefore be saved, however pious he may be in his own estimation, and that of his contemporaries. This is evident from the words of Jesus, who said to the apostles, "It shall be given you what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh by you; and he that heareth you heareth Me; and he that despiseth you, despiseth me."—Matt. x. 19, 20; Luke x. 16. And speaking of those who come to him as the result of the attracting influence of the Father, Jesus said, "It is written in the prophets, and they shall be taught of God. Every man therefore that hath *heard* and hath *learned* of the Father, cometh unto me."—Jno. vi. 44. To hear the apostles, then, is to hear Jesus and the Father; and consequently to be taught of the apostles is to be taught of God; and all that are so taught have heard and learned of the Father, and are drawn or attracted by what they have heard and learned to Jesus. None else "*come to Jesus*" in the scriptural sense of the word. All who come to him are intelligent in "the faith." There are no ignoramuses among the genuine disciples, for these are "all taught of the Deity;" and when the Deity teaches his teaching, "opens the eyes, turns" the taught "from darkness" "into the marvellous light" of the gospel of his glory.—Act xxvi. 18; 1 Pet. ii. 9. How different this from the result of clerical teaching, preaching, ministration, or by whatever name they may designate the wordy outpourings of their cracked and truly earthen vessels! Those who "come to Jesus" in the clerical sense, are those who come to the clergy, and become members of their synagogues. They are brought to this, not by the teaching of the apostles, but by the "*enticing words of man's wisdom*," which leave them in darkness as profound as the craftiest soul-dealer could possible wish. Any intelligent believer conversing with such, can easily discern that they are not taught of God, but only of the clergy; for he will find them entirely ignorant of the first principles of the oracles of God. With the prophets they have nothing to do; for

the apostles they have as little use; of the gospel of the kingdom they have never heard; and the revelation of the mystery might as well have never been revealed, for any use they have for it in their system of "getting religion," and saving immortal souls from the death that never dies!!! In such a system "marvellous light" is out of the question; for in every corner of it can be discovered only the murkiest gloom, and darkness that may be felt. The Father and Jesus are despised by the adherents of the clergy, because the apostles are not heard. The whole establishment is Laodicean, and the voice of the Deity finds no utterance within its pale. These are incontrovertible facts. The teaching and mandates of the apostles are not regarded in the kingdom of the clergy, and therefore we know that the spirit of their establishments is not the Spirit of the Deity; but "the Spirit of Error" and of "strong delusion," which is the spirit of their revivals, and the spirit of which their "religion" comes.—1 Jno. iv. 5, 6; 2 Thess. ii. 11, 12.

The pentecostian "truth as it is in Jesus" is "rightly divided" by that skilful workman, the apostle of the Gentiles, in Rom. xvi. 25. In ascribing glory to the only wise Deity, he refers to the word of truth in a three-fold relation of things which may be thus stated:

1. "My Gospel."

2. "The preaching of Jesus Christ," and,

3. "The revelation of the mystery concealed from the times of the ages."—*χρονος αιωνιος*,—the times of the law and of the periods that preceded it.

1. These are the triple elements of the whole system of faith Jesus called "the gospel," and which he commanded the apostles to go forth and preach, and declared that whosoever believed it and was baptised should be saved, but whosoever believed it not should be condemned. The "one hope" of this system he styled "my gospel," or "the gospel of me,"—the gospel preached of me, Paul. In another place he terms it "the hope of Israel, on account of which he was a prisoner in chains."—Acts xxvii. 20. Elsewhere he alludes to it as "the gospel preached to Abraham," and which announced the justification of all the nations through faith, and the blessing of them in company with faithful Abraham. It was therefore his gospel in an especial sense, because he was separated by the Deity to declare and teach it authoritatively to the Gentiles; and whoever taught any thing perverse or subversive of it, he pronounced accursed."—Gal. i. 6-9; iii. 8, 9. The clergy do not preach this gospel. Indeed, how can they! For they are as ignorant of

it as though it had never been apocalyptically revealed. Paul, then, whose image they set in niches for the ornamentation of their bazaars, not we, though we approve his sentence, pronounces them "accursed." Let the reader, then, renounce these men-pleasers whom the world hears and glorifies, and study diligently Paul's gospel of the approaching government of the habitable by the resurrected and anointed King of Israel.—Acts xvii, 31.

2. When Paul's contemporaries had come to comprehend the purpose of the Deity with respect to the nations existing in the age to come—that he intended to rule them by the Christ—he next proclaimed to them that Jesus was that Christ. This he styles "the preaching of Jesus Christ." Their belief of the gospel of the kingdom and name of Christ abstractly from Jesus, would not have justified, or saved them from their sins, and given them a right to the life of the age, after Pentecost. They were required to recognize him as the Son of David, Son of the Deity, and King of the Jews; for if they rejected, or did not accept him as Lord, and *received not his words*, their fate was to be "destroyed from among the people."—Jno. xii. 48; Acts iii. 23. This arrangement has not been altered by the authority of heaven since Paul's day. The clergy have abolished or superseded it by their traditions; but God has no respect for them or their institutions. They are elements of a power "*that thinks to change times and laws*," (Dan. vii. 25) and which speaks great things, and blasphemies, and opens its mouth in blasphemy against the Deity, to blaspheme his name and his tabernacle, and them that dwell in the heaven.—Rev. xiii. 5. The influence of this clerical power in all its Laodicean developments, is self-deceptive, and destructive of the people who obey its behests. In relation to them "the times and laws" are changed, and a way of salvation which, in verity, is no salvation at all, established, that makes the truth of God of no effect. But all this with God is nothing. His plan of salvation is unchanged; and if any man of this generation be saved, he can be saved only as men were saved in the days of the apostles. They must believe Paul's gospel, and the preaching of Jesus Christ.

3. But a man may believe the hope Paul proclaimed, and that Jesus is the Christ, and yet not believe enough to save him. He must believe, in addition, the revealed mystery in its facts and doctrine. Suppose he believe that all nations shall be blessed in Abraham and

his seed; that Abraham shall inherit with his seed, Jesus and the saints, the promised land for the millennial period and beyond; that David's throne shall be established and exist in all that period; that the twelve tribes, then an obedient and faithful nation, shall occupy the land; that Jesus and his holy brethren shall possess the government of the world, as Jehovah's anointed kings and priests, incorruptible and deathless,—suppose he believe all this, what benefit would it be to the man if he denied, or did not believe that Jesus died, was buried, and rose again,—that he was delivered for the sins of his people, and raised again for their justification? These facts, and the teaching predicated upon them, are indispensable elements of "the faith" through which men are justified. It was in the preaching of Jesus Christ and the revealed mystery, that Paul's Israelitish fellow-countrymen needed to be especially indoctrinated. The gospel preached to Abraham was well known to them, for it was "the hope of Israel," and had been preached to them in the reading of the prophets for many centuries. Not so, however, with the Gentiles. These were ignorant of the whole subject, and had to be taught everything from the beginning.

But how completely have the clergy changed everything. They have substituted "another gospel," which is peculiarly their own. They have led the people to believe that if they possess faith in Jesus Christ, and be pious, they will be saved. They have retained in their system of error a few grains of truth, which gives it currency among the ignorant. What they preach is not "the faith," in any of its three-fold relations; and as a man could not be saved without believing the whole, neither could he be saved by believing all the clergy teach according to the institutes of any of the denominations extant. Let us be content with "*the old paths*" indicated by the apostles, for nothing short of their prescription can give health and soundness to the soul.

The apostles, then, were "justified by faith," and preached "justification through the faith," to all who should "*obey the truth.*" "Ye have purified your souls," says Peter, "in obeying the truth." The truth cannot be obeyed unless it be believed. In other words, if a man have not the faith in his understanding and affection, he cannot yield "the obedience of faith," or obey "the law of faith." The burial of a true believer with Christ in immersion is the *act of faith* which constitutes obedience. None

but a true believer can enact it. The immersion of an ignorant sinner is altogether out of the premises of the gospel. He that does it knowingly is a wilful blasphemer of the name of the Deity; and the person dipped only adds to his sins by his presumption. The one faith and the one hope of the calling, must precede the immersion to constitute the "one baptism;" if either, or both, be wanting, the immersion is invalid. Fifty immersions will not supply the want of the faith; but, on the other hand, if the subject's faith be apostolic, one immersion is sufficient, and ought, on no account, to be repeated.

The necessity of reimmersion, consequent upon defectiveness in the subject's faith, is evinced in the twelve cases at Ephesus, recorded in Acts xix. 2-7. These were certain baptists whose faith did not embrace "the preaching of Jesus Christ," and "the revelation of the mystery." They believed what the quasi-apostle of the Baptist denomination* preached concerning the Messiah being about to appear; but they did not know that he had appeared, and that Jesus was he. They had been baptized into John's baptism by Apollos, but not into the "one baptism," at a time when John's baptism was an anachronism, and altogether out of place. When Paul found this he explained the matter to them, and showed them that John baptized into the faith of a coming Messiah, on whom they should believe when he appeared, and that Jesus was he. When they understood this matter they accepted his teaching concerning Jesus, and were baptized into his name. Paul's teaching supplied the deficiency of their faith, which became perfect in kind and degree. But when thus perfected he did not tell them that, as they were already immersed, there was no occasion to repeat the immersion; or that their recently amended faith would legitimize their previous immersion. Suppose they had died as Baptists, before Paul succeeded in rectifying their faith, which was good enough as far as it went, would they rise from the dead at the apocalypse of Jesus Christ, in power and great glory, to share with him in his joy? if any one answer this question in the affirmative, then he declares in effect, that since the manifestation of the King of Israel, a man may be saved in total ignorance of Jesus, and consequently of "the truth as it is in him," which is preposterous:

* John, because styled "*the Baptist*," is an object of undue veneration to the denomination that traces its origin to his mission.

Their immersion, then, was like their premises, invalid; hence it was necessary when the premises were rectified, to rectify the conclusion, by immersing them again, which was done.

Our correspondent was originally an English Baptist, afterwards a Campbellite, and when the life of Campbellism expired, she became, like many others, an American Baptist, which is her position for the time being. Between these immersionisms there are but shades of difference. They are all Baptists, and fellowship one another as Christians. And so they ought, for they are all "Christians" of the same stamp,—the Laodicean. They all agree in whittling the truth to the finest possible point, even to a monosyllable. They ask a child if he believes in the Lord Jesus, and wants to go to heaven; or that he is Son of God? To which he answers "Yes," and upon this monosyllable they dip him in water, and call him a christian, and his immersion the "one baptism."!!! Angels and men, what have we come to! They call this christianity, and quote Luke and Paul to prove it! What need have such of Paul's gospel, the apostolic preaching of Jesus Christ, and the revealed mystery? They "get," their "religion" in ignorance of the whole subject; their piety is generated by the terror of hell-torments; and both their religion and piety are continued in flickering existence in absolute ignorance of the divine testimony; and at the same time they delude themselves with the notion that they are the very elect, and just the people the Lord requires for his companions beyond the realms of time and space eternally! But the most marvellous thing of all is, that a man who has been enlightened in the truth, and holds the whole system in merited contempt, can be so lost to a scriptural sense of his responsibility to the truth he has confessed, and to the high position he had attained as a son of God and an heir of his kingdom, as to condescend to the extreme degradation of a deaconship in a synagogue of such professors! Would the least intelligent and meanest apostolical have acted thus? Assuredly not. EDITOR.

The Court of the Gentiles.

Aristotle.

This world renowned philosopher of the fleshly order of wisdom, was a disciple of Plato, and flourished three hundred and thirty years or more before Christ. He was preceptor of Alexander

surnamed "the Great; and representative of the Notable Horn Power between the eyes of the Macedonian He-Goat, treated of in Dan. viii. 5. Some idea of the estimation in which Aristotle was held by his contemporaries may be formed from the letter of Philip, king of Macedonia, announcing to him the birth of his son Alexander. "I am to inform you," said he, "that I have a son born. I return thanks to the gods, not so much for having given him to me, as for having given him me while Aristotle is living. I may justly promise myself, that you will make him a successor worthy of us both, and a king worthy of Macedonia."

Aristotle was the rival of "the divine Plato," and taught that "Matter was eternal; that the world by powers natural to matter, has continued from all eternity the same as we see it, and that there exists nothing in the universe distinct from matter; that the present course of things, consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must be continued for ever. As for the Deity, if there were any, he taught that it is a nature happy in the contemplation of itself, and entirely regardless of human affairs." The Scriptures were translated into Greek by the Seventy after his time.

Epicureanism.

The founder of the Epicurean branch of "the wisdom from beneath," from the depths of the carnal mind, was Epicurus, who flourished in Greece two hundred and seventy years before Christ; and after the translation of the Septuagint not many years. The Epicurean maintained that,

"The world arose from chance; that the gods whose existence they did not dare to deny, neither did nor could extend their providential care to human affairs; that the soul was mortal; that pleasure was to be regarded as the ultimate end of man, and that virtue was neither worthy of esteem nor choice, but with a view to the attainment of pleasure."

"Pleasure is supposed by some to mean, in this system, not only sensual, but to comprehend moral and intellectual pleasures. "If so," says one, "in what does the scheme of Epicurus, as respects virtue, differ from the opinion of those "Christian philosophers" who maintain that self-love is the only spring of all human affections and actions?"

The Oriental Philosophy.

ORIENTALISM is denominated, not philosophy, but "science falsely so called," by Paul in his letter to Timothy. The votaries of it were numerous in Persia, Syria, Chaldea, and Egypt. Of this science there were many sects. It has been thought worthy of remark, that, while, "the Greek and Roman sects of philosophy were much divided about the first principles of science, all the sects of the oriental science deduced their tenets from one fundamental principle." This science supposed that,

"The origin of evils, with which the universe abounds, was to be found not in God, whom they viewed as essentially good and benevolent; but as there was nothing beyond or without the Deity but matter, therefore matter is the centre and source of all evil, and vice. That matter was eternal and derived its present form, not from the will of the supreme God, but from the creating power of some inferior intelligence, to whom the world and its inhabitants owed their existence. Some imagined two eternal principles from whence all things proceeded, the one presiding over light, and the other over matter; and by their perpetual conflict, explained the mixture of good and evil that appears in the universe. Others maintained that the being who presided over matter was not an eternal principle, but a subordinate intelligence, one of those whom the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter and to create the human race. A third sort fell upon another system, and said there was a Triple Divine Principle or a triumvirate in which the Supreme Deity was distinguished from the material, and from the creator of this world. The Supreme Being they supposed to be a radiant light, most pure, different from the immensity of space, called the Pleroma. The eternal nature, having dwelt long in solitude, produced from itself two minds of a different sex, which resembled the Supreme Parent in the most perfect manner. In process of time, from these two proceeded a celestial family. These were called Eons. How many of these there were was not decided. The creator of this world they styled Demiurgus.

"Man they considered a compound of terrestrial and celestial nature; of the evil principle of matter, and of divinity. Those who subdue the evil principle that propels them to sin against the Supreme, ascend directly to the Pleroma: those yielding to the evil principle shall be

sent after death into other bodies, until they awake from their sinful lethargy. In the end, the Supreme God shall come forth victorious, and, having delivered from their servitude the greatest part of those enslaved souls, shall dissolve the frame of the visible world, and involve it in ruin. After this primitive tranquillity will be restored in the universe, and God shall reign with happy spirits in undisturbed felicity through endless ages.

Such is a brief outline of the opinions current among the Gentiles elaborated by the thinking of the flesh, darkened by ignorance of the divine testimony, and sin, in the last days of the Mosaic world. It was a hash, well and truly designated by Paul, "philosophy and vain deceit," vain babbling and oppositions of science, falsely so called." No one professing the faith, who received them in whole or in part, could avoid being spoiled by them. It was the commingling of these fleshly thinkings with the word of God that corrupted the faith of Israel: and afterward the doctrine of the apostles delivered to both Jews and Gentiles. They faithfully discharged their mission, but "false brethren" who "had pleasure in unrighteousness," who desired to popularize the truth, that they might be zealously affected by the similitudes they deceived, mixed it up with these crotchets of the flesh, and out of the offensive mixture presented to the world the mess of stuff "the spirit spued out of his mouth," in the early part of the fourth century.—Revelations iii. 16. Out of this vomit grew up and matured that system of things extant in our world, popularly, and therefore falsely styled, but universally recognized as "Christianity;" and apocalyptically symbolized by prostitutes.—Rev. xiv. 4, xvii. 5. Christianity in the popular sense, in its ecclesiasticism, is constituted of what the intoxicated multitude (Rev. xvii. 2) call "all the Names and Denominations of Christians," but which the Spirit styles "the Mother of Harlots, and all the Abominations of the Earth;" and in another place "Names of blasphemy." This harlot brood of clerical sects is the modern expression of the old heathen sects of "philosophy" and "science." The one is parent of the other, and the flesh is father of them all: the chief difference being, that the ancient heathen theologists said nothing about Jesus, as he had not then appeared; while the modern heathen philosophers, or clergy, interlard their speculations on God, souls, heaven, and hell, with expressions concerning him as an element of what their predecessors, professing "science falsely

so called," styled "the Triple Divine Principle." Ancient heathenism and modern heathenism are essentially the same,—“the thinking of the flesh,” unenlightened by the truth from first to last. We advise the reader to have nothing to do with the clergy or their sects. We say nothing against their sincerity, for we cannot read their individual hearts. They may be sincere, and they may not; we can not tell: but this for ourselves, we know assuredly that they are not christian. They and theirs are nought else but a Laodicean counterfeit of the reality. The principles and practices which make up their piety, begin and end where those of Pythagoras, Socrates, Plato, Aristotle, Epicurus, Zeno, and Antisthenes, began and ended, namely, in the thinking of the flesh; whose “philosophy” and “science,” conventionally termed “wisdom,” are mere foolishness in the estimation of God, and of all who are taught of him to the understanding of the truth.. Our pious and sincere clergy belong to the same church as the pious and sincere Socrates and Plato, whose souls have oftentimes been placed in heaven by their clerical admirers in discourse concerning them.

There can be no doubt, then, in the mind of one enjoying the “marvellous light” of God’s wisdom, that the Romish and Protestant clerical orders and sects belong to “the court of the Gentiles,” as well as the old heathen sacerdotal orders and sects. They teach with Pythagoras, Socrates, Plato, and the Eclectics, that there is a soul in man which is immaterial and immortal; that it is an emanation from God’s essence; and that man is an union of malignant matter and immaterial and deathless mind: they teach with them the malignity and corruption of matter; they teach with them the existence of demons, “an order of beings inferior to the Deity and superior to man,”—the disembodied souls of dead men and women, whom they style “saints;” and teach with them that they ought to be worshipped as mediators. Hence the worship of the ghosts christened by “the church” the Virgin Mary, St. Patrick, St. Boniface, St. Januarius, and so forth, which would be as appropriately named the Harlot Jezebel, St. Blarney, St. Alcohol, St. Humbug, and so forth. These are the demons, *δαίμονια*, incorrectly rendered “devils” in the C. V., worshipped and honored by the Romanists and Protestants in their spiritual calendars, and temples dedicated to their honor; and on account of which the judgments of the fifth and sixth trumpets were sounded against anti-chris-

tendom.—Rev. ix. 20. They introduced the austerity of the Stoics into their system, through monastic and conventual establishments. They make what they call “virtue,” the sanctimoniousness of sect, the only bond of friendship, as Antisthenes; so that if a pupil try their principles by the word, and find them not of the truth, and testify to that effect, he is treated as an enemy.

With the orientalists of the court they teach that the origin of evils was not in God, though the scriptures positively declare that he created evil. The clergy teach with them an immaterial Deity, and assign to matter the source of all evil, and of all vice. This leaves what they call the immaterial immortal soul, a sinless entity; why then send it to hell for punishment? The clerical God and Devil are the two eternal antagonistic principles of the universe which figure so conspicuously in the “science” of the East. Their dogma of the Trinity is a plagiarism from the same source; and the God they proclaim an incorporeal diffusion of radiance through the universe—an abstraction without body and without parts, is equally the God of “the Names and Denominations” as of the magicians and sorcerers of the far east. Nor is the analogy yet exhausted. The rewards and punishment of souls taught by the clergy are referrible to the same source of error. The terms of their teaching are alone changed. The substance yet remains. “Those who subdue the evil principle that propels them to sin against the Supreme ascend directly to the Peroma.” This is the root of the clerical dogma of going to heaven beyond the skies at death. The old Chaldeans and our “Reverend Divines” are in full fellowship upon this point. An almost universal restoration also comes from the same fountain; for according to “science,” the Supreme God shall deliver the greater part of the souls enslaved in sin and death; and having escorted them into the pleroma, “dissolve the frame of this visible world, and involve it in ruin.” This is the origin of “world-burning;” a tradition which has bewildered the brains of all classes of Laodiceans, whether “wise” or foolish. Astronomers and “divines” are all struck with the same folly which is very scientific, but entirely false.

Here then is a oneness between the ancient and modern leaders of the blind-Modern heathenism is just the ancient “christened” with “holy water” in the name of Jesus. Some think us very uncharitable in all this. But we cannot help it. We see that the matter is as we

have stated it, and therefore we hesitate not to declare it; for we are not of that class who believe one thing and speak another; nor are we afraid to speak out what we believe. The heathen dogmas held by the clergy make it impossible for them to believe and preach the truth. If this be true, it ought to be proclaimed upon the housetops. We are sure it is, and therefore we warn all who would find the truth to eschew the clergy and their traditions as the path of deception that leadeth unto death EDITOR.

Miscellaneous.

The Essential Baptism: What is it?

BY JOHN O. WOODRUFF, ELIZABETH, N. J.

OUR Lord, just before ascending to the right hand of the Father, left this, His last command, to his disciples—"Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Or, as Matthew says, "Go ye and teach" (make disciples, or Christians of) "all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you."

Luke records it thus,—“Then opened He their understandings that they might understand the Scriptures, and said, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” These were about the last words the Saviour uttered; therefore it must be important to have a right understanding of them. In order to do this, we must search the Scriptures, by comparing scripture with scripture.

We find that after the disciples had witnessed the ascension of Jesus, they returned from the Mount of Olives to Jerusalem, and tarried there, waiting for the promise of the Father, according to the Saviour's direction. In about seven days the promise was realized; it was on the day of Pentecost; at which time they were all with one accord in one place: on which occasion, Peter, (who always seemed to be the foreman of the jury,—to whom also Christ committed the keys of the kingdom of heaven, which pertained to the binding and loosing of sins), stood up and began, at Jerusalem, to preach repentance and remission of sins in the name of Jesus. Now, how did Peter do this? When those that received the

word preached, asked what they should do, what did Peter tell them? Acts ii. 38 —“Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” Thus the mystery of the kingdom is solved. Peter has revealed the secret committed to him; he has used the keys, and made known the plan by which God will in future remit sins.

We find, by the record, that they acted accordingly,—“Then they that gladly received the word were baptized.” About eight years after this, we find Peter still advocating the same doctrine in the case of Cornelius, who was the first Gentile convert. In preaching the word on this occasion, Peter says, all the Prophets gave witness to Him (Christ), that through *His name* whosoever believeth in Him should receive remission of sins. After Peter had explained the matter, and Cornelius and his house had heard and understood the word, they were commanded to be baptized into the name of the Lord Jesus. Do we not learn from this history the necessity of putting on the name of Christ by baptism or immersion? This was what Peter commanded Cornelius and his house to do, and these were the words whereby they should be saved. This is a remarkable history. See Acts x. and xi.

Now we will follow Peter still further. In his first Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, etc., which was about twenty years after,—he says, “God, by his Spirit, spake through Noah to the antediluvians while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh;”) that is, baptism was not like the divers washings, under the ceremonial law for the purification of the flesh; these could not make the comers thereunto perfect, as pertaining to the conscience: baptism rather related to a moral purification, by giving “the answer of a good conscience toward God, by the resurrection of Jesus Christ.”

Now, the question arises, how does baptism save us? Baptism introduces us into Christ the anti-typical ark; and by being in Christ what do we get? We get a life beyond the grave, which is eternal, by a resurrection from the dead. It is in this sense baptism saves us. So we see that Peter is still harmonious on the subject of baptism.

From what has been said, baptism is, in some way connected with remission of sins. The remission of sins is granted to a believer of the gospel of the kingdom,

through the name of Jesus as the Christ. How can such a believer get at that name without immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit? If a lady wish to take on herself a man's name, that she may have a legal right to all that belongs to his name, she must come lawfully to the marriage ceremony. When this is performed, his name is named upon her, and she acquires new rights and privileges on account of his name. If she be married to another, the ceremony imparts nothing to her; but if she be legally eligible, then the ceremony gives her everything on account of her husband's name.

Now, the church is represented as the bride of Christ. Immersion into the name can only unite, or marry, those to the name of Jesus who believe the untraditionized gospel of the kingdom of God and of his Christ. The figures used in speaking of baptism, in the word, are a washing—a burial—a planting—a birth with water; according to these figures, the ceremonial action can only be immersion in water. Christ has left us a pattern. To fulfil all righteousness, it became necessary for Him to be baptized, and in so doing, God acknowledged Him as His Son. A voice came from the heavens, saying, "This is my beloved Son in whom I am well pleased." Is there not something striking in this? John bore testimony, saying, "This is He which came by water; and not by water only, but by water and blood." Jesus himself says, "Except a man be born out of water, and of the Spirit, he cannot enter into the kingdom of God." The subsequent acts of the apostles are all in harmony with the foregoing. They did not exceed their commission in baptizing with water.

Paul's teaching is also in harmony with this. How was he called to be an apostle, separated unto the Gospel of God? Was it not by obeying the same form of doctrine delivered by Jesus and the apostles? and being *then* made free from (the dominion of) sin? He thenceforth had his fruit unto holiness. He taught the way of getting into Christ was by being baptized into him. In his letter to the Galatians, he says, "We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Our relationship to God is then changed. In this ordinance we are represented as putting off the sins of the flesh, and putting on the new man; we are inducted into the body of Christ, and become, by adaption, the seed of Abraham, and an heir to the promised inheritance.

How does a stranger and foreigner be-

come an adopted citizen of another country? Is it not through a legal process? complying with the requirements of the constitution of that country? and so becoming a citizen in every sense, but the accident of natural birth? God also has a system of means through which individuals are adopted into His family; and by which they are no longer "strangers and foreigners, but fellow-citizens with the saints and of the household of God." And does not baptism form an important part of God's redeeming plan? A careful reader of the Bible cannot fail to observe how often mention is made of a class of persons recognized as being in Christ, in the Lord, etc. They have come under a constitution of righteousness, by being made the righteousness of God in Christ Jesus, through faith and obedience. God has provided a sin covering for us, and we must avail ourselves of it, if we would inherit life. Our connection with the first Adam lands us in the grave. Our connection with the second Adam, the Lord from heaven, raises us from the grave to inherit the things promised. How important then to be in Christ. God is the offended party; it is His prerogative to prescribe the means through which we may be reinstated in his favor. This is reasonable and just. Let us come then to the word, with a childlike disposition, and learn the things God has revealed for faith and obedience, laying aside all our prepossessions which are not in strict accordance with the testimony. To know that eternal life is only to be had by being in the Christ, is an important and glorious truth. Is it not equally important to know the way by the which we get into Christ? The Bible is as plain on the latter as the former.

All the doctrines of the Bible are in harmony with each other. They are all important and essential. It will not do to exalt one doctrine at the expense of another; but let each have its proper place. Baptism alone will not save; neither will faith, alone. God hath joined them together. It is by works that faith is made perfect. The Gospel, Paul says, is God's power for salvation to every one that believes it. There was something contained in the Gospel, which had been "kept secret, or hid from former ages and generations, but now revealed and 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." This was called a revelation of the mystery, and related to the things concerning the name of Jesus, which comprehends all that is affirmable of Him; and is there-

fore the summary of his character as a Prophet, Sacrifice, Priest, and King.

The mystery of the Gospel may also be said to contain the conditions of salvation. This, as we have before shown, was made known by Peter on the day of Pentecost, and was connected with immersion into the name of Jesus; which Paul calls the obedience of faith: Rom. i. 5; xvi. 25, 26. Paul says, "By whom (Christ) we have received grace and apostleship for obedience to the faith, among all nations, for his name. God is now taking out from among the nations, or Gentiles, a people for his name; or a people upon whom his name was to be named; thus making them a part of the one family, which is the royal house. "God hath given him a name which is above every name." "By inheritance He hath obtained a more excellent name than" the angels. This name is like "a strong tower, the righteous run into it and are safe." "There is no other name under heaven given among men, whereby we may be saved."

We are told that "of Him the whole family in heaven and earth is named." Being enlightened with regard to all this, we can understand that as many as have been baptized into Christ, have put on Christ. Having thus been initiated into the one body, or royal family, they have taken upon them his name. We can see, then, the beauty of the baptismal figure used by Paul, Rom. vi. 4; Col. ii. 12, "Being buried in the likeness of his death;" thus dying to the world and its beggarly elements, and being made alive in the Christ, so walking in newness of life; having obeyed from the heart that form of doctrine delivered to us. Have we all thus obeyed? Have we all, like Jesus, fulfilled all righteousness? We are living in an important age of the world's history. It becomes us to examine ourselves, whether we be in the faith, by the sure touchstone of God's word, which word is to judge us at the last day.

There may be objections in the minds of some concerning the essentiality of baptism, because of those who do not walk worthy. There were many such in the apostle's days, who made shipwreck of faith, and returned, like the sow that was washed, to her wallowing in the mire, and had forgotten that they had once been purged from their sins. This does not militate against the truth. If such instances as these existed in the days of the inspired apostles, can we wonder they exist in our day? Others have been baptized who have not been proper subjects for the ordinance. Simon, the sorcerer, was one such, who, after he was baptized, was still in the gall of bitterness, and in

the bonds of iniquity. The bath of water sanctifies and cleanses no one apart from the one faith; neither is it by virtue of anything infused into the water, but because of the association of the name of the Lord with immersion in water. Peter commanded the household of Cornelius to be baptized in the name of the Lord Jesus. Hence having the indispensable prerequisite of a scriptural faith, when washed, they were also sanctified and justified by the name of the Lord Jesus and by the Spirit of God. They were saved by baptism, in the sense in which Peter uses the words. Baptism without faith is of no more use than faith without baptism. What, therefore, God hath joined together let no man put asunder. Though Paul had seen, and spoken with Jesus, and believed, he was still in his sins until the moment he obeyed the message of the Lord by Ananias, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." He obeyed, and carried his sins with him to the laver, and called upon the name, by being baptized into it, and for the sake of that name he returned with a perfect conscience.

Now what he did himself he prescribed to others. When, therefore, he went to Corinth, he preached the word, and many of the Corinthians hearing, believed and were baptized. When he wrote to them afterwards, he reminded them that some of them had been fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, etc., and that such shall not possess the kingdom of God. He also reminds them, by what means they were delivered from the penalty entailed by such horrible offences. Christ, says he, sent me to preach the Gospel to you, which is the power of God. I declared his testimony unto you concerning Jesus Christ. I spoke to you of the things which God has prepared for them that love him. What you heard you believed and joyfully embraced, waiting for the coming of the Lord Jesus Christ. Hearing and believing ye were washed, sanctified, justified, by the name of the Lord Jesus and by the Spirit of God. They were washed by the name and by the Spirit in believing the Gospel, and being baptized into the name, or in being sanctified and cleansed, by the bath of water with the word. In his letter to the Ephesians, Paul says, "Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Let us follow Paul from Corinth to Ephesus.—Here he finds certain disciples who had been under the instruction of Apollos, and which had not heard of the Holy Spirit: that is, they had not heard that the Spirit had yet been given, and, therefore, were ignorant of baptism into the name of Jesus, knowing only the baptism of John. After Paul explained the matter to them, they were baptized into the name of the Lord Jesus. Here, certainly, was re-baptism. According to their own account, they had before been baptized into John's baptism. It is probable that Apollos was one of the number; for he was on a par with the rest, knowing only the baptism of John.

Now we infer from the connection, that the imperfect knowledge of Apollos and these disciples, consisted in their not understanding what Peter made known on the day of Pentecost; that is, repentance and remission of sins by baptism into the name of Jesus. In other respects, Apollos was an eloquent man, mighty in the Scriptures, and fervent in spirit, and taught diligently the things of the Lord, as far as he knew. Aquilla and Priscilla, (who had learned the truth from Paul), when they heard Apollos preach, saw a defect in his teaching, and took him aside, and taught him the way of the Lord more perfectly.

Are there not some such characters in our day, who need to be thus taught the way of the Lord more perfectly, who nevertheless are eloquent and mighty in the Scriptures? God often chooses the weak things of the world to confound the mighty.

Faith and obedience; how simple. To believe what God says, and do what God commands; and yet how many there are who stumble over its very simplicity; they want to do, and would do, some great thing, if they were commanded to do it. They want to work out a righteousness of their own. Like Naaman, the Syrian, who went to Elisha the prophet to get cured of his leprosy; who, when told to go and wash seven times in Jordan, was wroth and went away, and said, "Behold, I thought he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" So he turned and went away in a rage." A sober second thought, however, suggested by his servant, led him to obey, and he went down and dipped himself seven times in Jordan, according to the saying of the man of

God: and he was clean. The case of the blind man, in the days of our Saviour, is also to the point. After Jesus had anointed his eyes with clay, he told him to go to the pool of Siloam, and wash: he obeyed, and went and washed, and came seeing. "Behold, to obey is better than sacrifice."

In the days of the apostles, they acted on the subject of baptism as though their salvation depended upon it. They did not call in question its essentiality. They understood its design, and went forward in its observance with glad hearts, and, like the eunuch, went on their way rejoicing. It is true the record does not say, He that believeth not and is not baptized, shall be condemned. This latter clause, were it inserted in the passage, would be superfluous. Its very omission only proves the necessity of faith as a pre-requisite. The Bible recognizes no baptism without faith. Let us seek a strict conformity to the word of truth, though it should lead us to suffer reproach for the name of Christ. The disciples must certainly have understood Jesus on this subject. He had opened their understandings just before giving them this last command—to teach and baptize—and their subsequent acts make the matter too plain to need controversy. This subject should have an impartial examination: its importance demands it. There are many who think very little about the matter, and, of course, act accordingly:—they are well acquainted with other subjects, but this is treated by them with indifference. They are guided by their feelings instead of being guided by the word.

I am glad to see attention awakened on the subject, and hope it will result in good. I have given these few thoughts for the sake of the truth. If I am wrong in my conclusions, it remains yet to be shown. With regard to the Spirit, I think the best way to get that is to mind the Spirit's teachings. We may be filled with the Spirit, by having the words of Christ dwelling in us richly, for the words that I speak, says Jesus, "they are spirit and they are life." We may walk in the Spirit by taking that word (which God hath magnified above all His name) as a lamp to our feet and a light to our path: and in so doing we shall not fulfill the lusts of the flesh. We may sow to the Spirit, by walking in the commandments and ordinances of the Lord, and of the Spirit reap life everlasting.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Flood 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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., June, 1861. [VOL. XI. No. 6.

The Sabbath Question.

BY JAMES R. LITHGOW,
Halifax, N. S.

INTRODUCTION.

IN former years the shores of Nova Scotia abounded with fish, and the living of her now impoverished fishermen was less precarious than of late years, the sober and industrious among them could afford—notwithstanding the shortness of the fishing season—to make a sabbath or day of rest of every Sunday, without much apprehension of being unable to "provide things honest in the sight of all men," and fulfil—at least once a year—that other good precept—"Owe no man anything." But for several years past the fisheries, especially on our shores, have so failed that for a fisherman to suffer any opportunity of taking a "school of fish" to pass by unimproved is a very serious matter, for in doing so he very probably loses his only chance of securing his year's living. It is seldom now that a fisherman on our shores has many opportunities in a single season of taking any considerable quantity of mackerel or herrings, on which, yet, he mainly depends for a living, or to pay for his living; and when a favorable opportunity of "making a stop" presents itself on Sunday, as often happens,—fishermen say, more frequently than on any other day—it is to the poor, conscientious and God-fearing man a great hardship—a "burden grievous to be borne"—hence not of Christ, whose "yoke is easy," and whose "burden is light"—to stand by and through fear of desecrating what is untruthfully called "the Sabbath day,"—or, of losing the respect of his unenlightened neighbors,—or worse than all perhaps, of incurring the displeasure of his minister and be cast out

of the synagogue—suffer the means of subsistence which a kind Providence had placed within his reach, to pass away before his eyes.

Now I would ask the reader a question. If you *knew*—if you were fully persuaded from searching the Scriptures and carefully weighing and considering their testimony, that it is a violation of no Divine law or precept to work on Sunday—that Christ or his apostles never instituted a sabbath or holy day—would you not feel it your duty to make known this knowledge, and endeavour to relieve honest, upright fishermen of a great burden of mere human imposition? Again,—if you are not a fisherman imagine yourself one for a moment, living on a rocky, sterile coast, with little to depend on but what your seine and nets may take, and that on some Sunday, after weeks of fruitless watching and tending nets you have at length an opportunity of securing a fine body of fish—would not the knowledge that what I maintain is the truth be gladly and gratefully received? especially if you were so conscientious as under no circumstances to fish on what you had been taught was the Sabbath day, on which, according to the fourth commandment, no work must be done.

Now if the reader be not a fisherman he may suppose, or be easily persuaded that such a thing rarely happens. But the fact is it often happens. I have for many years been in an establishment which supplies fishermen; and of late particularly, have heard much concerning the losses they oft sustain in consequence of their conscientious scruples in regard to working on Sunday. Last season especially, many well authenticated instances came to my knowledge of quantities of mackerel and herrings being lost to our fishermen in this way. And no wonder, seeing they have

been taught from their childhood the fourth commandment,—“Remember the sabbath day, to keep it holy,” etc.,—and been impressed with the belief that the command is addressed to them, and that the sabbath day is Sunday! while the truth is, it was given only to the nation of Israel, and had reference only to the *seventh* day of the week; that is Saturday; or more strictly from 6 p. m., on Friday, to the same hour on Saturday evening; as observed by the Jews to this day in obedience to their law. Whoever, therefore, would keep the fourth commandment must “not do any work” from Friday evening till Saturday evening, “*Any* work”—not even *kindle a fire* in his habitation, or *gather sticks*, under pain of *death*! Such is the law of Moses, as see Exodus xxxv. 2, 3; Numbers xv. 32–36. And of this law it is written—“Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of all.” Alas! if the law of the sabbath day were binding on us! we must all inevitably perish! But as I have fully shown in the following pages, Moses is *not* the christian’s law-giver. The christian is *not* under his law. (Rom. vi. 14.) He is a child *not* of the bondwoman but of the free! (Gal. iv. 21–31.) And only such Mosaic commandments as are found among the precepts of the New Covenant are binding on the church, and that not because they are of Moses, but of Christ. “Go ye, therefore,” said our Lord to his Apostles, “and teach all nations, baptizing them *** Teaching them to observe all things whatsoever I have commanded you.” Matt. xxviii. 19, 20. The “all things” then, which Christ through his Apostles—not Moses in the law—commands, the baptized believer of the Gospel is to observe. Here then, I again repeat the offer—made through the *Acadian Recorder* in October last—of Five Pounds to any one who will point out among the “all things” inculcated by the apostles anything like a command to observe a sabbath day. And I further offer a like sum for such Scripture testimony as would justify an intelligent jury in finding a man who works on Sunday guilty of “sabbath-breaking,” or of violating any divine precept:—provided the law of the land sanctions or winks at work on that day. The reasoning of sabbatarians on this question is a piece of sophistry which it is high time was effectually exposed. The honor and supremacy of Christ and his Gospel, as well as a consideration of the fisherman’s case, demand that this should be done.

But to return to the fishermen. In the *Acadian Recorder* the following paragraph appears:

“THE SABBATH CONTROVERSY. — We

last evening had a conversation with a fisherman from St. Margaret’s Bay—a most respectable and intelligent man on whose word we can rely—who, speaking of the Sabbath Question, assured us that he and his neighbors could have secured, on Sunday in July last, many hundred barrels of mackerel; but, thinking it unlawful to do so, they suffered the fish to pass by unmolested. He also stated that on another occasion this season he stopped about two hundred barrels of mackerel on a Saturday evening, and could have landed them safely on Sunday, but leaving them until Monday the fish escaped. In view of facts like these our readers will agree with us, that if it be, as Mr. Lithgow maintains, no transgression of God’s law for a fisherman to take fish on Sunday, it behoves them and all who are interested in the success of our fisheries (and which of us is not) to know it.”

I was present when the above statement was made in the *Acadian Recorder* Office, and can vouch for the truth of it, knowing the person who made it to be a truthful, religious man, and a consistent member of the Baptist Church in Margaret’s Bay.

E pluribus unum.—The above is but a sample—one out of many instances—of the grievous, intolerable losses our poor fishermen have annually to bear. Many similar cases might be adduced. Many such, of recent occurrence, are known to the fishermen of this Province. And I can safely affirm that had our Labrador and Shore fishermen known last season the liberty which Christ and his Gospel gives, in regard to the observance of days, thousands of pounds worth of fish would have been taken which were lost; and many a worthy man in Margaret’s Bay and elsewhere, now deep in debt and oppressed with poverty, would have been to-day in comfortable circumstances, had he known last spring what the Bible teaches concerning “the Sabbath day” and “the first day of the week.” Such is my conviction. And this conviction, with the Scripture testimony which produced it, I conceive it my duty to publish far and wide: and thus endeavor to save some of our good and honest-hearted fishermen from repeating in future seasons the uncalled-for sacrifices of the past.

But not only fishermen are interested in the truth of this Sabbath Question; every Christian who has a tender conscience and wishes to keep it void of offence, must desire to know how Sunday should be observed. It is the Lord’s day and He only has the right to say how it shall be observed. What, then, is the Lord’s will concerning it? What has He said should or should not be done on His day? Has He called it a Sabbath or holy day, and

forbidden His people to work thereon? How, in short, is it to be kept acceptably,—that is, agreeably to His will?

These questions are answered in the following pages: but since they were written I have been handed a little work published in 1824, by Dr. Cramp, now of Acadia College, entitled—"AN ESSAY ON THE OBLIGATION OF CHRISTIANS TO OBSERVE THE LORD'S SUPPER EVERY LORD'S DAY," wherein he shows conclusively what I contend for, viz.—that the Lord's day like the Lord's supper can only be scripturally observed by the Lord's people, and that only by their coming together on that day to BREAK BREAD. After showing the testimony of Scripture on the subject, he quotes in support of his position from Pliny, Justin Martyr, Chrysostom, Mosheim, Randal, Erskine, Cranmer, Calvin, Whitefield, Wesley, Baxter, Goodwin, Owen, Watts, Ames, Doddridge, Edwards, Mason, and others—Independents, Baptists, Church of England, Lutherans, &c. From page 26 of this work I quote the following:—

"Testimonies in abundance, might be adduced, were it needful, to prove that the Lord's Supper was regularly observed by the primitive Churches every Lord's day, and was considered the most important part of their services. For this reason Chrysostom styles the Lord's day the '*day of bread*.' Even in the fourth century, as Mosheim observes, 'the Christian worship consisted in hymns, prayers, reading of the Scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's supper,' which institution was observed 'in some places two or three times a week, in others on Sunday only.'"

"Consider antiquity," says a modern divine, (Randal), "in what view you please, the elder or the later accounts;—consider it among enemies or friends;—view it in its truth or in its lies, in its simplicity or its superstitions;—consider all the accounts which all sorts of men have given; take the evidence from as distant corners of the world, and as opposite characters in it as you please, from those who have no bias but to the truth, or from such whose opinions and interests would lead them to give this fact a color if it would bear it—and all with one voice shall declare, that to come together on the first day of the week to break bread, was from the beginning, and for many ages, the custom, the uninterrupted, unquestioned, undisputed practice of all Christian Churches;—as much so, as it was their practice to sanctify the Lord's day, or to pray, praise and preach the Apostles' doctrine upon it;—that as this was the most distinguishing part of their worship, so was it what they and their

worship was described by, and the action by which among themselves the Lord's day was known; what consequently they would least and last of all have omitted, while any degree of the purity of the Gospel remained among them."

On page 38 Dr. Cramp quotes CALVIN as follows,—"*Every week, at least, the Lord's table ought to have been spread before the assembly of Christians, and the promises declared which invite us to this spiritual feast.*" On page 39, BAXTER is quoted:—"It is a part of the settled order of the Lord's day worship; and omitting it maineth and altereth the worship of the day."

"Every Lord's day is no oftener than Christians need it." "The frequency will teach them to live prepared." On page 44 Dr. WATTS says,—"*If Jesus being dead, and being alive again, is so great and important an article of our religion, and, as it were, the foundation on which it stands, then how wisely hath He ordered in His Gospel, that we should have a constant memorial appointed us, both of His death and His resurrection! Of His death in the Lord's Supper, and of His resurrection in the Lord's day. On the first day of the week Christ appeared in His holy ordinances, and saith, 'Peace be unto you,' as He did to His apostles. The primitive Christians celebrated both those institutions on every first day of the week.*"

If now, these things be so, if Dr. Cramp and the eminent men he quotes be correct—and if Christians be under the obligation to observe the Lord's Supper every Lord's day, what must be the Lord's estimate of such as "break bread" once a month—once a quarter—yea, once in six months! Others, indeed, never! And, as if to compensate for their delinquency make a great "hue and cry" about a poor man working or taking a little recreation on Sunday,—call it a desecration of the Sabbath day, and so forth. Let such first cast the beams out of their own eyes, and then they may try their hand upon the fancied mote in their brother's eye. Let such as hold with Dr. Cramp practice what they preach, and profess to believe, let them follow their religious principles at whatever cost—let their own consciences acquit them of nearly every Lord's day neglecting the Lord's Ordinance, and then they will be in a fitter position to discuss the question of Sunday observance. If the Lord, now, as of old, require of his people obedience and not sacrifice, 1 Sam. xv., he will not accept a "rest from labor," which he hath not required in lieu of that Ordinance which he hath commanded to be observed until he come again. Let sabbatarians see to it, lest some day they hear it is said to them

—"Full well ye rejected my commandment, and kept your own tradition."

As, "example is better than precept," it may not be amiss to show that I do not advocate one thing and practice another, as some do who hold it to be the duty of christians to break bread every Lord's day, and yet do it not. Rule No. 3, of the Church of which I am a member, reads as follows :

"The body shall continue to assemble together on the first day of the week to read the scriptures of the Old and New Testaments, offer spiritual sacrifices of prayer and thanksgiving to the God and Father of our Lord, to show our Lord's death by partaking of bread and wine with thanksgiving, in remembrance of his broken body and shed blood, and for mutual edification and exhortation, until he come again and receive us unto himself for ever." Heb. x. 25 ; Acts xx. 7 ; 1 Tim. iv. 13 ; 1 Pet. 2, 5 ; Heb. xiii. 15 ; 1 Cor. xi. 23, 26, 1 ; 1 Thes. iv. 15—18 ; v. 11 ; John xiv. 3 ; Rev. xiv. 1—5 ; Jer. iii. 17 ; Ps. cxxxii. 13, 14 ; Heb. xiii. 14.

The practice of the Church with which I am connected has been in conformity with the above Rule ever since I have been a member of it ; and sabbatarians themselves being judges, must admit that we are, in the observing of the Lord's Supper every Lord's day, an example and standing reproof to them who omit it. And we may be pardoned if—while holding with the Reformers that "the Gospel regardeth neither Sabbath nor Holidays," and that it is a "*superstition and an apostacy from Christ to think that working on Sunday in itself considered is a sinful thing,*"—we assume to be the only church in Halifax which observes *scripturally* the Lord's day. Let the reader turn back and read again the statement of Randal—which cannot be gainsaid—and he may judge how much of "the purity of the Gospel" remains in Churches which break bread once in three months—or even, once a month. Can they be said to observe the Lord's day, when "the action by which that day was known among the primitive churches, and for many ages," is omitted ? I trust that some that love the Lord Jesus in sincerity, and desire to keep his commandments, will be stirred up to inquire into this matter ; and ascertain how there happens to be in their respective churches such a departure from primitive and Apostolic practice. "Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying the voice of the Lord* ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In Acts xv. 7, we read :—"On the first day of the week when the disciples came together to"—what do you think reader ? To pray ? No. To sing ? No. To hear a sermon ? No. To read the scrip-

tures ? No. For none of these purposes does Luke say they came together : but to—"break bread." That when they thus met they read the scriptures, etc., other passages show ; but the main object of their assembling themselves together was to "eat the Lord's Supper." Thus was Christ and the day on which he arose commemorated by his disciples in Apostolic times. For the most part poor and despised, like their master, and "everywhere spoken against," it was not in their power to make a *sabbath* of Sunday, but they nevertheless managed to come together at sometime on that day, morning or evening, to "show the Lord's death." 1 Cor. xi. 26.

All that is said about the blessings and benefits of Sunday, *to such as use it aright*, I fully admit. As a day of rest for the man who has worked from Monday morning till Saturday night, it is invaluable. As a day on which a mouthful of fresh air and some innocent recreation may be got by those who need it, it is a boon indeed ; and would be much moreso were it not for sabbatarian notions. As a day on which those who love to search the Scriptures may do so without distraction, and become "wise unto salvation" without the aid of sermons, or other mere human teaching of deceptive, it is welcome and precious ; and for many other things it is to be highly prized. But as *the Lord's day*—as the day on which he was raised from the dead—it can be said is only scripturally observed by christians who come together to break bread. They only observe it religiously and acceptably. Anything else than this is for some other reason than that the Lord enjoins it. A rest from labor the Lord does not require. His commandments are spiritual, not carnal ; and there is nothing neither moral or spiritual in simply doing no work, nor merely resting from labor. Neither is that man immoral who labors every day from a good motive. The fourth commandment, as a part of Israel's national law, was wise and good, for it was an effectual check upon the avarice and exactions of covetous masters ; and gave servants and all who needed it a day of refreshment once a week. All nations have their national holidays ; and it would have been strange indeed if God's nation should not have had theirs by law appointed. Men seem to forget or not to know that the law of Moses was Israel's civil law, as well as ecclesiastical, and was not designed for nor given to any other people.

But it is said the other nine commandments of the decalogue are moral. Well, suppose they are, does that prove the fourth to be moral, and of universal obligation ? Upon the same principle I could prove other commandments, which theo-

logians call ceremonial, to be moral. In Exodus xxii. 10-12, for example, the command to observe *every seventh year as a Sabbath for the land*, is coupled with the command to observe the seventh day as a Sabbath for man and beast. Now, is one of those commands ceremonial and the other moral? Is the one local and temporary, and the other of permanent and universal obligation? Surely, they are of precisely the same character, and if the latter be binding upon us, so is the former; and the farmers of Nova Scotia are morally bound to give their land a Sabbath every seventh year! If our fishermen must keep the Jewish Sabbath day, our farmers must, by the same law, keep the Jewish sabbatical year!

In reply to the argument, that because the other nine commandments are moral the fourth must be also moral, Dr. Paley answers, "that this argument will have little weight, when it is considered that the distinction between positive and natural duties, like other distinctions of modern science, was unknown to the simplicity of ancient language; and that there are various passages in Scripture in which duties of a political, or ceremonial, or positive nature, and confessedly of partial obligation, are enumerated, and without any mark of discrimination, along with others which are natural and universal. Of this the following is an incontestible example,—the Dr. here quotes Ezekiel xvii. 5-9, and continues,—"The same thing may be observed of the apostolic decree recorded in the fifteenth chapter of the Acts:—'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burdens 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.' " On this apostolic decree Dr. Paley well remarks, "*The observation of the Sabbath* was not one of the articles enjoined by the Apostles upon them, 'which from among the gentiles were turned unto God.'" Again, in another place he says,—"The distinction of the Sabbath is, in its nature, as much a positive ceremonial institution, as that of many other seasons which were appointed by the Levitical law to be kept holy, and to be observed by a strict rest; as the first and seventh days of unleavened bread, the feast of Pentecost, the feast of Tabernacles, and in the twenty-third chapter of Exodus, the Sabbath and these are recited together." He further remarks,

"If the command by which the Sabbath was instituted, be binding upon Christians, it must bind us to the day, the duties, and the penalty in none of which it is received."

I hope the reader will carefully consider the arguments of Dr. Paley, for they afford an unanswerable reply to all that sabbatarians say about the fourth commandment being a part of the Moral law, and not of the Ceremonial, and, hence, binding upon all mankind. If it be binding at all, "it must bind us to the *day*, the *duties*, and the *penalty*." It is not easy for us to realise the consequences of living under such a law. If we saw one of our brethren brought up for merely "gathering sticks," tried, sentenced, and *stoned to death*, we would then have some idea of Israel's Sabbath law, which Sabbatarians profess to believe binding on all mankind!

If, then, the fourth commandment be ceremonial, not moral, why are the ten called "the moral law"? In the Scriptures, the ten commandments are not thus designated; neither did our Lord account them the *great* commandments of the law. See Matt. xxii. 37-40. He chose two from Deut. vi. 5, and Lev. xix. 18, and declared, "On these two hang all the law and the prophets." And Paul after him declares that the whole law is fulfilled in the keeping of one of them,—"*Thou shalt love thy neighbor as thyself.*" Gal. v. 14.

If the ten commandments were called by their scriptural designation, and understood to be neither more nor less than the "first," or "old covenant," God made with Israel, which Paul shows, in his Epistle to the Hebrews, gave place to the new covenant, and was, when he wrote, "ready to vanish away," we would hear no more of the "moral law." Moses, addressing the Israelites, thus alludes to the ten commandments: "And he (Jehovah) declares unto you his *covenant*, which he commanded you to perform, *even ten commandments*; and he wrote them upon two tables of stone." Deut. iv. 13. In the ninth chapter these tables are called "the tables of the covenant," and the ark or chest in which they were placed, is consequently called "the ark of the covenant." Deut. x. 5, Heb. ix. 4. Now the apostle, speaking of this "covenant," or "ten commandments,"—for they are synonymous terms—says, "For if that *first* covenant had been faultless, then should no place have been sought for the *second*. For finding fault with them, he saith, 'Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah. . . . In that he saith, A *new* covenant, he hath made the *first* old. Now that which decayeth and wareth old is ready to vanish away. Heb. viii. 7-15: Who will venture to say, in view of this

testimony, that the "ten commandments" are still in force? And is not this doctrine of Paul's in harmony with Christ's teaching on the mount, where he alludes to the commandments as what was "said by them of old time?" See Matt. v. 21, 27. But the christian is, nevertheless, not without a law and commandments to keep. "This commandment have we from him, That he who loveth God love his brother also," 1 John, iv. 21. And again, "Bear ye one another's burdens, and so fulfil the LAW OF CHRIST. Gal. vi. 2.

The whole secret of the ten commandments being upheld as a standard of holiness for the christian is, I am persuaded, that otherwise no semblance of divine authority could be produced for the observance of a Sabbath day. The precepts of Christ—ininitely superior, as they confessedly are, to the ten commandments—would be considered all-sufficient for Christians and their children, if only they contained a solitary *one* to observe a Sabbath! But, alas! where holy and Sabbath days are referred to by the apostles, their observance is censured, instead of being commanded! Col. ii. 16. No need to go to the old Jewish law to learn "how we ought to walk and please God," for we know what commandments are given us by the Lord Jesus; 1 Thess. iv. 1, 2; but we must go to Moses to learn how to observe the Sabbath day! How strange, that a Christian can learn his whole duty to God and his neighbor from the Epistles of Paul, the teacher of the Gentiles, save only in regard to Sabbath-keeping and Sabbath-breaking! Is not this a most remarkable circumstance? And should not every Christian who is jealous of the honor and supremacy of Christ, as his sole Law-giver, inquire into it?

The newspaper articles published herewith will assist the reader to do this. And if he carefully examine the numerous passages of Scripture to which reference is made, he may obtain a knowledge of many great truths hitherto, perhaps, undreamed of, or not understood; for I have, while treating on the Sabbath question, incidentally introduced other matters of far greater importance.

In conclusion, I hope that my labor will not be in vain; but trust that some who read and understand what I have written may be edified and benefitted, and their mind freed from superstitious notions of Sunday observance. Especially, I hope, that many of our fishermen may get their eyes open to the truth, and in future, when opportunities offer of taking fish on Sunday, be enabled to go to work with a good, enlightened conscience.

January 19, 1861. JAS. R. LITGOW.

P. S. The law of this province, it is said, forbids a fisherman pursuing his calling on a Sunday. If such be the case it is a grossly unjust law, and one that ought not to remain in the statute book of Nova Scotia. All such laws are the result of ignorance of the Sabbath question, and are made only to be broken every Sunday by their originators, directly or indirectly. Let the fishermen who arrive at a knowledge of the truth of this question, petition the legislature to amend the law concerning Sunday observance, so that they may, when occasion requires, follow their lawful calling without being interfered with by the magistrates, and their case will doubtless receive due consideration.

J. R. L.

For the Acadian Recorder.

MR. EDITOR,—Having heard this afternoon that the Rev. Mr. Brewster had announced through the *Wesleyan* his intention of replying to my articles on the Sabbath day,* as soon as I had finished; and not wishing to prolong the time, I will sum up in four propositions, the pith of my arguments, and hope you will be able to insert them as a postscript to the article I sent for publication, to-morrow.

1. I affirm that "the fourth commandment," and all other commandments to keep holy or observe the Sabbath day, are part and parcel of the Mosaic, or Jewish national law, binding only on Jews, and on Gentiles, or "strangers" living in the land of Israel when the Law was in force. These latter were, of course, obliged to respect Israel's laws, just as foreigners living in England, are obliged to respect her laws.

2. I affirm that "the first day of the week," or Sunday, as we call it, is *not* commanded by the Lord Jesus or his Apostles, to be observed as a holy day, on which, as on the Jewish Sabbath, no work should be done.

3. I affirm that the Scriptures show, simply, concerning "the first day of the week" that *sometime* on that day Christians were accustomed to come together to "break bread" and for mutual edification and comfort. The *hour* of meeting being, doubtless, one that would best suit their convenience and circumstances; and as we may gather from Acts xx. 7, and from the fact that it was chiefly the poor who embraced the gospel, was very commonly in the *evening*, when their day's toil was over, and they were at liberty to meet together.

* The two first articles are omitted here for want of space, and as being in substance reproduced in the subsequent communications.

4. I affirm that, unless restricted by the law of the land in which he dwells, a Christian may work on Sunday without violating any Divine law. And provided he neglect not the apostolic exhortation to forsake not the assembling of himself with his brethren, to break bread, &c.

If Mr. Brewster can prove any one of these propositions to be false, no one will more readily acknowledge it than

Yours respectfully,

October 12, 1860.

J. R. L.

For the Acadian Recorder.

THE SABBATH DAY.

MR. EDITOR,—When a clever, eloquent lawyer comes into court with a popular case in hand, which he yet knows cannot be sustained in law, his great aim must be so to work upon the feelings and prejudices of the jury, that their verdict may be—not according to the law and evidence, but—in accordance with what he may lead them to think is right and proper. The opposing counsel on the other hand, who knows the law and evidence are all in his favor, and that his only difficulty lies in the prejudices of the jury,—excited and increased as they will be by the eloquent and captivating speeches of the learned counsel on the other side,—with great calmness and much simplicity of speech, states his case to the court and jury—calls the witness who can substantiate it—reads over slowly and impressively the law to which all must bow—and turning to the jury, calls upon them as moral and responsible men, to remember their oath, and render their verdict in accordance with the law and the testimony.

Now the Rev. Mr. Brewster, in reply to my first proposition reminds me of the lawyer with the legally bad, though popular case in hand. For in his addresses to the jury—the readers of the *Wesleyan*, his aim plainly has been just what I have stated a clever lawyer's would be, under the same circumstances. He has evidently trusted to his excellency of speech and of wisdom—his flowery language and poetical imagery—at once to captivate and prejudice his hearer, and close his ears against the law and testimony; which, rightly expounded, are directly opposed to him. And herein lies my great difficulty,—I am, of course, the counsel on the unpopular, or at least, unorthodox side of the question—namely, to induce men to cast aside old prejudices—distinguish between the words of truth and soberness and poetical imaginations—receive with unbiassed minds a plain statement of the question submitted for their consideration—hear in the same spirit the law and the testimony by which

they should be governed, and decide according to the best of their judgment and without partiality.

In the hope then, that some who read our controversy may be of this stamp, I proceed to state the circumstances out of which arose the question about which I am at issue, not only with Mr. Brewster, but with the Protestant Clergy generally.

Some fishermen at Labrador this present season, pursuing their lawful calling on Sunday, enclosed or "stopped" a large quantity of Herring on that day. For so doing they were, on the following day, assaulted by ignorant men who imagine Sunday to be the "Sabbath day" referred to in "the fourth commandment;" they were denounced as "sabbath-breakers"—their seine was tripped, and what would have been a year's living to them was lost. Hearing of this circumstance, and having been for a long time fully persuaded from searching the Scriptures—both Old and New, for I equally prize both, Mr. Brewster's suspicion to the contrary notwithstanding—that Sunday, or scripturally speaking, "the first day of the week" is not a divinely appointed Sabbath day, I resolved, if you Mr. Editor, would permit me, to publish in your independent paper what I believe to be the truth of the matter, and expose the ignorance or hypocrisy of Sabbatarians; some of whose forefathers enacted the Blue Laws of Connecticut, which, I am credibly informed, forbade a woman to kiss her child on Sunday? And whose brethren in the Legislature of the neighbouring Republic have recently passed similar absurd Sabbath laws. At whose instigation this is done, and whose ends are served by such laws, they only who are blind can fail to perceive. But to proceed, to this end I wrote the two articles which appeared in the *Recorder*, and intended writing a third; but learning that the Rev. Mr. Brewster had announced through the *Wesleyan* his intention of replying to my "most audacious attack upon the sanctity of the Christian Sabbath," I sunnied up my views of the Sabbath or *Seventh* day, and of Sunday, or "the first day of the week," in four propositions which you also published, in your paper of the 13th inst., and promised, if Mr. Brewster proved them to be false, I would readily acknowledge it.

Mr. B.'s first reply appeared in last week's *Wesleyan*. In this he says—"the whole question at issue between us, may be expressed in Mr. L.'s own words," my first proposition—"I affirm that the fourth commandment, and all other commandments to keep holy or observe the Sabbath day, are part and parcel of the Mosaic or Jewish national law; binding only on Jews, and on Gentiles, or strangers living

in the land of Israel when the law was in force. These latter were, of course, obliged to observe Israel's laws, just as foreigners living in England, are obliged to respect her laws." This proposition is far from expressing the whole point at issue. It does not indeed affect the main question, which is expressed in my second proposition—"I affirm that the first day of the week, or Sunday, as we call it, is *not* commanded by the Lord Jesus or his apostles, to be observed, as a holy day, on which, as on the Jewish Sabbath, no work should be done." The fourth commandment refers to the *seventh* day, or Saturday—the day the Jews "under the law" still observe—and not to "the *first* day of the week," or Sunday. Thus the real question at issue would not be affected if I were to admit Mr. B.'s counter proposition, which runs thus—"I affirm that the Fourth Commandment is a part of the Moral Law, and not of the Ceremonial, and therefore is binding upon *Man*,—that is, upon all mankind, irrespective of Jew or Gentile." Let us admit for a moment this counter proposition, and what follows? Clearly this, that "all mankind," the Jews excepted, are weekly transgressors of the fourth commandment, seeing it forbids any work being done, by man or beast, on the *seventh* or Sabbath day. Let us look at the fourth commandment—"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the *seventh* day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.—Ex. xx. 9–11. Waiving for a moment the fact that this was spoken to the people God had brought out of the land of Egypt, as the first verse clearly proves; and also, the axiom, that "what things soever the law saith, it saith to them who are under the law,"—Rom. iii. 29,—will any one pretend to say that "the first day of the week" is "the Sabbath" on which the Jews rested in obedience to this fourth commandment? Or, that it is called "the Sabbath" in the Scriptures? I affirm that it is never so called; and that the distinction between it and the Sabbath is maintained throughout the New Testament;—"the Sabbath" being always the seventh day; and "the first day of the week" being always the day after the Sabbath. In proof of this very important statement, I will quote all the texts where "the first day of the week"

is spoken of. They are Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts. xx. 7; 1 Cor. xvi. 2. Here are five witnesses brought into Court—the four Evangelists and Paul, all good men and true—whose testimony no Christian will dispute; I will now question the first:—

Counsel. "Matthew, when you wrote your Gospel, did you regard the first day of the week as the "Sabbath?"

Matthew. "Surely no one who has ever read the 1st verse of my 28th chapter could suppose that! Did I not clearly distinguish between them when I wrote,—

'In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, &c.' Do I not here plainly state that the first day of the week, or Sunday, so you call it, only began to dawn when the Sabbath day was ended?"

Counsel. "I never thought otherwise since I was turned from darkness unto light; but there are some now-a-days who call the *first* day of the week the Sabbath, and doom to perdition all who do not say Amen to their foolishness. Matthew, you may retire, the learned counsel on the other side has, I fancy, nothing to ask you."

Mark is now called and comes forward.

Counsel. "Was the first day of the week the Sabbath day when you wrote your Gospel?"

Mark. "I am equally surprised with Matthew that men of intelligence should believe such an absurdity. Does not the 4th commandment expressly say—the *seventh* day is the Sabbath? How then, can the *first* day be the Sabbath? Has he of whom Daniel spake, chap. vii. 20, appeared, and thought to change times and laws? In regard to what I believed concerning the Sabbath day, no one need doubt who will read my 16th chap. verses 1, 2.—'And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had brought sweet spices, that they might come and anoint him. (Our Lord.) And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.'"

Counsel. "Your testimony, Mark, is so clear and explicit that I presume you may go. Luke will now please stand up. You wrote one of the four Gospels, and also the Acts of the apostles?"

Luke. "I did."

Counsel. "Therein you made frequent mention of the Sabbath day, and also of the first day of the week; did you regard the latter as the Sabbath?"

Luke. "Certainly not! Read in connection the last verse of the 23d chap. and the 1st verse of the 24th chap. of my Gos-

pel;—and they returned (from the crucifixion which was on *Friday*), and prepared spices and ointments; and rested the *Sabbath day* (Saturday) according to the commandment. (the 4th.) Now upon the *first day of the week*, (Sunday), very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.”

Counsel. “So far, good. You confirm the testimony of the previous witnesses. Now, did, or did not, the Lord Jesus, to the best of your knowledge and belief, after his resurrection, command the *first* instead of the *seventh* day to be observed as the Sabbath?”

Luke. “Can you imagine that if He had given any such commandment I, or my old companion, Paul, would have omitted mentioning it? Can you not perceive that, in my second treatise—the Acts, I make the same distinction between ‘the Sabbath’ and the ‘first day of the week’ as in my Gospel? Refer to Acts xiii. 14, 27; xvii. 1, 2; xviii. 4. In all these places the Sabbath is mentioned as usual, without qualification; it is not distinguished as the Jewish Sabbath, as would have been the case had I known of any such day as the Christian Sabbath. I speak of it simply as the Sabbath; and if you read the portions referred to, you will see the Jewish Sabbath is meant. Paul took advantage of that day wherever he went, to gain the ear of the Jews and proselytes, when they met in their synagogues for worship;—for in those days there was liberty of speech in the synagogues on the Sabbath; (see Acts xiii. 15.) which is not the case in your day, I regret to learn. Now, in regard to the first day of the week, although we Christians did not observe it as the Sabbath, yet we always endeavored to come together sometime on that day—morning or evening, as circumstances permitted, to *break bread*, in remembrance of our Lord’s body which was broken for us; and to exhort one another to continue steadfast in the faith, and so on. The only place where I allude to this is in Acts xx. 7, which reads thus:—‘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*.’”

Counsel. On that occasion, I presume, the disciples met in the *evening* to eat the Lord’s supper, seeing Paul spoke until midnight?

Luke. You may fairly gather that from my narrative.

Counsel. But did the disciples *work* on that day?

Luke. Work on that day? Why not? For several years after Christ’s resurrection,

the gospel, as you are aware, was preached only to the Jews; and of these it was chiefly “the poor” who embraced it. Now these poor Hebrew Christians who lived in their own land were obliged to submit to the law of Moses and do no work on the Sabbath; can you suppose that they could afford to be idle also on the first day of the week? Can you suppose that our Lord, who well knew beforehand how his poor little flock would for long centuries be placed in the world,—depending for employment on the unbelieving,—would have forbidden them to *work* on any day? Would He, think you, whose “yoke is easy and whose burden is light,” have given his disciples any commandment, which in a majority of cases, they could not have kept? How were Christians—servants to unbelieving Jews and Gentiles—to observe any particular day as a Sabbath? Were they to be disobedient to their own masters, and refuse to work on the first day of the week? This they must have done, had God in Christ commanded them to do no work on that day. We would have suffered the loss of all things, yea of our lives even, before we would have disobeyed God. But I have never heard of any such commandment, nor will you find any such command within the lids of the Bible.

Counsel. You have clearly shown that even after Christ’s resurrection, the *only* sabbath referred to is the Jewish. That there is not a shadow of evidence in the Scriptures of the first day of the week being a sabbath to Christians, I can also testify. Much obliged for your testimony. John will now please come forward.

You are believed to have written your Gospel long after the ascension of our Lord,—about A. D. 97,—and more especially for the instruction of the Gentiles; there’n you make mention of the Sabbath and the first day of the week, when telling of what Jesus said and did while teaching and ministering to the Jews;—what do you mean by the Sabbath?

John. Invariably, as you may see from my Gospel, v. 10, 16, 18; ix. 14, 16, etc., the *seventh* day, commanded in the law of Moses to be kept as the Sabbath. God having rested on the seventh day, blessed and sanctified it.

Counsel. You outlived all the other apostles, and witnessed the dissolution of the Jewish Commonwealth, can you give us any information about the Christian Sabbath?

John. Not a particle—never heard of it—no word of such a thing in all the Scriptures—unless, indeed, you refer to that “glorious rest,” or Sabbath, which remaineth for the people of God; of which

our beloved brother Paul speaks in his Epistle to the Hebrews, 4th chapter, verse 9,—that great day of “a thousand years,” in which it was revealed to me, Christ and his redeemed would “reign on the earth,” Rev. v. 9, 10; xx. 6. That millennial day is, doubtless, the antitype of the Sabbath, and will be a sabbath worthy of Christ. If by the Christian Sabbath you mean *that* day in which “the Lord *alone* shall be exalted,” and “idols be utterly abolished,” I could tell you much about it; but you can read of it for yourself in the prophets everywhere. See Isaiah ii. 2, 4, 11, 21; xi. 10; Mich. iv. etc. But as for a command to observe the first day of the week as the Lord’s Sabbath, I know nothing of it.

Counsel. I trust your evidence may have due weight with the jury. Paul will now take your place for a little. “My beloved teacher in faith and verity.” “A friend in need is a friend indeed.” You are last, but not least, in this matter of bearing witness to the truth. I have a client accused of “trespassing on the Sabbath,” because he told some fishermen that they might, if they thought proper, and the law of the land permitted, follow their lawful calling on the first day of the week. His accuser—who, I regret to say, professes to be a Christian—bases his charge upon the 4th commandment, which he says is binding upon all mankind, whether Jew or Gentile. For this cause, therefore, have I called for you, to speak with you: and that all these here present may hear what thou thinkest: for we who contend against the 4th commandment as binding on Christians living in Gentile lands, are everywhere spoken against.

Paul. I think myself happy, brother, because I shall answer for thee this day touching the thing whereof thou art accused. Thine accuser doubtless errs, not knowing the Scriptures. Be it known unto him, therefore, that the law which was given by Moses, and of which the 4th commandment is a part, was the schoolmaster and instructor of us Hebrews, “unto Christ;” but since he came preaching “the gospel of the kingdom” for the obedience of faith, we are *no longer under a schoolmaster* (Gal. iii. 24, 25). We are not under the law, but under grace (Rom. vi. 14). We are delivered from the law, that being *dead* wherein we were held (Rom. vii. 6). Christ *blotted out* the handwriting of ordinances that was against us, which was contrary to us and *took it out of the way*, nailing it to his cross. Let no man, therefore, judge you in respect of an holy day, or of the *SABBATH days*, which are a shadow of things to come (Col. ii. 14, 18).

Counsel. All you have said is very plain

to my mind, and just what I contend for, but our accuser seeks to evade your teaching by affirming “that the 4th Commandment is a part of the MORAL law, and not of the CEREMONIAL, and therefore is binding upon all mankind.” He says the law of God is expressed under two terms, the “Moral,” and the “Ceremonial.” The one he calls “that priceless gem,” the other “the casket” containing it. The Moral law, he says, is gold, and imperishable; the Ceremonial is quartz in which the gold is embedded. And he calls on me to admit a lofty distinction between the two;—that the one is binding on Christians, the other of no authority. Are these things so?

Paul. Ah, I am indeed reminded of my enemies with whom I had continual contentions and disputings in consequence of this very thing; but how any one who professes to receive my teaching can affirm what your accuser saith, is indeed surprising and shows the subtlety of man’s wisdom. Why, even the first five chapters of my Epistle to the Churches of Galatia—which were in great danger from Judaizing teachers—should suffice to show my mind in regard to Christians who desire to be under the law. (chap. iv. 21.) But I am reminded of a lofty distinction your accuser lays great stress on—new to me, I must confess—and which affords another illustration of the old saying—‘they have sought out many inventions.’ Ecc. vii. 29. Where learned he to divide the law of Moses into two parts, and style one the Moral Law, the other the Ceremonial Law? If any man speak on divine things, let him speak as the Oracles of God; (1 Peter iv. 11;) let him speak of the things of God, in the words of the Spirit, and not ‘in the words which man’s wisdom teacheth,’ (1 Cor. ii. 11, 13,) and you will hear nothing more of the Moral and Ceremonial Laws. The law of Moses is one and indivisible; and must be regarded and kept or all is labor in vain: for it is written, ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them.’ (Gal. iii. 10.) Such was our forlorn condition when we were under the law. Once the word to Israel was, the law—the whole law—and nothing but the law, under the pain of death; but now God be thanked, Christ having fulfilled all the righteousness of the law, by his perfect obedience thereto, hath become to us the *end* of the law for righteousness, Rom. x. 4; and hath made us free from that yoke of bondage. ‘Stand fast therefore in the *liberty* wherewith Christ hath made you free!’ ‘Brethren, ye have been called unto *liberty*; only use not your liberty for an occasion to the flesh, but by love serve one another.

For *all the law is fulfilled in one word*, even in this, thou shalt love thy neighbour as thyself.' Gal. v. 1, 13, 14. The doctrine of 'justification by faith without the deeds of the law,' Ro. iii. 28, and of our being no longer under the *law* but under *grace*, led some to conclude that they might sin *ad libitum* and grace would the more abound to them; hence my frequent warnings against such a conclusion.—'Shall we continue in sin that grace may abound? God forbid.' And again, 'Shall we sin because *we are not under the law*, but under *grace*? God forbid,' Ro. vi. 1, 2, 15. Hence, also, my continual exhortations to maintain good works, and to 'seek for glory, honor and immortality, by a patient continuance in well doing,' Ro. ii. 7.

Counsel. Seeing, then, Christians are not under Moses' law, and bearing in mind that what the law saith to them who are under the law, *we* are not spoken to therein, nor is it our teacher. To what then, or to whom are we to go for instruction in the way of righteousness? Whose commandments are we to keep—whose voice to hear?"

Paul. To whom shall we go but unto *him* who hath the words of eternal life? John vi. 68. Whose voice shall we hear but *his* who said, '*My sheep hear my voice*, and a *stranger* will they not follow?' John x. 5, 27. Whose commandments shall we keep but Christ's?—'If ye love me keep my commandments.' God who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days *spoken unto us by his Son*.' Heb. i. 1, 2. And in the holy mount when he was transfigured in the presence of Prophets and Apostles,—enabling them to see in miniature, his future kingdom and glory,—'thero came a voice to him from the excellent glory,' 'This is my beloved Son in whom I am well pleased; *HEAR YE HIM*.'—Matt. xvii. 1, 5; 2 Peter i. 16, 18.

Counsel. The church, then, is 'to be 'subject unto Christ' *only*, and to love and obey him as her head; just as a wife should be subject and obedient to her husband, who is in like manner her head?

Paul. That is exactly what I taught in my letter to the saints at Ephesus, v. 22, 24. And if the church recognize Moses or his law, and subject herself to him, she committeth adultery; as I have shown in my epistle to the saints at Rome, chap. vii. 1, 4. When Jews who had formerly the law for our husband, *could not have been married to Christ had the law survived*; for a woman is bound by the law of her husband *as long as he liveth*: but if the husband be dead, she is loosed from the law of her husband, and is no adulteress

though she be married to another man. 'Wherefore' I continued,—addressing them who had been under the law as their husband—'my brethren, ye also become *dead to the law* by the body of Christ; that *ye should be married to another, even to him that is raised from the dead*, that we should bring forth fruit unto God. . . . Now we are delivered from the *law*, that being *dead* wherein we were held."

(To be continued.)

The Baptism of the Spirit.

As we remarked in "*Bible Examinerism Reviewed*," we were under no obligation to our divine friend who fabricates it, for the appearance upon our table of the periodical which represents it. A friend of the undivine species, styled a "*layman*" by the Laodicean divinities of Babylonia, who paid us a visit when in these parts from Canada West, called our attention to the paper; and requested us to consider certain "*Questions on Baptism*" to be found on page 325 of the current volume; and to reply to them in an early number of the Herald. We promised so to do; and had accordingly prepared certain articles as answers to the following queries:—

1. What is the Baptism of the Spirit?
2. Are christians of the present day baptized with the Spirit?
3. Can it be shown from the scriptures that the general belief that the christian graces, faith, hope, charity, etc., are the work of the Spirit, is correct?
4. If they are, how does God reward men for work that He does himself?
5. Is not baptism taught in the New Testament as a christian duty; and how does that agree with the idea that it is the Spirit?

To these we had written an answer, and had the first in type on the eve of being put to press for the January number, when the flames burst forth and baptized it in fire with an everlasting destruction; for the fire was unquenchable, and its organism destroyed beyond all typographical power of resurrection. The loss of this article, it being the first, put all the others in abeyance, until we could find time to resuscitate its ideas, or spirit, in a new form. The contemporary loss of a part of EUREKA which demanded immediate repair, caused its revival to be deferred. But now all obstacles being removed in the publication of Eureka, we can once more concentrate our attention upon the queries propounded to our divine friend by our Canadian correspondent.

We presume he is not satisfied with Mr. Storrs' "response to the foregoing," or his request would not have reached us to reply to them: and we suppose that his application to us is more a matter of curiosity than any thing else. He does not seem to apply to editors for teaching; but more to know what they think about this or that. He evidently did not think he had yet found an editor that knew more than his readers when he sent his queries to our divine friend. "I consider a paper," says he, "from which every thing is excluded except the views of the editor, as being of very little use in the promulgation of truth." This is as much as to say to the divine Storrs, that if the *Examiner* contained no other views than his, it would be "of very little use!" Perhaps he did not mean to say this; but people often say what they do not mean. It is, however, an almost universal truth though spoken accidentally. Editors generally are only party echoes. They rarely have an idea in advance of the parties in whose service they write. It is the party creates the editor; rarely indeed that the editor creates the party. Hence the exclusion of all views but the views of the party's editor would be "of very little use" in the development of truth. You know all he knows, or dares avow, by knowing what the party believes to which he belongs and by which he is supported. Periodicals edited by such divine pens are mere party organs, and of no use to "the truth as it is in Jesus." They serve the interests of the sect, but they are of infinitesimal value to him who would understand the word.

Our divine friend is no exception to the rule. He is not an incarnation of originality. He knows nothing he has not hooked and pilfered from his neighbors. Intoxicated by Methodism, and demented by Millerism, he is hopelessly hallucinated by the imbecilities we anatomized in a previous number. He is an editorial incarnation of this medley; and as our Canadian friend intimates not obscurely, "of very little use in the promulgation of truth."

But while we admit the correctness of this in regard to our divine friend, and editors in general, we must differ from our correspondent in regard to all. Our *beau idéal* of an editor is, that he should be head and shoulders above all his contemporaries. We have no admiration for periodicals where every scribbler's opinions are a foil to the editorial views. A periodical to be useful in promulgating the truth should speak the sentiments of writers who are all agreed, and the most

intelligent of these writers should be the editor; so that if there were no other writing in it than his, the paper would still be potent for the promulgation of the truth. We do not intend to say, that there should be no opposite views to the editor's apparent on its pages. Their appearance there is useful, provided they do not occupy too much space, and the editor is able to maintain the truth. He should know this demonstrably; and should edit, not to be taught, but to teach. An editor who conducts a periodical upon the principle of being taught, confesses himself incompetent for the work before him. Such a periodical may be profitable to him, but can be of little value to the generality of readers, who become lost in the chit chat and twaddle of penographers whose inspiration is the complacent satisfaction resulting from seeing themselves in print. The mind of an editor should stride in upon these with gigantic tread; and make the reader feel that he is the master spirit of the situation. And this editorial mind should be the reflex of the Spirit. Its giant power should be the truth which is "yea and amen," and not a mere "view," or "opinion," that any one could imagine as well as he." Editing after this type is so rare as to be phenomenal when found. It creates, but is not created by what exists. The truth, studied and digested in meditation upon the word, enters in and shines within the man. Its ideas distil as the dew, and he becomes fertile. When he speaks the truth, the spirit speaks; so that, if every thing else were excluded from a paper except such editorial speaking, it would be the most useful agent for the promulgating of the truth desirable at present. It might not be the most successful proselyting agency; but it would be the most useful for God, because the work it might accomplish would be most likely to endure unto the end.

This is the sort of agent we aim to make this paper—one that a really intelligent lover of the truth would feel uncomfortable in being without; uncomfortable because he would know that truth was being developed in it, and he was not learning it. This conviction would make any honest heart uncomfortable. We do not invite communications for our own instruction; but to know the difficulties of others that we may remove them. "The religious world" cannot teach us. We read its questions, we hear its difficulties, and see in it only a mass of festering ignorance in which it is doomed to perish. Some of its questions are before us. They are questions

which it is unable to solve; but the scriptural solution of which it will not accept. It doubts, and inquires, and shakes its head incredulously at the replies. It would teach us, but cannot; yet refuses to be taught. Under these convictions, we proceed to answer the questions. We expect very few to assent to our expositions; yet for the sake of that few, we encounter all consequences, knowing that we have the truth.

But, says one, this ground is too high for an uninspired man to take. It is. It is too high for a Laodicean. It is too high for a mere natural man. But it is not too high for one "renewed by knowledge after the image of his Creator;" for the new man in Christ Jesus; for the spiritual man who discerneth all things. Such a one is not an uninspired man. Every man who understandingly believes "the truth as it is in Jesus," has "Christ dwelling in his heart by faith," and that is inspiration; and the only religious inspiration worth any thing in these days. If one so inspired turn editor, he takes his stand with Jesus, Elijah, Moses, Peter, James, and John on the Mount of Transfiguration; and with Paul in the presence of kings and philosophers: he stands before assembled people, not to be judged of them, but to enlighten their ignorance, to teach them, to pull down their strongholds, and to cast down their high thoughts which all exalt themselves against the knowledge of the Deity. This is the relation between the spiritual and natural man. The spiritual man discerneth all the things of the Spirit of God, which the natural man is unable to know, yet is he critically and spiritually judged by none—1 Cor. ii. 14-16. The spiritual man does not write for the applause of natural men; or to know of them what is right and true. He judges for himself what is good for them, and says, "with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord"—1 Cor. iv. 3. He is "a workman" not a botch, or mere apprentice. He walks not the court of the Gentiles, nor studies in their schools: but he is "taught of God," as all must be who would inherit his kingdom and glory—John vi. 45. Thus instructed, he is "a workman that needeth not to be ashamed," because he is not only skilled in the truth, but he "rightly divides" it. Compare the editorial production of such an one with that of the natural man! In the former it is a faithful, straightforward, and courageous con-

test for a well-defined certainty; in the latter, it is a mere wishy washy, shilly shally, yea and nay, mess of twaddle and speculation, which only "darkens counsel by words without knowledge." Illustrative of this, behold the following penographs of our divine friend in reply to the previous queries:—

"Baptism of the Holy Spirit is to receive the Holy Spirit communicated by Jesus Christ. It did not take place till Jesus ascended to heaven." Yet he quotes a text to prove that it is a reception of spirit which applies to the apostles before he ascended. So much for divine logic.

"It seems impossible," says he, "for a man to be a Christian, who has *not received* the Spirit." *Ergo*, the Apostles were not Christians till after the ascension! What constituted them such then? According to our divine's premises, the reception of the Spirit on Pentecost!

Having told the reader that faith is *founded* on the testimony of God, he says, "two agencies are concerned in it. God's first; man's second. The free Spirit of God is always first; the free reception by man is secondary. Without the first, faith has no soil to take root in: that is, the free Spirit of God is the soil which receives the truth; so that God speaks, and is believed by himself! "Without the free reception by man, the grace or spirit of God is bestowed in vain." God, then, sometimes, bestows spirit in vain. That is, he bestows soil, but the spirit-soil is too poor for the enrooting of faith!

"The *tree* is first received and planted." This tree is the "free spirit of God which is always first." In our divine's scheme the tree and the soil are one and the same. The spirit-tree is received and planted in received spirit-soil, "before love, joy, peace, etc., grow;" and this he styles "a believing reception of Christ and the promised spirit."

"If baptism 'with water,'" says he, "is the *essential* baptism," when, where, and by whom is it "taught as a christian *duty*?" If taught as a christian duty, it must be shown to be a *command* of Christ, who is the *FOUNDER* of the christian dispensation. It will not meet the case, to say, Peter commanded it on the day of Pentecost, and at the house of Cornelius; for in both those instances the question may arise, whether he did not overstep his commission or misunderstand it, in that matter; for it is clear, he did not understand our Lord's commission, "Go ye into all the world, and preach the gospel to every creature," etc. It is also evident, that he had not passed out of the *transi-*

tion state, entirely, when the transaction of baptizing with water was performed at the house of Cornelius. "The baptism of the Holy Spirit was, at the time of Christ's resurrection, future, and was the true christian baptism. Of baptism with water, Jesus said nothing, except that John did it, in the transition state from Judaism to Christianity Proper." "Peter did not fully comprehend this fact till after the transactions at the house of Cornelius. There he was taken by surprise . . . supposing it necessary to be baptized with water, in order to receive the Holy Spirit; but his master corrected him in this matter by a direct act, at the house of Cornelius; thus showing that water baptism was superseded by the baptism which constituted the peculiarity of the christian dispensation, at its full development."

"Peter's act, therefore, in 'commanding' water baptism after Cornelius and others had 'received the Holy Spirit,' was clearly without divine authority, and it seems likely that he never practised it again."

"It is undeniable that the baptism of the spirit is a baptism of the christian dispensation; and as this dispensation has but "one baptism," water baptism cannot be that "one." "Nevertheless, if any think water baptism is their "duty," let them satisfy their own convictions, but see that they do not judge others in the matter. On no other ground can union be maintained. That is, union with "the Reverend Divine" of the Bible Examiner, which must be a very precious union in the estimation of all intelligent believers!

But, let us turn for the present from this Laodicean foolishness, to a sober consideration of the first question of the five—*What is the Baptism of the Spirit?* In answering this question, two things present themselves, a correct understanding of which is necessary before we can scripturally reply. The first question to be considered is, *What is the Spirit?* and next, what is the meaning of the word *baptism* in this connection? We shall answer these questions in the first place, and upon these answers as our premises, submit our reply to the question before us.

1. In this inquiry, we would know first, what is the meaning of the word *spirit*? To what language does the word belong? It is a latin word, as, *spiritus*, "as blowing," from *spiro*, "to breathe, breathe out, exhale." Hence, *spirit* is that also which is exhaled. In the Greek, the word which answers to *spirit* is *πνευμα*, from *πνέω*, which signifies the same as *spiro*. In the Hebrew it is *רוּחַ*, *ruach*.

But these words, while they tell us that they stand for something radiated or exhaled, do not tell us what the essence or substance of the exhalation, or radiation is. It may be air in motion, or wind, breath, electricity, or some other agent. What it is the word represents, depends upon something more than etymology can supply. The words *ruach*, *pneuma*, *spiritus*, and *spirit*, do not signify the same thing in all places where they occur; still, whatever the thing is, the radical idea is a motion outwards—from into.

The first place in the Bible where the word occurs is in Gen. i. 2. Here it is *ruach Elohim*—a principle going out of, or from, the Mighty Ones. What could this be? It may be known by its effects. "It brooded upon the face of the waters"—of the waters, which in the primeval state of the earth, covered its entire surface. This brooding principle covered the surface, and penetrated its substance in all its atoms; so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be commanded would be done. Every thing was made by this brooding principle as the executive of the Divine Wisdom. "By his spirit he hath garnished the heavens;" "he sendeth forth his spirit; they are created," even all the things detailed by Moses. Hence, Job says, "the *ruach* of Ail hath made me; and the *nishmah* of SHADDAI hath given me life." The Spirit is, therefore, formative. It is creative power. It made the light; it divided the vapors from the waters by an expanse; gathered the waters together in the place of the seas; formed the vegetable world; established the astronomy of the heavens; developed the animal kingdom; and executed the whole so satisfactorily, that the work was pronounced "very good."

When we contemplate *spirit* through these results, we behold an almighty power, which is predicated of AIL—the *Spirit* of Ail. But what is AIL? Etymologically, it is *strength, might, power*. Hence, the *Spirit* of AIL is a powerful emanation, or *breathing forth of power*. ALMIGHTY POWER is the fountain and origin of the universe—*ἐξ οὗ τὰ πάντα*, says Paul—"out of whom are all things;" 1 Cor. viii. 6. He also tells us, that the fountain of omnipotence is a glowing and torrid centre; a centre that cannot be approached by man; and the dwelling place of an Invisible Intelligent and Deathless Being—1 Tim. vi. 16. This is AIL—all wise, all powerful, all seeing, and all knowing. There is only one such in the wide-extended universe. He is life

and incorruptibility, and never was any thing else. Here is a wonderful being; corporeal intelligence that hath always existed, and out of whom, as "THE FATHER," all things have been produced. But of what does his substance consist? What his nature? What is he? "HE IS SPIRIT." These are the words of Jesus, who knew what he affirmed. ALL is spirit; and there is spirit of ALL—the fountain and the stream are both spirit; and hold a like relation that radiant caloric does to iron glowing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become spirit; for they shall be like him who is in the bosom of the Father. "Deity is spirit;" and to convey our conception to the reader of this substance, we would style it *corporeal electricity*. We behold the lightning's flash; we see its almighty effects upon rocks and trees; and we perceive its universality; still of its *essence* we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God; and the same incorporeal and radiant essence, is the Spirit of God.

Electricity or lightning is a bible-symbol for spirit. Ezekiel, son of man, priest, and prophet, had "*visions of Elohim*," who are, when manifested, spirit, being all of them post-resurrectionally begotten and born out of spirit, *ἐξ πνεύματος*; and consequently, consubstantial with the Father, who is spirit. In these visions of spirit, then, Ezekiel saw the Living Ones, or Elohim, come forth out of the midst of fire and brightness. His description in ch. i. 4, is symbolical of 1 Tim. vi. 16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness." In beholding these electrically generated beings, born of the Ezekiel-fire, he says, "whither the Spirit was to go, they went," because they will be spirit; so that wherever they may be, there necessarily, corporeal-spirit will be. And "as for the likeness of the living creatures," says he, "their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning," or flaming electricity. "And the living creatures ran and returned as the appearance of a flash of lightning."

In scriptural discourse, "electricity" is termed *spirit*, because it is radiated, or sent forth, from the substance of Almighty Power, after the tropical analogy of blowing, breathing, or exhaling. This idea is illustrated by the iron excited to white

heat, or the magnet. These are solid substances, but within a certain radius, they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power, or spirit, *of the Deity*; and the glowing iron and magnet, the radiating power, or substance, called *DEITY*. Here, then, is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and at some particular epoch condensed, reduced to a bodily form, and individualized. To affirm this, would be to affirm the existence of abstract intelligent power antecedent to the *Hypostasis*, or substance, the exact representation of which Jesus Anointed is declared now to be. No, the Substantial Father has always been substance, and has had no incorporeal predecessor in wisdom and power. His nature is the substratum, or basis, of all conceivable existences, animate or inanimate, in all the universe; for they are all created out of his spirit, and that spirit radiates out of his substance. It is always subordinate to His will; and accomplishes that only whereunto it is sent. Hence, it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operation of the spirit. The wisdom that ordains is in the Father; and the wisdom that executes is in the power radiating from him. This is illustrated by the fact (and we have verified the fact by experiment) that a man may simply will actions to be performed by another at a distance; and his will, though unexpressed in words or gesture, will be done. If any action result, it will not be contrary to the will, nor can it be. It is impossible, likewise, for the spirit of the Deity to execute contrary to the will of the Deity. Hence, "THE SON," or Spirit-Emanation from the Father-Spirit-Substance, "can do nothing of himself, but what he seeth the Father do," or will; "for whatsoever he doeth," or wills, "these also doeth," or executeth, "the Son likewise"—John v. 19.

The distinction made by "philosophers" between "matter" and "spirit" is artificial, and does not obtain in scripture. The Father is matter, or substance, but he is spirit also; for that matter of which he consists, and which constitutes his nature, is spirit. This being the fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to his works. The dispute, then, upon the question whether spirit existed before

matter, or matter before spirit, is a vain controversy; and indicative of the ignorance of the "philosophers" on both sides. The one had no precedence of the other, being essentially the same.

Hence matter is not essentially evil, or corrupt and mortal; nor is it incapable of thought. The Divine Power is matter, but, though he creates evil, he is not evil, nor corruptible and mortal. There is, therefore, no force nor reason in the argument that a thing is immortal because it is immaterial, or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble, the only difference is, that it is matter in a different form. Hence the immaterial is the non-existent, or nothing. To say, then, that a thing is immortal because it is immaterial, is to affirm that it is immortal because it is nothing, or does not exist; which is the demonstration of the wisest thinking of the flesh—"the wisdom of the world" condemned as folly, working death in all that are deceived by it.

There is no part of the boundless universe where the spirit of the Divine Power is not. It pervades the atoms of all bodies and is everywhere. Hence the inquiry of Christ in prophecy, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend into heaven thou art there; if I make my bed in the grave, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thine hand lead me, and thy right hand shall hold me. If I shall say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."—Ps. cxxxix. 7-14. This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of the Creator; that they are so in being contiguous to his spirit: for, as fish live, and move, and have their being in the waters, so all animals and men "live, and move, and have their being" in spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is "not far from every one of us"; and that Jesus said, "a sparrow shall not fall on the ground without the Father." Hence, in the natural or physical sense, all creatures have the spirit, and cannot live without it; so that as Job says, "If He gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust"—xxxiv. 14. Spirit develops the organism of all creatures, and preserves it from disorgan-

ization. It is what pathologists term the *vis medicatrix nature*; and physiologists, "the vital principle." When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remain no healing power and vitality in their several bodies; and the immediate tendency in them is to corruption and dust. Hence, all creatures in the air, earth, and seas, are *spirit-forms*. The types or patterns, after which they were created were all in the mind of Deity before they were created; and when they were formed, the formation was out of spirit-matter and by spirit according to pattern. Every creature is therefore a spirit in this sense; but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of the matter or substance of the peculiar form. A spirit form of a flesh and blood organization is essentially mortal and corruptible; for death and corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of, were flesh and blood organizations turned again into dust, consequent upon the Deity gathering to himself his spirit and breath. His free spirit withdrawn, and the cohesive affinity of their substance departed, and its gaseous elements entered into new combinations, destructive of the forms, termed man, cattle, fowl, and so forth. Hence the Deity is styled by Moses in Numb. xxvii. 16, "YAHWEH, Elohim of the spirits of all flesh": that is, the spirit self-styled HE SHALL BE, is the powers of all flesh-emanations of his power. The spirit-power of the lion is the power of Jehovah; and so of all other creatures. Hence the facility with which he can open and shut their fierce and voracious mouths, as in the case of Daniel and his persecutors. This universal diffusion of spirit places all created things in telegraphic communication with the will of the Deity. What he wills needs not batteries and wires for transmission. He has but to will and it is instantaneously responded to according to his purpose, though the locality where obedience is required be distant from his throne a hundred millions of miles. Take these two points, the throne of the universe, and the earth we inhabit, as the two extremities of the line—the Deity at the one end, and we at the other. The intermediate space is filled with his "free spirit," radiant from his substance, and incarnately organic in all his creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where he is to be where he would be; for he is everywhere by spirit, and

fills all. Hence his will at the throne is his will at the same instant on earth; for his intelligence and wisdom are as universal as his power and only require his will to be exercised for their manifestation in every part of his wide domain.

Now, in studying the subject of spirit we must consider it severally in its relations to things physical and natural; and to things intellectual and moral, or spiritual in a special sense. As we have seen, all mankind and animals generally are the subject of the operation of the spirit; but it is only a certain class of mankind that is operated upon in the special sense by which individuals are brought into harmony with the moral attributes of Deity.

The ideas and thoughts of the Deity are as much spirit as this physical power. His thoughts are moral power *breathed forth* in his words, and that is spirit, even as the lightning *breathed forth*, or radiant, from his substance is spirit. His thoughts *breathed forth* or revealed in any way he may determine constitute "the truth", and therefore the truth is spirit. Hence, the Lord Jesus said, "My words are spirit"; and the apostle John says, "The spirit is the truth." To produce physical results, such as raising the dead, curing the sick, speaking with tongues, speaking by inspiration, and so forth, material power or spirit is required; but when purely moral results are the things desired, the truth is the spirit that operates upon the heart.

(To be continued.)

Analecta Epistolaria.

Whom shall we obey?

NORFOLK, April 17, 1861.

Brother Thomas:—Will you please give me your views on the course that we should pursue in the discharge of the duty enjoined upon us by the laws of both God and man. The State law exempts no one under a certain age from military service. We are a unit in regard to a war of invasion; of course we believe it to be unscriptural to take up arms for the purpose of invading an enemy's country; the point we want to arrive at is, which of the two alternatives shall we accept,—take up arms in defence of our homes and firesides, or allow ourselves to be imprisoned by the State authorities during the contest. Please let me hear from you by return mail, as the exigency of the case is great. The State will certainly secede: to-day the authorities are enrolling men for the

fray: exciting times are on us: the brethren are all well, and in good spirits. They join with me in love to you. Please answer this without delay as the mails may be stopped at any moment. Great excitement prevails here.

Your brother in hope of the speedy manifestation of our Lord and Savior Jesus Christ.
E. H. BEAZELEY.

Shall we fight for the Devil?

HADLEY, April 30, 1861.

Brother Thomas:—Brother Wright, Brother Chart, and myself have received each one copy of "Eureka," also April number of Herald, and we are endeavoring to gain the instruction and to be the fit recipients of that "charity" which the author of "Eureka" has shown himself to be possessed of, by sending forth to his brethren a work so full of the "charity" of the "Word" if your former expositions have failed to show those who are such sticklers for man's charity, that you are not a "sounding brass or a tinkling cymbal." I should think if they are not wholly blinded by the world's charity, "Eureka" will open their eyes to see what true charity is. There has been a great deal said of late about "charity," which shows to me that it is not properly understood. I am but a babe as yet in the knowledge of the truth. I find many foes to contend with, not only those who oppose the truth but also my own natural failings. We are all very anxious that you or some other strong brother in the truth should come and lecture to the people here. Many have expressed a desire to hear you expound the Scriptures. If you can come let us know: we have but a short time to work and we need your help *personally*.

These are troublous times and it may be they will endeavor to draft us into the devil's service. But we say with Brother Lemmon "we will not fight;" but at the same time, I am undecided what should be the proper course to take in the matter, whether to leave and get away from the chance of being drafted or stay and take the "evil" as it comes. If we are drafted and refuse to go and suffer for it, would it be persecution for the truth sake, or would it not be suffering the evil which is being brought upon this nation? Jesus prayed to the Father that his disciples might be kept from the evil. I understand that to be the evil to be brought upon the Jewish nation, and in conformity with that prayer, he instructed them to flee unto the mountains: was not that for them to be preserved from the evil or judgment upon Jerusalem? As it is reported that the

Governor of this State is about calling for ten Regiments, it is probable there will be some drafting going on to make up the required amount. Is it our duty to stay and run the risk of being drafted, or should we put ourselves out of reach? For my part I should like to be satisfied just what course to take. If Brother Lemmon is in Baltimore he is in a trying spot, as also the believers in Washington and the seceded States. Will you give me instruction concerning our duty in this matter and oblige

Your Brother in Christ,

C. PACKHAM.

P. S.—I believe I have another "Eureka" my due; there are some here who are not able to buy, and it is to lend to those that I sent for two.

The two copies were mailed together, though they did not leave the Post Office in company. They have no doubt both arrived ere this. EDITOR.

May 10, 1861.

Let Satan Fight their own Battles.

Our citizenship which begins in the heavens, as Paul expresses it, is above any citizenship that begins in flesh. The citizenship of the faithful in Christ Jesus over rides every thing else in its claims and obligations. "Jehovah has called us to His kingdom and glory" to which our allegiance is due primarily and absolutely. All that is not of this kingdom belongs to "the old Serpent, the Devil and Satan." God and Satan are the rival potentates claiming the allegiance of mankind. They are the "Two Masters" who cannot be served acceptably in concert. God will not divide His authority with Satan; nor will Satan consent to the supremacy of God. Satan is the god or power of this world, and gives its glory to whom he will; and demands that every man shall honor his flag, bray out his praise, and esteem it sweet and pleasant to fight and die for him. To lavish money, and to do battle for the things the flesh delights in, he glorifies as "patriotism;" and is ready to denounce all as "traitors" worthy of death and ignominy, who prefer to "obey God rather than man." His reasoning in support of his policy is specious. Should a man not fight for the power that protects him? Should he not defend the national altars and his fireside? If all were to refuse to fight what would become of the country? All this is well enough for those under the power of Satan. By all means let Satan fight for Satan if he would perpetuate his authority. But then we are

not of Satan. We have been "turned from the power of Satan unto God" by the truth understood and believed. Our case is exceptional. Satan does not protect the Saints. He has prevailed against them, and only lets us alone because he does not know that we are of their class. We pray for Satan in authority, not that he may prosper in his wars and ambitions, but that he may let us alone, and allow us to "lead quiet and peaceable lives in all godliness and honesty." If he will only do this, the alternative of fight or imprisonment and death, will not be presented to us in the North or South, in the Old World or the New. True believers are neither traitors, rebels, nor tyrants; but law abiding submissionists under all governments, be they abolitionist or secessionist, republican or monarchical, imperial or papal, so far as their laws do not contravene the laws and principles of the gospel.

By what rule then are the saints to judge of these laws and principles as opposed to the laws and principles of the Devil and Satan; that is, of the flesh in its governmental organizations? In answer to this we affirm, that *Christ Jesus is the rule*. He is "the truth" that was incarnated or "made flesh" to show how all flesh is required to walk that would attain to consubstantiality with him and the Father; that is, "ascend to the Father," whom Jesus styled in his conversation with Mary, in reference to his brethren in general, "my Father and your Father; and my God and your God."—John xx. 17.

Now, that Christ is the rule, or practical example, set before the saints of God, is proved by the following testimonies. In 1 John ii. 6, the apostle saith, "He that saith he abideth in Christ ought himself also *so to walk, even as he walked*." John's authority for saying this was that of Jesus himself. "I am," said he "the light of the world so long as I am in it." (chap. ix. 5.) "He that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12. In these words, he commands us to follow him. This we can only do during his absence from this planet, by adopting his example as the rule of our conduct in the several relations of our social and political existence. John's fellow-disciple, Peter, reiterates the same principle of action in 1 Epist. ii. 21; "If when ye do well and suffer, ye take it patiently this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, *leaving us an example that ye should follow his steps*." Who did no sin, neither was guile found in his

mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed his cause to him that judgeth righteously." Paul also, "the teacher of the Gentiles in faith and truth," points to Christ as the rule, and to his own conduct as far as it conformed thereto. "I beseech you," said he, "be ye followers of me even as I also am of Christ"—1 Cor. iv. 16; xi. 1. Jesus is the head of the Body of Christ; the body therefore follows the will and action of the head. What a phenomenon it would be in the animal kingdom to see heads walking in one direction and bodies in another! Ezekiel did not see this in his "visions of the Elohim," or Mighty Ones of the Age to Come. "To the place whither the head looked they followed it."—Chap. x. 11. This is the principle Jesus taught by precept and example. He "looked" in this direction; and all the true believers in this probationary state, which is a state of tribulation in which the saints are "prevailed against" by Satan "in church and state," they follow whither he taught, that when he appears in power, they may *personally* "follow him whithersoever he goes"—Rev. xiv. 4.

The walk and conduct of Jesus, then, we regard as the rule for all true-believers. If these desire to know what they should do in certain trying situations, let them seek to realize what he would do if so placed, and the answer found according to the word, is the course for them to pursue without regard to consequences. If there had been civil war in Judea in his day would Jesus and his apostles have enrolled themselves under the flag of either party? The teaching in James "to the Twelve Tribes," some thirty years after, is proof that they would not. "The fruit of righteousness is sown in peace of them that make peace." This shows that our civil war is not a fruit of righteousness, and therefore the righteous are interdicted from meddling with it. It is of the lusts of sinful men as were the wars and fightings in Judea that preceded the dissolution of the Commonwealth of Judah. "From whence come wars and fightings among you?" said James to the "patriots" of the day. "Come they not hence even of your lusts, that war in your members?" Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity

with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Would James and his brethren have mingled in these wars and fightings? Assuredly not; for he condemned them as lustful contentions for the acquisition of the means of gratifying the lusts of the flesh. Satan would be very friendly to us if we would approve his policy. He would commend us for our "patriotism," and promote some of us to be his corporals, captains, and colonels, if we would only fall down and worship him, in unresistingly acquiescing in his invitation to enrol. Thus he would be our friend, and we should be his, and all things would go smooth for a time; and when peace came, if ever, and we escaped the slaughter of battle *pro aris et focis*, for Satan's altars and fires, we should receive the thanks of the victors, and be puffed in the lying columns of his newspapers, as heroes transcending in prowess and feats of arms, all the Alexanders and Cæsars of ancient and modern times! Thus our vanity would reach to heaven, where we should collapse into vexation of spirit, being scouted from the Divine Presence as the enemies of God.

No, dear reader, on both sides of Mason and Dixon's line, we have no real concern or interest in the questions that agitate the intoxicated peoples of these States. The scriptures say, that they are all drunk and strongly deluded, believing a lie to their confusion and condemnation. See Rev. xvii. 2; xviii. 3; 2 Thess. ii. 10-12; Isaiah xxv. 7. They are now suffering a paroxysm of political delirium tremens; and those who join in with them on either side, must share in the divine displeasure against both factions. We belong to the land promised to Abraham and his Seed, and to the kingdom to be established upon it. Our fathers Abraham, Isaac and Israel, were Syrians; and so are all who are their seed according to the promise. "The flesh profits nothing." According to this we are Gentiles of this or that country. What are their questions and ambitions to us? Their "patriotism" is the selfishness and superstition of the flesh, and all resolves itself into love of goods, chattels, and effects, vested interests, and cerebral magnetism. They are zealous for what they feel. If an object makes them "*feel good*" in the contemplation of it, they have great and noisy zeal for it; but if they "*feel bad*" in view thereof, though ever so heavenly, they fight and war against it, and ask its destruction. This is the "patriotism" of North and South, and of all countries of the Gentiles, a brawling glorification of themselves, and

the instincts and interests of their flesh, irrespective of the "righteousness of God."

There was none of what Satan terms "patriotism" in Jesus and his apostles, who are our example. When he foretold the dissolution of the divinely constituted government of Judea, he did not instruct his disciples to enroll themselves for the defence of the State against the Romans. But he told them to fly from the country. The reason was, his kingdom did not belong to that order of things, constitution, *κοσμος*, or world; and therefore his servants were not to fight. They were to hold off after his example, till the time arrived for the kingdom to be set up. This time is not quite come. This is our time. Till then, if need be, we are to "take the spoiling of our goods with joy" in view of the recompense to follow. There is nothing in "the present evil world" that is worth a true believer's fighting for. Such an one would not fight to free the negroes, nor to keep them enslaved; but he would be quiescent, and contented to accept whatever might come as the result of the strife between "the potshards of the earth;" and accept it too, as just that "ordained of God." Neither would he fight for "the free school system," nor for any other system approved or reprobated by Wide Awakeism, or its opposites. His principle is passivity, and to accept results so far as according to the word. Such a course as this, though, is condemned in toto by the flesh. But what of that? "The flesh lusts against the spirit, and the spirit against the flesh: and are contrary the one to the other." The very fact that the flesh condemns the course is presumptive evidence in the light of the word, that it is correct. "Walk in the spirit," says Paul, "and ye will not fulfil the lust of the flesh." To walk in the spirit is to walk as Jesus walked, who did not work the works of the flesh, among which are wars and fightings for mere human institutions and aspirations.

In view of the whole, then, we say to Brother Packham, be not drafted into the devil's service. It is, however, no use fleeing to any other State of the Union, as the same liability exists in all. He might go to Canada. We should accept this alternative if disturbed. We replied by return mail to Brother Beazeley. Norfolk has since been blockaded. Our advice to the brethren there was, be not enrolled; go to prison rather. The authorities will perhaps soon get tired of feeding men in prison at the public expense while money is so depreciated. Fear not their threats. Unionist and Se-

cessionist can go only so far in their violence as God permits, who will doubtless overrule the times for the good of his people, and his own glory.

May 10, 1861.

EDITOR.

Of the Brethren in the War Region.

Dear Sister E—:—Being anxious to hear from you, and the brethren with you in these troublous times, I venture to write, not knowing whether you will receive this, or no. Times are gloomy here. The brethren are nearly all out of work. The disgraceful affair of last Friday week (the attack on the troops by the mob) has prostrated our once prosperous city. I fear it will be long ere it rises again. We did not know but we might have to fly for our lives. Truly we live in a grand and awful time; glorious to those who are discerning scripturally the signs of the times. Prussia, France, Austria, Poland, and so forth, just ready for the war whoop. America shaking with internal commotion, and her once boasted republic ready to fall bathed in the blood of its sons. Is it not an awful time? But to the wise it bears the welcome sound, "Lift up your heads, for your redemption draweth nigh."

We may be asked, why we call these glorious times? The believer can turn to that word which has gone forth, and will not return void, but will accomplish that whereunto it is sent, for his answer; showing that the time is near at hand when the kingdoms of this world will become the kingdoms of our Lord and of his Christ; and he shall reign for the ages of the ages;—when "the nations shall be given to him for his inheritance, and the uttermost parts of the earth for his possession; and he shall rule them with a rod of iron, and dash them in pieces as a potter's vessel:—when he shall have dominion from sea to sea; and from the river to the ends of the earth." "His name shall endure forever; his name shall continue as long as the sun; and men shall be blessed in him; all nations shall serve him." Then "the meek shall inherit the earth, and delight themselves in abundance of peace so long as the sun and moon shall endure; and when the Lord shall reign on Mount Zion, and in Jerusalem, before his ancients gloriously."

Our brethren here as yet, though out of work, are able to get along very well for some time. Mr. Packie visited Washington a short time since. The brethren are getting along very well. He spoke for them, and spent quite a pleasant time with them. They like ourselves feel very insecure, as we do not know but we may

have to leave the city, not being willing to live under any other untried government. We are patiently waiting the issue.

We had a visit this winter from a Brother Morgan of Western Virginia. He came to hunt up some of the same faith, hearing there were some in Baltimore. He was convinced by reading *ELPIS ISRAEL* and some *HERALDS* lent him by a Campbellite. There are several little bodies formed in the several counties round where he lives believing the gospel of the kingdom, and have yielded obedience to it. You would be much interested to hear of the ordeal he was subjected to by Mr. P. in ascertaining his belief. He stood it well. After leaving us he visited Washington, where he told the brethren he could stand the test any where after being in Baltimore. He is very anxious your father should visit them. They appear earnestly engaged in searching the scripture, and are desirous to know more of the truth.

Mr. Benedict has left the Campbellite sanctuary in Paca Street, the congregation not being able to pay the stipulated sum of fifteen hundred dollars a year. Truly the gospel of these hirelings is not for the poor, but for those who are able to pay! How thankful should we be that we can buy without money and without price the glorious truths of the Bible.

The brethren are much pleased at the receipt of *EUREKA*. Those who are reading it are delighted with it, and think it one of your father's best productions. For my part, I am sorry there are so few who can appreciate it as it deserves. I was anxious it should be placed in some of the book stores in hope that some of the general public might be induced to read it; but hardly any one cares now for aught else but the question of North or South? It is hopeless. Darkness covers the earth, and gross darkness the people; we may therefore as well let them alone, for they are wedded to their idols; but their time is nearly out. We are anxious to hear from you.

Your Sister in the one faith.
Balt., April 29, 1861. MARY B. P.—

A word for the Truth.

Bro. Thomas:—Allow me to write a few lines in favor of the truth. I had tried all the Protestant harlots for peace of mind; but it was for a moment only that it endured, and then came an aching void the world could not fill; but when Bro. H. M. Chase revealed to me what Moses and the Prophets say, it was like water to a thirsty soul; and when I was immersed into Christ, I became a new

creature, and I was released from sin. I love the truths as they come from you, and they satisfy me. I have read different authors on prophecy, but your exposition comes nearer to the point than any others; therefore I thank God that you have been raised up for the truth. That you and yours may be blessed abundantly is the prayer of

Your Brother in hope of the Kingdom,
M. R. NASH.

A Desire to Read the Book.

Dear Brother:—Send me five more copies of *EUREKA*. More wish to read it than I expected. I shall have none to read unless I can get some more. I have no *ELPIS ISRAEL* of all the copies I got. God bless your labors, and you for your labors. Your Brother in the Hope.
Louisiana, Ap. 28, 1861. P. TANNER.

The War-Spirit.

Dear Brother Thomas:—I have received *EUREKA*, and have read it through once. As the result I am satisfied that if I had been possessed of the book at an early time, I should have been greatly advanced in Bible knowledge, and hope to be now in its use. We are in great excitement here on account of the course being pursued by the old administration. There are great war preparations and a great war spirit. I do not know really what those opposed to the South want, but it does seem that they are endeavoring to make slaves of white men, and to make free men of blacks. I fear we are to have a serious time. I feel like Abraham said he felt when there was war about him, greatly troubled in mind. If those opposed to the South have as great feeling of hostility to the South as the South has to them, there never went into battle foes more hostile.

As it respects the prospects religiously there are none favorable. The people seem not disposed to be instructed. The last time I was at Loxxohama, Mississippi, I could not get a hearing. I should be pleased to have you often with us if you could have an opportunity of being useful, but there seems but little chance of that. There were "revivals" among the various sects in the fall for the saving of the souls of the people from the liability of going into hell. This is all they can reach. Wishing you health, happiness, and usefulness, I remain,

Yours in hope of the coming Savior,
M. W. WEBBER.
Fayette Co., Tennessee, April 27, 1861.

The Storm in the Political Air an Embarrassment.

Dear Bro. Thomas:—We received the package of EUREKAS safe and uninjured, and it was a very great treat indeed. The brethren are all delighted with it; but owing to the financial difficulties of the people growing out of the political, we have not sold any more copies. We hope to help to sell the balance of the edition.

We are all well. Our meetings are still kept up, and had a very interesting meeting yesterday. Application was made by one for the obedience of faith. After conversation had, and consultation with the brethren, we met at the pond in the lawn before my house, and he was baptized by brother Normert. There was a good audience morning and afternoon. So you see the troublous times are stirring up the people to more interest in our teaching.

Truly yours, J. M. STONE.

Henderson Co., Ky., April 29, 1861.

Well Pleased.

Dear Bro. Thomas:—We have received the fifty copies of EUREKA, and are, as far as we have examined it, delighted with it. I received a letter from brother Luxford, in which is the following:—"EUREKA! what a gigantic creation to those who can bear its light. There never yet, surely, was book written, outside of the Scriptures, containing such wonderful things." After saying many other things in commendation, he concludes—"I want to say more about the book, but time and paper fail me, and the means of saying a tenth of the thoughts that burn, and emotions kindled in my soul." So you see he is perfectly charmed, and I trust many more may read it with like gratification.

But, I seated myself only to write a few business lines, and must conclude with my best wishes for your present and future welfare, and our Christian love to yourself and family. No news of interest. War and commotion seem to be the order of the day. Every thing will work good, however, to those who are recognized as the Lord's people. As ever, LEMUEL EDWARDS.

King Wm. Co., Va., April 15, 1861.

The Lord's Day and the Devil.

My Dear and Respected Brother:—I have much pleasure in acknowledging the receipt of the EUREKAS, all safe and sound. At the contents I have been taking a peep, and have noticed something I have for some time been doubtful of; that is, whether or not, "the Lord's-day" referred to Sunday? I wish you had given us your new light on that point some few months ago; it would have helped me in my controversy

with the Sabbatarians, whose most telling argument is the assumption that Sunday is the Lord's-day, and hence should be consecrated to his service. I have felt there was something inconsistent in the Lord claiming a day as his in these the times of the gentiles, after speaking through Paul as he did in Rom. xiv. and Col. ii. If Sunday be the Lord's-day, it should be esteemed above other days; and hence, he who esteems every day alike, does not respect as he ought the Lord's-day. Until recently I was under the impression that the early writers called it "the Lord's-day," but now find it was not so called for some two hundred years after the Apocalypse was written. I do wish, before "the Sabbath Question" appeared, I had known your views of the matter.

I may mention that Polycarp, quoted by my friend Judge Marshall, as saying, "In the Lord's-day let every man keep Sabbath," never said a word about the Lord's-day; and Iræneus, or Ignatius, I forget which, often quoted, is quite unreliable, owing to numerous interpolations. But I must quit this subject. Two or three brethren have just been in for their EUREKAS. Its appearance pleases; much more we cannot say yet.

Last "Good Friday" I was in the country, and had the pleasure of baptizing three believers of the gospel, and of forming a little ecclesia of them, and a fourth I had previously immersed. I also spoke twice in public on the nature of the kingdom promised to Christ and his joint-heirs. I was opposed by two local methodist preachers, who warned the audience that Satan had appeared as an angel of light. As a general thing, the gospel of the kingdom was laughed at, and deemed foolishness. By some, however, it was heard with interest; and if the brethren up there continue to declare the glad tidings, as I doubt not they will, some of honest and good hearts may receive the good seed.

I agree with you that human nature is the devil. The beasts are not, at any rate, so diabolical. For example, some of the deaf and dumb pupils in an institution in this city conspired recently, it is said, to murder their teacher at midnight. She had a narrow escape. If this does not prove human nature to be the devil, it goes pretty near it. Why, a cage full of tigers will have some affection or regard for their keeper; but man! what will he not do? so deceitful and desperately wicked!

I remain yours affectionately, in the gospel,
JAMES R. LITHGOW.

Halifax, N. S., April 5, 1861.

[Yes; and our experience is, that the most wicked and deceitful are those who intrigue in the garb of truth.]—Ed.

Theopolitical.

Is "the South" one of Gomer's Bands?

Brother Thomas.—You are aware of the present troubles among us. The people are angry; and they little expect that the wrath of the Lord will soon come, although they are fearful of something, and their money is their strong-hold in time of trouble. I am alone here; and as to the things of the kingdom of God, they are not talked of; and to tell you the truth about it, I don't talk much about it myself, except in my own family, as sowing seed among thorns is a dull business. Yet I cannot remain silent at all times; believing that what God has promised, he will surely perform. There are all kinds of speculations about the New Confederacy; and I say, success to it, if it will produce any good thing to mankind. I tell them, that I think the states will be allied with France, and become one of the bands of Gomer mentioned in Ezekiel xxxviii. 6, 5, which you say, includes France; and as this government gained its independence, by the assistance of that power, I think the fate of one may be the fate of the other. France is said to be offering assistance here; and the South will ere long come (or go) at the bidding of the unclean frog-like spirit; and be gathered with the rest, as one of Gomer's bands, to where all their bands will be broken. Am I right? You have answered many questions; please answer mine. At present I conclude, and subscribe myself, Yours in the hope,

C. M. R.

Green Co., Ala., April 26, 1861.

The Frog Power and the Union.

There is no special revelation concerning the United States, North or South; we can, therefore, only conjecture concerning the details of its immediate future. There are general principles affirmed in the Bible, which leave no doubt upon the mind of the believer, of the destiny of the republic, and of all its constituent states. Thus, we affirmed last fourth of July, in our address at the Wild Woods Spring, in Franklin County, Mississippi, that it was extremely probable that there would be but one more president of the United States after Mr. Buchanan. Not that the Bible says anything about the Union and its presidents; but it says much about the advent of Christ, the character of the times preceding that advent, the signs of its approach, and about the time appointed. The best evidence accessible to the inquirer proclaims that it is near, and

that it may transpire in the epoch composed of the years from 1864 to 1868. On the basis of this conviction, we supposed that the presidential election of 1860, would be the last; for the four years of the new term would expire in 1864, when "the time of trouble" to be somehow inaugurated, would give men of these states something else to do, and to think of, than to concern themselves with the election of a president for the four years ensuing, upon the expiration of the current term. We think that Mr. Lincoln is the last president constitutionally elected for the whole Union. We can see no moral reason why it should escape utter and final dissolution. The demoralization of north, south, east, and west, is perfectly antediluvian. "The earth is corrupt before God, and filled with violence; for all flesh have corrupted His way upon the earth."—Gen. vi. 11-13. The clergy befooled the people with their drivelling nonsense, and are themselves befooled by their own traditions; so that there is no health in any of them. The Legislature of the Union has repudiated Jesus Christ, in setting up one of his bitterest enemies, Rabbi Raphael, as its chaplain. The way of Jehovah they have all utterly corrupted, and there is no light for the illumination of the blind in any of them. The days of Noah, and the days in which we live, are a perfect parallel. Now, if God spared not the world before the flood, but brought the deluge upon it, because of violence, and the corruption of his way of salvation, can you conceive, dear reader, any valid reason why he should spare our generation, which is guilty in precisely the same particulars? Verily, we believe that he will not spare it; and that the existing troubles are but the beginning of woes that will increase more and more to the bitter end, and for all sections of the land.

As to "the South" being one of the bands of Gomer in the gathering of the hosts of the nations, under the imperial protectorate of Gog, we can only conjecture. That Canada, the United States, and South America, from Mexico to Cape Horn, are sections of "the whole habitable" (Rev. xvi. 14) is very probable. They are an extension of the ten kingdoms of the Fourth Beast—not of all, but of some of them, though peopled from all. This "New World" is an emigration from the Old World, the peoples, laws, and superstitions of the two, being essentially the same. If then the phrase βασιλεις της οικουμενης ολης, kings, or sovereign powers, of the whole habitable, refer also to the sovereignties of this New World, we may certainly expect the Frog Power, or

French Diplomacy, to exercise some important influence in the troubles occurring between the North and South; and that that influence will not be of a peaceful and tranquillizing character. Much will probably depend upon the continuance of the *entente cordiale* between England and France. If the Eastern Question antagonize these powers, their rivalry may influence affairs in this region. France might aid Lincoln to blockade the South, or with her steel plated frigates, to capture the forts, and to hold them against all comers. The cotton would then be withheld from England, and by consequence, throw all the naval power of Britain on the side of the South. The fall of Louis Napoleon would transfer the conflict to the East, and lead to an alliance of all commercial and maritime peoples with Britain, offensive and defensive against Russia and Europe. This would swell the armies and navies of the Modern Tyre with the wild barbarians of this New World; and the policy of all rulers would find an arena of strife upon the mountains of Israel, where Jehovah's King will smite them, and trample them in his fury, because their wickedness is great. This, we suppose, may be the working of things. But of a certainty we know not. We doubt not, however, but all parties in North and South will be deceived. The Union is, doubtless, a gone case. It is in its death throes, and its entire dissolution is only a question of time.—EDITOR.

May 7, 1861.

Caution.

The Believers and Friends of "the Gospel of the Kingdom" wherever this Periodical circulates are hereby cautioned against receiving or encouraging a Lecturer known until recently in Toronto and other parts of Western Canada by the name of John Williams, but whose real name is Shillibeer. This man by his antecedents in England, as well as his procedure in this country has proved himself to be a Wolf in Sheep's Clothing. He stands convicted of having two wives, both living, and by his various misdemeanors both in England and in Canada has shown himself unworthy of the confidence of the friends of the truth.

His apparent age is about 40 or 45 years, height about 5 feet 6 or 7 inches, round headed, thin hair, particularly on the top head, bushy whiskers slightly grey, pale face, speaks the South of England (Devonshire) dialect, not educated, but with considerable fluency of speech, and a great amount of assurance and self reliance—remarkable memory of "chapter and verse."

Since his departure from Toronto in March last, he *may* have assumed another name, and is known at this date (April 10) to be in the neighborhood of Cleveland, Ohio, lecturing wherever openings present themselves.

Signed in behalf and by order of the Church.

JAMES SKINNER,

JOHN COOMBE,

Elders.

Toronto, C. W., April 15, 1861.

Since receiving the above, which came too late for insertion in our last, Brother Coombe writes—"Do you not wish to insert it? The fellow actually came back here last evening from Ohio with his wife number two, deposited her at her father's, and drove off in the same cab again for town. His wife's father, Hastings, at once came up to ask me what he should do? He was for arresting him. I could not advise in the premises. I rather expect it will be found that he has taken his final departure for parts unknown, as he had previously written to Hastings, that the news from Toronto had quite balked him in Ohio."

We had the honor of being scurrilously insulted by this man Shillibeer *alias* Williams, and some of his supporters in Owen Sound, C. W., who gloried in him as their "Spiritual Father," not very long before his exposure. He sent us a letter full of slanderous untruth originating from certain of his own class in these parts and those of the Sound, one also which proved them to be worthy of such a parentage! This man and his sympathizers show how people may have, and often do, a *smattering of the truth picked up by the wayside*,—mere spermologists—and a zeal for it to some degree, but are at the same time utterly destitute of all scriptural appreciation of it, strangers to its spirit, and the worst enemies it has to deal with. We rejoice when such "false brethren" are revealed, for by their apocalypse they place themselves in a position in which they have no longer an opportunity of deceiving "the very elect." Those who really love the truth will be as tender of it and its interests as of the apple of the eye. They will not be against its faithful advocates, nor be satisfied to be starved on twaddle while in reach of the instruction without which they have said they and their generation would have groped in heathen darkness to this day. We judge of the sincerity of such by their actions, not by the incense of their words. They are like the man before us, "earthly, sensual, and demoniac," hastening to an expected end.

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., July, 1861.

[VOL. XI. No. 7.

The Sabbath Question.

BY J. R. LITHGOW.

(Continued from p. 181.)

Counsel.—"This is a most important testimony, and must silence for ever the assertion that the fourth, or any other commandment of the law, is binding upon the church of Christ, who is risen from the dead and dieth no more. 'Should not a people seek unto their God? for the living to the dead?' Isa. viii. 19. A church of Christ upholding the ten commandments as a standard of perfection is surely the living seeking the dead. Unless, indeed, they are dead, while professing to be alive."

Paul.—"The way in which the Lord Jesus spoke of the law's teaching showed it had waxed old,—had served its day and generation,—and was about to pass away. Hear him in his sermon on the Mount, Matt. v. 'Ye have heard that it hath been said *by them of old time*, Thou shalt not kill (6th Com.). But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.' Again: 'Ye have heard that it hath been said *by them of old time*, Thou shalt not commit adultery (7th Com.). But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart.' How perfect and heart-searching is our Lord's law! Again hear him—'It hath been said (in Deut. xxiv. 1), Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.' 'Ye have heard that it hath

been said (Ex. xxi. 24), An eye for an eye, and a tooth for a tooth. But I say unto you, that ye *resist not evil*: but whosoever shall smite thee on the right cheek turn to him the other side also.' 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and *hate* thine enemy. But I say unto you, *love* your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore *perfect*, even as your Father which is in heaven is perfect."

Counsel.—"Our Lord thus personally taught perfection 'to the lost sheep of the house of Israel,' and to them only, for to none other was he sent. Matt. xv. 24. And thus he set aside the law, including the ten commandments, and showed them that if they would be perfect and be counted worthy of his kingdom, they must hear and obey *his* commandments. This is the Lord's test of love to him. 'He that *hath* my commandments, and *keepeth* them, he it is that loveth me.' John xiv. 10, 21. Hence the carefulness with which we should seek to know what Christ's commandments are, that we may do them, and be approved of him at *his coming*, when he will render to every man according to his deeds. Rom. ii. 6. Now, after it 'pleased God to visit the Gentiles,' who had been hitherto without hope of salvation,—Ephes. ii. 12—'*to take out of them a people for his name*'—Acts xv. 14—who was his minister and ambassador to them, as Jesus Christ had before been to the Jews?"

Paul.—"Unto me who am less than the least of all saints was this grace given, that I might preach among the Gentiles the unsearchable riches of Christ. Eph. iii. 8. As I went to Damascus with authority and commission from the chief priests to persecute and imprison the saints,—for this I did ignorantly, having a zeal of God without knowledge, a most dangerous thing, and oft most lamentable in its consequences,—the Lord appeared unto me, and having told me how I might 'wash away my sins,' Acts xiii. 16, he sent me to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of the adversary unto God, that they might receive forgiveness of sins, and an inheritance in the kingdom which He hath promised to Christ and his joint-heirs. Acts xxvi. 18; James ii. 5; Luke ii. 32, 33; Rom. viii. 17. Being thus appointed a preacher of the Gospel; an apostle, and a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7, to me the mind and will of God in Christ towards the Gentiles were fully made known by the Holy Spirit which he shed abundantly upon me. And having by the Spirit received a large measure of the gift of tongues, I was enabled to teach the Gentiles in all languages, and give unto them the commandments of the Lord Jesus, showing them how they ought to walk and please God. 1 Thess. iv. 1. Now can any one suppose that if the Lord had desired his disciples to keep the first day of the week as a Sabbath, on which no work should be done, that I would not have reminded the churches of it, and warned them of the sin of Sabbath-breaking? But in all my epistles there is not a hint of a day to be kept as Sabbath, nor a word concerning Sabbath-breaking. Nevertheless, every christian will find therein all the commandments the Lord has given to be kept by them who love him, and who desire to walk in the strait and narrow path which leadeth unto life eternal. The sum and substance, or spirit of the ten commandments—the fourth excepted—is contained in the following portions; Ephes. iv. 6, 28; v. 5; vi. 1, 2; Col. iv. 6; Rom. xiii. 9. Thus there is no need for seeking to the dead law for instruction in the way of life. Indeed, it is derogatory to our Divine Master to do so. His law, not Moses', is the standard of perfection and liberty around which christians ought to rally. What was said by them of old time, although holy, just and good, and well adapted to a hard hearted, rebellious nation, cannot for a moment compare with the gospel and teaching of

Christ as a means of drawing men unto God. The law appeals largely to our fears, the gospel to our affections. The law commands and threatens, the gospel exhorts and entreats. Obedience to the law had the promise only of temporal things, but obedience to the gospel insures a participation with Christ in his kingdom and glory, which are eternal. The law had no hope, 'for what a man seeth, why doth he yet hope for?' But the hope of the gospel is the hope of being raised from the dead to inherit eternal life; and sitting down with Christ upon his throne, share with him his power, riches, wisdom, strength, honor, glory, and blessing, when his kingdom shall come to the daughter of Zion, and he shall reign in Jerusalem as King over all the earth. Mic. iv. 8; Zech. xiv. 9; Rev. iii. 21; v. 12; Rom. viii. 17. This glorious and blessed hope purifies and saves all who hold fast the confidence and the rejoicing thereof firm unto the end." Rom. viii. 24; 1 John iii. 3; 2 Pet. iii. 13, 14; Heb. iii. 6.

Counsel.—"You have indeed proved the inferiority of the law of Moses in every respect to the gospel of Christ. The latter, not the former, must be the 'pearl of great price,' or 'priceless gem,' in the estimation of those who are Christ's. Now, a word from you in reference to the first day of the week, and I have done. How should Christians regard the day?"

Paul.—"By not forsaking the assembling of themselves together, Heb. x. 25, at some convenient time and place, to eat the Lord's Supper of bread and wine in remembrance of him; 1 Cor. xi. 20, 25; to offer up spiritual sacrifices of praise and thanksgiving, acceptable to God through Jesus Christ; 1 Peter ii. 5; and to comfort and edify one another. 1 Thess. v. 11. In this way the primitive churches regarded the day on which our Lord was begotten and raised from the dead."

Coun.—"And that is the way the church of which I am a member regards the day to the Lord, but not so the churches round about us. They do not come together especially to break bread, nor yet to *edify one another*. Some break bread only once a month; others indeed only once in six months. One man alone has liberty of speaking and teaching; and anything like mutual edification and instruction would not be tolerated. Ah! things in the churches are not as they were in your day. They are to a large extent more fashionable, worldly assemblies, meeting in grand edifices to see and be seen. And the women professing godli-

ness pay no regard, more than those 'without,' to what you say in your epistle to Timothy; 'that the women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.' And although professing to believe the fourth commandment binding on them, they drive to church in their carriages, and have their maid and manservants as busily employed on Sunday as on any other day of the week! And yet these are the people who forbid a poor fisherman fishing on Sunday if needful, under the pretence that it is the christian Sabbath on which no work should be done! Railroad and steamboat Companies do business on Sunday: merchants despatch their vessels and coal their steamers on that day: Soldiers march to church on that day, accompanied by bands of musicians who play anything but sacred music: and yet they call it the sabbath day; and, repeating the fourth commandment, say 'Lord incline our heart to keep this law.' How inconsistent."

Paul.—"You should not be surprised at such a state of things. Did I not in my epistles to Timothy foretell how the time would come when Christians would be 'lovers of pleasure more than lovers of God,' and would not endure sound doctrine, but after their own lusts heap up to themselves teachers, having itching ears, and they should turn away their ears from the truth, and be turned into fables? 2 Tim. iii. 1-4; iv. 3, 4. Yours are perilous times; and they who search the Scriptures, and receive the truth in the love of it, shall be saved."

Counsel.—"I feel grateful, my venerable instructor under Christ, for the testimony you have given, and sincerely trust that the Jury will duly weigh and consider it; and, assisted by the evidence of Matthew, Mark, Luke, and John, have no difficulty in coming to a right understanding of both the Jewish sabbath and the first day of the week; and also be enabled henceforth to make a 'lofty distinction' between—not the Moral and Ceremonial laws—but between the law of Moses and Christ; and in future HEAR HIM."

Now, may it please your Editorship; Gentlemen of the Jury, after the evidence which you have heard, and which when you retire, you can review calmly and dispassionately, Bible in hand; I appeal to you as reasonable and conscientious men, to render your verdict in accordance with the law and testimony. Do not suffer old prejudices, or fears of consequences, to deter you from looking

at the question full in the face, and determining at least to see the truth of it. Remember it is not only for the establishment of a truth, simply, I contend, but of a divine truth of the very greatest practical importance. And let no man persuade you that any item of God's truth should be kept back from the people lest they should abuse the liberty it gives. Had Paul acted upon that principle, he would **never** have preached 'justification by faith without the deeds of the law.' He would never have told the Jews, who had been hitherto restrained by the law of Moses, that "in Christ" they were "not under the law, but under grace;" that they were *delivered* from its commands and threatenings, "that being dead under which they were held," and that now they were "called unto liberty." No such glorious doctrine as this would ever have escaped Paul's lips, had he feared the consequences of truth and liberty getting abroad among the people. But Paul knew that *ignorance alienates men from the life of God*, Ephes. iv. 18, and destroys them; even as the prophet mourned, saying, "My people are *destroyed for lack of knowledge*." Hos. iv. 6: Through ignorance the Jewish teachers persecuted and finally slew the Lord of life and glory. Acts iii. 17. And ignorance always seeks to stifle and destroy the advocates of God's truth. His truth, on the other hand, imparts light and life to a people who receive it in the love of it. While it frees, indeed, from a vain fear of God which is 'taught by the precept of men,' and is therefore displeasing to Him, Isa. xxix. 13, one truth opens and prepares the way for the reception of other glorious truths, which present to the mind in which they get rooted, the highest possible incentive to 'follow after holiness,' and find favor with God. Be not alarmed, then about the spread of truth; but rather rejoice that a veil is being lifted which has hitherto excluded the light from you and your fellow men, and which kept you in darkness and in doubt respecting what you *should* and what you *should not* do on the first day of the week.

The question you have to decide is not 'are we not to have our usual day of rest and refreshment?' for I never contemplated depriving any man of one day in seven on which to do as he may feel disposed, subject to the law of the land. But that is not the question in dispute. It is this; *Does a man working on Sunday break the fourth commandment and sin against God?* That is the question. And you must admit it is one in which every man and woman in the Province is deeply interest-

ed. If it be no sin to labor on Sunday, every one should know it; and they who have falsely accused their fellow men of 'sabbath-breaking,' should learn to 'restrain their tongues from evil, and their lips that they speak no guile.' To decide, then, this important question, you may consider,

First,—What day did the fourth commandment require to be observed as the sabbath? Was it the seventh or first day of the week, Saturday or Sunday? The commandment itself, and the testimony of the evangelists, Matthew, etc., prove beyond a doubt that the sabbath kept in obedience to the fourth commandment was Saturday, the seventh day: the day the Jews throughout the world still observe. This should suffice to dispose of the fourth commandment, and of the question in dispute. For, surely, a man working on the *first* day of the week does not violate a commandment which refers only to the seventh day. But as it is contended without a shadow of evidence, however, that God requires us, by virtue of that commandment, to rest on one day in seven; I proved to you, from the epistles of Paul, that the law of which the fourth commandment is a part, 'died,' was 'blotted out,' 'abolished,' 'taken out of the way,' and 'nailed to the cross' by Christ, of whom it was a shadow. It is hence defunct, obsolete, and a dead letter. 'Now,' says Paul, 'we are delivered from the law, that being *dead* wherein we were held.' The fourth commandment, then having received its death-blow when Christ died, it is clear that no man can now violate it. As I stated on another occasion, it is as binding on us as are the laws of the Medes and Persians. This must settle the question, for Mr. Brewster admits my second proposition, which runs thus: "I affirm that the first day of the week, or Sunday as we call it, is *not* commanded by the Lord Jesus or his apostles, to be observed as a holy day, on which, as on the Jewish sabbath, no work should be done.' To this Mr. Brewster replies, 'all very true Mr. Editor.' There was no alternative for him but to do so. For he knows now, if he did not before, that not only is there no commandment to keep the first day of the week a sabbath, but that Paul positively forbids christians suffering themselves to be judged by their fellow-men in respect to the observance of sabbath days. Col. ii. 16. And in Galatians, fourth chapter, he expresses his fears of them who observed days in obedience to the law of Moses. You can, then, have no difficulty in affirming that a man who works on

Sunday neither violates the fourth commandment, nor desecrates the sabbath-day. Gentlemen, I am *entitled* to your verdict, but act your pleasure!

With many thanks, Mr. Editor, for the privilege you have afforded me,

I remain yours respectfully,

October 25th, 1860.

J. R. L.

For the Provincial Wesleyan.

MR. EDITOR,—The "Acadian Recorder," having promised to publish a communication from Mr. Brewster, in reply to my articles on the sabbath day which have appeared in that paper, and there being some statements and questions in Mr. B.'s articles, published in the Wesleyan, which require a reply from me through the same medium, I hope you will grant me a little space in one or two numbers.

1. In regard to the five pounds I offered in all good faith for a Divine command requiring us Gentiles to observe the sabbath day, it will be time enough for Mr. B. to refuse the reward when he has become entitled to it. So far he nor any other person has produced a single text, from which it can be even inferred that christians ought to observe any day as a sabbath. If any of your readers can find such a text I promise to pay them the sum named. I can give no better proof of my sincerity and confidence in the views I hold. If Sunday be a divinely-appointed sabbath day, the Scriptures must testify to that effect; if they do *not* so testify, then they who call the *first* day of the week the sabbath day are wise above what is written, and their observance of it is not in obedience to Christ, but for some reason or other, which, however beneficial to themselves, is yet only personal, and should not be made a criterion or law to their neighbor. Let sabbatarians ponder well on what Paul says, and they will cease to condemn those who differ from them. See Rom. xiv. 5. "One man esteemeth one day above another; another man *esteemeth every day alike*. Let every man be fully persuaded in his own mind." This illustrates what he says in another epistle,—*"where the spirit of the Lord is, there is liberty."* 2 Cor. iii. 7. If this spirit were more prevalent in our day, Mr. B. would not have accused me of "trespassing on the sabbath." Neither would a fisherman at Labrador, catching herrings on Sunday, be accused of "desecrating the sabbath." If God hath forbidden us to work on the first day of the week, then it is a *sin* to do so; but if he

bath left us free in the matter, then a man can work on Sunday with a conscience void of offence, and his neighbor judges him an evil-doer at his peril.

2. While admitting there was "much truth" in my creed respecting the all-sufficiency of the New Testament, and especially of Paul's epistles, to teach the *baptized believer* how he ought to walk and please God. Mr. Brewster suspected me (why, I cannot imagine) of holding that the Old Testament Scriptures are obsolete and of no authority to the christian! Ah! how little Mr. B. knows of my faith. Or, at least, knew when that suspicion crossed his mind. Why, sir, believing that "the testimony of Jesus is the spirit of prophecy," Rev. xix. 10, I delight to study the prophets and learn what they testify of Christ, both concerning his sufferings and his kingdom and glory: for I desire not only to keep the commandments of God, but to have the testimony of Christ richly treasured up. The Old Testament Scriptures "obsolete!" Why, therein are contained the "covenants of promise" which God made with Abraham and David; (see Gen. xv. 18; xvii. 4-8; xxii. 16-18; 2 Sam. vii. 12-16; Ps. lxxxix. ;) which contain the grand outlines of that "glorious gospel of the kingdom," proclaimed by the Lord Jesus and his apostles. Matt. iv. 23; xxiv. 14; Acts xx. 25; viii. 12. The root and foundation of the christian *faith* are to be found in the Old Scriptures. They are they which *testify* of Christ, hence, they should be diligently searched. It is the *law of Moses* that I consider obsolete and not binding on the christian, and that because Paul everywhere so speaks of it. But of this more anon.

Mr. B. expected me to admit a "lofty distinction" between what men call the 'moral' and 'Ceremonial' laws. But this being an unscriptural distinction, I could not admit it for a moment. Paul speaks of 'the law' as a whole, and says, 'Christ is the *end of the law* for righteousness to every one that believeth.' Rom. x. 4. That we "are not under *the law*, but under *grace*." Rom. vi. 14. And speaking for himself and other christian Hebrews, he says, "now are we *delivered from the law*, that *being dead* wherein we were held." Rom. vii. 6. Understanding and believing this teaching of the Apostle's I do not consider any part of the law binding upon me. Such precepts and commandments of the law as are comprehended in Christ's commandments, given to us through his apostles since his resurrection, I of course regard. And if any man will point out among

these a command to observe the sabbath day, it will, so far as I am concerned, end this controversy.

4. Mr. B.'s "counter proposition" will not bear the test of Scripture. The 4th commandment being a part of *the law*, died with Christ. And not only has it not been *revived*, but Paul refers expressly to it in his epistle to the Colossians, second chapter, when, having stated that Christ blotted out the handwriting of ordinances which was against us, he adds, Let no man therefore judge you in respect of the sabbath days. Besides does not Mr. B. know "that what things soever *the law* saith, it saith to them who are under the law?" What in the world then, have we to do with what the law saith, seeing that we are *not* under the law?—The thing appears to me so simple, that I should regard a child as very stupid who could not understand it. Are the laws of this province binding on the people of New Brunswick or Prince Edward Island? Or rather, are the *obsolete* laws of Nova Scotia thus binding? Well, then, neither is Moses' law binding on us. And every christian should thank God that Christ hath delivered him from it; for it was a yoke of bondage, and cursed every one who was ever under it, the Lord himself not excepted. Gal. iii. 13.

5. Mr. B. enquires who wrote the epitaph of the sabbath? I reply, Paul. If he would enquire where? I refer him to Col. ii. 14-16, and to all those scriptures which speak of the law being "dead," "abolished," etc.

6. His inference that the sabbath is imperishable because our Lord declared himself "Lord even of the sabbath day," cannot be sustained. The Lord is our Lord, but unless we obey him we shall perish. The fact of him being "our Lord" does not prove *our* imperishability. Our Lord's declaration simply asserted his right to dispose of the sabbath as it pleased him. And Paul says, He abolished—blotted out the handwriting concerning it, and nailed it to his cross.

7. "On his head, are many crowns." Mr. B. quotes, this and adds, "I notice the crown of the sabbath." His quotation is from Rev. xix. 12, which is prophetic of Christ's future appearing as a Man of War. He is represented as sitting on a white horse, and it is added—"in righteousness he doth judge and *make war*."—Further he is seen "clothed with a vesture *dipped in blood*!"—When the kingdoms of this world shall have become his by *conquest*, then shall he wear the "many crowns." But as to "the crown of the sabbath,"—that is one of Mr. B.'s poetic imaginations.

8. "The Heavenly High Priest is not poorer than the earthly high priest in regard to being honored with a Sabbath." Now I should be sorry to make them *equal* in point of honor, by giving to each one day in seven. Does not Mr. B. know that a christian who is "not slothful in business," but "fervent in spirit," serves the Lord *every day of the week?* Rom. xii. 11. Paul laboring with his hands served his Master as truly as Paul preaching the gospel. O that men understood this! To labor is as much a command of Christ's as to love. See Ephes. iv. 28. If a man rest or cease from "the works of the flesh"—Gal. v. 19—his whole life will be a holy sabbath unto the Lord, and when the Lord comes to reward his faithful servants he will enter into that "glorious rest" which "remaineth for the people of God." Heb. iv. 9; Isa. xi. 10; Ps. cxxxii. 8, 14; Ezek. xliii. 7.

9. "Pray ye that your flight be not in the winter, neither on the sabbath day." Matt. xxiv. 20. Mr. B. quotes this and asks—if the sabbath perished with Judaism why this precept, this monition? I reply, although the sabbath law was blotted out and "taken out of the way" by our Lord when he died, still it continued to be the law in the eyes of the unbelieving Jewish rulers, who would not therefore permit a burden to be borne, or cattle to travel on that day: and hence the trouble of the believing Jews would be greatly increased were their flight from Jerusalem and Judea to be on the sabbath day. So, also, had it been in the winter the distress of the fugitives would have been ten fold. Our Lord's monition, then, was most timely. Now having answered Mr. B.'s question, I would ask him, what has the Scriptures in question to do with proving that the *first* day of the week is a sabbath? Or, that we Gentiles are under obligation to observe the sabbath day? I fear Mr. B. is hard pressed for arguments.

10. Mr. B. says, "the law of the sabbath was venerable with antiquity. It came into our desert world with the breath of Eden." Of this latter statement he can give no proof. The *first sabbatic law* is found in Ex. 16th chapter. *Previous to this there was no command to observe a sabbath.* The Scripture had hitherto merely recorded the fact that "God rested the seventh day, and blessed and sanctified it." As to the law of the sabbath, then, being venerable with antiquity, it is not so venerable as the law of the Passover, which was given to Israel while yet in Egypt. See Ex. 12th chap.

Lastly. Mr. B. says, "True the Jewish sabbath died with Christ: but it rose again with him," etc. Its death is one great point I contend for; and surely if the sab-

bath died with Christ, the 4th commandment died likewise; another point I contend for. But Mr. B. says it rose again with Christ. Now, does he expect any reasonable man to receive such a statement? The Scriptures testify that Christ died and rose again; and I believe their testimony. But they do not say that the sabbath rose again, hence I cannot believe in its resurrection. To believe any statement without evidence is credulity, not faith. Faith comes by hearing the word of God. Rom. x. 17.

This closes my reply to Mr. Brewster's first letter. I shall in like manner with your permission, and if the Lord will, notice his second.

Yours very respectfully,

J. R. L.

Halifax, Nov. 7, 1860.

For the Acadian Recorder.

MR. EDITOR,—The above reply to the Rev. Mr. Brewster's first letter in the *Wesleyan* being refused insertion in that paper, I trust you will let it appear in the *Recorder*. The refusal of the *Wesleyan* to allow me to answer Mr. B.'s questions and statements—there are no arguments to reply to—is to say the least of it very unfair, and I think somewhat opposed to the comprehensive precept—"Whatsoever ye would that men should do to you do you even so to them." Matt. vii. 12. Possibly it was the knowledge of any reply through the *Wesleyan* being forbidden that Mr. Brewster—arguments failing him—had resort to misrepresentation and abuse, in his last letter published in the *Wesleyan* of the 9th inst. In his last week's *Recorder* you published a letter of his which had been written before the conclusion of my third article appeared, wherein he asked me some questions to the following effect—"from what yoke of bondage has Christ made us free?" "Is the Moral law as contained in the commandments repealed?" To the first of these questions, I reply that Christ made the *Jews* who had been "under the law" of Moses free from that law; which, the apostle Peter declared, was "a yoke which neither our fathers nor we were able to bear." Acts xv. 7-11. *Gentiles were never "under the law";* it was never, therefore, binding on them. Previously to the Gospel being sent to them, they lived without God and without hope in the world: Ephes. ii. 12; and "these *times of ignorance* God winked at; Acts xvii. 30; and suffered all nations to walk in *their own ways*," Acts xiv. 16, as He does the greater part of them to this day, for a great majority of our race is to this day "without God," and irresponsible to the

Gospel of Christ. These "sin without law," and "perish without law," as untold generations before them have done. Rom. ii. 12; v. 12-14. Broad is the road that leads to *destruction*, while narrow is the way that leadeth unto *life eternal*! Matt. vii. 13, 14.

To Mr. B.'s second question I answer Yes. And for proof that the ten commandments written on tables of stone were "done away" with the rest of the law, would refer him to 2 Cor. iii. 6-13. Nevertheless christians are not without a law and commandments to observe and keep, as I abundantly proved in my third communication: and they who keep Christ's commandments fulfill all the righteousness of the law of Moses. Rom. viii. 4.

He says my mode of interpreting Scripture is most dangerous to morals. This is merely to cover his defeat and retreat. I will tell him what is most dangerous to morals, and calculated to shake confidence in a Minister of the Gospel. In the second column of the conclusion of my third letter, I remark to Paul in reference to his quotations from our Lord's sermon on the mount,—“Our Lord thus personally taught perfection to the lost sheep of the house of Israel, and to them only, for to no others was he sent. Matt. xv. 24. And thus he set aside the law, including the ten commandments, and showed them that if they would be counted worthy of his kingdom, they must hear and obey, his commandments. This is the Lord's test of love to him. 'He that *hath* my commandments, and *keepeth* them, he it is that loveth me.'—John xiv. 10, 21. Hence the carefulness with which we should seek to know what Christ's commandments are that we may do them, and be approved of him *at his coming*, when he will render to every man according to his deeds.” Rom. ii. 6. Now it suited Mr. B.'s policy to misrepresent my views and to hold me up to public scorn by asserting as follows:—“In reading his last two letters in the *Recorder*, I am convinced that, the word of God in his hands is but an authority for the vilest licentiousness, and its precept and promises but so much material wherewith to shape out and libel our holy christianity! Proof from his own words . . . ‘*Our Lord thus set aside the law—including THE TEN COMMANDMENTS.*’ Write the words in large capitals that all may note them.” Thus wrote Mr. Brewster in the Wesleyan of the 7th inst. Will the reader look how he quotes my words; the passage from which he quotes his proof, I have given above; let any one who loves what is right, read, and say whether the tempter in the wilderness did not quote scripture more fairly than Mr. B. quotes my words,

to make out his abominable assertion, that “the word, of God in my hands is but an authority for the vilest licentiousness.

Nov. 15. Yours respectfully, J.R.L.

For the Acadian Recorder.

VIEWS OF LUTHER, CALVIN, MELANCTHON, AND OTHERS OF THE GREAT REFORMERS CONCERNING SUNDAY OBSERVANCE.

Extracted from a work by Robert Cox, Edinburgh entitled “Sabbath Laws and Sabbath Duties.”

MR. EDITOR,—The following extracts, which from want of time I was unable to read on the evening of the Rev. Mr. McGregor's Lecture, will I doubt not be read with interest by many at the present time; and will show how remarkably precocious the children of Presbyterians must be, any of whom according to the *Presbyterian Witness*, can refute my views of Sunday observance. I can truly say that I had no knowledge of the great Reformer's views of this subject until the Work in question was loaned to me about a fortnight ago, and doubt not they will be new to many of your readers.

Yours respectfully, J. R. L.

“As for the Sabbath or Sunday,” says Luther, in speaking of the Ten Commandments, “there is no necessity for its observance; and if we do so, the reason ought to be, not because Moses commanded it, but because Nature likewise teaches us to give ourselves, from time to time, a day's rest, in order that man and beast may recruit their strength, and that we may go and hear the Word of God preached.”—(*Werke*, 11, 16: quoted in Hazlitt's translation of Michelet's life of Luther, p. 271; Lond., 1846.)

Again he says: “The Gospel regardeth neither Sabbath nor holidays, because they endured but for a time, and were ordained for the sake of preaching, to the end that God's word might be tended and taught.” (*Colloquia Mensalia*, or Table Talk, translated by Captain Henry Bell, ch. xxxi. p. 357; Lond., 1652.)

The following injunctions of this Reformer have often been quoted: I borrow them from a little work entitled “Christian Sects in the Nineteenth Century,” p. 20; Lond., 1846. “Keep the Sabbath holy for its use both to body and soul; but if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon the *Jewish* foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on the Christian spirit and liberty.”

Calvin says,—As the truth was delivered typically to the Jews, so it is im

parted to us without figure; first, that during our whole lives we may aim at a constant rest from our own works, in order that the Lord may work in us by his Spirit; secondly, that every individual, as he may have opportunity, may diligently exercise himself in private, in pious meditation on the works of God, and, at the same time, that all may observe the legitimate order appointed by the Church, for the hearing of the word, the administration of the sacraments, and public prayer; and, thirdly, that we may avoid oppressing those who are subject to us. In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment (this they term in their language, the taxation of the seventh day), while the moral part remains, viz., the observance of one day in seven. *But this is nothing else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews.* And of a truth, we see what profit they have made by such a doctrine. Those who cling to their constitutions go thrice as far as the Jews in the gross and carnal superstition of sabbatism; so that the rebukes which we read in Isaiah (Isa. i. 13; viii. 13) apply as much to those of the present day, as to those to whom the prophet addressed them.

That the other early Continental leaders in the Protestant cause viewed the matter in the same light, will appear from the following particulars:—

According to Beza, no cessation of work on the Lord's Day is required of Christians; "for that," says he, "had not so much abolished Judaism, as put it off and changed it to another day." And he then adds, says Heylin, "that this cessation was first brought in by Constantine, and afterwards confirmed, with more and more restraints, by the following emperors: by means of which it came to pass, that that which first was done with a good intent—viz., that men being free from their worldly businesses, might wholly give themselves to hearing of the Word of God,—degenerated at the last into downright Judaism."

"Bucer," says Heylin, "goes further yet, and doth not only call it a superstition, but an apostasy from Christ, to think that working on the Lord's Day, in itself considered, is a sinful thing." He adds, that he did very well approve of the Lord's Day meetings,—if men were once dispossessed of these opinions: that the

day was necessary to be kept; that it was holier in itself than other days; and that to work upon that day, in itself, was sinful.

The Confession of the Swiss Churches, cap. 12, declares, "For neither do we conceive one day to be more holy than another, nor think that rest from labour, in itself considered, is any way pleasing unto God." The same Confession teaches,—1. That the keeping of one day in seven is not a moral duty; 2. That the observance of the Lord's Day is founded, not on any commandment of God, but on the authority of the Church; and, 3. That the Church may alter the day at pleasure.

The Swiss Reformer Zwinglius, in a passage quoted by Heylin, ascribes the same power to the Church. He also expresses the opinion, that it is lawful—"on the Lord's Day, after divine service, for any man to pursue his labours; as commonly we do," says he, "in the time of harvest."

In the Augsburg Confession, which was drawn up by Melancthon, to the question, "What ought we to think of the Lord's Day?" it is answered, that the Lord's Day, Easter, Whitsuntide, and other such holy days ought to be kept, because they are appointed by the Church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, done without offence to others, to be regarded as a sin. "For they who think the observance of the Lord's Day has been appointed by the authority of the Church instead of the sabbath as a thing necessary, greatly err. The scriptures allow that we are not bound to keep the sabbath; for it teaches, that the ceremonies of the law of Moses are not necessary after the revelation of the Gospel. And yet, because it was requisite to appoint a certain day, that the people might know when to assemble together, it appears that the Church appointed for this purpose the Lord's Day, which, for this reason also, seems to have pleased the more, that men might have an example of Christian liberty, and might know that the observance, neither of the sabbath, nor of any other day, is necessary."

It is well known that, at the same period, views identical with these were published in England by the Reformers Tyndale and Frith. "As for the Sabbath," says the former, "we be lords over the Sabbath, and may yet change it into Monday, or any other day, as we see need, or make every tenth day holy day only if we see cause why. Neither was there any cause to change it from the Saturday,

but to put a difference between us and the Jews; neither need we any holy day at all if the people might be taught without it." And Frith writes: "Our forefathers which were in the beginning of the Church did abrogate this Sabbath, to the intent that men might have an ensample of Christian liberty, and that they might know that neither the keeping of the Sabbath, nor any other day, is necessary according to Paul: 'Ye observe days, times and months; I am afraid of you, that I have labored in vain towards you.' Howbeit, because it was necessary that a day should be reserved, in which the people might come together to hear the word of God, they ordained in the stead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jews as a thing indifferent, yet did they much better to overset the day, to be a perpetual memory that we are free, and not bound to any day, but that we may do all lawful works to the pleasure of God and profit of our neighbor. We are in manner as superstitious in the Sunday as they were in the Saturday, yea and we are much madder. For the Jews have the word of God for their Saturday, sith it is the seventh day, and they are commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day as the Jews do, but the first, which is not commanded by God's law. But Paul biddeth that no man judge us as concerning holy days, meats, and such other exterior things; yea, and in no ways will he that we observe them, counting them more holy than other days. For they were institute that the people should come together to hear God's word, receive the sacraments, and give God thanks; that done, they may return to their houses, and do their business as well as any other day. He that thinketh that a man sinneth which worketh on the holy day, if he be weak or ignorant, ought better to instruct, and so to leave his hold; but if he be obstinate, and persevere in his sentence, he is not of God, but of the devil, for he maketh sin in such as God leaveth free. According to this ensample would I that our ceremonies were altered, because (as I have said) the people seek health in them, and what villany can they do more to Christ's blood?"

men are so well known that any opinion or doctrine held in common by them will, I should think, be as much respected by Protestants as the individual opinions of the Editors of the various religious newspapers published in Halifax.

Baptism of Spirit.

(Continued from page 137.)

2. The next step in the inquiry is, to ascertain the signification of the word *baptism* in this connection. Baptism of spirit is the phrase before us. Does it mean Sprinkling of spirit, Pouring of spirit, Dipping of spirit, all of these, any one of them, or none? If we assent to the traditions of the blind leaders of the blind, the dark bodies of the Laodicean apostacy, respecting the word "baptism," and the thing it represents, we are involved in the conclusion that it means anything convenient for the occasion, all things in general, and nothing in particular. This is in effect the clerical definition of the word; for the clergy tell the people whom they deceive, that *baptism* means pouring, sprinkling, and dipping, and also none of these, as illustrated by Quakercraft, spiritism, and so forth. The clergy are aware that the intellects of their disciples are completely befogged upon the subject, that they do not read the scriptures and meditate upon them for themselves; knowing this, they do not apprehend any detection and exposure of their theological knavery, and therefore tell their worshippers what they please. By this treatment of them for ages and generations past, they have superinduced a state of universal idiocy, so that the worshippers of the beast, who have his mark, name, and number of his name (Rev. xiii, 8, 17)—and these are all those who are under clerical influence—take for granted that *baptism* is a word of no precise signification, and as indeterminable as heaven, "beyond the bounds of time and space." The clergy, or those of them who are classical scholars, know what the word means, but the people generally do not, nor can they be made to know anything till the Lord comes, and unveils the hypocrisy and dishonesty of the clerical blasphemers of his name, who know one thing and tell the people another for their own ends. We do not write with the expectation of dispelling the "strong delusion" from their minds upon this, or upon any other topic connected with the doctrine of God. The ignorance and prejudice of the one, and the knavery of the other, are ineradicable by any testimony and argument at our command. An angel from heaven, other than "the Angel of the Covenant," would be

BRIEF NOTICES OF THE AUTHORS ABOVE
REFERRED TO.

LUTHER, CALVIN, AND MELANCTHON.—
The names and standing of these eminent

impotent to the task of their enlightenment and cure. Enough has been written on the word "*baptism*" to convince any man not a lunatic or intoxicated with the wine of Jezebel's cup, that it signifies neither pouring nor sprinkling; nevertheless, in all we have read upon the word from the pens of spiritual craftsmen, we have seen no satisfactory definition of the word *baptism* in connection with *spirit*. We write not, we say, for the masses, for we have no hope of them; but we write for those people the Lord may yet have undeveloped among them. To them we address ourselves, in hope and with the confidence that, be they many or few, (and but few we expect there are unmanifested,) they will readily understand. They do not wish to receive *baptism*, or any other word of scriptural nomenclature, in any other sense than that which is strictly true. Truth is their sole object; and their only regret not the abandonment of errors, but their inability to discover the true. When this is revealed to them, from whatever source and by whatever agency, they rejoice at the discovery, and embrace it fervently with grateful hearts, because they are of an honest and good disposition, and teachable as children, a likeness to whom all must attain who would enter the kingdom of the heavens: Matt. xviii. 3. For these we write, that we may bring them out from among the gentiles of our generation for the name of the Lord. This accomplished, we are indifferent to the praise or blame of all the multitude beside, with all their guides and authorities to boot. The condemnation of these is part of our present inheritance, which we joyfully accept. No greater calamity could befall us in time than to be approved by the people and their spirituals upon the principles of the Names and Denominations of the Seventh Seal Period, the long Laodicean interval stretching from A. D. 324 to the Apocalypse of Christ in power and great glory. The commendation of the Storrses, the Campbells, and the parsonocracy in general or detail, would be a condemnation grievous as the mark of Cain. We accept their repudiation, and that of all their incorrigible adherents, with great thankfulness, for they are altogether gone out of the way, and there is none of them righteous, no, not one. Of the spirit, and "the deep things of the Spirit," they are equally uninformed as they are of its baptism. What we have to say upon these they cannot receive without uchristianizing their whole system and themselves with it, which would be fatal to their craft and vested interests throughout the world. They are baptized with spirit, indeed, but it is with the spirit of sin's flesh, the spirit that works

strongly in the children of disobedience. It is not of this baptism, so well known to clergy and people in its revival and war manifestations, we are going to treat in this essay, but of the baptism of that spirit "*which guides into all the truth*," and which the giver of it declared, previously to its bestowal, "*the world cannot receive*," a saying which effectually excludes all the clergy and their supporters from any participation in it, by whomsoever received.

The word *baptism*, then, is a mutilated Greek word, which, for purposes of clerical and state craft, has been introduced into and perpetuated in our tongue. The great bulk of the people, for whom and to whom the gospel is in this latter day providentially provided and evangelized, know nothing about Greek. This the clergy know well, and therefore, presuming on their ignorance, and the influence they have acquired over the unreasoning mass, tell them that there is no essential action represented by the word. Their devotees take it for granted that the assertion is correct; for, as the Roman Beast they worship is also a Greek, they conclude he ought to know and therefore does know Greek, and so go "wondering after him" to their own confusion and disgrace.

But some of the people have attained to a knowledge of which our divine friend Storrs is utterly ignorant. When he reads the word he evidently does not comprehend the meaning of baptism, water, or spirit, while some he sets himself up to teach are able to teach him that the essential idea represented in the word is the imbuing by dipping or its equivalent, and that it never signifies sprinkling or pouring. It is one of "*the depths of the Satan as they speak*" in "the synagogue of the Satan," (Rev. ii. 9, 24,) to affirm the contrary. They know that βαπτισμα, *baptisma*, is not only "that which is dipped," but equivalent to βαπτισμα, *baptisima*, "a dipping, bathing, washing, drawing water;" from the verb βαπτίζω, *baptidzo*, "to dip repeatedly," and this from βαπτω, *bapto*, "to dip under, to dip in dye, to color, to steep, to fill by dipping in, draw, sink." Such is the word associated with the word *spirit* in the phrase *baptism of spirit*; a form of words, by the bye, that is not found in the scriptures. The nearest approach to it is in the words, "Christ shall baptize you with holy spirit," Matt. iii. 2; "Ye (my apostles) shall be baptized with holy spirit after these not many days (ὁὐ μετὰ πολλὰς ἡμέρας) Acts i. 5. The words in Matthew were John's, and those in Acts the words of Jesus. These, with the words of Paul in 1 Cor. xii. 13, "By one spirit we are all baptized into one body," show that the Christ was to be the baptizer,

spirit the thing he would baptize with, and the apostles and their brethren the subjects of the baptizing. When the baptism was accomplished, the subjects of it had *received* spirit. This is evident from Christ's words in Acts i. 8, where he says to the apostles, "Ye shall receive power, the holy spirit having come upon you;" and from Peter's, in Acts ii. 38, where he promises those who should be baptized upon the name of Jesus Christ for the remission of sins, saying, "Ye shall receive the gift of the holy spirit." Paul, also, teaches that to be baptized with holy spirit is to be the recipient of spirit, in asking certain disciples of John's doctrine, "Have ye *received* holy spirit since ye believed?" Acts xix. 2. Spirit, then, was received into their earthen vessels; God shined it into their hearts for light of the knowledge of the glory of the Deity in the person of Jesus Anointed, 2 Cor. iv. 6, 7. "Be *filled* with spirit," says he in Eph. v. 18. Hence the receiving was by filling their vessels with spirit, which filling was effected by their being "made to drink," as it is written, "by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free, and have all been made to drink into one spirit." Having drunk to the full, they were "filled with all the fullness of the Deity;" Eph. iii. 19. Thus they were steeped, imbued, and filled by the imbuing; in other words, they were baptized with spirit.

Now the reason why the word *baptizo* was used to express this filling, was, because it expressed the idea that the subjects of the filling were *dipped in water* that they might afterwards be filled with spirit, after the analogy of a bucket being sunk into water that it might be filled. The apostles were dipped by John in water, and afterwards filled with spirit by Jesus. They were dipped that they might be filled. The three thousand on Pentecost were dipped that they might be filled with spirit. Had they refused to be dipped in water, they would never have been filled with spirit. Cornelius and his household incipiently received spirit before being dipped in water, in view of the certainty that they would be immersed when commanded; when dipped, they were as all the rest. In the baptism of a bucket in the drawing of water, the water sometimes pours in before the bucket is submerged; but according to the signification of the Greek word, the bucket is not baptized till it is filled to its utmost capacity. It is not baptized while filling, but only when completely filled, which happens when the vessel is overwhelmed. To imbue is the signification of *baptizo* in connection with spirit. It matters not whether the believer

be plunged into spirit, like a bucket into a well, or spirit be poured out upon him until he is filled inside by being made to drink it in, and covered with it as with a cloud of spirit, from the sole of his foot to the crown of his head, this matters not, so that he is steeped, soaked, dyed, filled, imbued, which are the ideas intended to be expressed by the use of the word in connection with spirit. There is no question but Paul was baptized with spirit. He represents himself as an earthen vessel containing spirit-treasure. Now, when we contemplate him under this aspect in the light of the testimony, we see the vessel *full* of spirit and *covered* with it as with a halo or cloud, and therefore as effectually and completely immersed in spirit as if he had been plunged, dipped, bathed or sunk into it. When the Hebrew nation was "baptized into Moses in the cloud and in the sea," they were buried in cloud and sea, not by being immersed into them, but by their shutting them in and covering them, so that while in the channel of the deep they were in *baptism*—COVERED. Paul was not immersed into a bath of spirit, yet he was covered with spirit, and therefore in baptism of spirit. That he was covered is evident from the fact that when his person was touched, without specifying any particular part, spirit-virtue was imparted to handkerchiefs or aprons, which, when applied to the sick, healed their diseases: Acts xix. 12. The same condition obtained in relation to Jesus, in fulfilment of the Spirit's oracle concerning the Christ, that he should be hid in the shadow of Yahweh's hand, and in his quiver. He was "a polished shaft," and men beheld him with their natural eyes; but they did not perceive the potent shadow of spirit that enveloped him, and which none could penetrate to do him harm unless permitted. He was imbued, filled, covered, or in baptism of spirit.

The word baptism, then, has its *action* and its *effect*. It does not follow, however, that they must both be intended at all times when the word is used. The intelligent believer knows that when this family of words is used in connection with water, that it is not employed to signify "steep, soak, dye, imbue, saturate, or fill," because water, as water, is not used in the Deity's system of justification for this purpose. He knows that then the action indicated by the word, not the effect produced by water on natural bodies, is intended; and that the effect which the word expresses is referable to spirit, or the word believed, by the subject. "My words are spirit," says the Spirit by Jesus; and "the spirit is the truth," says his beloved disciple; it is this that evolves the effect in the believer who

is water-dipped—he is dyed in the dipping white in the blood of the Lamb through the truth believed: Rev. viii. 14.

Understanding, then, the meaning of the words *spirit* and *baptism*, we are enabled to define the phrase *baptism of spirit*. A person "baptized with holy spirit" is one who is "*filled with the fullness of the Deity*," after the example of Jesus, the apostles, the three thousand on Pentecost, and many other instances recorded in the New Testament. Fully to appreciate this baptism, then, we must study it in these examples. In the spirit-baptism of Jesus, the Deity filled him without measure. There was no limitation to the power and wisdom with which he was imbued. "The Deity," says John, "giveth not the spirit by measure unto him;" and "of his fullness we all have received, even a gracious gift corresponding to the gift," Jno. iii. 34; i. 16. Baptized with unmeasured holy spirit, he could command the winds and the sea, and they would obey him. He could multiply a few loaves and fishes into a more than sufficient supply for thousands. He knew what was in the hearts of men around him; and could do what he pleased, even to the raising of the dead. These were the effects of his baptism with holy spirit. He was filled with it, thoroughly imbued with it. It was "the fullness of the Deity" that filled him, and manifested itself in all the wonderful works referred to. Of this fullness which became "his" when bestowed, all the apostles and "the sealed" received. "The law was given by Moses, but (this) grace and the truth came through Jesus Anointed," Jno. i. 17. "I," said Jesus to his apostles, "will send unto you the Comforter from the Father, the Spirit of truth which proceedeth from the Father, whom the world cannot receive; and when that is come it shall rebuke the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin indeed, because they believe not into me, and concerning righteousness because I depart to my Father, and ye see me no longer, and concerning judgment because the ruling (*ὁ ἀρχων*) of this order of things (*τοῦ κόσμου τούτου*) has been condemned. When that, the spirit of the truth, is come, it shall guide you into all the truth, for it shall not speak of itself, but whatsoever it shall hear it shall speak, and show to you things to come," John xv. 26; xvi. 8-13. These were the effects of spirit-baptism upon Jesus and the apostles, and also upon all who by them were deemed fit and proper subjects among the immersed to be filled with the same fullness through their ministration. When they were "baptized with holy spirit," they were indued with extraordinary wisdom and knowledge,

based upon an accurate comprehension of the thoughts and purposes of the Deity. It was "holy spirit" with which they were filled, and it required the hearts of its recipients to be cleansed by an affectionate belief of "the truth as it is in Jesus" before it would be filled into their earthen vessels. It was not such spirit as fills the crazy brains and stony hearts of the old Adam's priests and divines, and dements their intoxicated devotees, and without receiving which the divine Storrs says, "It seems impossible for a man to be a Christian!" This spirit, held in such admiration by the sin-spirituals of the Gentiles, is what John styles "the spirit of error." All errorists are thoroughly baptized with it. It is an unclean spirit, and delights to tabernacle in the pits and cesspools of human error, superstition, and wickedness. It is the spirit of the world, which is so full of it that it cannot receive holy spirit. It is the spirit of sin's flesh, in which dwells no good thing, and therefore the spirit that evolves from it is equally bad. It is the spirit that works in the children of disobedience, and is therefore rampant in all "miserable sinners," from the pope to the meanest hypocrite extant. It is the unclean spirit of which the clergy of all the names and denominations are possessed. It is the spirit that transforms the Satan into a messenger of light, or righteousness, and causes all his ministers to make pretensions to the same thing—2 Cor. xi. 13, "whose end shall be according to their works." This is unholy spirit, which substitutes error for truth, folly for wisdom, fanatical pietism for obedience, sincerity for faith, feeling for intelligence, superstition for religion, ignorance for knowledge, imagination for doctrine, assertion for proof, and a blind zeal for an earnest contention for the faith once for all delivered to the saints. As the divine Storrs truly says, "it is impossible for a man to be a 'christian' who has not received the spirit," understanding by this "christian," one of his own stamp, and by "the spirit," the unclean spirit of the Romish, Protestant, and sectarian names and denominations. No man can become a christian, according to the standard recognized by these, who has not received their unholy and unclean spirit. It is this spirit that makes them what they are. It has created their systems, and makes the sort of christians that glory in them. Holy spirit has nothing to do with their systems, spirit, or themselves, but to repudiate them as "the old serpent, surnamed the Devil and Satan." In talking about spirit, then, let us always discern clearly of which spirit we affirm, for they are as different and as wide as the poles asunder. The

divine Storrs is welcome to his "essential baptism," which is the baptism of spirit that holds him in ignorance and disobedience. We would not have such a spirit as he calls christian, on any terms. It defiles and degrades a man, and hardens his heart against the truth and the obedience it commands.

Jesus, the apostles, and their contemporaries were baptized with holy spirit, beyond all doubt. They were all filled with the fulness of the Deity. With the exception of Cornelius and his household, the order was first immersion in water, and afterwards filling with spirit. Jesus was immersed in water first, to fulfil the righteousness of the Deity shadowed forth in the law. Having thus come by water, he was then anointed with holy spirit, when the spirit-dove descended and rested upon him. By this descent he was "sealed of the Father"—a mark was set upon his forehead which every one could discern who comprehended the doctrine he delivered, and the wisdom with which he spoke. The multitude at his immersion saw the Dove and heard the voice of the Father who owned him for his Son; but they did not generally discern the intellectual mark—the Father's name with which he was sealed in the forehead. None who are baptized with holy spirit are destitute of that divine mark. It is the mark of wisdom and knowledge, undiscernible by the eye of sin's flesh, but clearly to be seen by the mind's eye when only enlightened by the truth.

The effects of the baptism, or anointing of Jesus with holy spirit continued till his crucifixion. All the miracles he wrought were spirit-baptismal results. These he worked in confirmation of the covenant of which he is the Mediator: that is, the Abrahamic newly dedicated on the last day of Daniel's Seventy Weeks—Dan. ix. 27. On that day he was emptied of spirit when he was forsaken, and left to the native weakness of the flesh—Matt. xxvii. 46; 2 Cor. xiii. 4: and though emptied, he still lived. The baptismal anointing was necessary to the manifestation of wisdom, knowledge, and power; but not to existence. The life of Jesus was sustained as the lives of other men. Holy spirit had forsaken him before he cried out; for the cry arose because of the forsaking having occurred. At this crisis, then, Jesus was without holy spirit. Was he less the Holy one of the Deity because the spirit had abandoned him? No, he was still the saint of God though emptied of holy spirit. And this is true, not only of Jesus, but of all true believers: their being saints or christians does not

depend on their being "baptized with holy spirit;" but on their believing the truth with honest and good heart, and being obedient to the same. Spirit was grace bestowed on those who received it, not to make them believers, but because they were such.

We have referred to the case of Cornelius and his household as exceptional. They did not receive holy spirit before they believed, though they did before they were immersed in water. This pre-immersional reception of spirit made their case exceptional. The reason of this, however, was not to supersede water-dipping in the case of Gentiles, as our divine contemporary of the *Examiner* ignorantly supposes; but in order to give Peter and his companions assurance that the Deity had "purified their hearts by faith;" and that he might, none forbidding him, admit them to the privilege of immersion in water to which Jewish believers only had hitherto attained—Acts xv. 7-11. "Can any man forbid water that these should not be baptized, who have received holy spirit as well as we?" This question of Peter shows that he apprehended that there might be a divine Storrs, or some other incarnation of "essential baptism," present who might possibly object to their being dipped in water. One, for example, who might say to him, "Peter, you have too much Jewish superstition in you. You are not free from Judaism, and have not yet passed out of the transition state. What have these Gentiles to do with baptizing in water; Jesus said nothing about it, except that John did it. You do not comprehend that the christian baptism, the one baptism of Christ's religion, is the baptism of the Holy Ghost. This they have received, and are therefore baptized; what use or what good do you expect such will experience by being dipped in water? Do you want them to be baptized with two baptisms? If you command them to be dipped in water after such a Pentecostian inpouring of spirit as that before us, you will be acting "clearly without divine authority." See the divine Storrs' twaddle to this effect on p. 327-8—1860. Be this as it may, he evidently thought that there might be an objector present who from some point of view or other, might forbid the baptism of Cornelius and his house who believed the words Peter was sent to tell them—Acts xi. 14. By his question, therefore, he gave such an one an opportunity of stating his objection. But there proved to be no one present in fellowship with the divine Storrs and his foolishness. They all acquiesced, including "the six brethren who accompanied him," in the

necessity of water-baptism even for those who believed from the lips of an inspired apostle, and had been so filled with the divine fulness as to "speak with tongues, and magnify the Deity." If baptism in water could not be dispensed with in the case of such, certain it is that no case can occur in which it is not necessary. It is indispensable, and nothing can be substituted for it.

We do not, however, say that the divine Storrs, and such as he, should be dipped in water. Our objection to his class of religionists is that there is no analogy between their case and Cornelius'. Cornelius was a devout worshipper of Jehovah according to the law, whose prayers and alms reached the throne of Deity before whom he was remembered thereby. Though only a Gentile of the outer court, he was a just, God-fearing man, who worked righteousness. He believed the gospel of the kingdom Jesus preached to Israel before Peter went to him; and besides this, that Jesus was the Son of the Deity, who had anointed him with holy spirit and power, and afterwards raised him from among the dead, to be the Judge of living and dead ones; and that believers might obtain remission of sins through his name. These things he believed from evidence in the case of thousands of Jews on every side. But until Peter went to him he did not know that Mosaic outer court Gentiles, much less pagan Gentiles, could obtain remission of sins, and inheritance among the sanctified through the name of Jesus. This great truth he heard for the first time when Peter uttered the word "WHOSOEVER," or every one. Peter was sent to tell him words whereby he and all his house might be saved—Acts xi. 14; and these words were "to him bear all the prophets testimony that every one believing into him should receive remission of sins through his name." He believed this, for while Peter was laying the word before them, holy spirit fell upon them in attestation of their faith, and of God's approval of what was in progress. Their hearts were purified by faith, while the Storrite class of speculators is a mere stiffnecked generation of conceited and infidel Gentiles. There is no parallel between them and the household of the Centurion. Cornelius and his friends were permitted to be dipped in water because their hearts were purified by belief of the truth, and they had been baptized with holy spirit; but the Storrites and all such must be forbidden water that they should not be baptized, because they do not believe the truth, and have therefore neither faith nor purity of

heart for repentance and remission of sins through the name of Jesus.

Cornelius was a devout worker of righteousness, high in the approbation of God, and the best part of the Jewish nation, before holy spirit was bestowed upon him; and an angel was sent to commune with him before he was filled with spirit, or admitted to the water. Now let the reader carefully consider his case. Neither his piety, righteousness of life, liberality, faith, purity of heart, nor reception of holy spirit, exempted him from the necessity of obeying the command delivered to him by Peter, who "commanded them to be baptized in the name of the Lord"—*ἐν τῷ ὀνόματι*. The necessity is obvious from the fact that it was part of Peter's mission to deliver this command; for the angel said to Cornelius, "send for Simon Peter and he shall tell thee what it is necessary that thou do"—*τί οὐ δεῖ ποιεῖν*. Had he not commanded him to be baptized he would have neglected to tell him what to do. The only thing Peter told them to do in all his discourse was to "be baptized in the name of the Lord," whereby they, as believers purified in heart, should be saved. Now reader, if baptism with holy spirit would not exempt such a man as Cornelius from dipping in water, shall we say that the divine Storrs, or any of the divines and of the goats of their flocks, who are full of the spirit of sin's flesh, and know not the truth, can be saved without baptism in water? The supposition is preposterous.

EDITOR.

[(To be continued.)]

What is the hope of the Christian?

It can scarcely be necessary for me to explain to my readers, that the above inquiry relates to the *Object* of hope—what is the *Object* of hope to the christian? and what to the church? Neither can it be requisite to explain at any length, that the *Object* of hope inquired after, is not any which may actually, as matter of fact, be pursued by christians, or by the church, but, What is the *Object* of hope set before us in scripture? What are we there taught to hope for, whether regarded as individual christians, or as forming a part of the church of God? Momentous inquiry! There cannot be one of greater importance than that on which we are now entering.

Man was not made for the present, and the present was never intended to satisfy man. Whatever might have been man's destiny had he remained unfallen, we are all aware that his fall was foreseen, and that the One *for* whom, as well as *by* whom all things were made, was not the

first man who was of the earth, earthy, but "the second man, the Lord from heaven." It is in association with his glory, hereafter to be revealed, that we find the true destiny of our race; that for which man was created, and for which the heavens and the earth were formed. When "all things in heaven and in earth are gathered together in one, even in Christ," then, and not till then, will the first and second great ends of creation and of redemption,—full glory to God, and full blessing on the creature,—be consummated. It is not in the present scene of confusion and of darkness, of mystery and of evil, that the glory of God is accomplished and manifested to perfection. Neither is it in man's hurried transit from the cradle to the grave, that the destinies of his being are fulfilled. The present is leading-on, indeed, to the full display of God's glory in the future; and it is in the present, that all the seeds of man's future are sown. But it is in the future that the harvest shall be reaped, and God be glorified in the result. *It is for the future, not the present, that man exists.*

The present was never designed to satisfy man. That it does not, as matter of fact, is attested by the consciousness of all. Let the character of the present, and the extent of the future, be what they may, the present fails to satisfy, and it is for the future the heart sighs and yearns. How the child of two or three aspires to the school-boy's lot; the school-boy pants to be a youth; the youth to be a man; and the man, be his circumstances what they may, finds not in those circumstances what satisfies and fills his heart, but reaches after that which the future holds out to view. It is not in man to be satisfied with the present. True, indeed, his aspirations may be limited to the present state of being. But his present portion in this state of existence is not that which contents him; it is the future which he expects to do so, even if it be a future here—a future within the precincts of this narrow world, and this short life. *It is for the future, not the present, man actually lives;* just as we have seen that it was for the future, not the present, man was made.

It is with the future that *hope* has to do. "Hope that is seen is not hope: for what a man seeth (or possesseth) why doth he yet hope for? But if we hope for that we see (or possess) not, then do we with patience wait for it." This is true of all hope; it is of the christian's hope that it is spoken; but it is true of hope whatever be its character or its object. At least thus much is true, that what we hope for is that which we possess not at

present. And it is thus that hope becomes such a stimulus to exertion, such a solace in affliction, such a light amid surrounding darkness, such a stay when no other stay remains. Extinguish hope and happiness is gone. Let the faintest glimmering of hope remain, and man's misery is not complete. Poor unconverted sinner! False hopes may flatter and deceive thee, till thou art cast into the pit of darkness; but once there, no single ray of hope, true or false, will ever penetrate the eternal gloom. The Lord awaken thee, ere it be too late, to a sense of the awful prospect that awaits thee, if thou shouldst live on, and die in sin and unbelief.

My subject, however, is hope, blessed be God, not despair! And what more powerful in its influence than hope? It is the hope of harvest that cheers the husbandman in his toil. The exile is sustained in his wanderings by the hope of once more beholding his beloved country. It is in the hope of re-visiting his native shores that the mariner ploughs the deep and braves the storm. The merchant is stimulated by the hope of gain; the student by the prospect of celebrity; the warrior by the hope of conquest, and it may be, of spoil. Take away from these the hope of securing the objects they severally pursue, and all motive to exertion or endurance is withdrawn. Rob that mother of the hope of seeing her children happy and esteemed, or at least the hope of their being so, whether she should live to see it or not, and what do you leave to support her amid her daily and nightly anxiety and toil? Ah, it is thus that even in this world hope goes beyond the limits of the individual's life, and leads men to act for a future in the well-being of their offspring, when their own career on earth shall have come to a close. And hope, even in respect to things of this life, sweetens the bitter cup, and sustains under the heaviest load of present calamity and grief.

But if the present thus invariably fails to satisfy, and if hope, on which the heart lives and feeds, be bounded by the present state of existence, it follows, that as those things which have been hoped for come to be possessed, they are found to be as unsatisfying as all else; and thus the history of human life is the history of disappointed hopes. Either the object of hope is never attained, or when attainment has transformed the future into the present, that which has been bright to hope becomes dull and insipid in possession; and the heart still longs and sighs for something which it pos-

esses not. It is, of course, of the natural heart I speak thus. The sum of all that it seeks, as well as of all that it possesses,—is vanity and vexation of spirit,

What an infinite mercy it is that amid the bustle and excitement of this vain and fleeting world, any should have their attention arrested by eternal realities. There are realities which never pass away. And when the light of eternity shines into the soul, how solemn the conviction which presses on the conscience, that not only has one's life been wasted in pursuing that which satisfies not, but worse than wasted, as having been spent in sin and rebellion against God. As long as my thoughts are limited to time and sense, I may regard nothing but myself, or, which amounts to the same thing, my own immediate circle, which becomes a kind of second self. But the moment eternity is seriously thought of God must be brought in, and then I find that all my restless longings and searchings after something to satisfy and fill my heart, are the fruit of that heart's having been alienated from God. When once this discovery is made the question ceases to be, How am I to be satisfied? The one all-absorbing question becomes, How is God to be satisfied? How is his favor to be secured? Happy the man whose attention is thoroughly aroused to such inquiries! Thrice happy he who has had them all resolved by the light which the gospel affords as to the person and the work of Christ.

Dear christian reader. you have not only had such questions awakened in your conscience, but you have had them satisfactorily answered. You have understood that if you cannot satisfy yourself, it is vain to suppose that you can satisfy God. Nor is it needed. You have been led to see that however angry—justly angry—God is with sin, and however solemn the deserved consequences to the sinner who lives and dies in sin;—God has viewed sinners, yea, a whole world of sinners, with such compassion and love, as to give his only-begotten Son, that whosoever believeth into him should not perish, but have everlasting life. In his blood-shedding on the cross, you have discerned how God can be just, and the justifier of him who believeth into Jesus. And as to how God's favor is to be secured, you understand fully that it is not by works of righteousness which you have done or hope to do, much less by any priestly influence which your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance in the glorious person, the perfect obedience, the sprinkling blood of God's

holy Lamb. The assurance of God's acceptance of him, and of all who believe in him, you see in God's raising him from the dead, and placing him at his own right hand in heaven. And conscious as you are of clinging to Christ as your sole trust and confidence in God's presence, how sweet the peace which he breathes into your spirit, as he gently with his own lips assures you, "Because I live, ye shall live also." You, at least, need no longer to go hither and thither, restlessly enquiring, Who will show us any good? You have found the true, the everlasting good. The light of God's countenance; acceptance in Jesus; peace through his blood; a conscience purged from sin; the privilege to enter boldly into the holiest by the blood of Jesus; these, with the love of God shed abroad in your heart by the word believed, so that you joy in God himself through our Lord Jesus Christ, are blessings of such a character that your heart is effectually weaned from the ten thousand objects on which it once was wasted; and you can understand the Saviour's words to the poor Samaritan woman, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." The secret of happiness,—true, satisfying, un-failing enjoyment,—has been disclosed to you.

"Why speak then," it may be said, "of the Christian's hope?" Ah, this is not *your* question, dear Christian reader. He who would ask this question is not in the secret which you possess. It is true that you have tasted of real happiness, of eternal life, in the knowledge of the Father, and of Jesus whom he has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness, this life. This is still before you, as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true, that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not satisfied because he knows nothing, is possessed of nothing, which can either now, or at any time, satisfy him. The Christian knows One who can, and is possessed of One who can satisfy him. He knows Christ; he possesses Christ: he enjoys Christ. Christ is his life; Christ is his peace; Christ is his joy: Christ is his portion: but, as yet, he has never seen Christ. It is by faith he possesses, by faith he enjoys him; but the more he knows and en-

joys him thus, the more he longs to behold him. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." Yes, my brethren, believing in Christ, whom we have not seen, we love him; we rejoice in him with unspeakable joy; we receive the salvation of our souls. But to see Christ; to have the salvation which he wrought out on the cross applied to our bodies as well as to our souls; to have it perfected in our experience even as it respects our souls; to have it consummated thus in all who are fellow partakers with us of Christ; to be with him, and with them, in our Father's house; to behold his glory which the Father has given him; to appear with him in glory when he appears; to reign with him over a ransomed and redeemed and happy creation; to fulfil our part in the universal harmony of all in heaven and all in earth, when all shall bow the knee to Jesus, when every tongue shall own him Lord, and all voices shall join to celebrate his praise; this, and far more than this,—far more than heart can conceive or tongue explain, is what we wait for; and above all, we wait for him, whose return shall introduce us to all this perfect blessedness,—we "wait for God's Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath to come. HE IS OUR HOPE. We know him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all. AND HE IS OUR HOPE. He is plainly said to be so in 1 Tim. i. 1. "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, OUR HOPE." And what he is thus in so many plain words expressly declared to be in this passage, he is shewn to be by the uniform, unvarying testimony of Gospels, Acts, Epistles, and Revelation. On few subjects is scripture testimony more copious; on none is it more uniform and express than on this. The Lord grant us to consider it to our profit.

Let us look at the subject, first, in its bearings on the christian individually.

Should the question be put to almost any christian, What is it that is the object of your individual hope? the answer in most cases would be—heaven. And this, surely, is according to the word of God. We read there of "the hope which is laid up for you in heaven." Colos. i. 5. We read of being begotten again "to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that

fadeth not away, reserved in heaven for you." 1 Pet. i. 3, 4. Heaven is surely thus the object of our hope; and in commencing a series of papers on prophetic subjects, it is important to place this in as distinct a light as possible. Nothing makes the sickly sentimentalists of our day so instantly recoil from prophetic studies, as the idea which prophecy sanctions, viz., that the future portion of the church is one of blessedness on earth—renovated indeed, and purified—but still, earth. Now in this the instincts of the flesh are wrong. THE HOPE OF THE CHURCH IS A HEAVENLY STATE UPON THE EARTH. Earth is our future dwelling-place. Whatever links of connection there may be in that day between heaven and earth;—whatever benign influences the Church may be employed of God to exert on the earth and its inhabitants: earth, not the skies, is our distinctive place and portion. "Holy brethren, partakers of the heavenly calling." Heb. iii. 1. "Blessed with all spiritual blessings in HEAVENLY places." Eph. i. 3. "Our conversation (citizenship) is in heaven." Philip. iii. 20. Even the patriarchs desired "a better country, that is, an heavenly." Heb. xi. 16: and "the meek shall inherit the earth."—Jesus. Sad indeed would be the effect of prophetic enquiries, if they had resulted in transferring our hopes from earth. Happy, to be assured, that the sober and patient study of God's word has no such effect. Prophecy reveals the future history of this earth; and it is important we should know what God has been pleased to tell us on such a subject—or rather on all the subjects embraced in this one: and rest assured, dear reader, at the outset, that you will find nothing in any part of God's word, to disturb or unsettle the hopes of a terrestrial heavenly state awakened by the first entrance of God's word into your soul.

But I suppose the very putting the case, conditionally—the saying of death "in case that event should occur" may startle some readers, and awakened in their minds the enquiry, "And are there any to whom this event will not occur? Is it not certain that we shall all die? No, dear reader, it is not certain. Scripture says, "We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye." 1 Cor. xv. 52. It is not a disembodied state, a state of happy, departed souls, which is set before us in scripture as our hope. In 2 Cor. v., the apostle, having said, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not

made with hands, eternal in the heavens," adds, "For in this (that is, in this tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven." What is this house which is "from heaven?" Surely it cannot be a disembodied state while in heaven awaiting the resurrection of the body! No, it is the resurrection body itself, which the apostle says we earnestly desire, "if so be," he proceeds, "that being clothed we shall not be found naked." Nay, he goes on to say, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (or disembodied) but clothed upon, that mortality might be swallowed up of life." It is not death, and a state of happiness between death and the resurrection, for which the apostle waits, and longs, and groans. It is the resurrection state, the being clothed upon with the house which is from heaven, the swallowing up of mortality in life. It was not for the disembodied state that he groaned and waited as the definite, final object of his hopes. "Not for that we would be unclothed, but clothed upon." It was for the resurrection body, the resurrection state, the resurrection glory, that he longed. And *resurrection, not death, is the believer's hope.*

Most true it is, then dear christian reader, that heaven, in the sense explained, is our hope; and that if the Lord should tarry, and we should fall asleep ere he returns, we shall be happy with him in the heaven in the resurrection. But it is not a state of separate spirits which is placed before us in scripture as our hope, but *the return of Jesus*, to raise the sleeping saints and change those who are alive and remain, that both being caught up to meet him in the aerial, we may thus, in bodies like to his glorious body, be for ever with the Lord. This is the hope set before us as individual believers. Some passages which state this have been already cited. Let us now turn to a number of others, which plainly declare, and irrefragably prove it.

I pass by all the passages in other gospels to one well known passage in John. To his disciples when just on the eve of his departure, and conversing with them respecting it, Jesus says, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And 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." John xiv. 3. Here we have not only the fact of his re-

turn to his disciples, but the object of it, at least, as far as they are concerned. We find that he is to come *for* them, as well as to them. It is for us, my brethren, that he is gone to the Father; to prepare a place for us with himself in the Father's house. And as surely as for this purpose he has gone away, so surely will he come again, and receive us to himself, that where he is, there we may be also. If it had not been so, he would have told us. And with assurances like these from the Saviour's own lips, what can be our hope, save this promised return of his, to receive us to himself, that where he is we may be for ever?

"But does not Jesus come to each of us when we die? And does not the departed spirit of the saint abide in his presence from the moment of its departure?" Assuredly not, dear readers. Where the authority of scripture is regarded, there can be no question as to this. But where is it said in scripture that Jesus comes to each of us when we die? *He is with us by the indwelling word*, blessed be his name! But he is with us thus from the moment of our conversion. In this sense, he needs not to come to us in our dying moments. He has come long before, never to depart. "Christ dwells in the heart by faith." Further, the words "that where I am, there ye may be also," are almost literally repeated by the Apostle, where he says, "so shall we ever be with the Lord." But what does he mean by "so?" *so* shall we ever be with the Lord? Is it by departing this life—by our souls being singly and separately received into his presence, while our bodies moulder in the grave—is it thus the apostle says we shall ever be with the Lord? No, my brethren; read the passage for yourselves, and see how the Saviour's words are to be fulfilled—"I will come again and receive you to myself, that where I am, there ye may be also." Is it at death, or by death, that he comes? Hear the apostle. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." What was to assuage their sorrow and comfort their hearts? That Jesus *had* come to them, and fulfilled his word? No; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." It is the return of Jesus, accompanied by his departed saints. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, (so that our hope is not death in any sense, but the coming

of the Lord which may find us alive and remaining to that moment) shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, (this is our hope) shall together with them ascend in clouds, to meet the Lord in the aerial: *and so shall we ever be with the Lord.*" It is thus by his personal return, to receive us all to himself in the political air, that he fulfils his word, "I will come again, and receive you to myself, that where I am, there ye may be also." "So shall we ever be with the Lord." What a hope! May its full comforting and animating power be realized by our hearts.

Heaven then, I repeat it, my brethren, is the place where we hope eternally to dwell; but it is heaven, as we shall be introduced to it along with all saints, departed or alive, by the coming of our Lord Jesus Christ; and Christ himself, as about to return and receive us to himself, is thus our hope. We look back believingly to the cross of Christ, and have perfect peace; we look forward to the coming of Christ as our hope. And this hope, as it is presented to us in scripture, is of universal influence on the spirit, and character, and conduct of the saint. There is scarcely a single christian grace, scarcely a single fruit of the Spirit, with which it is not expressly connected. There is not a form of christian devotedness with which it is not associated. Would the Spirit of God incite us to the patient and joyful endurance of suffering for Christ's sake? He reminds us that we are "heirs of God, joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together. With such a hope the apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii. 17, 18. Is it a question of the confirming of the saints to the end? "So, that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8. Is it that we are to avoid rash and hasty judgments of persons and things on the one hand, and to be fortified in our own souls against such judgments of us on the other? "With me it is a very small thing that I should be judged of you, or of man's day; (see margin.) Therefore judge nothing before the time, until the Lord come, who both will bring to light the

hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 3—5. Is the saint to be stirred up to diligence and zeal and untiring exertion? The apostle treats the whole subject of the resurrection and of the coming of Christ. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's *at his coming.*" He speaks of diverse glories, of heavenly and of earthly, of natural and of spiritual bodies; and then winds up by a passage previously quoted in part, "Behold I shew you a mystery: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is clearly the event treated of in the passage already considered in 1 Thess. iv. But what use does the apostle make of the subject here? After further dwelling on it, and raising a note of holy exultation as he views the last enemy under the victor's feet, he concludes thus, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. As the grand motive to an unearthly spirit and a devoted walk, the same apostle uses it elsewhere. Having besought the saints to walk as they had him for an ensample, and told them with tears of some who were enemies of the cross of Christ, minding earthly things, he thus proceeds; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Philip. iii. 28; iv. 1. This hope stands equally connected with the mortification of our natural, sinful propensities. "For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear,* then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii. 3—5. In 1 and 2 Thessalonians, the coming of Christ is mentioned in every chapter. The hope of it is, in part, what they had been converted to. "Ye turned to God from idols, to

serve the living and true God; and to wait for his Son from heaven." It was at the coming of Christ Paul expected to have the full joy of the success of his labours among the Thessalonians. "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." The Apostle prays the Lord to make them increase and abound in love one toward another and toward all men, "to the end," as he adds, "he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." After the long and interesting passage, already considered, as to the resurrection of the sleeping saints, the change of the living ones, and the translation of both to meet the Lord in the aerial, and so be ever with him, he adds, to shew the value and use of the doctrine he had been teaching, "Wherefore comfort one another with these words." "The hope of salvation,"—not the salvation of the soul, which we now have, but the perfected salvation which the coming of Christ will bring to us,—is "the helmet" we are exhorted to wear. Then, finally, the Apostle prays for the Thessalonians "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." How this hope associates itself with everything in his mind.

In the next epistle, Paul speaks of what will occur at the return of Jesus, "when he shall come to be glorified in his saints, and to be admired in all them that believe." This sets his heart on fire, and he adds "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." "The coming of our Lord Jesus Christ, and our gathering together unto him" is the basis of all the exhortation and instruction in the second chapter; and in the third he prays thus—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." To his beloved Timothy he writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season;" while, in the same chapter he affectingly describes the hope by which he himself was sustained on the very eve of martyrdom. Ready to be offered up, the time of his departure at

hand, having fought the fight, finished the course, kept the faith, "Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." What a powerful, exhilarating hope!

In the epistle to Titus we are expressly told that the grace of God teaches us to look for this hope; and the looking for it is the crowning lesson of those enumerated by the apostle, as taught to us by the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour (see the Greek) Jesus Christ." Titus ii. 11—13. In the light of this hope, patience is inculcated. Heb. x. 36, 37. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." James uses it in like manner, "Be patient, therefore, brethren, unto the coming of the Lord." Jas. v. 7. Peter treats largely of our being begotten again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. He speaks of the saints rejoicing greatly in this hope, even though now for a season, if need be, they are in heaviness through manifold temptations. The issue of such trials is to be seen at the coming of Jesus. "That the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." Then further he exhorts us, "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." It is this hope by which Peter as well as Paul would encourage the saints under all the afflictions they endure. "But, rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." The godly care of the flock by those who have the charge of it, he enforces by the same motive. "Feed the flock of God which is among you . . . and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The disciple whom Jesus loved, and who lay in the Saviour's bosom, is not, as we may well suppose, behind the rest in his joyful anticipations of his Lord's return. "And now, little children, abide in him; that *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming*." "Beloved," he says, "now are we the sons of God; and it doth not yet appear what we shall be; but we know, that *when he shall appear*, we shall be like him; for we shall see him as he is." The sanctifying influence of this expectation, he declares in the most emphatic way. "And every man that hath this hope in him purifieth himself, even as he is pure." As to the Revelation vouchsafed to this favoured apostle—the closing book of scripture—it is impossible to understand it all, if the coming of Jesus be not, as we have so largely seen, the hope of the Christian. True that it is the coming of Christ to execute judgment that is most prominently treated of in this book; along with the premonitory judgments which usher in that solemn event, and the reign of peace and blessedness which ensues upon it. But when Christ comes thus, it is *with his saints*; when he reigns thus, *his saints rest with him*; and all this implies that they have been previously exalted to his presence, and glorified. They are those who have part in the first resurrection, that live and reign with Christ a thousand years. I content myself at present, however, with citing from the last chapter of this book—the closing chapter in the volume of inspiration—a passage which shews in the most affecting way what the value of this hope is, both to the heart of Jesus, and to the hearts of his saints. The coming of Christ has twice in this very chapter been spoken of in the way of warning, "Behold, I come suddenly." But ere the whole volume closes, Jesus announces himself to his people. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." This announcement of what he is, elicits from the church an invitation to him to come. "And the Spirit and the bride say, Come." Any one who has ears to hear is invited to join in the cry. "And let him that heareth say, Come." Thirsty sinners are also invited, yea, and whoever will, to partake freely of the living waters. Then, after a parenthesis on quite another subject, Jesus replies to this invitation. It is not a note of alarm—Behold, I come suddenly. It is an assurance to the hearts of those who long for him, and invite him, that

he will not long delay. "He which testifieth these things saith, Surely I come suddenly." The church again responds "Amen. Even so, come, Lord Jesus." The apostle's benediction on the saints is all that remains of the Apocalypse, or the scripture. It is, if I may venture so to express myself, with this touching dialogue between Christ and his church, as to himself and his speedy return, that the bible concludes. Can any one doubt that the coming of Jesus was intended to be the christian's hope? Would that it were more vividly realised in each of our hearts!

This last passage relates, indeed, to the hope of the church in its corporate character as the Bride of Christ. The Spirit and the Bride say, Come. But the hope of the church is the same as that of the individual believer: and it is moreover in the hearts of individual believers that the church's hope is cherished. The church corporately is composed of individual believers; and while, viewed in its corporate character the church has relations to Christ which the believer individually has not, (a believer is not the body of Christ or the bride of Christ—the church is), it is nevertheless in the affections and conscience of the individual believer that those relations of the church to Christ are to be recognized, and to have their effect. Hence the identity of the church's and the individual believer's hope. That moment which brings to the believer all he has longed and waited for, in the return of his now absent Lord and Saviour, brings to the church the consummation of her happiness and glory as the body, the bride of Christ. The bride and the Bridegroom join each other in the aerial. The body is glorified with its Head.

Scripture identifies the corporate and the individual hope; that of the church and that of the christian. By man's thoughts and systems these two are separated. First, men substitute as individual christians the hope of happiness with Christ after death, for the true, blessed hope of his return as set before us in the scriptures we have considered, and in many, more. Then, when death has been made by "divinity" the certain terminus of our earthly pilgrimage, and the state of "happy departed saints" all that is looked to or looked for beyond, the only hope remaining for the church, corporately considered, is the false delusive hope entertained by multitudes, that as generations succeed one another, and the course of time rolls on, christianity will gradually spread, and the church in numbers and in influence, until the world

becomes the church,—until all nations are converted to christianity. Dear reader, is this the vision of futurity as to the church and the world which thou art accustomed to cherish? Whence has it been derived? Is thy answer—"from the word of God?" Let me entreat thee, then, to read the word once more. Soberly, earnestly, and prayerfully search the sacred pages from beginning to end, and see if they afford the least shadow of a pretext for such a hope. Once, dear reader, I was of thy mind. I too, looked for christianity's universal spread, and for the world's gradual conversion. Awakened by circumstances to inquire after a scriptural foundation for this hope, I searched the sacred volume from Genesis to Revelation. Whatever may be the result of thy inquiries, I avow to thee that the result of mine—a result which cost me no small astonishment—was, a most profound conviction, which has deepened and strengthened to this day, that there is no such doctrine in scripture—that there is nothing which bears the slightest resemblance to such a doctrine:—nay, more, that the doctrine of scripture throughout is as contrary to this as can possibly be. The doctrine I found in scripture was, that throughout its continuance in this state the true church is distinguished from the world, as sheep or lambs are distinguished from the wolves which devour them; as an exile is distinguished from the nations among whom he spends his dreary sojourn; as a virgin, espoused to another but not married, would be distinguished from the murderous population of a city or country whose hands are yet red with the blood of him to whom she had been betrothed. The church is that desolate one, "espoused as a chaste virgin to Christ:" Christ is the bridegroom to whom her heart with all its affections and desires, and expectations, has been given; the world she knows only as the place where she has been slain, and its teeming millions she recognizes as the people on whom rests the solemn responsibility of having put her Lord, her Saviour, her Bridegroom, to a cruel, shameful death. God has taught her indeed that by his death her sins have been expiated, and her salvation secured. God has shewn her also that he has raised Jesus from the dead, and placed him at his own right hand, where by faith she knows him, as the source and spring of her life, her peace, her joy, her strength, her comfort; and as the alone Object of her hopes. Jesus, whom as yet she has not seen, has assured her that his desire is that she should be

with him,* and that ere long he will come and receive her to himself. Does all this tend in any wise to reconcile her to the world? Quite the contrary. She knows that to be the friend of the world, she must be false to Christ, and an enemy to God. True, that as the vessel of Christ's sympathies, and the herald and messenger of the Father's love, as well as its fair and bright expression, she regards not the world with enmity, but weeps over it in compassion, as Jesus did over the city of his choice, and rejoices to fulfil the ministry of reconciliation, beseeching men to be reconciled to God. She knows this to be the object for which she is left here, as well as the appointed means for her own completion. But what does she look for as the result? The joyful reception of her message, and the accession of all nations to her ranks? No, she hears in mind what her Lord has said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John xv. 20, 21. She finds true what the beloved disciple says—"Therefore the world knoweth us not, because it knew him not." 1 John iii. 1. She knows from God's word that the world's character will remain unchanged to the end of this dispensation:—nay, that at its very close it will assume an aspect and take an attitude of more open and daring defiance and revolt than ever, and be visited by the outpouring of the vials of God's wrath, and receive its complete, everlasting overthrow by the coming of the Son of man from heaven. She looks for him, however, in a previous stage of his return. She looks for him, not as the Son of man who comes to execute judgment on the ungodly, but as the Son of God, the head and Bridegroom of his church, who comes to receive to nuptial joys and heavenly glory, the church which has known and confessed him, in whatever weakness, during his rejection by a proud and unbelieving world. She knows that when he comes in judgment, she shall be the companion of his triumphs and the share^r in his glories. And this, too, she knows as the epoch of creation's deliverance, and the world's conversion. The world is to be converted—Israel is to be restored—cre-

* See John xvii. 24, "Father, I will that they also whom thou hast given me, be with me, where I am; that they may behold my glory."

ation is to be delivered—righteousness and peace are to prevail from shore to shore, and from the rivers to the ends of the earth. But this is not to be brought about by the present evangelic labours of the clergy; much less by the cumbrous and worldly machinery, and carnal, earthly influences, with which these labours are hindered and clogged. Judgment is to clear the scene of earth's corrupters and destroyers. Christ's coming to the earth will indeed be spared by sovereign grace, and these multitudes, converted and saved, will form the nucleus, the commencement, of the population of the millennial earth. The enemy will be bound. Christ and his saints will reign. Then, and thus, shall be fulfilled the unnumbered predictions of universal peace and righteousness and joy, which christians have vainly supposed were to be fulfilled by the success of their own labours and the gradual spread of the truth. But before the crisis of man's consummated iniquity; before the judgments by which his proud vauntings are silenced, or rather changed to weeping, and wailing, and gnashing of teeth; and surely before the reign of Christ in righteousness and peace, Christ himself shall come; his saints who are alive and waiting for him shall be changed into his glorious image; the sleeping saints, the righteous dead, shall be raised; both together shall ascend to meet the Lord in the aerial; so shall we ever be with the Lord. This is the church's, even as it is the christian's hope. When the saints have thus been exalted, iniquity will ripen on the earth; the marriage of the Lamb will take place in the heaven; the maddened and infatuated nations will gather together against God and against the Lamb: patience, long-tried, will give place to righteous retribution; Christ will come forth, attended by his saints: the lake of fire will receive the chiefs in iniquity, who shall be cast alive therein; their armies shall be slain: judgment upon judgment shall overtake and extirpate all but those whom grace shall spare; and then shall the earth rest from its six thousand years of toil and wretchedness under the usurper's sway: rest beneath the peaceful sceptre of earth's long rejected, despised, and insulted Lord. And when he thus triumphs, my brethren, we shall triumph. When he reigns, we shall reign. When his sceptre diffuses liberty and joy throughout creation's vast extent, we shall be honoured and privileged to be the vessels for the display of his glory, the channels for the distribution of his royal munificence, the agents in the application of his healing and gentle influences. But beyond all

this official dignity and external glory—yea, beyond the benevolent satisfaction of dispensing blessings to the inhabitants of a renewed and happy earth—shall be the joy of the presence of him who has made his home our home, his portion our portion, his joy our joy! From the moment we meet him, this shall be, in its fulness, and without alloy or hindrance, ours. *He is our hope.* Earth is a wilderness, not merely, no, nor chiefly, because of its trials and its hardships, its sorrows and its pangs, its disappointments and reverses,—*but because he is not here.* Heaven would not be heaven to the saint, if Jesus were not there. He, his presence, and as that which introduces us to it, his coming, is our hope;—the hope of the christian,—the hope of the church. May our hearts cherish it as we have never done. May its brightness so attract us, that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the object of our hopes. May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow way—may be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted him, the love that has followed him, and the patience of hope which has waited for him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night.

Analecra Epistolaria.

Third Angel Message.

Dr. Thomas,—I am in the society of persons who believe that the three angel messages of Rev. xiv. 6–12 are part in the past, and that the third is now being delivered. Please give me your mind briefly. Say also whether *Krisco*, rendered judgment in King James' version, Rev. xiv. 7, is singular or plural.

I remain yours looking for the kingdom.

D. P. H.

Astalan, Jefferson Co., Wis., May 28, 1856.

Our Mind Briefly.

THE three angels of Rev. xiv. are representative of transactions posterior to the advent of Christ to Mount Zion, and the resurrection of the saints. Their mission

is the winding up of the seventh seal, the seventh trumpet, and the seventh vial, which are the synchronous consummation of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets." They are the seven thunders unwritten in the tenth chapter, by which the class represented by John "prophesy again before many peoples, and nations, and tongues, and kings." Hence they are the messages of "the Little Book open in the hand of the angel standing upon the sea, and upon the earth," which, when eaten and digested by John, was sweet as honey to his mouth, but to his belly bitter.

In speaking of the first of the three angels, John says, "I saw *another* angel fly in mid-heaven." This implies some other angel in the premises, not reckoned among the three of chap. xiv. That other angel was that mighty one which he saw in vision "come down from heaven clothed with a cloud, encircled with a rainbow about his head, his face as it were the sun, and his feet as pillars of fire." This mighty rainbowed angel, or Messenger of the Covenant, is representative of the Lamb and Hundred and Forty Four Thousand; in other words, of Jesus and his Brethren, the many sons he leads to glory. The description of the intellectual and moral characteristics of the individuals who constitute this symbolic angel of the heaven whose mission is against the earth and sea, is recorded in the first five verses of Rev. xiv. "They follow the Lamb whithersoever he goeth," in his wars against Babylon, and those who worship the beast and his image, and receive his mark in their forehead, or in their hand.

These three angel missions are the utterances of the loud lion-roaring voice of the rainbowed and heaven-descended angel. These utterances in their practical manifestation are arranged in order. First, the good news of the *aion-period*, which occupies the position of a *transition period* between the ending of the times of the Gentiles and the beginning of the thousand years period, is proclaimed by the saints, announcing that "*the Hour of the Judgment has come.*" We who live before the advent and resurrection can only proclaim that this dread hour is coming and near at hand; but they, the saints, will make known throughout the world that it hath actually come. The judgment of this hour is to be given to the saints that they may execute it; for so it is written in Dan. vii. 22, namely, that "judgment was given to the saints of the Most High Ones; and the time (*"the Hour"*) came that the saints pos-

sessed the kingdom" "under the whole heaven"—v. 27. Hence, the saints execute the judgment of the Second Angel upon Babylon, which is detailed more at large in Rev. xviii., where those who have been prevailed against by Babylon for the previous 1260 years, are exhorted to "reward her even as she rewarded them, and to double upon her double according to her works." The heaven, and the holy apostles and prophets are called upon to rejoice over Babylon, which call implies their previous resurrection; and they are called upon to rejoice at the vengeance the spirit inflicts through them, because, "in her is found the blood of prophets, and of saints, and of all the slain upon the earth." "The Lord God" of the second angel power "is strong that judgeth her;" for she falls in the judgment, and is "utterly burned with fire"—*the Lord God*, the *ΥΑΠΩΘΗ* *ΕΛΘΩΝ* of Ezekiel, Jesus and his Brethren; Eternal and Omnipotent Spirit manifest in the angelic nature.

The mission of the third angel cannot be executed till the judgment of the second is complete. Babylon is to fall before the power of the ten horn kingdoms is destroyed; for they live to "lament for her" in consequence of her destruction. These kings of the earth and their nations are the worshippers of the beast and his image. This third angel is symbolical of the Lamb and the called and chosen, and faithful ones that are with him—xvii. 14. They are "the holy angels," or messengers, in whose presence are tormented Daniel's fourth-beast nations until they are perfectly subdued, and accept the sovereignty of the Lamb.

"The dead dying in the Lord are blessed at this time. Yea, saith the Spirit, that they may rest from their labors; and it follows their works with them—chap. xiv. 13.

As to *κρίσις*, it is the genitive singular of *κρίσις*. All of which is respectfully submitted by the

EDITOR.

June 15, 1861.

The academics.

THE Academics, who, with the Epicureans were the most numerous of the Greco-pagan sectarian world at the christian era, despaired of finding truth in such a variety of opinions as then floated on the public mind, and therefore taught that.

"It was uncertain whether the gods existed or not; whether the soul was mortal or immortal; whether virtue was preferable to vice, or vice to virtue."

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Etoah 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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Aug. 1861. [VOL. XI. No. 8.

Approaching Judgments.

IT is possible, that in 1848 these words would have secured more instant and earnest attention than at present. When famine was stalking through Erin and pestilence following at its heels; when, even in Britain the trading part of the community were beset with embarrassments, and the working classes suffering from want; when, on the Continent, thrones were overturned, and sceptres broken, more rapidly almost than the intelligence could be conveyed; when all who had any stake in society were trembling to think what the end of these disasters and commotions might be; then, to have written of "approaching judgments," would have been to secure the terrified attention of many whose "hearts were failing them for fear, and for looking after those things which seemed to be coming upon the earth." The voice of warning would have had many an echo then, from the depths of troubled and trembling hearts. But when the storm seems to have past by, and the elements are hushed to rest; when plenty smiles, and prosperity abounds on every hand; when order seems everywhere the more firmly established for the temporary anarchy by which it was threatened, while mines of untold wealth are opening golden prospects to the myriads who resort thither in pursuit of gain; then to lift the warning voice, and speak of judgments at the door, would seem to many a strange and uncalled for thing. I can well imagine many a one exclaiming, "Judgments! Approaching Judgments! Why, when did there seem less occasion for fear? When was the air so calm? the horizon so clear? the prospect so en-

chanting?" Dear reader, it is not by appearances we have to judge, but by the word of God. And know you not what that word records in the history of the past, as well as what it foretells, of the future? The antediluvians thought Noah mad, to predict a deluge, and prepare an ark. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark"—and what then? "the flood came, and destroyed them all." So it was, too, with the cities of the plain. "They did eat, they drank, they bought, they sold, they planted, they builded." And nature seemed to smile on their pursuits. The sun rose as usual on the morning of their overthrow. Scripture notes this. "The sun was risen upon the earth when Lot entered into Zoar." What ensued? "Then Yahweh rained upon Sodom and Gomorrah, brimstone and fire from Yahweh out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." "But what is all this to us?" you perhaps inquire. Let our Lord himself reply. "Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 30. Ah yes, peace and plenty, order and tranquility, the advance of science, and the growth of intelligence, are no signs that judgment is far off!* "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." And while it is quite true, that they who only

* This has been notably illustrated in the condition of this republic within less than twelve months. In 1860, all was prosperity and dreams and visions of boundless wealth and dominion; but now in '61, ruin on every side. How will it be in 1864-3?—Editor.

regard appearances *on earth* may suppose, that everything bespeaks the continuance of peace and prosperity, there are those who know that God's word is "settled for ever *in heaven*." and who will, through his grace, listen to what that word proclaims, of approaching judgment, desolation, and woe. Then, besides, whether men will hear, or whether they will forbear, they to whom the knowledge of these things has been confided, must, to deliver their own souls, lift up their voices, and cry aloud, and spare not.

There may be some, however, who read these pages, who are not so blinded by appearances as to suppose, that the present partial lull will continue, who yet have no adequate conception of the nature and extent of the solemn changes which are at hand. You see, dear reader, that no dependence is to be placed on the sort of quiet which at this moment exists. You know well that the atmosphere is never so still as just before the bursting forth of a wild and desolating storm; and seeing probably in scripture, that there are great convulsions to take place, ere the world is subdued to the sceptre of Immanuel, you may be looking for these as near at hand. But then your expectation of these convulsions, and of the woes and calamities inseparable from such events, is associated in your mind with the idea, that after all, the world is to be converted, and the millennium introduced, by agencies and influences of a kind already at work for this end. You see, indeed, that at the slow rate at which christianity has progressed, even where it has achieved its greatest victories, it can only be after the lapse of almost interminable ages, that it becomes universal among mankind. Its forces seem so feeble and so few, and the opposition they encounter is so formidable, that there appears no prospect of universal triumph within any period that the mind can span. But judgment, you think, is to aid in accelerating the work. And all that you anticipate in the way of judgment is, that national convulsions and political overturnings, accompanied perhaps by providential scourges, such as famine, pestilence, and the like, will open the way for the wider, more rapid, and more effectual spread of the gospel. The Papacy will, as you suppose, be overthrown; Mahomedanism be deprived of political power: governments hostile to the spread of truth give place to others who will be its nursing fathers; China, Japan, and Tartary, be opened to christian missionaries; while in these and other ways, the God of Providence will interpose to accomplish the final, univer-

sal triumphs of the gospel of his grace. Such are the thoughts cherished by numbers of professors at the present moment.

Two points, in view of these things, forcibly occur to one's mind. First, this anticipation of providential interpositions and mighty national convulsions, is itself an advance on the thoughts generally entertained by the religious twenty or thirty years ago. We heard of nothing then, but the power of the truth, the effusion of the Spirit, the spread of the gospel, the speedy and universal triumph of missions, with all kindred institutions and efforts for the conversion of the world. The experience of the last half century has so far sobered the expectations of many, that they do now admit the necessity of some grand providential interposition, to remove obstacles otherwise insuperable, and to secure thus the end, which once they expected to be attained by the blessing of God on philanthropic efforts, and evangelic labors. This is, of itself progress towards the truth. But then, and this is the second point referred to, if it be necessary that God should interpose, and if it be revealed in his word that he will do so, where are we to learn the nature and extent of this interposition? Where but in the same "sure word of prophecy," which makes known to us that such interposition will take place? If, as many still think, the conversion of the world is left in human hands, dependent upon human diligence, and the progress of human affairs, then speculation and calculation may both be of service in determining the probable aspect of the future—and all one can say in this case is, if the past is to afford a presage of the future, Alas, for us! Alas, for "the church!" Alas, for the world! But if it be admitted that God must in some extraordinary way interfere; and if it be further admitted that scripture foretells that he will interfere; then, where, I ask, are we to learn the manner, the mode, the magnitude of such interference, but in those scriptures which warn us of its approach? Speculation has no place here. Calculation of the future from the past is utterly out of the question. Nothing will serve but simple subjection to God's word; a child-like, docile reception of whatever God's word declares. God grant us such a spirit, in inquiring what the testimony of scripture is, on the solemn subject at present before us.

Before producing, however, the direct testimony of scripture on this subject, I would make this one remark, viz., that it is taken for granted here, that there is to be a millennium. Proofs of this from

scripture may occupy our attention hereafter; as well as much that relates to the nature of millennial blessedness. For the present, I would assume that my readers concur in the belief, all but universal among professors, that there is to be a long period of universal peace and righteousness on the earth. This is not our present question. The question before us is, *First, Whether judgments do not introduce this period of universal blessing? Secondly, What is the nature, and what the extent of these judgments?* Not only shall we find that the millennium is introduced by judgments, but that these judgments are of a character perfectly unparalleled. National convulsions there will be, no doubt, and political overturnings, such as this earth has never witnessed. Providential scourges too, famine, pestilence, earthquakes, hurricanes, and every kind of terrific deviation from the usual course of things. But all these, so far from being subsidiary interventions, designed to hasten the triumph and secure the success of benevolent agencies already at work, are themselves either the precursors or attendants of an event, which closes the present, and introduces a new, dispensation; an event, with which no other (save one) in the whole history of this world, past, present, or future, can for a moment compare. *That event is the second coming, the appearing in glory of our Lord Jesus Christ.* Even the one exception, his own first coming in humiliation, was in order to this. This is the grand event which is before us; an event to which the christian indeed, may look forward with intense desire and expectation; but which, in its bearing on the world, is connected with those terrible judgments which shall prostrate the pride of man, rebuke for ever the swellings and vauntings of iniquity, purge the earth of corrupters and destroyers, and usher in the blissful period of the reign of Christ with his glorified saints, over the spared and pardoned, and renewed inhabitants of the millennial earth.

First, let us glance through the scriptures, and seek to gather their general voice, their concurrent testimony. Enoch, the seventh from Adam, is the first whose voice we hear. True, that it is Jude, not Moses, who records his prophecy; and he records it as yet to be fulfilled. But what does this prove, save that the Spirit of prophecy in Enoch looked beyond the deluge, beyond the judgments on Sodom and Gomorrah, beyond all intermediate ages and events, to that stupendous one which is before us? Hear his words,

"Behold, YAHWEH* cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." To what else does the Midianitish seer refer, when he says, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth?" He says further, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Nor is it of mere local circumstances, that this extraordinary man is inspired of God to treat. The prophetic Spirit looks far and wide, and speaks not only of Moab and Sheth, of Israel and its glorious Star, but of Edom and Amalek, the Kenites and Asshur, Eber, and the ships from the coast of Chittim. It is in reference to all these, and to the utter destruction of the wicked from among them, that this grand intervention of God's power takes place. And in view of all this, what does Balaam exclaim? "And he took up his parable, and said, Alas, who shall live when God doeth this?" Num. xxiv. 28. Thus early in scripture, have we the prophetic anticipation of God's doing a work of judgment, so terrific, as to awaken the inquiry, Who shall live when God doeth this?

But my immediate object is not in the first place to discuss individual passages, so much as rapidly to glance along the current of scripture testimony and prophetic instruction, that we may have some idea of its general burden and tone. Hear we then a Moses, who recites to us the words of the Almighty: "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." Deut. xxxii. 40-42. Listen to a Hannah, who sings, "The adversaries of Yahweh shall be broken to pieces; out of heaven shall he thunder upon them; Yahweh shall judge

* The reader of the Herald need scarcely to be informed that this is the name the ETERNAL FIRST CAUSE bestowed upon himself at the bush. As a verb it signifies "He will be," but used as a noun or name "He who will be." The Masorites about 500 years after Christ substituted for it the word "JEHOVAH."—Editor.

the ends of the earth; and he shall give strength unto his king, and the horn of his Anointed." 1 Sam. ii. 10. Hear too, for a moment, the son of Jesse; concerning an anointed one of the Elohim* of Jacob, the pleasant theme of Israel's songs. They are his "last words" I am about to quote; words uttered amid the sad fruit of his own sin, and in the deep consciousness of his having been himself unable to cope with the enemies which his sin had raised up around him. But it is no mere effusion of his own which his pen records, or his lips utter. "The Spirit of YAHWEH, spake by me, and his word was in my tongue. The Elohim of Israel said, the Rock of Israel spake to me, There shall be ruling over men a just one, ruling in the righteous precepts of the Elohim." Alas! he himself had failed in this. But he anticipates the coming of One who should not fail, and who should be "as the light of the morning when the sun riseth, even a morning without clouds." I need not to say to whom this refers. But what is there here of judgments? Nothing, as yet; but read what follows. "But the sons of Belial shall be all of them as a thornbush caused to be thrust away, though not with hands shall they take possession of them; but the man shall smite upon them; he shall be filled with iron, and the shaft of a spear; and they shall be utterly burned with fire in their habitation. 2 Sam. xxiii. 6. 7.

But David's testimony cannot be so summarily dismissed. I am not about to analyse the different passages in the Psalms which treat of approaching judgments. To do this would require a volume, and a large one, instead of a few pages such as these. But look through the book of Psalms; leave aside every passage which admits of a question as to its bearing on our present subject; and what have we still remaining? Why the occurrence at almost every turn, of anticipations or predictions such as the following. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Ps. ii. 8, 9. "The nations are sunk down in the net that they made: in the net which they hid is their own foot taken. Yahweh is known by the judgment which he executeth; the wicked is snared in the work of his own hands." ix. 5. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this

shall be the portion of their cup." xi. 6. "Thine hand shall find out thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: Yahweh shall swallow them up in his wrath, and the fire shall devour them." xxi. 8, 9. "Come, behold the works of Yahweh what desolations he hath made in the earth." xlv. 8. AIL ELOHIM YAHWEH* hath spoken, and called the earth from the rising of the sun unto the going down thereof... Our Elohim shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." l. 1-3. "The righteous shall rejoice when he seeth 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 is Elohim judging in the earth." lviii. 10, 11. "Say ye to the Elohim, How terrible thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of Elohim: terrible of deed toward the children of men." lxxvi. 3-5. "Thou didst cause judgment to be heard from heaven: the earth feared, and was still, in the Elohim arising for the judgment, to save all the meek of the earth." lxxvi. 8, 9. "The Adon at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the head over an extensive region. cx. 5, 6. These are but a few out of a whole class of passages running through the whole book of Psalms. How manifestly they point onward to an intervention of the power of Jesus and the Saints in judgment, *such as earth has never yet witnessed.*

In turning our attention to the prophets, what do we find at the very beginning? "Therefore, saith Yahweh, Yahweh of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies... Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake Yahweh shall be consumed." Is. i. 24-28. In the very next chapter we have the day of Yahweh foretold,—a day, the power and terror of which shall "be upon every one that is

* *Elohim*—Mighty ones or "God's;" used for the saints glorified.

* AIL ELOHIM YAHWEH—THE STRONG ONE, HE WHO SHALL BE MANIFESTED IN THE MIGHTY ONES. A name indicating the mystery of Deity manifest in the glorified saints, of whom Jesus is the head.—Editor.

prond and lofty, and upon every one that is lifted up, and he," says the prophet, "shall be brought low." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of his majesty, when he ariseth to shake terribly the earth." Such is the testimony with which the first book of the prophets opens.

Such a testimony is sustained throughout. We read of the Lord standing up to plead, and standing to judge the people. Mention is made of "the day of visitation, and the desolation which shall come from far." We read of the world being punished for their evil, and the wicked for their iniquity; of a man being more precious than gold, even a man than the golden wedge of Ophir. We are told of "a purpose that is purposed upon the whole earth;" and that "this is the hand that is stretched out upon all the nations." It is Yahweh of hosts who hath purposed and who shall disannul it? his hand is stretched out, and who shall turn it back? All the inhabitants of the world and dwellers on the earth, are called upon to see an ensign which is to be lifted up, and to hear a trumpet which is to be blown: and this call for universal attention is connected with a rushing of the nations, and of the multitudes of many people, like the rushing of mighty waters. The nations are thus to rush: but God we are told, shall rebuke them, and they shall flee far off, and be chased like chaff before the wind, and thistle-down before the whirlwind. See Is. xvii. and xviii.

We read, moreover, of the Lord's purpose, "to stain the pride of all glory, and to bring into contempt all the honourable of the earth." We read of "the Lord making the land empty and making it waste;" of the inhabitants being burned and few men left; so few as to be compared, at least in the centre and special scene of these judgments, to the shaking of an olive tree, and the gleaning grapes when the vintage is done. The land is spoken of as being utterly broken down, clean dissolved, and moved exceedingly. If this has happened to Israel for wickedness, what may we not expect for the nations in punishment for theirs. We hear an invitation to God's people to enter into their chambers, and hide themselves, as it were, for a little moment, till the indignation be overpast, "for Yahweh cometh out of his place to punish the inhabitants of the earth for their iniquity:" the earth also is to disclose her

blood, and no more cover her slain. An overflowing scourge is to pass through; judgment is to be laid to the line, and righteousness to the plummet: the hail is to sweep away the refuge of lies, and the waters to overflow the hiding place. From the time that the scourge goes forth, it is to pass over, morning by morning, by day and by night; so that it shall be a vexation merely to understand the report. Yahweh is to rise up as in Mount Perazim, to be wroth as in the valley of Gibeon, that he may do his work; his strange work; that he may bring to pass his act, his strange act. Men are warned not to mock, lest their hands be made strong: "for I have heard," says the prophet, "from Adonai Yahweh* of hosts, a consumption, even determined upon the whole earth." Is. xxviii. 22. We read of the name of Yahweh coming from far, burning with his anger, and the burden thereof being heavy: his lips full of indignation, and his tongue as a devouring fire. We are told that Yahweh shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. No mere national convulsion this! No mere political overturning. No, "Now will I rise, saith Yahweh; now will I be exalted! now will I lift up myself." Is. xxxiii. 10. The nations are again invited to hear, the people to hearken; the earth, and all that is therein; the world, and all things that come forth of it. And why? "For the indignation of Yahweh is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Is. xxxiv. 2-4. Such is the doctrine of the prophet Isaiah: such are the approaching judgments to which he bears testimony. He speaks of One who is to tread the wine-press alone: who will tread the people in his anger, and trample them in his fury, sprinkling their blood upon his garments, and staining all his raiment. He is to tread down the people in his anger, to make them drunk in his fury, and to bring down their strength to the

* This signifies "He who shall be Lord of armies"—
ADONAI YAHWEH TZAVOTHE.

earth. The Lord is to "come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will Yahweh plead with all flesh; and the slain of Yahweh shall be many."

It may be said by some, "These are undoubtedly predictions of terrible judgments; but what warrant have we for concluding that they are future and universal? May they not have been already accomplished in calamities of a local character, which are now matters of history? How shall we distinguish those judgments which are local, partial, and accomplished, from those which are future, and universal?" To these questions I would reply, that many of the passages cited or referred to, bear the evidence of their futurity and universality on the surface. Has Yahweh Elohim ever yet arisen to shake terribly the earth, so as to cause men to cast their idols to the moles and bats, he alone being exalted, as the result? Has the world ever yet been punished for its iniquity, so as to make a man more precious than gold—than the golden wedge of Ophir?—precious, not in intrinsic value, which of course is always the case, *but in respect to scarcerness*, as the passage evidently implies? Has the consumption determined upon the whole earth ever as yet taken place? Has the passage in Isa. lxiii. 1-6, ever been accomplished? The prophet beholds in vision a mighty warrior, returning victorious from the slaughter of his enemies, his garments red with their blood, and astonished at the sight, he asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" What is the reply? "I that speak in righteousness, mighty to save!" Can this be any but Jesus, the Lion of the tribe of Judah? Could any but he use such language, and not blaspheme? Hear him further." "I have trodden the wine-press alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Some, indeed, interpret this of the sufferings which Christ endured, when he was here eighteen hundred years ago. But what more than the simple reading of the passage is requisite to show, that it is not with his own blood that his garments are stained, but with that of his adversaries? "For I will tread *them* in mine anger, and trample *them* in my fury; and *their* blood shall

be sprinkled upon my garments, and I will stain all my raiment." Further, he says, "I will tread down *the people* in mine anger, and *make them* drunk in my fury, and I will bring down *their* strength to the earth." Is this a character of action which has ever yet appertained to the meek, the lowly Sufferer, who said, describing the object of his mission, "The Son of man is not come to destroy men's lives, but to save them?" How evidently does this passage, and *the whole class of passages to which it belongs*, point out an interposition of Christ in destroying judgment, which is yet future!

Jeremiah takes up the sorrowful strain, and adds his testimony to all that has been rehearsed. True, indeed, that Jeremiah's prophecies in general relate chiefly, or even exclusively, to his beloved nation, and the city of his heart, Jerusalem, which in his day began to be a prey to the destroyer of the Gentiles. But this is not always the case. In one remarkable passage he speaks of judgments, which, however they may have been foreshadowed by events which are now past, are manifestly universal, and, in the strict, full sense of the passage, as manifestly future. "Therefore prophesy thou against them all these words, and say unto them, Yahweh shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against *all the inhabitants of the earth*. A noise shall come even to the ends of the earth: for Yahweh hath a controversy with *the nations*; he will plead with all flesh; he will give them that are wicked to the sword, saith Yahweh. Thus saith Yahweh of hosts, Behold, evil shall go from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xv. 30-33. Dear reader, this is a different vision of futurity from that which is before most men's minds. But this is what is really coming. "Behold, the whirlwind of Yahweh goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of Yahweh shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Jer. xxx. 23, 24. Observe these last words: "*in the latter days ye shall consider it.*" Whatever the foreshadowings there may have been of this

terrible intervention of the power of Yahweh Elohim in judgment, the fact itself has its accomplishment "*in the latter days.*" Many a cup may have passed from one king to another, and from one nation to another; but never yet this cup which is to pass round to all, and of which none may refuse to drink. Would that even now, in these latter days, men might be warned, and led to consider these solemn and impending visitations of God's wrath.

Ezekiel had a roll presented to him, by a hand which spread it before him. What were its contents? "It was written within and without; and there was written therein lamentations, and mourning, and woe." Ezek. ii. 10. Fit emblem of the testimony he was called to bear! True, indeed, that like that of Jeremiah it was addressed very chiefly to the nation of Israel, and a great part of it in reference to circumstances at that time transpiring, or calamities at that time about to visit them. But in the latter part of the book, he looks out beyond Israel, and beyond any circumstances either passing or impending at the time he wrote. He prophesies of judgments upon all the surrounding, and even all the more distant nations: not only Ammon, and Moab, and Edom and the Philistines, but Tyre, Sidon, Egypt, the isles of Chittim, Persia, Lud, and Phut, Javan, Tubal, and Meshech, and numbers more—too many to enumerate. It is in Ezekiel we read of a huge assembly of God's adversaries, whose overthrow is to be so terrible, that their weapons are to furnish fuel to a whole nation for seven years; and seven months are to be employed in burying the dead! The fowls of heaven are invited that they may eat flesh and drink blood. They are to eat the flesh of the mighty, and to drink the blood of the princes of the earth. "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith Adonai Yahweh. And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them." Ez. xxxix. 19-21. Who anticipates such an interposition of divine power and righteousness as this?

The minor prophets* do not contradict, but corroborate the testimony of the others. Daniel prophesies of a mighty

image, emblem of the great monarchies of this world, and of a destruction overtaking it, in which "the iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carries them away, so that no place is found for them." He sets forth the same great monarchies in another chapter, by the symbol of four great beasts, the last of the four being most terrible of all. He beholds till the thrones are set, and the Ancient of days sits, a fiery stream issuing from before him, while thousands minister to him, and ten thousand times ten thousand stand before him; the judgment is set, and the books are opened. He still beholds till the beast is slain and his body destroyed, and given to the burning flame. See Dan. vii. I need not stop to discuss the meaning of these symbols. As far as our present subject is concerned, their language is sufficiently clear. It speaks of judgments yet to come, such as we have found foretold by all the prophets, to whose predictions we have as yet referred.

Joel testifies of a day of darkness and of gloominess, a day of clouds and of thick darkness; a day ushered in by wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, the sun turned into darkness, and the moon into blood. He speaks of God sitting in the valley of Jehoshaphat to judge all the heathen round about. "Multitudes," he says, "multitudes in the valley of decision; for the day of Yahweh is near in the valley of decision." In Micah's prophecy we hear God saying, "I will execute vengeance in anger and fury upon the nations *such as they have not heard.*" Zephaniah witnesses of the great day of the Lord, "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." He speaks of God bringing distress upon men, so "that they shall walk like blind men, and their blood be poured out as dust, and their flesh as the dung." Haggai's voice to us is, "For thus saith Yahweh of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake *all nations.*" And again, "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Passing over

* So styled because their writings are briefer than Isaiah, Jeremiah, and Ezekiel. The oracles they contain are equally the sayings of the Deity as those of the "major prophets."—Editor.

Zechariah, who nevertheless does testify most distinctly to these approaching judgments, we come to Malachi, the last of the prophets of the Old Testament. And what is the message he bears? "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 Yahweh of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith Yahweh of hosts." With such anticipations of "the great and dreadful day of Yahweh," does the Old Testament close. Its very earliest intimations of that future which awaits this poor, giddy, thoughtless, proud, and boasting world, are in perfect and solemn harmony with the warnings which terminate the book. God grant, that this passing glance at the solemn depositions, made by these many witnesses at various times during a period of thousands of years, may not be lost upon the consciences of those who read these pages.

In turning to the New Testament, we must bear in mind that its grand subject is not judgment, but grace. "The law was given by Moses, but grace and truth came by Jesus Christ." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Nor is it the testimony of mere prophets to which we listen in the New Testament. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son." But while the grace of the message, and the divine dignity of the messenger, thus wondrously comport with each other, what shall be said of the guilt of those who reject the message and despise the messenger? *And this is the guilt under which the world lies.* A few in each successive generation, have had their hearts opened by the truth, to receive the one and welcome the other. These, if left to their own inclinations would, like all the rest, have continued to reject both. But as to the mass of mankind, yea, even in those countries where Christ is nominally owned, they join with one consent to slight, to neglect, to despise God's embassy of peace. Nay, worse than this, in nominally Christian countries, the name, and the ostensible authority of Christ, are used to consecrate the sins from which he came to deliver us,—to bind more firmly on men's souls, the chains and shackles from which he came to release us. *Christianity, instead of converting the world, as*

is the boast of our day, has itself been corrupted, and is the means in this corrupted state, of plunging men (with fairer appearances) into deeper moral debasement than that in which it found them. IT IS FOR THIS, THAT JUDGMENT IS AT THE DOOR.* God has long patience, and we know that his long suffering is salvation. He is not willing that any should perish, but that all should come to repentance. But ere long, he who once came in humiliation will come in glory. He who once came to suffer and to save, will come to judge. First, must the co-heirs of his glory be quickened to know and to confess him; and when these have been all brought in by his favor, the One who has been owned by them in his rejection, will come to receive them to himself. This is the first stage in his return to the earth. But wickedness on the earth will come to its full head, and he will descend, followed by his glorified saints, to execute the judgments of which we have been hearing in the Old Testament, and of which we have abundant warning in the numerous and explicit predictions in the New Testament as well. I do not now refer to them as proofs of Christ's speedy coming. I now adduce them, as following on in the train of those already cited from the Old Testament, as premonitory of those approaching judgments, which will shortly burst upon an astonished and affrighted world.

What can be more solemn than the testimony of our Lord himself? Does he not apply to himself the Psalmist's words as to the rejected stone becoming the head of the corner? And while he intimates that any, during this whole period, who fall on this stone, or stumble over it, shall be broken, does he not also warn us, that the stone itself is yet to fall, and that on whomsoever it does fall, it will grind him to powder? And elsewhere, he says, the sign of the Son of man in heaven shall appear; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Does not our Lord in another gospel utter the words quoted at the commencement of this paper? "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them

* But since this was written, in Feb. 1858, now actually upon this dissolving republic. Yahweh hath spoken, but this evil generation pays no regard to what he says; and therefore the sword is upon them, and worse to follow.—Editor.

all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" This was realized in the time preceding the overthrow of Judah's commonwealth, and will doubtless be characteristic of that other day of the Son of man when he shall come in power. Does he not set forth to us the whole subject of his rejection, and absence, and return, in the parable of the nobleman, who went into a far country to receive for himself a kingdom, and to return? "His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." His servants were left to occupy in his absence. Among these, when he returns, he distributes the tokens of his approval or displeasure; but what becomes of the citizens who hated him, and would not submit to his reign? But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Such are the words of Jesus. And still further, he speaks of days of vengeance on the Jews, that all things which are written may be fulfilled. But are approaching judgments confined to them? Nay, far from it. "There shall be signs in the sun, and in the moon, and in the stars; and over the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." True, the word to the disciples is, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." That which fills the world with forebodings, inspires with stronger hopes those who have hearkened to the Lord's voice. But even to these, he says "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *For as a snare shall it come on all them that dwell on the face of the whole earth.*" How awful are these words! Are any of those quoted from the Old Testament more pregnant with solemn warning and admonition? But how is this? How can men's hearts be failing them for fear, and for looking after those things which are coming on the earth, and yet this terrible day come as a snare on all them that dwell on the earth? Ah, there is

no contradiction here. The premonitory calamities will awaken men's fears, and cause their hearts to fail, just as many hearts did fail, amid the convulsions of a few years ago. But we have evidence all around us of how soon men's fears may be allayed; how a temporary lull soothes all to deeper slumber; slumber, not disturbed, but made still more fatally sweet, by dreams of safety, and prosperity, and peace, and plenty, and all that the heart of man desires to form a paradise in this evil state. It will be at such a time, that as a snare the day of the Lord will all at once enclose them, in the grasp of those terrific judgments from which there is no escape. As Paul witnesses, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape."

Want of space compels me to pass over all intermediate testimonies, that we may listen for a moment to the beloved disciple, the prophet of Patmos, and to those wondrous revelations he was privileged to receive and to communicate. What have we as one of the earliest anticipations in his prophecy? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Visions of judgment, one after another, are beheld by the Apostle. Seals are opened, trumpets are sounded, vials of wrath are poured out. War, famine, pestilence, persecution of the saints; earthquakes, judgments upon natural objects, judgments upon commerce, and judgments upon all the sources of moral influence by which men are affected; a withholding of the light which had been previously vouchsafed, the letting loose of one horde after another of infernal enemies and tormentors, till men shall seek death and not find it,—shall desire to die while death flees from them: these are some of the woes pronounced in this book, upon the world of the ungodly. The final crisis of human iniquity is portrayed, and the principles marked out, of which this crisis will be the full development. Then we are told of worse judgments still. The vials of God's wrath are to be poured out; poured upon the earth, and the sea, and the rivers and fountains of waters; on the sun, on the seat of the beast, on the great river, then last of all, upon the air. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices

and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Then we are told of a plague of hail, every stone about the weight of a talent. We have further details of instruction as to the ecclesiastical apostacy, and the war against Deity by the imperial power of the earth. We have the doom of Babylon, with all its luxuries, delicacies, and refinements, and heaven rejoicing at her fall. A mighty angel taking up a stone like a millstone, and casting it into the sea, says, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voices of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle 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 men of the earth; for by thy sorceries were all nations deceived." But previously to the fall of mystic Babylon, the heaven opens; a white horse comes forth, and he that sat upon him, called Faithful and True, and in righteousness he judges and makes war. He is clothed in a vesture dipped in blood. He has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. The armies which were in the heaven follow him upon white horses, clothed in fine linen, white and clean. Out of the mouth of the glorious One goes a sharp sword with which to smite the nations: he is to rule them with a rod of iron: he treads the winepress of the fierceness and wrath of Almighty God. The beast, and the kings of the earth, and their armies, gather together to make war against him that sits on the horse, and against his army. The beast and the false prophet are taken, and cast alive into the lake of fire burning with brimstone, and their followers are slain with the sword of him that sits upon the horse.

Such is the end of the course of this Aron, or "times of the Gentiles!" Its commerce and its pleasures, its politics and its religion, its philanthropy and its misanthropy, its hypocrisy and its blasphemy, its morality and its open wickedness, all find their termination here. Reader, whoever thou art, if thou hast not been separated from this present evil world, by God's revelation to thy heart of his Son Jesus Christ, this is the end to

which thou art hastening. Thou art unconscious of it, it is true, but this makes thy situation not one whit the safer. Thou art like a man in a boat drifting down a rapid stream, with his back to the danger, and entertaining himself, as he looks up the river, with all the gay, pleasant objects which are fitting past him. But as each moment bears him onward to the falls, where he must ere long be dashed to pieces; so my reader, thou art, with the poor world, gliding down to destruction. There is no hope of stopping the vessel; it must perish. God can snatch thee out of it, and rescue thee from the overthrow; and this is the only hope one can have concerning thee. God grant that these pages may be used to this end!

Christian readers, what shall we say to these things? The detailed proof that the judgments we have been hearing of, precede and introduce millennial blessing, and that it is the personal return of Christ which brings these judgments is purposely reserved for another occasion. But can we think of such a doom awaiting the world in which we sojourn, and not sorrow for its guilty, condemned inhabitants? Did Jesus weep over one city, and say, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," and shall not our hearts yearn for a whole world that lieth in wickedness, and daily ripens for destruction? And shall we be content, my brethren, with sorrowing? The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights, and bridal glories, which Christ and his brethren shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? If it be true that judgment is at the door, instead of the gradual peaceful introduction of millennial blessedness, shall we on that account be less urgent in our entreaties, less zealous in our labors, less instant and earnest in our prayers? God forbid! Knowing the judgments which await the world around us, knowing that grace has rescued us from those judgments, and that when they are executed, we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited—*unurged*—*untreated*—to flee to the shelter of his open arms?

O for more earnest love to Christ, and deeper compassion for our fellows. Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in the midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word. May his own truth animate us. May communion with him cause the fountains of compassion for those around us to gush forth. May men be gathered to his arms of mercy. May his people be stirred up to pray, and watch, and labor. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!

Millerism Refuted:

A LETTER SENT TO A BODY OF MILLERITES IN SUSSEX, ENGLAND.

Dear Friends,—Since I visited you, I have been thinking over the difference which exists between us. Now, as it is a difference of a very important nature, I think that I cannot do better than to narrate it here, that there be no misunderstanding of one another. You believe that at the "second coming of Christ," all who have not believed and obeyed the gospel previous to this shall be destroyed root and branch. That is, that there shall none survive this time but the "Church of Christ." You believe that Christ and his saints, which compose the Church, will then establish a kingdom, and reign over the earth for ever,—the saints having been made deathless, that is, having put on immortality, at the appearance of Christ. *You do not believe that God will gather the twelve tribes of Israel from among the nations, and make them a great nation in the land promised to their fathers, under the reign of the Messiah who is spoken of by Moses and the prophets.* Thus I understood you to mean.

Now, we (that is, my brethren and I) believe that, at the appearing of Christ, the faithful dead of all previous ages shall be raised, and the faithful who are then alive shall be changed; and that they shall all be caught up together to meet the Lord in the air. We believe that when Christ shall come, and all these saints, or faithful ones, with him, that there shall be a great destruction of the mass of mankind; two-thirds of the nation of Israel shall be cut off and die. But we believe that God, in his good providence, will preserve a seed, which shall replenish the earth in the age to

come. A third part of the people of Israel will then come through the fire to call on the name of their God, and He will hear them, and say, "*It is my people.*" (Zech. xiii. 8, 9.) And He will multiply them, and they shall not be few; for the days will then be come of which God said, "I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." (Jer. xxxi. 27.) Then shall the "*Christ*" sit on the throne of his father David, and reign over the house of Jacob—the twelve tribes of Israel. And the twelve apostles shall then sit on twelve thrones as judges and rulers in Israel; the tribes shall then occupy a greater extent of territory than ever they had done. We believe, also, that "it shall come to pass in the *last days,*" (*the thousand years' reign of the saints,*) "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Just as the laws are *now* made in London, and go from thence for the British empire, so shall the laws *then* go from Zion and Jerusalem for all the nations of the earth. (Isaiah ii. 2, 3.) The saints shall be kings and priests to the nations in the age to come. All this do we believe.

Now, I have just related as much of our views on both sides as will clearly show the difference between us; and surely it is a very important difference. Both parties profess to see their views taught in the Scriptures. It will be admitted, I dare say, by all of us, that the Scriptures do not teach contradictions; therefore if you be in the right, then certainly we are wrong. But to the Scriptures let us go for the true decision.

In the first place, if it be the case, as you say it shall, that there shall none survive the advent judgments except the Church, then what is it that Christ and his saints shall reign over in the earth in the age to come? We are told that the redeemed from among men (the saints) are to be *kings and priests* unto God, and are to reign on the earth. (Rev. v. 10.) These terms imply subjects; for kings and priests must have subjects. Priests unto God are persons *appointed* by God, to perform sacred duties unto God for themselves and others. Now, it cannot be the case that Christ's saints shall replenish the earth in the age to come; for they

shall then neither marry nor be given in marriage. "Neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection." (Luke xx. 36.) The idea of immortals generating mortals is certainly preposterous in the extreme. Now, that there shall be mortals in the age to come, is evident from the truth that, at the end of the thousand years' reign, the Satan shall go out and deceive the nations which are in the four quarters of the earth: the number of whom is as the sands of the sea; and that fire from God out of heaven shall devour them. I could multiply proofs from Scripture to this effect; but let this suffice for the present.

Let us now consider the other side of the question for a little; and let us have a look into the revealed word of God, and see if we can glean from thence any hints whereby we may ascertain the mind of God in the matter. We are told that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thes. i. 7, 8.) Then will God have a controversy with the nations for their wickedness. Then will He plead with fire and sword; for suasion has ceased to have any effect—if ever it had (?)—with them. Then shall the day be come "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. (Malachi iv. 1.) The Scriptures also say that "*the seed of the wicked shall be cut off.*"* We may safely infer, now, that neither the wicked nor their seed shall people the earth in the millennial age; seeing that they are to be cut off root and branch at the coming of Christ. But what about the seed of the righteous? Mark what the Scriptures say concerning these: "He is ever merciful and lendeth; and *his seed is blessed.*" (Psalm xxxvii. 26.) "The just man walketh in his integrity; *his children are blessed after him.*" (Prov. xx. 7.) Now that the wicked and their seed do not survive the coming of the Lord, and the immortal saints do not propagate their species, we are here forced into the inference that it will be those of the Gentiles who by the judgments shall be brought to "wait for his law" who shall be the fathers of the nations (Israel excepted) in

the age to come. When God destroyed the ungodly world with a flood, it was the faithful sons of Noah who repeople the earth. "When the judgments of Jehovah are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi. 9.)

* * * * *

GOD'S KINGDOM.

Now, with regard to the restoration of the kingdom of Israel: it was the hope of the nation in all ages that Israel should be the chief of the nations, and a blessing to other nations when the Messiah should reign. This was no vain, enthusiastic hope, because it was the promise of God to the nation, and therefore is the theme of all the prophets. This promise was to that nation independent of what the conduct of any generation of the people might be. They were a wicked and rebellious people; and for all God's goodness to them, they went and served other gods, and clamored for the destruction of Jesus Christ the righteous, saying, "His blood be on our head and our children." But for these things God punished them severely, by sending great judgments upon them, and rooting them out of the land, and scattering them among the nations, where they are at this day strangers and a by-word, and their land desolate. However, we are told that God's anger is not to burn for ever at them; for when Israel shall have drunken the dregs of the cup of trembling, and wrung them out, then will the days be come of which God said, "I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah." (Jer. xxxiii. 14.) "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it will be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." (Ezek. xxxvi. 21, 26.) "And the nations

* Mark this, the Scriptures recognise only two classes of people, viz. the righteous and the wicked; they take no cognizance of piety which is without the "obedience of faith."

shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hands of their enemies: so fell they all by the sword." Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid." (Ezek. xxxix. 24-26.)

This language quoted here can by no means be applied to the redeemed saints; because, God never sent them into captivity among the heathen for their iniquities, nor gave them into the hands of their enemies that they might fall by the sword, as He did to the Jews for their iniquity. Neither was the Church of Christ ever divided into two nations in the land of promise, as was Israel. Again, those people that God is to plant in the land of Israel are to dwell therein, they, and their children, and their children's children for ever; and God is to multiply them in the land. Now, the immortal saints do not generate their species; therefore, it is the twelve tribes that are here meant; for the quotations cannot be applied to any thing else.

It is in the covenant of God with Abraham that his seed shall be as the dust of the earth for number. (*This is not the seed the Christ, and those in Christ; this seed is the nation which was to come out of the loins of Abraham.*) Now, Abraham was faithful to God, and all God's people know that God will be faithful to Abraham; therefore shall Abraham see his seed multiplied in the land promised to him.

Mark this, which the prophet Balaam was compelled to prophesy concerning the "natural Israel," as you call them. "Balak, the king of Moab," said he who fell with his eyes open, "hath brought me from Aram, out of the mountains of the east, saying, Come curse me Jacob; and come defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom God hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?" "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it

good? Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he has as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel."

Now, before going any farther, I would have you to notice, here, that these prophecies of Balaam are entirely unconditional. God hath blessed Israel, and nothing can reverse the blessing; because God is not a man that He should lie; nor the son of man that He should repent. He hath said it, and He *will* do it: He hath spoken it, and therefore *will* make it good, therefore shall Israel be multiplied and blessed. Why is it that God hath not beheld iniquity in Jacob, neither hath seen perverseness in Israel? Surely it is because God's Son, the Redeemer of Israel, bore upon the cross the transgressions committed by the faithful of the nation under the law of Moses;* therefore, "In these days, and in that time, saith the Lord, the iniquity of Israel shall be sought, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." (Jer. l. 20.) It is true that God consumed them with famine and sword for their iniquities; that is, the guilty individuals of them; for He will by no means clear the guilty. Nevertheless, He hath preserved them these many centuries a distinct people from all other peoples. This of itself is certainly the greatest wonder in the world, that a great people should be scattered among all nations for a great many ages, and yet be kept distinct from all other peoples, notwithstanding the great tendency in human nature to become like unto the mass. We may conclude that it is a miracle; for there is no other way of accounting for such a strange phenomenon. All the efforts which have been made by men in various ages to extinguish Israel, or to make them like other people, have failed, and their instigators have vanished away; but here is Israel, dispersed, it is true, yet populous; a by-word, and often treated with contempt, yet wealthy and important. These facts are proof positive that God hath not cast away his people, but that He is watching over them with a peculiar care, and that He has a purpose to accomplish with

* NOTE.—For the transgressions of my people (Israel) was he stricken. (Isaiah liii. 8.)

them. God has abundantly revealed to us in his Scriptures what that purpose is.

It is written, "Then Solomon sat on the throne of Jehovah, as king instead of David his father." (1 Chron. xxix. 23.) "Blessed be Jehovah thy God, who delighted in thee to set thee on his throne, to be king for Jehovah thy God."* (2 Chron. ix. 8.) The throne of David is here called *Jehovah's throne*; for these passages show clearly that David and Solomon had reigned under the Israelitish theocracy, merely as the viceroys or representatives of Jehovah, King of Israel. Then, God Himself is King of Israel; therefore, Israel is the kingdom of God; and there can be no kingdom of God without that nation. How then is it possible for one to believe in the things of the kingdom of God, and be ignorant of these things?

"The Lord his God is with him, and the shout of a king is among them." Surely the prophet here refers to the time when the star that was to come out of Jacob, and the sceptre that was to arise out of Israel, shall have smitten the corners of Moab, and shall have destroyed all the children of Sheth; for we are told that Israel shall then do valiantly; and the shout of a mighty king will be among them. Num. xxiv. 17, 18.

It certainly indicates great ignorance of Moses and the prophets, as well as of the design of the apostle in writing the Epistle to the Romans, to rant over the words of Paul,—“For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children,” and then to argue from this, that when we see blessings and promises predicated to Israel in the Old Testament Scriptures, that it means that these blessings and promises are to the church.† This mode of interpreting Scripture is thoroughly antichristian: it is one of the most distinguishing dogmas of the antichristian church at this day.

* NOTE.—“The words plainly import, not the throne of undivided sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegate sovereignty, which, in God's stead, David occupied on earth. The throne of the Father, as contradistinguished from that of David, means simply the throne of Jehovah's eternal, undivided, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah on earth, a throne of sovereignty, derived, independent, and responsible.” —*Quarterly Journal of Prophecy*, vol. ii, p. 8.

† NOTE.—It is true that the apostle in the words quoted above, designates the faithful in Christ Jesus by the term “Israel;” but it is merely to show, that being born subjects of the nation of Israel, or being born the seed of Abraham after the flesh, did not constitute the individuals “children of faith.” Paul did not mean by so doing that when we read “Israel” in the Old Testament, we are to understand it to mean “the Christian Church;” for we have got no reason to suppose so.

It was what are called “the fathers of the church” (Origen and such) who instituted this mode of interpreting prophecy; for they wishing to make an universal persuasion to suit all people, and seeing that Moses and the prophets would not tally with their Chaldee mythology, they had no other way of getting over the difficulty. Hence we have now what is called “Popery,” the votaries of which profess to worship the God of Jacob, and at the same time serve their “Succoth-benoths,” and their “Nergals,” and a female divinity they call “Mary,” which things are altogether foreign to the religion of Moses and Jesus Christ.

But we find that the people of God in the Apostolic and previous ages knew, and believed,—“That no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Therefore was just and devout Simeon waiting for the consolation of Israel. Luke ii. 25. Again, the apostles of Jesus after being years under his tuition,—having been instructed by Him in the things of the kingdom of God, and therefore could not be mistaken in this matter at least, “Asked of Him, saying, Lord wilt thou at this time restore again the kingdom to Israel?” Now, it is evident from Christ's answer to them, that He did not suppose them to be mistaken in their ideas of a restoration of Israel; for He said,—“It is not for you to know the times and the seasons, which the Father hath put in his own power.” Acts i. 6, 7.

But you say, “Did not Christ say that the kingdom of God should be taken from the Jews and given to a nation bringing forth the fruit thereof?” I would have you here to notice that it was only to the chief priests and elders of the people that Christ said this. Matt. xxi. 23—43. Israel is God's vineyard, Isaiah v. 7. and God's kingdom; and these chief priests and elders were the faithless husbandmen* from whom the culture of the vineyard, or government of the kingdom was to be taken; because these blind guides instead of instructing men the way of eternal life, they took away the key of knowledge from men; they entered not in themselves, and those who would enter in they hindered; therefore shall these husbandmen yet see many come from the east and west, and

* When Christ spake the parable of the householder and the vineyard, these husbandmen perceived that He spoke of them, and they said—“God forbid.” Matt. xxi. 45. Luke xx. 16.

sit down with Abraham, Isaac and Jacob in the kingdom of God, and they themselves cast into outer darkness. But when Jesus Christ shall sit on the throne of His Father David, and reign over the house of Jacob, and when Christ's twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel, then surely God's vineyard shall be in the hands of a people bringing forth the fruits thereof. Then there shall be no more taking away of the key of knowledge from men; for peoples shall then go to the house of the God of Jacob, and He will teach them of His ways, and they will walk in His path: and ultimately the earth shall be full of the knowledge of the Lord, as the waters cover the channels of the mighty deep.

I shall now conclude this letter by submitting these observations to your serious consideration, hoping that you will look into the matter, and that you will reply to this, either approving of what I have here advanced, or showing me from Scripture wherein I have spoken wrong; and I will consider it. I remain hoping yet to see you like the devout Simeon of old, waiting for the consolation of Israel. Yours sincerely.

Portsmouth, April, 1860.

(The above was never replied to.)

Analecta Epistolaria.

Kind Wishes.

NO. 1.

Dear Brother Thomas,—I am happy to inform you that Eureka has arrived in safety, for which we feel thankful. It is a valuable production, and reflects great credit upon its author.

Having been for five years in this western country, separated from those we love in the truth, the idea has not yet entered our heads of becoming identified with those who have made null and void the word of God by their traditions.

We addressed a number of the citizens of Topeka on the 5th inst. upon the things of the kingdom of God, and the name of Jesus the Anointed, but with little apparent success. Not believing Moses and the Prophets, neither would they believe though one went to them from the dead. In short, nothing but the manifestation of Israel's king will convince this stiffnecked generation. There is nothing talked about here but war.

Hoping that you may be spared to contend for the faith once delivered to the saints and at last receive the crown of life, we desire to be affectionately remem-

bered to you and yours, and to all those who have remained faithful to the truth, and continue to walk consistently therein. Waiting for the consolation of Israel, I remain your brother in that hope,

JAMES MERRY.

Kansas, May 17, 1861.

NO. 2.

Dear Brother Thomas,—We have you in ever grateful remembrance, for, under God, you have been our deliverer from the distressing intellectual bondage in which we were held, and in which the wide world now lies.

And what a state the world is in! Look where we will, the most alarming omens are showing themselves. Politics are getting fearfully entangled on both sides of the Atlantic; and the evil effects of this state of things politically are already beginning to be severely felt in commerce and the social system. What disastrous times are looming ahead! Truly, a time of trouble such as there never was. May our Father shield us from the storm! May his special protection be around you, Brother Thomas, whose life is so much more valuable than any of ours. We are not dismayed, dear brother; we rather feel elated by the prospect, and will be ready to hail the full outbreak of that all-devouring storm which shall engulf great Babylon and her many daughters and sweep away the refuge of lies; knowing that thereafter cometh the time of perfection and peace, when there shall be "glory to God in the highest, over the earth peace, and good will among men." Yet, doubtless, many fiery trials await the faithful. Commercial depression, military exigency, and many other causes which the commencing troubles will develope, may be allowed sorely to try "the faith and patience of the saints." May God strengthen us to endure the test! I feel assured he will; for his living words daily implanted in our hearts seem to generate a power within, a moral heroism, strong enough to carry us through any trial to which we may be subjected.

What do you think of coming to this country should affairs "wax worse and worse" in the dominion of "the Stars and Stripes?" You would at any rate find here a safe retreat from the disquietudes of war, and would also find many people who would most gladly hear your voice. I should like to hear your mind on this point.

EUREKA has duly arrived in England, and we are enjoying a great treat in its perusal. When do you suppose the second volume will be ready?

We have seen most of the English brethren in our travels. As a whole they

are an exceedingly weak community ; but there are some choice specimens of humanity among them. Nottingham is the greatest stronghold of the truth in England, and has most to show in the way of moral and intellectual fruition as the result of its operations. I say this advisedly. You are most highly appreciated in Nottingham, which I found to be the case also wherever the truth is intelligently and fully apprehended and earnestly loved.

I don't see how any cordial believer of the things of the kingdom, can afford to waste time in attending infidel lectures. Yet it is to be regretted that it is the practice of too many so to do ! What hath the light to do with darkness, orthodox or atheistical ? There is too little whole heartedness in the religion of many who now bear the name of Christ. They are not consecrated enough by the truth, not hot enough. How much they are lukewarm ! Yet there are many precious ones in whom a living faith strongly worketh by love.

Hoping your valuable and useful life may long be spared, and that you may be protected from the wide spread storm which is descending, (yea, fervently praying for the same,)

I remain your most affectionate son in the Gospel, R.

England, April 28, 1861.

Though personally unknown to us, we have heard of our worthy correspondent by the hearing of the ear. We are much obliged to him for the kind wishes he expresses in our behalf, which do not abound towards us from all who are equally indebted to us for "turning them from darkness to light ;" and we wish we could add, "from the power of Satan unto God." But this is nothing new or strange to those familiar with the examples in the Word. The people of this generation are more expert in acquiring a superficial and theoretical outline of the truth, than the spirit of a deep and comprehensive and affectionate appreciation of it, is sure to generate. Our labors bring us into contact with two classes who profess the truth—the lukewarm and the hot. We are glad to hear that there are some of the latter in Old England, who "intelligently and fully apprehend and earnestly love the truth," and that we are esteemed most by these. We find the same thing here. But as there are very, very few who care any thing about the truth in this country, there are very few who care any thing about us, and have any good wishes to bestow. Being so scarce, then, we are able the more highly to appreciate the scanty

blessings we receive from the lips of our contemporaries. May they return a hundredfold upon all who find it in their hearts not to curse, but to wish us any good. We rejoice that we have been able to turn some to righteousness who delight in it with grateful hearts. May they "inherit the land, and dwell therein for ever."

In regard to a safe retreat from war's alarms, we do not think we should be any safer in England than we are in the vicinity of New York City with the Hudson flowing between us. We are two hundred miles from the seat of war, which is a safer position than being within twenty-one miles of six hundred thousand Frenchmen in arms, and burning for an opportunity of avenging Waterloo. It would avail nothing to leave America to avoid troublous times ; for before long all countries will have trouble enough to fill them with dismay. Our immediate prospects here are very gloomy, with no bright openings in the clouds revealing the crystal-blue beyond. More than one-third of our subscribers are cut off from us by the government of the Disunited States, or the government of the late United States, refusing any longer to carry the mails in the territory of the new power at war with the old ; and the rest in the States, whose authorities blindly proclaim that the Union must and shall be preserved for ever, are but little able for want of a currency of any value in these parts or from some other cause, to send us the supplies necessary to meet the expenses incident to the publication of the Herald. If affairs do not brighten by the end of '61 it may be necessary to suspend until a more convenient season. In such an event, it is possible we might revisit England, where we doubt not the public ear would be more interested to hear, if not to obey, the truth than in this land of crotchets and wild conceits. We believe that the day of grace for this people has passed away, and that they have proved themselves unworthy of the doctrine of the Deity. They have no faith in the Scriptures farther than they can torture them into proof of their foregone conclusions and fanatical assumptions. What zeal they have is not according to knowledge ; and is expended on "the higher law" of sin's flesh, and disputations upon mere abstractions. The bible is subjected to these, and the Old Adam is supreme. If we conclude to revisit England, we shall be happy to reappear in Nottingham, seeing that the testimony to the earnest faith and intelligence of brethren there preponderates in their favor. But of this, more hereafter, if we

are effectually moved to cross the troubled sea.

Nothing is more earnestly to be deprecated than the practice of believers attending "infidel lectures." They are the wisdom from beneath which is earthly, sensual, and demoniac—the thinkings of sin's flesh in the recesses of its own darkness upon divine things. A professor who takes pleasure in the nonsense bubbled forth by ignorant sinners, which is plausible only to the ignorant, hath not "Christ dwelling in his heart by faith." Flesh delights in the romancings of the flesh as the pleasures of sin, for "the thought of foolishness is sin;" not so the spirit. This delights in "the deep things of the Deity," which are enough to occupy all the time men in ordinary life can spare. We have heard of no man being an infidel and lecturing and writing against the truth who really understands it. He may have a smattering, and may talk glibly upon some of its points; but a scriptural understanding by which his mind reflects the depth of the spirit, he certainly cannot have. Would a profound chemist waste his precious time in listening to twaddle he knew to be the mere vaporings of ignorance upon the elements of things? Neither would one skilled in the word subject his ears to the droppings of clerical or infidel lips. The advice of the spirit to such an one is, "cease, my son, to hear the instruction that causeth to err from the words of knowledge."

June 12, 1861.

EDITOR.

Mortal Resurrection.

Brother Thomas.—There is not the shadow of a doubt in my mind concerning the Kingdom of God and the efficacy and all sufficiency for salvation comprehended in the name of Jesus Christ and the proper obedience thereto, nor am I anxious to get wise above that which is written. I have read EUREKA through once, and must say that it fully met my expectation; yet there is one suggestion of yours on page 264 concerning the second death, which I cannot make harmonize with what I believe to be taught in the following scriptures:—John iii. 36, "he that believeth not the son, shall not see life; but the wrath of God abideth in him;" Matt. xxii. 30, "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven;" 1 John v. 12, "He that hath the son hath life, and he that hath not the son of God hath not life." Now, sir, how any wicked can be made alive, and not see life; how they are to be resurrected, become equal to angels without an eter-

nal existence; or how he that hath not the son hath not life, and yet be made alive; or to be plain, you say when they come out of the ground they rise in their sins, while the above scriptures teach me, "they are dead they shall not live; they are deceased they shall not rise," which appears to me to forbid the idea of a mortal resurrection. I might add more as 1 Cor. xv. "As in Adam all die, even so in Christ shall all be made alive," which no wicked man ever could claim; therefore I conclude "the wages of sin is death," not two deaths, or the Apostle would have said so. Having great confidence in your ability to set me right if wrong, I subscribe myself yours Fraternally,

JAMES D. MOPHERSON.

N. B.—Let us know how we are to come at Vol. 2d of EUREKA. J. D. M. Brown Co., Ill. May 21, 1861.

"He shall live for the Aion."

There are two AIONS; one, the *Aion of the Flesh*; the other, the *Aion of the Spirit*. Each of these *courses* has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh—it is life manifested through a corruptible body, or mortality. Men may die and rise again to life; yea, have died and risen again, and also dead a second time, since the texts were written quoted by our friend in the above communication. Yet, in dying again they were not subjected to what is apocalyptically styled "the Second Death;" nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion of the Mosaic Law.

We argue, then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in Jno. iii. 36. It is there termed ζωὴ αἰωνίου, *aion-life*. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body; and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected, from the dead. He rises with the wrath of God abiding upon him, which when worked out, subjects him to the Second Death.

They who become "as the angels of the Deity in heaven" are consubstantial

with the Father, and consequently "eternally existent."

He that hath not the Son of God is he that hath not believed into him. He, therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been judged according to their works, and pronounced to be the blessed of the Father. The order is,

1. Resurrection;
2. Appearance at the Judgment Seat;
3. Examination of Accounts;
4. Sentence of Approval;
5. Change in the twinkling of an eye.

"Every one shall give an account of himself to God," says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been "sowing to his flesh." This being proved against him, his sentence will be according to Paul, "he shall of the flesh reap corruption." This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature; but will be "injured by the second death," which is consummated in corruption of his resurrected body. Thus "the wicked can be made alive, and not see the life" associated with incorruptibility.

Paul says, that the reason why they all must appear before the judgment seat of Christ is, "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isaiah xxvi. 14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as he does those who know the truth but will not obey it; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True; no wicked man can claim to be "made alive in Christ" that he may live forever; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is "the wages of sin," the first death being the common lot of all, both saints and sinners.

To "come at the second volume of

EUREKA" is predicable upon its being first written; and secondly, upon more propitious times than we may yet venture to expect from the specimen before us. When we are ready with the manuscript we will give our friends due notice and an ample opportunity to subscribe. By this course we come to know how much it may be desired. EDITOR.

June 13, 1861.

From Dundee, Scotland.

DR. JOHN THOMAS:

Dear Brother.—In taking this opportunity of writing you, it is with a grateful heart I have to thank you, as the means, in the hands of God, in removing the veil from off my eyes, and enabling me to see the Gospel of the Blessed God in all its simplicity. Before you came to this country in 1848, I had some acquaintance with your writings from pieces I had seen in the Christian Messenger as far back as the year 1837, and onward, till becoming disunited from A. Campbell, your writings, of course, could not appear in the Magazine of his reflector, Mr. James Wallis.

So it was with pleasure I read in the Gospel Banner of your arrival in England; not that I expected to see you, for I was not my own master, and Dundee was too far off (about thirty miles) for me to get to hear your lectures. But I expected your labor of love would assume some permanent form, and I would thus get the substance, and was not disappointed; I was truly gratified when Elpis Israel made its appearance, and more so when I read the second part, and became in possession of the knowledge of the things of the kingdom of God, and the name of Jesus Christ in all its details. It was no way difficult to convince me after reading it, that my former immersion was as useless as that which they did to me in infancy.

As regards the letter to the Millerites, how it came into existence is this. Some of our tracts, published in Edinburgh, fell into the hands of a body of Millerites in England, and the things advocated in the tract being so like what they held themselves, they wrote to the brethren in Edinburgh, concluding that they were of the same faith, and would be pleased to see any from the churches which taught and practiced the things written in the tracts. So Brother James Lamb, residing in Portsmouth, being nearest to them, was requested to go and see them; from the letter you will see wherein their faith differed. Brother Lamb and I being co-

workers for a long time, and learning the truth, in a great measure, from the same source, and knowing I was a subscriber for the Herald, and thus in the possession of your address, sent it along for me to forward it to you, thinking it might be interesting to the readers of the Herald, that is, if you thought it worthy of a place there; if not, consign it to the waste basket.

As a church, we are getting along very well, increasing in number, and I trust in knowledge and in wisdom, and in love one toward another. Within this last two years we have more than tripled our numbers; at the present time there are about thirty-six of us in Dundee.

But I must bid you farewell. Dear Brother, wishing that you may be long spared to spread the blessed truths of the Bible, I remain, your brother in the hope of eternal life, when the Prince of Life comes.

THOMAS KIDD.

July 22, 1861.

Remember the Absent.

DEAR BROTHER THOMAS:

In our haste to flee the city of inactivity and despair (save the society of brethren and sisters in the Lord), we could not conveniently get opportunity to visit you before we left for time indefinite. And I can assure you, it was with poor satisfaction that we, as a part of the household of like precious faith, took leave of you, and the instituted gatherings for worship, to go among the heathenish superstitions of the age, with but the poorest visible prospects of light and knowledge springing up sufficient to accomplish the work of gathering together a body of separated ones to worship and to commemorate the death and resurrection of our Lord Jesus Christ. Truly, there is work for all Jehovah's people, so may we, by consulting that Word of Truth, for which we must dig as for hid treasures, be stimulated by its teachings to be up and doing while the day lasts, for the night cometh when no man can work. And as the effectual fervent prayer of the truly righteous man availeth much, with faith in the promise may we be remembered by our brethren.

Yours faithfully in the one hope of immortality hid with Christ in God, to be awarded at his glorious appearing and his kingdom.

GEO. G. THOMPSON.

Orange Co., N. Y.

The Jew and his Land

WE ought to keep our eye on the East. Undoubtedly there is a storm brewing in that quarter. The cloud is a small one as yet—a mere speck on the crest of Lebanon; but it is of that inky hue which bodes thunder, and our statesmen will ill discharge their imperative duty if they do not watch its spreading, and take every possible precaution against its outburst. The East is the region of sudden tempests; the skies may be clear and cloudless this hour, and black with storm the next; and no man can tell how rapidly that little cloud may envelope in its dark shadow, not the Lebanon only, not Syria only, with its warring and wandering tribes, and its black tents, pitched where stately cities once stood, and polished nations once dwelt, but the whole of Western Europe to boot, imperilling its peace and the progress of its arts and liberties. The whole air of the East is electrical at this hour; its soil is volcanic in no ordinary degree; a single spark would set both in a blaze, and the conflagration, once kindled, would extend to other lands beside those of the lazy Turks, and involve other Governments beside that of the decrepid and barbarous Ottoman Power.

We have had a foreboding of mischief from the first moment we heard that the French were on their way to Syria. And we think we had cause for suspicion. There has been scarce a convulsion in Europe for half a century but the French have taken the initiative. The appearance of the "red trouser" is like that of the petrel before the storm—a sure prognostic that the clouds are gathering and the water rising. They have a knack of converting a temporary occupation into a permanent one. The French went to Rome in 1849, not to remain there by any means, but with the obliging and benevolent purpose of ruling the Romans till such time as the Pope should be able to rule them himself. They went to Syria with a like humane and benevolent resolution;—they went there to take order with the Druses and Maronites, and prevent them cutting one another's throats, till the Sultan should be able to keep the peace betwixt them. There is as little likelihood at this hour of the Pope ever being able to govern the Romans without borrowed bayonets, as of the Tiber flowing backwards to the Sabine hills; and if the French are to remain there till they have seen the Pope's Government re-

formed and constitutionalized, they will remain there till the end of time. The same is likely to be the term of their departure from Syria. If they are to remain till the condition on which they went has been fulfilled—that, even, of such an accession of energy and decision to the Ottoman Government as may enable it to take the strong hand with the rebellious and warlike tribes which occupy the Lebanon—they will remain till the Euphrates runs dry. The one event may be looked for about the same time with the other. True, the French have named, or rather have been compelled to name, a day when they will positively quit Syria. But so have they with Rome. The Emperor has an odd way of fulfilling all such promises, by sending more troops; and, instead of an evacuation, there is a reinforcement. The fifth of June, no distant date, is the time fixed for the troops now in Syria to weigh anchor, and spread the sail for France. When that day comes, French transports will be seen ploughing the main, not westwards to France, but eastwards to Palestine, and casting anchor beneath the cliffs of Lebanon, to reinforce the army of occupation. The month of June is the feast of Ramazan, when the Moslems are all delirious with fanaticism, and eager to ply all infidel dogs with their ancient and only argument of conversion, the scimitar. The Emperor of the French knows this right well. He knows that when the month of June comes, there will come with it the strongest reason why, on every principle of humanity and religion, he should not keep, but break his engagement. The French Emperor, we may be assured, is in Syria for no temporary purpose, but for the permanent occupation of the country. Syria is to be a second Algeria, a colony of France. Thus the Emperor plants post after post upon the shore of the Mediterranean. His flag now floats at Nice, at Monaco, at Algeria, at Rome, and at Beyrout; and thus the scheme progresses of making that sea a French lake.

It is in this fashion that the Emperor chooses to attack Britain. For years we have been fearing an invasion of our own soil. Louis Napoleon is far too wary and knowing a man to tempt so dangerous a feat. Instead of crossing the channel and storming our coasts, he has turned southwards, and has struck between our two empires. He thrusts the French power betwixt India and Britain. To permit this would be to permit the eventual dismemberment of our empire. In a few years, under the present state of things, Syria will be wholly French. Not only

is the country half empty, the people barbarous, but every provision has been made for the extension of the French power over it all, by the numerous convents, monasteries, and Jesuit brotherhoods which have of late years been established in that land—all pioneers of the French power, and all busily at work in procuring a submission on the part of the natives to the French yoke, to which the Maronites are already, by similarity of religion, pre-disposed. Russia will next appear in that country. If France shall seize, as she is doing, on the western portion of the Ottoman dominions, Russia will seize on the eastern. No greater calamity could at this moment befall the East. The movements towards liberty and Christianity which are there springing up would be instantly crushed. Britain would sink in proportion as these two Powers rose. Her political influence would be grievously crippled; she would be shorn of her moral prestige; her road to her Indian empire would be blocked up by sea and land; that empire itself would soon come to be lost to her. And, with the loss of India, all her relations to the world would undergo a change, and the revolution in trade and wealth which it would occasion in the mother country would create wide-spread convulsion and suffering. How long, in these circumstances, should we be able to retain Australia? Our colonial empire, which has grown to greatness by the hardy enterprise and industry of our sons, which has given to our little island a foremost place among the nations of the earth, would fall in a few years, and with it would set all the bright prospects now opening on the world from the steady and beneficent operations upon the nations of our moral power and political institutions. So important is the Syrian question! The integrity of the colonial empire of Great Britain hangs upon it. The success or failure of the great movements springing up both in the East and in the West depends upon it. It is the key-stone in the arch,—we say not of the politics of Europe, but of the politics of the world.

The Syrian massacres of last summer, and the occupation of the French consequent upon these massacres, have brought the matter to a sudden bearing. It is manifest to all that the Ottoman empire totters to its fall. The Syrian outbreak sounded its knell. It placed it so that it neither can stand alone nor be supported by foreign occupation. Russia and France are eager to prop it up, that they may the more conveniently divide it betwixt them. Both know what a splendid prize Constantinople would be, and what a rich

dowry of political power and commercial wealth it would bring to its possessor. France has already got hold of one corner of that empire, and refuses to let go her hold. Russia by and by will seize upon another, and hold it by an equally tenacious grasp. Under no circumstances can Britain permit this. It is, as we have shown, but another way of seizing upon her own empire, and pulling it in pieces. She must resist it by arms, if necessary; but were she to exert a timely and wise foresight, she might avert, mayhap, that hard necessity. Could she arrange the question of Syria—could she find a people independent alike of France and of Russia to occupy that country—Britain would render the approaching fall of the Ottoman empire safe for herself, and safe for the world. She would convert what, in other circumstances, would be a terrible calamity, into a signal blessing.

This difficult and dangerous problem admits but of one solution. Were the Jew to come forward and claim his land, the question would be at once arranged. Why should he not? He can show his charter to that land. That charter is the oldest and most infallible extant;—it is the Bible. His great ancestor received Syria in fee simple from a mighty Potentate. The deed of gift, the ratifying oath, can all yet be read on the record; and what the Lord Paramount of heaven and earth made over to the great Hebrew from Ur of the Chaldees, neither Czar nor Sultan can take away. Palestine is still the Jew's. He can claim it all, from the snowy Lebanon to the banks of the Nile,—from the border of the Great Sea to the river Euphrates; and were he at this day to assemble his dispersed millions, and to transport himself, his riches, his aptitude for trade, and his knowledge of art, to Syria, he would at once become one of the great Powers of the world, and be a wall of defence against France on the one side and Russia on the other. And at this day, when nationalities are starting up from their tomb of centuries, why should not the Hebrew stand up and take his place among the nations? What bond of nationality is awaiting to him? What people has so glorious a past? He traces back the line of his ancestry into ages that long preceded the rise of the oldest monarchy now on the earth. His fathers were powerful princes, governing flourishing kingdoms, and ruling over a polished and civilized people, well acquainted with literature and the arts, such as they then were, before a stone had been laid in the foundations of the Eternal City. The ineffaceable remembrance of such a past is a powerful bond

of union. Then bonds there are which eighteen centuries, so far from extinguishing, have tended to strengthen. They have their law, their prophets, their synagogue; they have borne a common odium; they have suffered a common exile; they cherish a common hope, and that hope points inextinguishably to Palestine. There their wanderings are to end, and there they are yet to find a home. Every requisite, too, necessary to raise Syria from her prostrate condition the Jew possesses. He has wealth; he is the great capitalist of the world. For his vast wealth he would find ample room in constructing roads, laying down railways, rebuilding his ancient cities, and developing the yet unextinguished and boundlessly exuberant resources of his land. To any other people such a task would be impossible; at least till after some generations had passed away. To the Jew it would be easy; he could accomplish it in a few years. His wealth is not only immense,—it is moveable; he could bring it into operation at once; and a few summers only would elapse before harbours would be seen rising along the coast, towns springing up inland, golden grain waving on the valleys of Asher, the olive crowning the mountains of Ephraim, the vine ripening on the hills of Judah, and flowers and verdure covering the mighty bosom of Sharon. Syria must be occupied by a trading and commercial people,—it lies on the great route of ancient commerce; and were the Ottoman Power to be displaced, that old commercial route would immediately re-open. Trade would flow once more in its old channel, across Syria, and along the valley of the Euphrates. The Jew has dealings on every bourse of the world: and in what more skilful hands could the exchanges betwixt the East and the West be placed? In his harbours would the ships of Europe discharge the fabrics and manufactures of the industrious West, and return laden with the wine and oil, the silks and gems, of the fertile East. In fine, Syria would be safe only in the hands of a brave, independent, and spirited people, deeply imbued with the sentiment of nationality, and loving freedom too dearly ever to submit to a foreign yoke. Such a people we have in the Jews. They have been hardened in the furnace. Restore them their nationality and their country once more, and there is no power on earth that could ever take them from them. They would be faithful guardians of the gates of the East. They would alike deny entrance to the Frenchman and exit to the Muscovite. In these speculations we have no respect to pro-

phcey. We ask not whether it agrees or disagrees with these conclusions. We are considering simply a great political exigency; we are inquiring the best way of meeting it. All admit that Syria must be occupied and governed; and to the question. By whom is it to be occupied and governed? there can be returned but one answer;—it can be occupied and governed only by the Jew. Is it not marvellous that Palestine, for ages neglected and lost sight of, should come so suddenly and prominently into notice, and that once more it should take its old place at the centre of the world's affairs? And is it not wonderful that the Jew, persecuted for eighteen centuries, and chased from country to country, should now begin to be recognized as arbiter among the nations: as having it in his power to give them peace or war,—as a bond of union betwixt the East and the West, as a day's-man between the sons of Shem and the descendants of Japheth!—*Edinb. Witness.*

The Court of the Gentiles.

Plato.

PLATO was the pupil of Socrates, and "flourished," as they say, three hundred and forty-eight years before Christ. It is chiefly from his writings that the opinions of Socrates are learned. He is thought by his admirers to have improved upon the principles of his master; and his fame is considered by all Laodicean authorities, as transcending that of all other philosophers in the department of theology and morals. He taught that,

"The universe was governed by a being of glorious power and wisdom, possessed of perfect liberty, and independence. That there were a certain invincible malignity and corruption in matter, inseparable by the power of God. That the human soul is an emanation from God, and therefore necessarily immortal; that evil must necessarily exist from the union of matter and mind in the human person; that Demons were an order of beings inferior to the Deity, but superior to men, and that they governed the world; consequently, that they should be worshipped because of their agency in human affairs. Some of them he viewed as mediators, 'carrying men's prayers to God, and his answers to men.' In his *Timæus* he declares, that 'it is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar when found.' He therefore taught that in matters of worship, his disciples ought to govern

themselves by the law of their country. This was the maxim of Socrates, and to it Plato agreed. In his lib. viii. de Rep. he orders, 'worship and rites to be performed to the gods, and to demons, and to Esculapius, lest he should too much shock the prejudices of the vulgar.'

Dr. Taylor Lewis of the University in New York city says, "we believe that in this age there is a peculiar call for a deeper knowledge of Plato. Some acquaintance with his doctrine of ideas seems needed as a corrective to the tendency, so widely prevalent, to resolve all knowledge into an experimental induction of facts, not only in physical, but also in ethical and political science. . . . Plato should be studied, if for no other purpose, as a matter of curiosity, to see if there may not possibly be some other philosophy than this noisy Baconianism about which there is kept up such an everlasting din; or that still more noisy, because more empty, transcendentalism, which some would present as its only antidote. In place of all this, we want the clear, simple, common sense philosophy of Plato, commending itself when rightly understood, to all the *κοινὰ νοῦτα*, or universal ideas of the race, in distinction from that mis-called common sense which is only the *manufactured public opinion of the moment*; a philosophy most religious, most speculative, and yet most practical; most childlike in its primeval simplicity, and yet most profound. We speak with confidence upon this point. The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion. Our main object, then, in publishing this translation of Plato's Tenth Book of the Laws "is to recommend this noble philosopher (who he says, 'lost himself in the fifth book of the Republic, and produced something which was neither allegory nor reality, neither philosophy nor legislation') to the present generation of educated young men, especially to our theologians."

This "noble philosopher" is also styled by "Christians" of Dr. Lewis' type "the divine Plato." He was a great authority with those who Laodiceanized the Ecclesia of Christ into the Synagogue of the Satan, and made it what it is at this day. He is likewise now a great authority with our contemporary representatives of original Laodiceanism, as evinced in the case of Dr. Lewis himself, and the clergy at large. The *Platonic Theology* was the current and most respectable wisdom in the days of Jesus and the apostles. It was as popular with the old heathens as

with the heathen of modern times; and all that would be necessary to constitute its author and illustrator, Socrates and Plato, "reverend" divines, would be to say they believed in Jesus. Being already divines and pious, to say this would convert them into as good Christians as the university professor of Greek. They were sound on the ecclesiastical goose, and only required a little modernizing to qualify them for the "sacred desk," and "the administration of ordinances."

But Paul had not the same admiration for the philosophy of this "noble" divine. He treated it very unceremoniously; and warned his brethren to beware lest they should be spoiled by it—Col. ii. 8. It was in his estimation a spoiling thing. Something that would spoil a Christian if he entertained it. It was that wisdom of the wise that he heartily despised, and incessantly preached and wrote against. He despised it because God despised it, and denounced it as foolishness. "I will destroy," says God, "the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God," says Paul, "made foolish the wisdom of the world?" This is equivalent to saying, "Hath not God made foolish the philosophy of Socrates and Plato?" Hath he not by the revelation of the mystery as exhibited in our preaching, proved the folly of the heathen philosophy concerning God, concerning "the invincible malignity and corruption in matter," the immortality of the soul, and so forth? In condemning the wisdom of the wise to destruction because it is folly, God condemned these things also which are elements thereof. Here, then, is a direct issue between God and the world. The world hath its wisdom and its wise ones. The system they glorify is *the thinking of the flesh*, to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and omega, its beginning and ending; and therefore in its conceptions could never range beyond the imagination of the evil heart of man. Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for "the folly" is still cherished as wisdom by an insensate and besotted world which calls darkness light, and evil good. But we wait for it; and in praying "thy kingdom come," petition the Lord to come quickly, and destroy the folly, and establish that "wisdom which is *first* pure and *then* peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and

without hypocrisy." Even so, come Lord Jesus, come quickly. Amen. EDITOR.
March 23, 1861.

System of the Stoics.

The Stoics as well as the Epicureans withstood Paul at Athens. It may therefore profit the reader to know what was the basis of the arguments they would adduce against the doctrine he proclaimed.

The first teacher of the stoic system of fleshly thinking was Zeno, who flourished in Greece two hundred and sixty-four years before Christ; about half a century after the conquest of Medo-Per-sia by Alexander.

"The Stoics regarded the Deity as a corporeal being united to matter by a necessary connexion, and subject to the determination of an immutable fate. This fate is, however, explained by the Stoics to be the wise counsels of their sovereign, to which he is obliged to conform, and from which he can never depart. When the Stoics say, Jupiter is subject to fate, they mean he is subject to the wisdom of his own counsels, and must act in conformity with his supreme perfections. They said that the existence of the soul was confined to a certain period of time. They looked with indignant contempt upon effeminate vices. Simplicity and moderation were carried to the extreme of austerity, and external good and evil were viewed with haughty contempt."

The Cynic Philosophy.

THE Cynic Philosophy of the old Adam was first taught as a distinct species of sectarianism by Antisthenes. Its moral discipline was very similar to that of the Stoics. The sum of the teaching that characterized his sect is as follows:

"Virtue alone is a sufficient foundation for a happy life. Virtue consists, not in a vain ostentation of learning, or an idle display of words, but in a steady course of right conduct. Wisdom and virtue are the same. A wise man will always be contented with his condition, and will live rather according to the precepts of his country. Wisdom is a secure and impregnable fortress; virtue, armor that cannot be taken away. Whatever is honorable is good; whatever is disgraceful is evil. Virtue is the only bond of friendship. It is better to associate with a few good men against a vicious multitude, than to join the vicious, however numerous, against the good. The love of pleasure is a temporary madness."

The following maxims and apothegms are also ascribed to Antisthenes, "as rust consumes iron, so doth envy the heart of man. That state is hastening to ruin in which no difference is made between good and bad men. The harmony of brethren is a stronger defence than a wall of brass. A wise man converses with the wicked as a physician with the sick, not to catch the disease but to cure it. A philosopher gains at least one thing by his manner of life, a power of conversing with himself. The most necessary part of learning is to unlearn our errors. The man who is afraid of another, whatever he may think of himself, is a slave. Antisthenes being told that a bad man had been praising him, said, "What foolish thing have I been doing?"

The Eclectics.

"THE Eclectics supposed that many things were unreasonable and absurd in all the systems of philosophy, and therefore set about forming a new system, comprising, what they supposed, the most reasonable tenets and doctrines of all the sects. This eclectic philosophy was taught with great success in Alexandria in Egypt, at the epoch of Christ's birth, and Philo the Jew, who was a member of this sect, represents it as very flourishing at that time. The Eclectics held Plato in the highest esteem, yet they made no scruple to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of other philosophers."

Tithes.

A CERTAIN woman found by the wayside a lamb perishing with cold and hunger. She had pity upon the lamb, and took it to her house and nursed it, and brought it again to life. And it came to pass that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest came to the woman and said, "The first fruits of every thing belong to the Lord; and I must have the wool." The woman said, "It is hard?" The priest said, "It is written"—and so he took the wool. And it came to pass that soon after the ewe yeaned and brought forth a lamb; when, lo! the chief priest came again to the woman and said, "The firstling of every flock belongs to the Lord—I must have the lamb." The woman said, "It is hard!" The priest said, "It is written"—and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came

again to her, and took a leg, a loin, and a shoulder, for a burnt offering. And it came to pass that the poor woman was exceeding wroth because of the robbery; and she said to the chief priest, "Curse on the ewe! Oh, that I had never meddled therewith!" And the chief priest straightway said to her, "Whatsoever is cursed belongs to the Lord"—so he took the remainder of the mutton, which he and the Levites ate for their supper. *Plain truth.*

To Correspondents.

In our next number we shall relate the incidents of our visit to the seat of war, which our kind friends who have written letters of inquiry concerning our fate will please accept as special replies to each. While in the South all communication was cut off even by express, so that we could write to no one in Federalia; and since our return, fever taken in the South revisited us for several days, incapacitating us for much effort of mind or body. Hence, all correspondence that could be avoided has been dispensed with, and that only has been written that was necessary to bring up arrears. We thank our friends and brethren for the interest manifested in us; and trust that we may all prove to be true yokefellows to the end.

SUSPENSION OF THE HERALD.

At the end of this volume, it is probable we shall suspend the Herald. If so, and we may be still in the land of the living, and the nature of the times may permit, we may re-commence it in Jan. 1863. In the meantime we shall occupy our pen upon the Second Volume of Eureka; and in the accumulation of matter for its resumption.

EUREKA.

We have still about 250 copies of this work on hand. During the Herald's suspension they can be obtained by enclosing \$2 30 per copy, postage included, to our address as hitherto.

ELPIS ISRAEL.

We have only 30 copies of this work, on hand; and of which altogether nearly 2800 have been circulated. All who desire it had better, therefore, secure a copy of what remains; for, from the aspect of the times, a fourth edition is not likely very soon to see the light. The price is \$2 24 postage included.

ANATOLIA.

Of this exposition of the book of Daniel there are also some copies unsold. Fifty-six cents in postage stamps, will supply the sender with a copy prepaid.

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Sept. 1861.

[VOL. XI. No. 9.]

The Duty of Christians in the present Crisis.

(Corrected by the Editor.)

MY DEAR BROTHER: Civil war having broken out, and the call to arms being sounded from the press, the platform, and the pulpit, your mind is exercised about your duty as a Christian in the present crisis. Allow me as a fellow-Christian and as a minister to offer you a few few weighty considerations upon this subject. But first let me ask you, Is your mind subjected, my dear brother, to the *Word of God*? It ought to be perfectly so. In all moral and spiritual things, that Word alone should be your standard of judgment, your law, your guide. Pardon me if in faithfulness I say, you cannot have fairly examined that word, upon this subject, and have also thoroughly submitted yourself to its declarations and commands, and yet be in error or even uncertainty, upon this matter; so plain are the teachings of Scripture on this as on all other points of Christian morality. I can understand, however, the manner in which your mind has been drawn into its present state of perplexity or error. You have listened to the words of man, rather than to those of God. Human arguments, and human examples have misled you. Now turn from them to the divine word; there inquire for the mind of God! Men, or devils, and your natural heart, will seek to hinder you from this—they will tell you it is unnecessary—they will try to settle the matter with such words as these: "The government can only be defended on such occasions as this, with the sword; the Christian is bound to defend the government, and therefore bound now to use the sword. If war is an evil, it is a necessary one; principles of peace cannot be carried out in this world."

So argues man, and so the Satan. But not

so the Word of God! It notices the existence of human governments. It declares that "the powers that be are ordained of God." It prophecies too their course. It shows what man is, when intrusted with worldly power and authority; it foretells the judgment of those who have abused such responsibility; and it points forward to the coming and millennial reign of Christ, the manifestation of whose kingdom is to "break in pieces and consume" all other kingdoms (Dan. ii. 44), and to fill the whole earth with its presence and glory, its righteousness and peace. But it does not attempt to regulate such governments on *Christian* principles. It lays down the duties of husbands and wives, of parents and children, of masters and servants; but not of Christian rulers; and that because, while it contemplates the certainty of the Christianity of individuals, it does not contemplate the possibility of the Christianity of nations or governments, before the *personal return and millennial reign of Christ*. But as to the duties of Christians towards earthly governments, the word of God is not silent. It does not tell them to seek or accept positions of power in them—and thus have power and rule over that world which is in open and avowed rebellion against God (the Satan being still its prince and its God, John xiv. 30; 2 Cor. iv. 4.) It does not tell them to seek authority over the world which has rejected Christ, but rather that "it is enough for the disciple that he be as his master, and for the servant that he be as his Lord."

It does not even tell them to defend the government under which they live. There is not a single passage in the Scriptures bidding Christians to defend any government on earth. They are commanded to "be subject to the higher powers," to "pay tribute," to "render to all their *dues*, tribute to whom tribute is due, custom to

custom, fear to whom fear, honor to whom honor" (Rom. xiii.); "they are commanded to be subject unto principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but *gentle, showing all meekness unto all men.*" (Titus iii. 12.) The word of God exhorts that "supplications, prayers, intercessions and giving of thanks be made for all men, *for kings and for all that are in authority*; that we may lead a quiet and *peaceable* life in all godliness and honesty" (1 Tim. ii. 1, 2), and in cases in which the command of rulers and those of God are directly opposed and conflicting, it bids them obey God rather than men. (Act iv. 19, and v. 29.)

These are the duties of Christians towards earthly governments, laid down in the Scriptures, and the only ones with which I am acquainted, and as the Word of God does not command the Christian to defend such governments, nor in any way to identify himself with them, but simply to *submit to, and pray for* them, so it does not command him to use the sword in their defence, or for any purpose but *the direct contrary*. It positively forbids his using any weapon of injury, either in an offensive or a defensive way. It commands him to act towards all others, on those principles of love, which are utterly opposed to the infliction of injury, whether by the sword or by other means; and to those Christians who have been betrayed into the use of the sword, it speaks words of rebuke and warning; threatening those who persist in such a course, with punishment and death, by the very weapon they have drawn in aggression or defence.

The testimony which the Word of God bears upon this subject may be divided into three parts:—

I. The great principles it lays down as characteristic of Christianity.

II. The precepts which it gives to the Christian Church.

III. The example of our Lord, and the examples of the apostles and first Christians (as far as they followed in Christ's steps), which it presents to the Church for imitation.

I. As to the principles characteristic of Christianity. *They are those of love!* If we examine the principles on which God acts towards his saints in this dispensation, we find they are those of love! Mercy and grace are only love in action, towards the guilty and the vile. If we examine the foundation of all Christianity, the cross of Christ, we find that its grand characteristic *is that of love!* "Herein is love, not that we loved God, but that he loved us, in that while we were yet sinners (even enemies, v. 10), Christ died for us." (Rom.

v. 8.) And if we examine the principles on which Christians are to act, towards God and towards men, toward each other and toward the world, we find *they are those of love!*

"Be ye therefore followers of God as dear children, *and walk in love.*" (Eph. v. 1, 2.) Because God has shown them mercy they are to show others mercy. Because God has forgiven them their trespasses, they are to forgive others their trespasses. Because God deals with them in grace, pure unmingled grace, they are to deal with others in grace, even such grace, following God; *walking in love.* Now I ask you, do such principles accord with those of war? Can a Christian acting upon such principles, engage in the work of human slaughter? Can he? If he plunges the sword in human bosom, must it not be in direct and shocking violation of these principles? Is it acting in love towards a man to stab him, run him through with a bayonet? or in grace to blow his brains out? Can any man dare to say that it is? If you admit that it is not, and you *cannot do otherwise*, then you admit that, the Christian being bound by the gracious manner of God's dealings with him, and by the first and deepest principles of the religion of Jesus, to act towards all others in grace, mercy, and love, cannot lawfully engage in the work of human slaughter, cannot lawfully engage in war.

Perhaps, like many others, you urge the fact that war was permitted and even commanded by God, under the Jewish dispensation, and that what was right for the people of God to do *then*, cannot be wrong *now*. Let me entreat you to pause and consider what you say!

Your argument is, that what was right under the Jewish dispensation is right under the Christian; that war was right under the first, and therefore must be right under the second. But is not this argument founded on an unscriptural assumption? Know you not the difference between the Jewish and Christian dispensations? Know you not that the Jews were placed *under law*, and were therefore bound to deal with others *in law*; whereas Christians are placed *not under law, but under grace*, and are consequently bound to deal with others *not in law but in grace*. And know you not that on this very ground the Lord himself forbids the Christian's doing things that the Jew had been *commanded* to do? Look at the fifth of Matthew; there the Lord, after pronouncing benedictions upon the "poor in spirit," "the meek," "the merciful," "the peacemakers," says (alluding to the Jewish law) "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for

burning, wound for wound, stripe for stripe," Ex. xxi. 24, "Ye have heard that it hath been said an eye for an eye, and a tooth for a tooth; but I SAY UNTO YOU, that ye RESIST NOT EVIL; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." Is not this clear? Is it not to the point? Does it not distinguish between the Jewish and Christian dispensations? Does it not show that whereas the first was one of pure justice, righteousness, law; the second is one of unmingled grace? Does it not show that there are acts, commanded by the first which are forbidden by the second? Does it not prove that certain actions, right under the first, would be wrong under the second? And does it not show that *war*, which was lawful under the Jewish dispensation, is forbidden to saints as wrong under the gospel? For, what is war in its mildest form—defensive war—but *resistance of evil*? And does not our Lord here forbid all such resistance of evil? Perhaps you hesitate to admit this. Strange hesitation! Have the words "I say unto you that ye resist not evil," any meaning at all? If they have a meaning, what is that meaning? Does not our Lord plainly illustrate their meaning in three different ways? and can you be in darkness about it? Look at the first example which he gives in explanation of his command, "resist not evil." A man smites you on the right cheek; are you to retaliate? No! Are you to inflict deserved punishment? No! Are you to threaten? No! Are you to arm yourself in self defence? No! What then are you to do? *Submit*; and *submit to be smitten again* if he wills to repeat his wicked act: "turn to him the other also." Is this the spirit and practice of human warfare? Is it not diametrically opposed to it?

Look again at the fifth of Matthew. Our Lord continues, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, LOVE YOUR ENEMIES, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Thus again does he distinguish between the Jewish and Christian dispensations: and thus again does he condemn under the Christian dispensation, the principles which lead to war, and enforce the principles which lead to war's opposite—even to perfect peace. "I

say unto you, love your enemies." Can you hesitate any longer dear brother? Do you not see that you cannot, under the influence, or in the exercise of tender love towards your enemy, stab, or shoot, or kill him? And that if you may not stab or shoot, or kill, you may not go to war? God forbid you should shrink back from this truth any longer!

A word or two more about the general character and spirit of Christianity. The following passages present the simple truth upon this subject, and in doing so speak volumes against a Christian's engaging in war.

First look at the character of those whom Christ pronounces blessed, in the 5th ch. of Matthew. "Blessed are the poor in spirit: blessed are they that mourn: blessed are the meek: blessed are they which do hunger and thirst after righteousness: blessed are the merciful: blessed are the pure in heart: blessed are the peacemakers: blessed are they which are persecuted for righteousness' sake." This is the spirit of true Christianity! And how opposed to that of war! And observe the benediction he pronounces upon the *meek*, the *merciful*, and the *peacemaker*: the meek "shall inherit the earth:" the merciful "shall obtain mercy:" and the *peacemakers* "shall be called the children of God!"

Well may these words present the spirit of Christianity, seeing they give us the very transcript and image of the character of Christ himself.

Look also at the characteristics of christian charity, presented in 1 Cor. xiii. I quote some of them. "Charity suffereth long and is kind; doth not behave itself unseemly; seeketh not her own; is not easily provoked; beareth all things; endureth all things; never faileth." What a contrast does this present to even the spirit of defensive warfare! Let us remember, that whatever else we have, if we have not this charity, we are "nothing" before God.

Look also at the works of the flesh, and the fruit of the spirit, described in the fifth of Galatians. Here again we find contrasted the spirit of war and that of Christianity:

THE WORKS OF THE FLESH

"Now the works of the flesh are manifest, which are these: Hatred, variance, emulations, wrath, strife, seditions, envyings, murders, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

THE FRUIT OF THE SPIRIT.

"But the fruit of the spirit, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

What, let me ask you, are the passions

which lead to "wars and fightings," but those of the flesh, here so solemnly condemned! And on the other hand, how is it possible to conceive "wars and fightings" carried out, on the principles of the fruit of the spirit, here so earnestly enjoined?

Is it possible for man to fight with man, on principles of love, longsuffering, gentleness, goodness, meekness, and peace? Happy are they who like the apostle can add, we "who are Christ's have crucified the flesh, with its affections and lusts." Dear brother! "If we live in the spirit, let us walk in the spirit," and we "shall not fulfil the lusts of the flesh."

Before passing to the next point, I would notice some objections urged against the views I here advocate. It is alleged that the passages already quoted refer exclusively to the Christian's duty of non-resistance *when persecuted for Christ's sake*. To prove the fallacy of this objection it is enough to refer to our Lord's words in the 5th of Matthew. One of the cases there mentioned, in which our Lord commands non-resistance on the Christian's part is the case of the Christian's being merely robbed of his coat by a thief (evidently not one of persecution for Christ's sake.) The objection therefore falls to the ground.

Again it is stated, that the passages here quoted discountenance and forbid only a *wicked spirit of revenge and malice*; not an *infliction of deserved punishment on evil-doers*. It is sufficient to answer, that the thing forbidden by our Lord in the fifth of Matthew, is *the very thing permitted* by God to the Jews under the old dispensation; and cannot be therefore merely a wicked spirit of revenge and malice. No one will say that God ever sanctioned such a spirit; but it is impossible to deny that He did sanction in the Jew an exercise of *strict* justice towards others, which the Lord Jesus Christ emphatically prohibits in the Christian.

Again it is said, that while a Christian is forbidden avenging his *private injuries*, he is not freed from the responsibility of *assisting to avenge public wrongs*; but on the contrary he is bound for the good of society to do so. Now, why is a Christian forbidden to avenge his own personal wrongs? Not on the ground that such avenging of evil is reprehensible *in itself* (as we have seen), but simply because *as a Christian* he is responsible to God, to act towards his fellow men *only in grace*. (On what other ground did our Lord forbid the Christian's exercising righteous judgment, in Matt. v., and command his non-avenging evil treatment? On no other, surely.) Now this responsibility to God can never be set aside by his position in society. The same principle which

prohibits his avenging personal injury—a thing right in itself, also prohibits his avenging public injury—a thing right in itself: both involve the exercise of unmingled justice, and are opposed to the exercise of pure grace. Observe, dear brother, I speak of the duty of *the Christian*; not of the duty of worldly men towards each other.

II. *As to the precepts* which the word of God gives to the Christian Church. What do they inculcate but "peace, longsuffering, gentleness, goodness, meekness" (Gal. v. 22, 23), "mercy, kindness, forbearance, forgiveness, charity?" (Col. iii. 12-14.) In a word, what but love? There is not one precept given to the Christian Church which enjoins war, whether offensive or defensive. There is not one which countenances war. There is not one which even permits war. I go still further. There is not one which countenances the Christian in inflicting deserved punishment upon his fellow men: not one which countenances his going to law with another or casting another into prison for debt, or in any way entering into judgment with another. There is not one which even enjoins or permits the Christian's resisting evil treatment from others. I go still further. There is not one which does not, in spirit, or in letter, or both, positively discountenance and condemn all dealing with others which is not characterized by grace, mercy, and love.

For the sake of clearness, I have selected from the mass of Christian precepts contained in the New Testament—all harmonious, I need hardly observe, in spirit—the following *twelve*, which I have contrasted with corresponding precepts of war; and, from the comparison, I leave you to draw the inference with respect to the lawfulness or unlawfulness of war for the *Christian*.

PRECEPTS OF WAR.

Resist evil treatment from others.

"Hate thine enemy"

(quoted in Matt. v. 43).

Recompense to your enemies evil for evil.

Avenger yourself on those who oppress you, or rebel against you.

Submit not to insult, injustice, or cruelty; vengeance is ours—we will repay.

Overcome opposition and rebellion with the sword and the gun, with shot and shell.

Follow war with the enemies of your country.

Fight for military glory.

PRECEPTS OF CHRISTIANITY

"Resist not evil." Matt. v. 39.

"Love your enemies." Matt. v. 44.

"Recompense to no man evil for evil." Rom. xii. 17.

"Dearly beloved avenge not yourselves." Rom. xii. 19.

"Give place unto wrath for it is written, Vengeance is mine—I will repay, saith the Lord." Rom. xii. 19.

"Overcome evil with good." Rom. xii. 21.

"Follow peace with all men." Heb. xii. 14.

"Let nothing be done through strife or vain glory." Phil. ii. 3.

Put on therefore, as the defenders of your countries, brave and patriotic, swords, pistols, daggers, guns, and bayonets; fighting with one another, and killing one another, if your nations have quarrels against each other.

The servant of his country must strive, and be violent towards some men.

Your country sends you forth as armed soldiers to destroy her enemies; be ye therefore *warlike as eagles*, and fierce as lions!

Draw your sword, and defend yourself and your country; lest you perish with the sword.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." Col. iii. 12, 13.

"The servant of the Lord must not strive, but be gentle unto all men." 2 Tim. ii. 24.

"I send you forth as sheep in the midst of wolves; be ye therefore *harmless as doves*." Matt. x. 16.

"*Put up again thy sword into its place: for all they that take the sword shall perish with the sword.*" Matt. xxvi. 52.

mocked, and blasphemed, and scourged, and crucified, His only cry was, "Father, forgive them, for they know not what they do." Luke xxiii. 34. Well might the Apostle Paul say of Him that He was "*harmless*," as well as "holy, undefiled, separate from sinners" (Heb. vii. 26); and the Apostle Peter, that "when He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." 1 Pet. ii. 23.

Perhaps you feel half inclined to urge that our Lord, just before His betrayal, said, "He that hath no sword, let him sell his garment and buy one;" and ask "what were they to buy swords for, if swords might not be used?" I freely admit that if our Lord meant that His servants should buy military weapons, He meant that they should use them, should fight with them. But did He mean to command His disciples to purchase and use such weapons? Perhaps you say, "Peter so understood him, for he used the sword just afterwards to smite off the ear of the High Priest's servant? I answer, Did not our Lord rebuke him for so doing? Did He not heal the wound His rash and mistaken follower had made? Did He not disarm him of this military weapon by the stern and positive command, "*Put up again thy sword into its place?*" Did He not in disarming Peter of the sword express His desire to disarm all His followers of such weapons? And did He not in the strongest manner reprobate the use of the sword, by the emphatic and sweeping sentence, "*All they that take the sword shall perish with the sword?*" What can be plainer than that our Lord never meant to command or countenance the use by his servants of this deadly weapon? If you take the words *literally*, you must understand the Lord to mean that the twelve apostles should arm themselves with twelve swords; that in order to obtain these weapons, they were, if necessary, even to sell their garments, that they might, with the money thus obtained, purchase them; and that, having procured swords, they were to use them—at least, to *defend themselves* from their enemies. Now, I beg you to observe that the Lord could not mean the disciples so to act (and that, therefore, the text, "he that hath no sword, let him sell his garment and buy one," cannot be taken literally), for the following reasons: First, He could not mean that the twelve apostles should arm themselves with twelve swords; for when some of them said, "Lord, here are *two* swords," He answered, "It is *enough*." How could two swords be enough to arm twelve men with a sword apiece? And, secondly, that our Lord could not mean that they should use swords as

I cannot forbear adding, in review of these and similar Scriptures, that it is my solemn conviction before God, that a Christian, engaging in or encouraging war, whether offensive or defensive, does so in *open violation of every precept of Christianity*, bearing upon his conduct in this respect.

III. As to the *example* of our Lord, and the example of the Apostles and first Christians (as far as they trod in Christ's steps), which the Word of God presents to the church for imitation.

First, with respect to the *example of our Lord*, as far as it bears upon this subject. My dear Christian brother, is there any need that I should prove to you that He who "left us an example that we should follow in His steps" never lifted up His hand to do injury to others, even in His own defence? Oh how opposite to everything warlike was His spirit and conduct! Look at some of the declarations of Scripture concerning Him! Isaiah says of Him, "He was oppressed and He was afflicted, yet he opened not His mouth." Isa. liii. 7. "He did no violence." Isa. liii. 9. When the Samaritans rejected Him, and James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did!" He turned and rebuked them, and said, "*Ye know not what manner of Spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them.*" Luke ix. 53-55. Even when foretelling the destruction of Jerusalem, He "wept over the city. Luke xix. 41. When Peter struck the servant of the High Priest with the sword, and smote off his ear, the Lord healed the wounded man, and rebuked Peter, saying, "*Put up again thy sword into its place; for all they that take the sword shall perish with the sword.*" Matt. xxvi. 52. And when struck, and spat upon, and

weapons of defence; for when Peter drew one for this purpose, He rebuked him, saying, "Put up again thy sword into its place;" and added the solemn declaration, which I entreat you to ponder well, "All they that take the sword shall perish with the sword."

As to the true meaning of our Lord's words, "he that hath no sword, let him sell his garment and buy one;" it appears to me that he meant by them, to put strongly before his disciples the general truth that they were about to be left in an exposed and defenceless condition, by his being removed from their midst. The following seems to be the substance of his address to them: "Formerly, when I was with you to provide for and protect you, I sent you forth without purse, or scrip, or sword; but now you must prepare to provide for and protect yourselves, for I am about to be removed from you, and to leave you in a state of want and exposure, in the midst of your enemies!" Certainly, whatever the meaning of these words, they only apply to the brief interval of our Lord's *absence* from his disciples—the interval between his betrayal and his resurrection, or, at most, between his betrayal and the descent of the Holy Spirit at Pentecost. For neither before his betrayal, nor after his resurrection and the descent of the Holy Spirit, did he leave them unprovided for and unprotected. His last words on earth to his disciples were, "*Lo! I am with you all the days even to the end of the age.*" These words then cannot by any possible construction justify the use of the sword by Christians at the present day.

I believe that some persons have ventured to assert that the only reason why our Lord did not permit himself to be defended on this occasion by the sword, was that it would have prevented the accomplishment of his great object, the laying down of his life upon the cross. To such it is sufficient to answer, that our Lord in disarming Peter spoke as follows: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword;" and thus assigned as his *primary reason* for the command, one which would not merely prevent his servants fighting *then*, but would also prevent their fighting *at any time* during his absence. He did not say, "Put up thy sword on this occasion, because I desire to lay down my life;" but, "Put up thy sword, for all they that take it *shall perish with it.*"

Having looked at our Lord's example with reference to this subject, let us now examine that of his apostles, and of the first Christians as presented to us in Scripture for our imitation. Did they engage in or countenance offensive or even defen-

sive warfare? Never, that we have any record of? Did they ever attempt righteously to avenge themselves on others who ill-treated them, using for that purpose the arm of the law or civil powers? Never, that we have any record of? Did they ever make use of any weapon to defend themselves from personal assault or injury, from the hands of their enemies? Never that we have any record of! (except in the case of Peter, whose act on this occasion was condemned by the Lord, as we have already seen.) Instead of revenging themselves directly or indirectly on others, instead of even resisting evil treatment from others, their course was always one of submission, one of grace. They were insulted, beaten, robbed, scourged, imprisoned, stoned, and many of them murdered, and all this without provocation or evil on their part, and yet they maintained through it all the path of unresisting submission. True, they sometimes spoke of the injustice and cruelty of such treatment; but never did they revenge themselves, never availed themselves of the law for the punishment of their persecutors, never used deadly weapons in self-defence; but, on the contrary, returned evil with good, cursing with blessing, hatred with love. Who following such examples, treading in such steps, can plunge the sword in human bosom? Can *grace* be ever the executioner of wrath? Can grace ever inflict even deserved judgment, merited death? If it can, then grace is no more grace, but is law. But, dear brother, you know *grace is not law*, and those who walk in grace, as did the apostles and first Christians, would sooner suffer the sword to be sheathed in their own bosoms than bury it in that of another. Who that is intelligent and ingenious can doubt this?

Two or three passages would I quote from the writings of the apostles, in illustration of their opinions and practices, with respect to war. "From whence come wars and fightings among you?" says the Apostle James. "Come they not *hence*, even of your lusts that war in your members? Ye lust, and have not, ye kill and desire to have, and cannot obtain; ye *fight and war*, yet ye have not, because ye ask not. Ye ask and obtain not, because ye ask amiss, that ye may consume it on your lusts. Ye adulterers and adulteresses! Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Submit yourselves therefore to God. *Cleanse your hands, ye sinners, and purify your hearts, ye double minded.*" See also James iii. 14-18. The Apostle Paul declares with respect to his own course, "For though we walk in the flesh, (*i. e.* in the body) **WE DO NOT WAR AFTER THE FLESH:**

for THE WEAPONS OF OUR WARFARE ARE NOT CARNAL." (2 Cor. x. 3, 4.) Can any soldier thus disclaim the use of carnal weapons? Can any man who fights with his fellow man deny that he wars after the flesh? Elsewhere the apostle declares, "We wrestle not against flesh and blood," (or human beings, Eph. vi. 12.) No, their warfare was of a different character; like their Divine Master, they sought not "to destroy men's lives, but to save them;" they wrestled only against the Satan and his hosts; and the only armor they wore was "the whole armor of God;" even "the girdle of truth; the breastplate of righteousness; shoes of the preparation of the Gospel of peace; the shield of faith; the helmet of salvation; and the sword of the Spirit." (Eph. 6.) And well will it be for us if we use no armor but this, "the armor of God," and engage in no warfare but "the good fight of faith;" for "GOD HATH CALLED US TO PEACE."

Before concluding these remarks on the practice of our Lord and his apostles, I must notice the objection which some would raise here, to the effect that our Lord in the case of the centurion, and Peter in the case of Cornelius, did not condemn the warlike character of their professions.

The whole weight of this argument rests not on any approval manifested by our Lord and his apostle, but simply on *their silence* in these cases. But can we argue that Christ and his apostle approved everything they did not by words condemn? Can we argue that they approved offensive warfare (which was the principal character of that waged by the Roman army, in which Cornelius and the centurion served) from the fact of their silence on these occasions, when on other occasions they so emphatically condemned even the resistance of evil in self-defence? Surely not! Perhaps it will be said that Cornelius continued in the Roman army after his conversion. But this cannot be proved. The Scriptures are silent as to whether he retained or relinquished his unchristian profession.

Perhaps the case of John the Baptist and the soldiers who came to him occurs to you as an objection. I would remind you that even if it could be shown that John approved the profession of these soldiers (which it cannot), yet his conduct can be no example in this particular for *Christian* imitation, seeing he was under the law.

I may add, that it was not until the Church became utterly corrupt that she relinquished the position maintained by our Lord and the apostles with respect to war. The primitive Christians refused to fight with human enemies. The testimonies against war borne by Polycarp, Maximilian, Marcellus, Cassian, Tarachus, Justin Mar-

tyr, Tatian, Clemens of Alexandria, Lactantius, Origen, Tertullian, and others, might be quoted in proof of this. *There is not a record to be found, in writings sacred or profane, of the existence of a Christian soldier during the first two hundred years of the Church's history!* Subsequently to this, however, with the introduction and increase of flagrant corruptions in Christianity, the profession of arms among Christians so called became by no means uncommon, and has continued so to this age.

Hollow, therefore, is the argument for human bloodshed which some adduce from the practice of warfare by certain Christians at the present day. We have already learned from history *how* and *when* the practice commenced among professors of the name of Jesus. It is simply a part of the general declension from early love and piety, long openly manifested by the Church of Christ. And what does the argument amount to? Merely this: Good men fight, *therefore* good men may fight! As well might one argue, Good men sin, *therefore* good men may sin. The characters of Colonel Gardiner and Headly Vicars can no more justify a Christian engaging in war, than the character of Pascal or Fenelon can justify a Christian being a member of the Church of Rome.

Surely there is no need to say more against such an argument. One thing, however, ought to be noticed in connection with this: that our Lord's words concerning the sad experience of those who take the sword, have been strikingly fulfilled in many of the cases often quoted. How perished Colonel Gardiner? "*With the sword!*" And how Headly Vicars? "*With the sword!*" And so with thousands of other Christians, so called, who have dyed their hands in the blood of human enemies on the field of battle. And oh! how such will wonder and blush at themselves on entering the perfectly peaceful presence of that blessed One, who, being "full of grace," acted toward his enemies in infinite mercy; on entering *that presence*, stained with the surging strife and burning passions of the scene of human carnage! Many a martyr has departed from scenes of bloodshed, to be with Christ at his coming; but the dying moments of such have been characterized by the endurance *from* their enemies, not by the infliction *on* their enemies, of injury and death. They have died, not in the fearful struggle with their foes, but like their Master, and like Stephen, praying for their murderers: "Father, forgive them:" "Lord, lay not this sin to their charge." They fell asleep at peace with God and man. "Mark the *perfect* man, and behold the upright, for the end of that man *is peace*"—in the deepest sense, *peace*.

In conclusion, I beg you, dear brother, to remember two things especially which I have shown in this letter: 1st. That submission to the powers that be, which the Lord requires from his people, does not include active co-operation with these powers, much less the obligation to draw the sword in their defence. If it does, the apostles themselves yielded not this submission. Did they actively co-operate with the Roman government? Did they draw, or would they have drawn the sword in its defence? It is no use to argue that the obligation is changed by the superiority of the government under which we live to that under which the apostles lived; for the word of God *says nothing* about the obligation of Christians to defend human government in such cases. It requires from the Christian in every case (without any regard to the character of the government) *neither more nor less than simple submission*. And, 2d. That while the Lord requires from his followers obedience to magistrates, he also requires disobedience to them in cases in which their commands are directly contrary to his own; *which I have shown to be the present case*. For while the earthly ruler commands you to take up arms against your fellow men, the Lord commands you to love your enemies, to refrain from strife, to follow peace with all men, to be meek, merciful, and gentle toward all men—not even to resist evil treatment from any man—to be a peacemaker; and, in short, to deal with others in the gracious way in which God has dealt with you. On this last point, viz., that of dealing with all others in grace on the ground that God has so dealt with you, let me entreat you to weigh well our Lord's words in the parable of the wicked servant (Matt. xviii. 23-35): "O thou wicked servant, SHOULDEST NOT THOU ALSO HAVE HAD COMPASSION ON THY FELLOW-SERVANT, EVEN AS I HAD PITY ON THEE?"

Do not, I again entreat you, hide yourself from the clear and searching light of the Divine commands, under the wretched shelter of arguments drawn from *mere expediency*. Do not say, "What will become of us if we so act?" or, "What will become of the country if Christians act so?" OBEY God, *and he will take care of the results*. Do not bring forth, as multitudes do, as an argument for defensive warfare, the statement that "the first law of nature is self-defence." Remember, there are two kinds of self-defence; the kind which does no injury to your fellow-man, and another kind which does him injury; that the latter kind is forbidden to the Christian; and that defensive warfare, being of the latter kind, is thus prohibited.

Do not say, "Other nations will never

act on these principles of love and peace; if ours were to try and do so, it would become a prey in the attempt." I know that other nations will never act so. *Nor will yours*. No matter what its professions of national Christianity, it will continue to act as the world, of which it forms a part, acts, until the millennial coming and kingdom of our Lord Jesus Christ. Till then, "wars and rumors of wars" will continue; not till then will "nations beat their swords into plowshares, and learn war no more." But this does not abolish, or even alter, *your individual responsibility* to carry out the principles of love and peace. "Every one of us shall give account of *himself* to God."

Do not say, "It is impossible to live according to these principles in such a world as this." God commands it. Our Lord and his apostles, and thousands following in their steps, have done it; and so should you, dear brother, no matter what shame, inconvenience, or suffering, such a course might subject you to.

Do not say, "No man who loves his country could refrain from arming in its defence when it is attacked!" Say, rather, No Christian who loves his Lord would, for the sake of his country or any thing else, disobey his Lord's commands by drawing the sword when *He* bids him sheathe it; by going to war when *He* bids him walk in love, grace, and mercy towards all men. And do not excuse yourself from obedience to these precepts, on the ground that they are part of "the higher Christian morality," *this being the strongest reason why you should obey them!* No doubt *Christian* morality is higher than mere *natural* or even *Jewish* morality. "Except your righteousness shall *exceed* that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. v. 20. But the highest Christian morality is that which is binding on every Christian!

If any objection which I have not here mentioned should occur to you, I refer you to the Word of God for its answer. Oh how deep a need has the professor, at the present time, of a better acquaintance with that Word! Surely, a clearer understanding of it would have kept multitudes of them from the warlike, carnal course they are at present pursuing. Especially should those of them who are teachers of that Word more closely and prayerfully study it, that they may not, while professing to preach "the Gospel of *peace*," violate its principles by preaching war, and advocating the Christian's engaging in the work of human slaughter. Fearful is the position taken by the *professed* "ambassador for Christ" who thus publicly defends "destroying men's lives." Let such consider "what spirit they are of," and for the fu-

ture conform their conduct more to the principles, precepts, and practice of Him who "came not to destroy men's lives, but to save them." And now, my dear brother, that I have, as I believe, laid before you God's truth upon the subject of the Christian's duty in the present crisis not to draw the sword, or in any way advocate the cause of war, but rather to bear testimony, by word and deed, for the *gracious and peaceful* principles of the religion of Jesus, I conclude, leaving this matter to be settled between your own soul and God. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. iv. 17. "If ye know these things, happy are ye if ye do them." John xiii. 17.

Yours, faithfully and affectionately in the Lord,
H. GRATTAN GUINNESS.

The Day of Atonement.

"Behold, now is the Time of Acceptance;
now is the Day of Salvation."

THE day of atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which will shortly come to pass.

By the Jews, it is called emphatically יוֹם הַכִּפּוּרִים THE DAY. It is the day of condemning, avenging, and coverings of Sin, יוֹם הַכִּפּוּרִים *yom hak-khiphurim* — a Day of Coverings: on it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only, he entered the Holy of Holies, or the most holy chamber, or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required.

The High Priest performed all those services appointed for the Tabernacle—the daily, the sabbatical, and the festival services, as well as those peculiar to this day, and he finished by reading to the people.

Tisri was the first month of the Civil Year, and the seventh of the Ecclesiastical Year, and the 10th of *Tisri* was the Day of Coverings, termed in the English Version, "the Day of Atonement." From the first to the seventh are called *days of*

conversion; because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled *terrible days*, יָמֵי טֹרָא. On these they clothed themselves with sackcloth, and began to afflict their souls. At sunset on the 9th *Tisri*, the fast began. No food was allowed, except in cases of extreme necessity, and even then the quantity was limited to what a date shell could hold. Seven days before the fast, the High Priest took up his abode in the temple, purifying himself, and practising those various sacrifices, and other offices which he would have to perform on the 10th. On the 9th he fed sparingly, concluding before sunset; during the night he was attended by the younger priests, who read to him, and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn, they roused the High Priest to the arduous duties of the day. There were fifteen victims which he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. *He must wash his whole body five times*; wash his hands and feet ten times; and change his garments six times during the day; and the fast must be as strictly observed by him as by the rest of the people. He went into the Holy of Holies four times during the day;

1. With the Incense;
2. With the Blood of the Bullock;
3. With the Blood of the Goat;
4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Coverings dawned, the High Priest *put off* his ordinary garments, immersed his whole body, and five times washed his hands and feet; he then *put on the holy golden garments*, and addressed himself to the service of the day.

He first slew the daily sacrifice, a lamb, burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the *linen garments* appropriate to the day—Lev. xvi. 4; and now began the service peculiar to it.

He first went to his own bullock, ver. 6, which was between the temple and the altar, and putting both hands upon his head, confessed his sins. Leaving the bullock in the hands of a keeper, he went to cast lots for the two goats in the north-east quarter of the Court below the altar. The lots were inscribed, the one "*For*

Yahweh;" the other, "*For Scapegoat*." After drawing them, he tied a scarlet fillet on the horns of the Scapegoat, when it was taken to the east gate of the temple, which looked towards the Mount of Olives, whence it was to be sent into the wilderness in due time, the victim-goat remaining where it was.

He returned to his bullock, and confessing again over him his own sins, and those of the sons of Aaron and of the holy people, he slew the bullock, and gave the blood to a priest, who stirred it up to prevent coagulation.

He now took the censer, filled it with burning coals from the Brazen Altar; then took a *handful* of incense from a vessel which was brought to him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the *first* time into the Holy of Holies through the Veil, placed the burning censer in front of the Ark of the Covenant, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face being towards the Ark.

On reaching the Court of the Priests, he took the blood of the bullock, which had been kept stirred, and sprinkled it upon the Mercy Seat, eastward; and before it seven times. Coming out again from the Most Holy, he left the remaining blood *in the Holy Place*. He now went out, and slew the victim-goat, and going with his blood into the Holy of Holies a *third* time, sprinkled it also before the Mercy Seat. Coming out, he set it down in *the Holy Place*, and sprinkled the blood of the bullock *before the Veil*, then the blood of the goat also. He then *mingled both bloods* in one vessel, and sprinkled the Golden Altar, and vessels of the sanctuary; and going out, poured the remaining blood *under the Brazen Altar*.

These things transacted, he next sent away the Scapegoat, having laid his hands on his head, and confessed the sins of the people. While the Scapegoat was being conveyed away, the High Priest went on with the service of the day. He divided the bullock and goat he had slain, and whose blood he had taken within the Veil: he burnt their fat and inwards upon the Brazen Altar, but sent their carcases to be burnt *without the camp* or city. By this time the Scapegoat had reached the wilderness, which event, they say, was known by the whitening of the scarlet fillet on the door-post.

The High Pries then read certain sec-

tions of the Law, recited eight prayers, washed his hands and his feet, *put off the linen garment*, bathed, *put on his golden garments*, and washed his hands and feet. He then offered a Ram for himself, another for the people, and seven lambs as extra oblations for this day. At length he offered the daily evening sacrifice, washed his hands and feet, *put off the golden garments*, bathed, put on the linen garments, washed his hands and his feet, and going a *fourth* time into the Holy of Holies, brought out the censer and the dish, which he had left there at the beginning of the service of the day. Washing his hands and feet, he put off the linen garments, bathed, put on the golden garments, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he put off the golden garments, resumed his ordinary dress, and went home, followed by the people, and congratulated by his friends.

In solving the enigma of this Mosaic Day of Coverings, it should be remembered, that Christ's person, Christ's office, Christ's sacrifice, and one time of offering it, the Eternal Spirit in Flesh, or *Christ alone* could fill—to show forth any one of these, several types combined; and as each type requires its own time, there must be for each one of Christ's offices several times in the types. The Christ, in his single person, embodies, the paschal lamb and its blood of sprinkling; the victims of the Day of Coverings and their blood of sprinkling; the bodies burnt without the camp; and the High Priest who entered the Holy of Holies. All the types *concenter* in the Eternal Spirit Incarnate—the Christ; and therefore in applying them to *him*, we are under the necessity of giving our whole attention to the meaning of the emblem, not to its circumstances. We must stop, in our application of the types to Christ, at that point where they foreshow his person or offices, and not apply to THE GREAT ANTI-TYPE the various times, places, and circumstances which are only meant to give necessary locality to the several types. But when the finished work of the Christ comes to be applied to the faithful, or to successive generations; or when we endeavor to trace out the course of his future manifestations, the time and order observed in the type become important features in our inquiry, and an attention to this distinction removes some difficulty in the case.

The Day of Coverings was a day of sacrifice in a preëminent degree—a day of death, of burning, and of blood—"A day of blood and fire, and cloud of smoke."

It was a day also of confession of sin, tribulation, and pardon; so that it became "a time of acceptance, and a day of salvation." This was the character of the Mosaic Pattern; of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character—a "Now," which, Paul says, is the time of acceptance and the day of salvation—2 Cor. vi. 2.

This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (Jno. ii. 21) when he descended on Jesus in the form of a dove; the slaying of the bullock and the goat; the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies—has been fulfilled in the death and resurrection, and ascension of Jesus, who, like the Scapegoat is absent from the camp of Israel. The *handful* of incense, the prayers of the little flock, still smokes before the Ark. The censer remains there; yea, and must remain there till the day is terminated, and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or sanctuary of the Eternal Spirit reconciled; but all its members have not yet been brought in. When these are complete, "the Hour of Judgment," the last hour of the day of atonement will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments. The Jubilee trumpet will sound, and Israel shall return. In this terrible crisis, Babylon falls, the harvest is reaped, the vintage gathered, the winepress trodden, and the times of the Gentiles fulfilled. Their kingdoms become the kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all the earth.

Visit to Illinois, Wisconsin, Kentucky, and Virginia.

On the 19th of June we entered the train at Jersey City for Chicago, by way of Dunkirk, Cleveland and Toledo. In all this long stretch of country nothing remarkable occurred, or was observable, save the absence of armed men, and the sort of excitement accompanying them in the minds of those whose principle it is to keep themselves at a respectful distance from the perils of the field. From

Chicago we proceeded about seventy miles further to Freeport, where we hired a buggy to convey us some twelve miles south to the hospitable abode of our old friend S. W. Coffman. We were received by him and his with a hearty welcome; and were gratified to find that the evil occurrent in this once prosperous country of the earth had not seriously affected him and the other friends whom we found awaiting our arrival at his house.

During our few days' stay in his vicinity we addressed his neighbors and friends publicly, and afforded them private opportunities of presenting their questions and difficulties for solution as far as we were able. We also had the pleasure of meeting several brethren who had driven some ninety miles to meet with us. We need not mention their names, as it might be thought invidious if we should happen to omit any. We will therefore simply remark, that our time was pleasantly, and we hope profitably spent; and that, if we never meet again in this preadventual time of trouble, we may all be accounted worthy of standing before the throne, and of rejoicing together in the salvation obtained at the apocalypse of the King.

We staid, if we remember rightly, about five days in Ogle; and during our sojourn assisted our friend in obeying the truth. Brother S. W. Coffman, as he has now become, was originally a Campbellite, and so continued to be until he came to understand "the Gospel of the Kingdom." He believed this some time before he obeyed it, and though by others urged to go into the water (where many have gone who ought never to have entered it, because unfit) he understood too well the qualification demanded to permit himself to be the mere proselyte of a system, and so to become twofold more "a son of Gehenna" than before he was immersed. Hence, while in the water he remarked, in substance, to the witnesses present, who had long known how he had advocated, zealously, what he had not obeyed, "I am not going to be immersed now because I have just come to the knowledge of the truth. I knew it as well when the doctor was here a year ago as I do now; but it had not then acquired the same influence over me. I believe that a scriptural baptism is the burial of those who have "died to sin;" and to this I had not died, and therefore was not fit to be "buried with Christ by baptism into death," that I might "walk in newness of life." Being then now crucified with Christ to sin and the world, I desire to obey from the heart that form of doctrine whereto believers were delivered in the

days of Paul, and have called upon the doctor to enable me so to do." Having conversed much with our friend upon the truth, we were satisfied with his intelligence therein; and therefore readily acquiesced, in hope that what was doing would afterwards be ratified in the New Heavens by his possession of a portion of the great reward reserved there for all who constitute the resurrected just.

Our sojourn in Ogle county being expired, we accepted the invitation of brother Benedict to accompany himself and wife to Wisconsin. Our first day's travel of some fifty miles brought us by way of Rockford, where we dined with brother Kelting, to brother Fish's in Boon county, Illinois. After refreshing the outer man, we proceeded to a schoolhouse hard by, where we addressed the people "at candlelighting." The house was well filled with the curious, many of whom, we suspect, were brought together to witness our defeat by a spiritualist, who, like Simon Magus of old times, "used sorcery and bewitched the people, giving out that himself was some great one." After our discourse was concluded, that is, at ten P. M., he very inconsiderately proceeded to inflict upon us a voluble outpouring of blasphemy and foolishness. We listened to him with all patience for ten or fifteen minutes supposing that something tangible might possibly turn up. But nothing of the kind appearing, we cut the matter short by telling him that we had driven fifty miles and spoken two hours, to nothing of which did he make any tangible objection; that we knew as much about spiritualism as he did, and knew it to be of the flesh and of nothing else; and therefore the mere imagination of man's evil heart, that if the audience was disposed to remain to listen to him, they could, of course, do so, but that for myself being weary, and having no taste for the vagaries of Swedenborg, I would leave him to the congregation to dispose of him as they deemed best. Upon this we left, and the people soon scattered to their homes as sheep without shepherds to protect them from the wolves.

Returning we passed the night under the hospitable roof of brother Fish. On awaking in the morning we observed a hawk standing very contemplatively upon the bed viewing the landscape through the window. He permitted us to stroke his round, broad head without any signs of displeasure or nervousness. His phrenology was very striking, being very broad behind between the ears, indicating great destructiveness, without which his hooked bill and talons would

be of little avail. This was the great element of his soul, which was shortly after very revoltingly manifested in devouring, piece by piece, a living bird he had stolen from a neighboring nest. Yet this tearing in pieces the quivering flesh was not unattended with divine mercy to the victim. The destroyer had instinctively begun at the head into which he had driven his bill, so that the brain being rendered insensible, the rending of the other parts into which the talons were infixed, would inflict no pain at all. Still the spectacle was hideous, and reminded us that it was true of the lower animals as well as of ourselves, that they were a groaning and travailing creation made subject to vanity by the will of their Creator, whose tender mercy is over all his works on principles and in ways often not apparent to the human mind.

After breakfast we resumed our journey towards English Prairie, in McHenry county, some thirty miles from brother Fish's. About 4 P. M. we arrived at brother Richard Wray's, where brother Benedict deposited me and sister Wray, who had accompanied us from brother Coffman's, and having exchanged the double for a single-seated buggy, proceeded with sister Benedict home, about ten miles further, that he might give notice for meeting on the ensuing Sunday. On the evening after our arrival at English Prairie we discoursed to the neighbors whom brother Wray had collected together at the schoolhouse. Some may have been interested, but to what extent we had no means of knowing; to the majority, however, we suspect that our teaching was as a tale to a deaf man, or as a parable to the dead. This generation has no ear for aught but mere human tradition. "They hate instruction and cast the words of the Deity behind them," so that it is no wonder that trouble has come upon them, and they are nigh to cursing.

In the morning, we are agreeably surprised by a visit from brethren A. W. Button and R. Phillips, of Cook county, Illinois. They had come over to brother Benedict's to meet us, and learning from him on his arrival home that we were at brother Wray's, they volunteered to go thither, and to bring us to Kenosha county, Wisconsin, where brother Benedict resides. Brother Button was formerly a Baptist preacher, a sincere and pious blind leader of the blind, as he now perceives and fully admits. Brother Phillips, we think, was a nonsectarian moralist, as correct a man as other people, but uncumbered with any cloak of pietism from the wardrobe of the old Adam. Both of

them now rejoice in the truth which has made them free indeed. Our interview was to us both satisfactory and agreeable. These brethren are men of good judgment, and not to be biassed by the crooked policy of those who may have their own ends to subserve by an appearance of zeal. Brother Button, we think, is calculated for much usefulness in the truth, which we are satisfied he really loves, and desires to see prevail, purely and simply,—the unadulterated word un-mixed with the traditions and commandments of men.

After a pleasant ride of ten miles by way of Wilnot, where resides our alien friend A. W. Benheim, whom we saw on the road superintending the improvement of a future habitation, and with whom we had some pleasant conversation about the everlasting mansions, we arrived at brother Benedict's. We sojourned here about three days. On Sunday we addressed a considerable gathering of the people at "the Corners." Among our hearers was a Methodist preacher, who had come to "preach," but finding an appointment for another, and that the greater part had not come to hear him, thought it best on conferring with brother Benedict to leave the meeting in our hands. The people were certainly attentive in the main, and some seemed to be interested; but when we have said this, we have testified all the premises afford. Whether any good was done beyond the strengthening and encouraging the hearts of the few brethren present, we cannot say. Brother Benedict writes under date of Aug. 25, "we enjoyed your visit beyond measure;" but whether the preacher aforesaid and his pious adherents who heard us would say "amen" to this, we cannot certainly affirm; but we rather think not, for it is not our fortune to be an occasion of much enjoyment to those who sympathize with "the high things that exalt themselves against the knowledge of God;" and who glory in the men who gain for themselves a name in the earth by teaching them to the people.

The general aspect of affairs, secular and spiritual, in Wisconsin and Illinois, as far as we were enabled to observe, was sombre in the extreme. The soil of the country is rich; but society is rotten, "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." It is past the delivery of any response to the word of the living God. Last year crops were very abundant, and the hearts of the people waxed proportionately fat and gross; but this year the yield is less,

and their circulating medium almost worthless, being based upon the securities of the south, and their hearts consequently correspondingly dismayed. The bills of the banking institutions of the two states were at forty per cent discount, and were not received by the farmers, who would accept only specie or eastern bills in payment for the produce of their fields. We heard one say, he would furnish any quantity of oats at five cents a bushel; while within twelve miles of the Chicago grain market, they were selling at twelve and fourteen cents, which was too low to compensate the seller for thrashing and wheeling them in. Such is the effect of the cutting off of the prairie farmers from the markets of the South by the blockade of the Mississippi. When Europe supplies its own wants, the North-west instinctively turns to the South for gold and silver in exchange for its hogs, mules, horses, and grains. But access being denied to this market, they have only to supply their own wants, and to wait in hope (which when deferred sickens the heart) the coming of events. But the state of things being thus, the heart of the people is not one in relation to the revolution in progress. The discerning few are overruled and silenced by the always headstrong majority. This is nothing new in the history of this "evil world;" and thus it is that the world is ever at war with its benefactors and friends.

Brethren Button and Phillips, with their companions, having returned, we also bid farewell to our kind friends, brother and sister Benedict, and departed southward by way of Chicago, Vincennes, and Evansville for Henderson, Kentucky. We arrived at the last place July 3d. Everything wore a very gloomy and silent aspect. Literally nothing was doing on the Ohio river, except the landing of tobacco from Kentucky, to be forwarded by rail to the North. On the Fourth an effort was made to get up some enthusiasm for the Stars and Stripes. Crackers were fired off by the boys, and a rifle-cannon by the men in uniform. A strawberry and ice-cream festival was announced, which we overheard one decline to attend, "because there were too many parsons in the programme for the festival to be pleasant and agreeable." Being detained all the day waiting for the Louisville and Henderson boat we mingled with the people to observe the things with which they most glorified their "independence." These we found to be the firing of cannon and crackers, the marching to and fro of rustic volunteers, and a procession of mounted "fan-

tasticals" with "the Devil" in the lead. The latter was an individual with a long tail, horns, enormous nose, grinning teeth, saucer eyes, and black tights fitting close to the skin from head to foot. We inquired, if that was the sort of Devil preached to the people by their clerical conscience keepers in Evansville? But the devil-worshippers around were too much in awe of his sooty majesty, we presume, to reply to so sceptical an inquisition after truth! We were left to answer our own question, and to marvel at the intelligence of the nineteenth century people, who with the bible in possession, could believe in such a fiction, and could celebrate their Independence and glorify the Stars and Stripes, by parading such a symbol of their "divinity" in the public streets. How much in advance of the old heathen are the Evansvillans of 1861? Who can tell? Not we!

At length the steamer appeared, and by her whistle announced that she was about to round to. She did not remain long, and we were soon afloat descending the river for her destination, which in these times of blockade, did not extend below Henderson, a distance of twelve miles from the town in which the Devil celebrated the independence of the Original Thirteen.

We found the brethren in Kentucky generally well and alive to the faith and its interests and necessities. We do not know any brethren more so. Several of them were once Campbellites, some Baptists, and so forth; but they have heartily repudiated the filthy rags of their old denominations and "names of blasphemy," with all "the gods" in whose name the disciples of those sects are wont to walk and glorify themselves; and for whose honor they are so sensitive, that they are ready to rend you if you do not speak of them in "such chastened speech" as reflects their innate sympathies with their errors and abominations—Mic. iv. 5. Walking now in the name of Yahweh their Elohim, these brethren are sensitive only for the honor and vindication of the truth undefiled with the crotchets and speculations of the thinking of the flesh. Testimony and argument have separated them from their former fellowship with the superstitions of the Old Adam, to whose clergy they say, "See now to your own house, Satan, what interest have we in the sons of perdition!"

We sojourned in Kentucky from July 4 to the 17th of the same month, speaking to them several successive days at the free houses called "the Barrens" and "Zion." It would fill a volume to report what we said in discourse; suffice it to

say, that the week-day attendance of the people has increased of late years, being more this season than any preceding. Four or five (we do not exactly remember which), who have had their minds for some time engaged in the study of the Word, were buried with Christ by baptism unto death; and since we left, Brother Stone informs us that W. H. Foulds, M.D., has become obedient to the faith. They have, however, lost two intelligent and worthy sisters, who have removed to Arkansas, one of the "Confederate States of America." With these exceptions, we heard of no special incidents of public interest. The war excitement has reached, but does not agitate the faithful; being determined, as far as we know, to have nothing to do with "Wide-Awake-ism" or "Secessionism," but to leave their several partisans to battle it out as they best can.

When we left home on June 19th, we intended to be absent about a month only, supposing that we should be unable to visit Virginia on account of the war. But while we were in Henderson County, Ky., we heard of travellers going to and returning from Richmond, Va. Having a strong desire to see the brethren there, and to strengthen them in the faith, and to fortify them against the influences calculated to seduce them into the bloody civil strife inaugurated by the hungry and impious politicians of the hostile sections of the late United States, we determined to adventure our liberty and wellbeing among them for these purposes. Brethren in Kentucky thought it a hazardous enterprise, which doubtless it was, as we afterwards found; nevertheless, we were disposed to try it, and, as the mission was good, to trust to the providence of Him who works all things well for the result, which, in advance we remark, we have no cause to complain of.

Before starting, it was judged prudent to obtain letters of introduction to prominent and well known southerners, that in case we were arrested where not known in the confederate states, and searched, these letters being found upon us might be a testimony in our favor, and an argument that a person having such introductions could not be dangerous to the state. We accordingly obtained letters to the Hon. Andrew Ewing, of Nashville, Tenn., and Col. B. Duncan and Gen. Pillow of the confederate army. The letter to the first from a worthy gentleman outside our religious society, which will account for its peculiarity of phrase, runs thus:

"ANDREW EWING, Esq.—My friend, Dr. Jno. Thomas, of New Jersey, wishing to go to Virginia on business connected

with his churches, and owing to the troublous times, thinks it would be prudent to make some acquaintance in Nashville; it really affords me pleasure to introduce him to you as a gentleman in *every respect*. And I will be greatly obliged to you to give him any attention to make his transit through Tennessee safe and pleasant. Dr. Thomas has organized churches in my immediate neighborhood, and has the esteem and confidence of our whole community. * * *

"Very truly yours.

"Ky., July 17, 1861."

The letter to Cql. B. Duncan was as follows:

"DEAR SIR:—My friend, Mr. ***, desires a line from me to you, introducing Dr. John Thomas.

"Mr. *** (in whose statements I have every confidence) represents Dr. Thomas as a gentleman worthy of confidence, who is engaged in publishing a periodical which circulates largely in Virginia, and who visits that state on private business altogether.

"Any attentions which you may be enabled to show Dr. Thomas will oblige

"Your friend truly.

"July 13, 1861." * * *

And that to Gen. Pillow reads:

"DEAR SIR:—Let me introduce to your favorable consideration Dr. John Thomas, who is a gentleman every way worthy of commendation. Any favors bestowed will be appreciated by him and your old friend.

* * *

"July 17, 1861."

We have suppressed the names of the gentlemen who furnished us the letters, and the friend by whom they were obtained, as they might otherwise become objects of suspicion to the small fry of cheap patriots who abound on both sides of the line which divides the dominions of the North and South. By "*cheap patriots*" we mean what Luke terms "*fellows of the baser sort*," who, having no merit of their own by which to make their mark upon their generation, get themselves into notice by officiously stirring up the evil passions of the mob where they see no danger to themselves. That such may not be furnished by us with any excuse to annoy those who have kindly given their influence to assure our safety, the letters, which we had no occasion to use, are given to the reader in their present form.

Armed, then, with neither bowie-knife nor revolver, but with "loose looks and close thoughts," and these letters, against the interference of impertinent and off

icious zeal, and having taken leave of our brethren in the faith, and of other friends, we departed from Henderson, Ky., not knowing what might come, but hoping for the best. We essayed a new route in part to Virginia. We took the steamer at Scottsville on Thursday night, about 9 p. m., and steamed about two hundred miles up the Green River to Bowling Green, where we arrived about noon on Saturday, July 20. This river is well named. It is green in all the length we floated upon its surface, owing to its depth and shady banks, being a rather narrow stream withal for a river of this continent. About a hundred miles up the river, at Ashbysburgh, we saw the confederate flag flying, indicating the political complexion of the neighborhood. At Bowling Green affairs were in a highly excited state. The president of the North had appointed a collector of customs to stop all freight deemed contraband of war, and to overhaul the baggage of travellers. But the storm raised about the ears of the collector, who had been a resident of the place some thirty years, caused him to resign. A very bitter feeling, however, reigned among the people, whose business was very much deranged by the trouble of the times. The town is about forty-five miles from Nashville, and situate upon the railroad from Louisville to that city, and at the junction therewith of the Edgeworth and Clarks-ville road, which connects near Hadensville with the Memphis and Nashville road.

We found that the communication between Bowling Green and Nashville by rail was stopped. The state of Tennessee had seized as much of the rolling stock of the Louisville and Nashville road as it considered of right belonged to the stockholders resident in Tennessee. Gen. Anderson on the part of the state had notified the people at the Louisville end of the road of this, and that they might send their trains through, and that no more would be detained. But the president of the company having no faith in this assurance declined to trust any cars or locomotives beyond Bowling Green. On account of this distrust between the authorities and powers, we had to diverge from our direct route by the Edgeworth road to Hadensville. At Russelville, the women and children of the place crowded the station bearing confederate flags. There could be no mistaking the political sympathies of the place. We were detained at Hadensville till 10 a. m. of the notable July 21. We were talking about coming events, when one of the company remarked, "Many great battles

have been fought on Sunday; it would be singular if one should be in progress now." We afterwards met this gentleman on the street in Richmond, and reminded him of his remark. He remembered it, and observed, "The battle of Manassas was in hot dispute at the time, and added another to the list."

We backed down about two miles to the junction, where we connected with the Memphis road. We passed two camps on the run to Nashville, where we arrived about noon. Having only two hours and a half to spare, and the Hon. Mr. Ewing living some three miles out of town, and observing nothing to excite any apprehension for personal safety, we did not seek him out to deliver our letter of introduction; but, getting our dinner at the hotel, we got into the omnibus and were conveyed to the Nashville and Chattanooga depot. Here we obtained a "through ticket" to Richmond, for which we paid twenty-seven dollars and thirty cents, and no questions asked, which was particularly agreeable. But, oh, what a nuisance was this run through to the confederate capital! Soldiers, soldiers, nothing but soldiers, pouring into Richmond by thousands all the way. Though it is certainly true that the confederate army can boast of thousands of wealthy and respectable men serving as privates in its ranks, yet it is also true that "mean white men," as the black deities of the abolitionists, commonly styled "niggers," appropriately term them, do greatly abound also. Their looks and habits are of the meanest type. They are of that class, well known at the South, whose familiars, in the piping times of peace, are seen "loafing" at country groggeries, drinking whiskey, and "spinning yarns" of a vile and indecent character, by which they audibly exhibit the filthiness and brutishness of the inner man. The disgusting presence of such as these was forced upon us by the necessities of the case, from Chattanooga to Knoxville especially. While the "niggers" are the Canaanites, these "mean whites" are the Amorites of the South, whose iniquities are pretty well full, and therefore, like the rapscallions and offscourings of the northern cities which fill the ranks of the federal armies, are fit only for mutual capture and destruction. We have heard northerners and southerners piously hope that the sword may devour them all, and so relieve society of their hateful and defiling presence. They are, doubtless, the dog and swine class of humanity against whom the Lord Jesus warned his apostles not to throw pearls and things holy.

Many of these "mean whites" are no doubt wealthy in land and negroes; but land and negroes will never purify the heart, nor soften the manners, so as to prevent the owner from becoming brutal. Nothing will effectually do this but the truth, intelligently and heartily believed. The "liberal arts" are thought to have a particularly mollifying influence upon the inner man. But science, literature, and the arts, when devotedly pursued, only act by developing the intellect, and, in proportion to its activity in this direction, holding in the lower faculties of the man. If the literature be "classical," it paganizes the student, and makes him a polished heathen; but if it be theological and ethical—in other words, such as emanates from the clergy and the gods of their several names—it makes him a pious heathen, with a conscience more or less sensitive to questions of right and wrong—"accusing or else excusing one another." It is this subdues, or softens the manners in appearance, but not really. The roughness is toned down by the slavishness induced by superstition; yet, how often does the pious heathen of antichristendom break through this restraint, and display himself in his native and latent ferocity—a ferocity, that all the world calls "respectable" is unable to control. A polished heathen is certainly infinitely more agreeable to be shut up with night and day than an unpolished and impious one; though heathen of all types are to be guarded against by the man in Christ. It was with a car-load of unpolished and impious heathen we were condemned to pass the night with from Chattanooga. Nevertheless, by a little manoeuvring, we were enabled to secure a seat alone. The train waiting for our arrival was already crammed with armed men. There was one car in the rear empty, which the conductor said was not to go; yet there were perhaps forty persons without seats. The car was not lighted, but was attached. A self-constituted guard set itself over the coupling to prevent the car being detached. The conductor perceiving this came in with his lantern, and seeing two or three ladies and a few decently dressed men, warned us to take the advanced seats together, as, when it was known that the car was going on, there would be a rush of soldiers from the rear. We speedily took the hint, and placing our valise on one seat, and standing sentinel over the other, (there being two seats on one bench,) resolved ourself into a state of abstraction which ignored all hints at a night companionship with any unknown man-at-arms who might have a longing thereto. Right

glad were we when the rush was over, and every fellow was encamped on seat or floor. Shrilly the whistle screamed, and the train was soon in motion; and, taking our own seat, we felt that our portmonnaie would remain with us safely for that night at least. So, fixing our valise for a pillow (and it was softer than Jacob's stone) and doubling ourself up upon the bench, we dozed, as it were, with one eye open, upon the questionable confederates around until the morning, when we were thoroughly aroused by the rain leaking upon us through the roof.

At Knoxville, we changed cars, leaving the East Tennessee and Georgia for the Virginia and Tennessee railroad. It was here we first heard of the Confederate victory at Manassas, causing great joy among the people. The details had not arrived, the news being telegraphic, and therefore brief. About thirty miles from Bristol, a town partly in Virginia and partly in Tennessee, our train was arrested by soldiery at a cavalry encampment. A freight train load of them had been waiting three days for a locomotive to take them on; and being weary of expecting, they resolved to stop the first train, and to compel the engineer to forward them. Ours happened to be that train. Our locomotive was detached and affixed to them, and starting with them, left us in a very helpless condition. But on their arriving at a turnout, the conductor persuaded them to allow him to return for us, promising that when he should have discharged us at Bristol, he would dispatch a locomotive for them. This freak of the Confederates, caused us to miss the connexion at Bristol, where we were consequently detained about twenty-four hours.

On arriving at Bristol, there was a rush for the hotels to secure beds. Having been there before, we lost no time in seeking for information, but put off direct for the best house, where we succeeded in pencilling our name among the first on the register, by which we secured a comfortable room un-encumbered by any unknown Confederate bedfellow. Many were refused for want of space, and had to seek lodgings elsewhere. We had therefore good reason to be satisfied, although the *table d' hôte* did not afford the choicest or most abundant fare. This, however was not owing to any scarcity in the land, but the extraordinary accession of guests consequent on the connexion being missed.

On Tuesday, Bristol was alive with soldiers coming in by every train from Georgia and other states. The wife of one of their Captains, accompanied the

regiment, armed with bowie knife and revolver. She was of middle stature, young, and good looking; but with the armament of her waist, reminded one more of Boadicea, or the Amazons, than of that fabled "angelic sylph" whose name is woman. We could not but shudder in beholding a woman invested with the instruments of death. We read of Deborah and Judith indeed; still a warrior-woman is not the sort of creature exactly to captivate the soul of a son of peace and good will to men. She was said to be a remarkable good shot; a virtue, we suppose, that highly adorns a woman in the estimation of all devoted to gunpowder.

The talk among the groups was all of the war and its probable issues. Party politics were all hushed; and there seemed to be but one sentiment, namely "our independence, or the protectorate of a foreign power; but no submission to the abolitionists of the North." This appeared to be the one idea that animated them; and to have suggested any other would have made the place very uncomfortable to him who ventured it. The Third Tennessee regiment seemed to be very well armed with rifled muskets and bayonets, sighted for point blank shot at one, three, and five hundred yards, but beyond that the aim uncertain. They were Harper's Ferry arms, manufactured by the United States in 1860, as proved by the stamp upon the barrels.

At length the hour approached when hundreds would be moving towards the East. There would then be a great rush of "the roughs" to secure seats. It was desirable, therefore, if possible to avoid this. The cars were there but unattached to a locomotive, and locked. On making a reconnoissance it was found that the upper third of the car door, was originally of glass, but that this had long since disappeared. An opening was therefore presented of about two feet square through which it was evidently not difficult to pass in head foremost. This being ascertained, all that remained was to effect a gymnastic introduction of the person. Inserting therefore one's valise, to raise the level on the inside, and balancing the body upon the panel, a little muscular effort speedily placed the hands in contact with the valise, and all that was seen of the gymnast without were two booted pants peering from the window upon the waiting confederates below. The transfer however, was effected more quickly, than it can be told, for *facile est descensus inferno*, while an upward movement would have been considerably more difficult and tedious. An old gentleman, whose agility

had fled on his accession to the shady side of three score, observing our summer-sault and its comfortable result, begged us to take his carpet bag and secure for him a seat also. Having the appearance of an intelligent and polished heathen, we readily granted his petition; and as there was no chance of securing a bench for the night, we divided the one we occupied with him. Our mode of entrance was indeed neither elegant nor dignified; but in this instance "the end" seemed to "justify the means." This appeared to our mind very convincingly when we beheld the rush on the opening of the door, and saw men of slow mind, and unfore-casting of devices, standing like pillars of observation during a twelve hours night run from Bristol to Lynchburgh. By a little management and forethought much discomfort may be avoided in this "evil world." A pleasant companion in travel, and comfortable accommodation for a night in the mountains of Virginia, is an end worth the sacrifice of a little elegance and dignity of motion, as any one will agree who has been pestered with too great a proximity to the ruffians who crowd the armies of the heathen. Our companion of the bench proved to be as intelligent and agreeable as we supposed. He resided at or near Petersburg, Va., and had been an official of the Original Uncle Sam's. He had been an Unionist "until the perpetration of the abominations by Gen. Butler's marauders upon the un-offending people of the Peninsula." This, he said, had squelched unionism in Eastern Virginia, and had united them as one man against the North. He was, he continued, an old man, too old to volunteer; but he was yet able to do something for his native state. He had arms at home of which he was very choice; and that he was ready to dog the Yankees from bush to bush, and tree to tree, although it might end in disaster to himself. They had had wars with Britain, and bad feeling had been created. But said he, all that has passed away; England never treated us so brutally as the Goths and Vandals of abolitionism, who have created in our minds the most intense and bitter hatred that can be conceived. "No," said he, "rather than submit to the dominion of the North, we will be destroyed to the last man; and we will leave our country a waste howling wilderness, and a ruin of wide spread and smoking desolation." We did not learn this gentleman's name, or if we did, have forgotten it. He was worth about two hundred thousand dollars, and having been despoiled of six of his negroes had been to Memphis, from which he was returning, to place the rest of his servants in security for the time being. He was

evidently of a benevolent turn for he had found a young man, a cadet whom some accident had left without money in East Tennessee, for whom he bought a ticket to Marion, Va., where he was engaged in drilling recruits for the Confederate Army. This young man's name was Bartlet, and was in the battle of Big Bethel under Gen. J. B. Magruder. According to his report there were five Confederates killed and seven wounded; though the general testimony is that there was but one killed, a Kentuckian named Wyatt, and five wounded.

On the morning of July 24, we arrived in Lynchburg, Va. While waiting for the starting of the Richmond train, six men were carrying a wounded soldier to his quarters from the train that had come up from Manassas Junction, about one hundred and twelve miles distant. We also conveyed another to his home below Lynchburg. At 9 A.M. we started for the Confederate Capital, distant about ninety miles, but did not arrive there till about 4 P.M., having been detained at the Junction, about three hours, waiting for the Danville and Richmond train, which had been delayed by running off the track. At said Junction we felt at home, being known for many years to Col. Burke, after whom the station is named Burkeville; also to the station-master, who both recognized us in the crowd; beside that we were within three miles of brother T. Hamlin, a real friend and one of the worthiest men in all that section of country. Thus, had any cheap patriots taken it into their heads to consider us a "suspicious character" we should have been well protected against violence by these gentlemen, who are well known in all that country side; but no one attempted to molest us, nor was a single impertinent question put to us from Henderson to Richmond with a view to any disagreeable result.

We found Richmond a sort of general encampment for Confederates. Carey Street, usually in the times before the war, a very busy street, was almost deserted, while the harbor at Rockets to which it leads, was keeping a sabbatism to Mammon. The few vessels were laid up for more propitious times, and the warehouses were closed against all comers; for the tenants had shut the doors and gone off with the keys to parts unknown; unknown at least to the reporter. The main street, however, was in notable contrast to Carey. Its thoroughfare was crowded with a transient population, nearly all of whom seemed to be connected in some way with the army. Around Richmond were the camps, and batteries for saluting "the abolition Goths and Vandals" when they

shall have accomplished their excursion "on to Richmond." There are camps at the old and new fair grounds; and at the harbor end of the city, others with batteries commanding the James River, and the York River Railroad. The Baptist factory for teaching juveniles how to shoot theologically is more effectively employed as barracks for the accommodation of men who were being trained to the use of cannon for the defence of the church militant of the south. Indeed schools, colleges, and religion seem generally to be pretty much in abeyance there. The youth are gone or going to the war, and money is too much in demand for its purposes, to bestow on the "liberal arts" for the softening of the manners of the rising race. The tobacco market is good, as we learned from brother Maddux, who is an assistant inspector of the weed, and thereby exempted from service in the militia. The agents of the French Government, are buying as usual, with a view of course, to its exportation when the blockade shall have been raised by the recognition of southern independence, or by the subjugation of the south, or by foreign interference—by which of these the future will show when its events shall have come to pass.

Richmond in some departments of its trade no doubt feels seriously the effects of the present revolution; but in relation to all pursuits connected with war it is highly prosperous at the expense of the Confederacy. Groceries are dear, because the stock on hand is sensibly diminishing. Coffee was 45 cents per lb; ham 30 cents; salt \$6 a sack; leather \$4 50 a side; ice 8 cents a pound. The crops were generally very fine, and starvation the remotest from their thoughts. Indeed, southerners cannot starve while the ground brings forth corn abundantly. It is the staff of life to man and beast. The living may be dry; but still it is a living, and not to be despised by any. If things continue long as at present, it will become a virtue to abandon luxuries. The people will pride themselves in plain and shabby attire, and eat the most ordinary viands with a relish, because the thing the world calls patriotism demands it. While in the city we visited the artillery barracks before mentioned. We found several of our King William friends in the company. They were not a little astonished at our presence in their midst; and many were their inquiries of how we got to Richmond, whence we came, what was the news from Kentucky, what from the North, and how we should return, and so forth? To these inquiries we replied to the extent of our information. We told

them that we had come in at the back door, and hoped by a little management to go out at the front; that our news from the north was old, not having been there since June 19; that Kentucky was in a doubtful state, and that while there were many Unionists in the North, in Southern and Western Kentucky, sympathy with the Confederacy seemed to prevail. The hour for drill having arrived they bid us adieu, and fell into line preliminary to the working of the four pieces of artillery, and their caissons with which they were exercised.

(To be Continued)

Analecta Epistolaria.

DEAR BROTHER THOMAS,—Our great anxiety to hear from you induces me to pen a few lines hoping they will elicit a response. We have heard no word from you in any way since you left for Virginia. We thought that if you had returned home we would get the Herald, and in that way know something of you and yours, besides being greatly edified by its general contents. But no word have we received in any way. We hope, however, that you have arrived home safely, and in good health, re-invigorated for the contest with spiritual wickedness in high places; and as heretofore, as a watchman to sound the alarm, if *any* are found in the garb of friends or foes perverting the faith once for all delivered to the saints.

We have had one addition since you left in the case of W. H. Foulds, M.D. Two sisters have removed to Arkansas. The interest in our meeting still increases and the attendance good.

Believe me, as ever yours,

J. M. STONE.

Henderson, Ky., Sep. 17, 1861.

☞ The congregation to which brother Stone refers numbers, we believe, at this time about thirty. May they all be accepted for the YAHWEH NAME which shall be enthroned in Jerusalem, when all nations shall be gathered to it as the One Yahweh and the One Name, omnipotent in all the earth.

EDITOR.

DEAR SIR,—I have not received a copy of the Herald since last June! I esteem the paper above all others, and would like to know the reason of its discontinuance?

Respectfully yours,

JOHN PERKINS.

Mass., Sep. 22, 1861.

☞ A three months' absence from

home. We expect to bring up all arrears by the end of the year, as our journeyings have come to a close for 1861.

Our Great Sin.

BROTHER THOMAS,—I have not received the Herald since June. This part of the country is a dry region without it. I hope the authorities of this broken union, have not suppressed it.

I went last month to what they call the "Michigan Yearly Conference." It was held sixteen miles from Homer. I am compelled to testify that it was a great sham. No two seemed to have the like faith. There were Campbellites, and Adventists, and Marshites, and a long train of such. One Mr. Newman, the publisher of the Harbinger, and others were present from a distance. You were somewhat roughly handled in private conversation, among the brotherhood. Your great sin, of course, was that you are such an exclusionist and a divider of the flock. There was much talk of christian unity among them which when stripped of all superfluities means, *unity of all who play upon the one string of "no life out of Christ."* Genuine believers of "the Gospel of the Kingdom," are as scarce as gold dust in this part of the country.

But, brother Thomas, go on in the good cause. I am thoroughly convinced that you are not only contending for the truth as it is in Jesus, but that you have it, and are holding fast to his name against all the foolishness of this age. I am alone in this place; but I am trying to keep the faith, and to keep my garments in Jesus undefiled.

Brother Thomas, you are not forgotten by me. My prayer is that you may live till Jesus comes. Do not be discouraged. These are perilous times I know; but that we expect in the closing up of the times of the Gentiles.

If you should ever come to Michigan again, will you let me know it? I should like very much to hear you speak of the good word of the kingdom.

In love to you I remain yours,

H. W. HUDSON.

Sep. 12, 1861.

REMARKS.

☞ We beg leave to say that we exclude no one, not even a Jew, Mohammedan, or Pagan. It is not we that exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called "the Word." We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is

its author, and that therefore He is responsible for all its hard and crucifying sayings, and the exclusion of all from his salvation except the few, whom He condescends to choose. "Many" saith he "are called, but few are chosen;" "many shall seek to enter in, and shall not be able;" and "strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it." All this is very exclusive; but this is not our "great sin;" if sin it be at all. If the Deity had waited until he had consulted the Michigan Conference, and had deferred to its advice, He would have reversed this arrangement, providing only for the salvation of "the few!" "But he did not wait to consult it, nor any of his creatures; which plainly indicates to our mind that He had no respect for any of their opinions or views in the premises. What He hath purposed he hath purposed in himself for his own good pleasure. Eph. i. 9; Rev. iv. ii. In this we acquiesce with perfect and entire satisfaction.

All, then, we have to do is to study this word, and to find out what it teaches for faith and obedience. We endeavor to discover how the word defines the few that shall be saved; and what it says of "the gate" and "the way which leadeth into life." We believe that we understand what the word teaches upon these important subjects; and we tell an unthankful and perverse generation what it says. We show its "wise and prudent" who the word excludes, and who it does not; and because it excludes them and theirs that "wonder after" them, they hate it; but to conceal their hatred to the word, they handle roughly in their talk all who show the condemnation that word fulminates against them. Thus while they hate God, as evinced in their "casting his words behind them," they transfer their attacks to them who are more accessible; for He is in the heaven but we upon the earth. But never mind; their tongues may prevail against us now until the Ancient of Days shall come. Their rough handling we regard as little as their foolish talk; and surely, if they could only know our supreme indifference to it, they would change the subject of their conversation. But, doubtless, it gratifies; for it is so fine a thing to be thought "liberal and charitable." It makes us so popular with the Old Adam; and who can doubt it, when we denounce "exclusionists," and proclaim the salvation of all who believe a negative?

As to being "a divider of the flock," in the name of scripture and reason, what "flock" is that? A flock identical with the Michigan Conference? When was it

ever united? Who can divide a heterogeneous flock of Campbellites, Adventists, Marshites, *et id genus omne*? Division is the essence of such a flock, whose falling asunder is a matter of no concern in heaven above, nor in the earth beneath, save to those whose craft it is to feed or cram it with traditions palatable to the flesh. Introduce the truth among them and it will throw them into uproar; and if there be any honest and good hearts among them, it will cause them to evacuate the house of Jezebel with all promptitude and dispatch, lest partaking in her sins they become obnoxious to the ruin which impends. We glory indeed in being a divider of all such from so goatish a community. Christ's sheep are a flock who know the shepherd's voice, which is the truth. This never divides them, and they make no outcry against excluding wolves and goats, from their fold. They are particularly anxious that they should not be permitted to creep in at unawares. They do not like the scent of goats nor the teeth and claws of dogs and wolves. They have no more tolerance for a great goat, or a big wolf in their fold, than for little ones. The greater the goat and the bigger the wolf, the more careful they are to make all the sheep see that though coated with much wool, they are but goats and wolves after all. And we never yet heard a real sheep say, "this is very offensive to us."

EDITOR.

The Editor Rebuked from Auld Reekie.

WE have received from Edinburgh in Scotland a letter got up, we are informed, by the printer or publisher, or both, of an issue styled "*The Messenger of the Churches*." Its design, as appears on the face of it, is to rebuke us for the uncereemonious, or irreverent, mode of speech after which we strip off the wool from certain wolves who ravine upon the people; and with whom, judging from said letter, the getter up, and those he has induced to sign it have pretty strong sympathies. The printer or publisher who got up this epistolary rebuke, we are informed, is named George Dowie, and heads the subscription to it. We are also told that he read it to the church in Edinburgh of which he is a member, or that it was read, and that he wished the brethren to adopt it, that it might be forwarded to us as their ecclesiastical censure, which would certainly have conferred more importance upon it, than it enjoys in its present form. The church there we believe consists of about seventy members, who heard it, or might have heard the epistle

read if they had pleased. But we suppose they did not feel the same stirring sympathy for Messrs. Scott, Campbell, Marsh, Cook, Storrs, Langarl, and others of the same ecclesiastical genus, as that entertained for the said company by our rebukers; for they declined all complicity in the zeal against us, and so left the letter upon the hands of the original fabricator. But nothing daunted at this practical rebuke, he was determined that we should know his individual sentiments, and that of as many of the seventy disciples as he could induce to join him in said epistolary jobation. It was consequently hawked about from one to another for signature. Among the seven spirits who subscribed it besides himself, we recognize but two who contribute a *quid* for the *quo* of our endeavors to enlighten this evil generation. He who stands next to Mr. Dowie, and is joint-publisher with him of "*The Messenger*;" and the last, we perceive by said issue, is interested in the sale of our divine friend Storrs' lucubrations. We can see reasons of business why said three should get up a rebuke against us; but there are none before us, why the other five should help them in the work, seeing that we have no knowledge of them or their surroundings.

But, if we may believe the epistle, they are all actuated by an extraordinary "zeal of God." Not an ordinary zeal, of course, but an *extra*-ordinary—a zeal in excess of the sixty two brethren (on the supposition that the whole number is seventy) who did not sign it. Well, "it is good to be zealously affected, *εν καλω*, towards an excellent man always and not alone when I am present with you," says Paul, in Gal. iv. 18. But, viewed from the stand point of the apostolic faith which they who own the signatures pretend to, are Messrs. Scott, Campbell, Marsh, Cook, Storrs, and Company elements of *δ καλος*, the excellent. If they be, then, God has abandoned all concern for the purity and integrity of his word; and teachers of the most arrant nonsense, blasphemers and perverters of the truth, and blind leaders of the people into the ditch, are "the excellent in whom is all Jehovah's delight." This epistolary eight is very zealous for the ecclesiastical character (and that is the sort of "character" we undertake to scrutinize in the light of scripture) of said popular leaders; and no doubt, if they would send a copy of the Dowie epistle to each of them, they would receive it with great complacency, and acknowledge it with thanksgiving; and those of them having command of a press would insert it with a flourish of trumpets to the glorification of the eight individually and collectively! They would endorse

every word of the rebuke, and denounce our "tone" and "style" as being as "offensive" to them as to their zealous defenders, the chastened and immaculate eight.

But why such zeal for these false prophets of Gentilism? In the case of "the eight," we have not sufficient knowledge of them to say; but reasoning from what we know of sin's flesh, or human nature, experience proves to us, that men invariably sympathize with those leaders for whose crotchets and traditions they have a sneaking kindness. Such are ever ready to defend their "characters," and throw the shield of "charity" over them, for the quenching of the darts hurled at them by those who are fighting the fight of faith.

The octavian censors do not like our tone and style; our lawlessness of language and unchastened speech. From what they say respecting these, we presume, they would have us adopt the tone and style they patronize in "The Messenger." It may be a want of good taste on our part, but we prefer our own style and tone with which the readers of the Herald are familiar. We are aware that it shocks the nervous systems of the sensitive who like what they call "the truth" to be presented in so mild and charitable a form, that when even the Pope himself should hear it, his eye should not twinkle, nor a feature of his courtly countenance twitch, with perturbation at the word! A chastened and subdued, and a bland and smiling, enunciation of thoughts that glow and words that burn with divine indignation, would in tone and style wonderfully commend and pave the way, for the "hard sayings" of the gospel to the hearts of the nervous professors of piety among men! Speaking from experience, we say unhesitatingly, that this maudlin tameness of tone and style will make no impression upon this generation. The tone and style needed, is that of "Cry aloud, and spare not, lift up the voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins; "Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our Elohim, ye people of Gomorrah!" "Woe unto you, ye lawyers, for ye have taken away the key of knowledge!" "Woe unto you scribes, pharisees, hypocrites, for ye shut up the kingdom of the heavens against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" "Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna!" The men sympathized with by "the eight" are all guilty in their generation of the things for which their

class was denounced by Jesus and the Apostles; and hence it is just, necessary and proper, to show them up in their true light before the people, that these may be delivered from their influence, and be saved. This hath been our course, and will continue to be to the end of the chapter. The publishers of "The Messenger" may not approve it. Never mind; when they have made as deep an impression in behalf of the truth on their generation; and have turned as many to "the righteousness of the Deity witnessed by the law and the prophets," as the instrumentality of the Herald has accomplished, it may then be in time and place to set forth their tone and style as the more efficient and to be preferred. Till then the lightning will flash and the thunder roll against the deceivers of the people. When men go to war they are not afraid of doing harm to their cause by a bold, determined and uncompromising onslaught upon the enemy. They do not concern themselves about what the enemy will think; and we are convinced that the Lord Jesus will never reprove us for styling Messrs. Scott and Campbells' opinions, "Scotto-Campbellism;" nor for characterizing "brains" indoctrinated with Methodism, and preaching a past millennium, whose owner never obeyed the truth, "methodisticized brains of a past millennial preacher."

Mr. Campbell has proclaimed himself to be the "supervisor of this reformation." It is quite proper, therefore, to style him so. Figuratively, he patented as peculiarly his own said reformation, in saying that by virtue of a call from God to be supervisor, he had the right to say who should be his co-laborers. It is therefore, according to truth that he is its "patentee," and quite proper consequently to say so. We have not said that he was its inventor. The late Walter Scott claimed this doubtful honor; and we have allowed his claim. He was then, "the inventor," but Campbell having more tact than he, patented it and gained the supervisorship. We style this calling things by their right names, which may be "very offensive to us," the eight; but what have we to do with that? Our "prerogative of editor and author" of the Herald is to use words which shall most accurately describe the things discussed; if our censors do not like the words, let them use their influence with Campbell to abandon the things, and obey the truth, and we will be the first to commend him, and to bid him good speed.

If "Scotto-Campbellism" be not "incarnate in its inventor and patentee," in whom is it incarnate? Scotto-Campbellism is incarnate, or made flesh, in all flesh

that believes and adopts it. Is it "slang style" to say, that the truth was incarnate in its author and finisher? The "slang" is not in the accurate description of the fact, but in the abomination of the thing, which is a "style" of superstition of a very "slang" type.

A *tripod* was a seat with three feet from which the priestess of Apollo delivered oracles. Figuratively, Messrs. Scott, Campbells, and Marsh were the three legs or pillars of a platform, constituting "a tripod," not of spirit, but "of flesh from which dogmas have been oracularized to the perdition of multitudes." We have said this of them because it is true; and it cannot be denied by "the eight" unless they are treacherous to the one faith and hope, which they profess to believe with us. Is it bad treatment to declare what is true of the enemy? What are we to think of those who know this fact, and instead of rebuking "the tripod" for their iniquity, vent their spleen upon us for declaring it in terms descriptive of the abomination?

But their impressions are as unpleasant when we handle "Messrs. Cook, Marsh, Storrs & Co.," and designate them as "vendors of all sorts of spiritual seeds for all kinds of soil and all degrees of barrenness." They term this "only such a low style of talk as we would hardly expect in a miserable newspaper." But this style so low in the estimation of the high style publishers of "The Messenger," is nevertheless descriptive of the reality. The word of the kingdom is spiritually termed "seed;" and the traditions of men are by the same standard of style, called seeds or tares. Now the company aforesaid, are literally "vendors of all sorts of" such seeds; and we have said so. Furthermore, Jesus has classified human hearts into "kinds of soil," to which certain seeds of things are adapted; and he has shown that the soils are of "different degrees of barrenness." The eight may all think this "a low style of talk" for the Lord to indulge in; but then it must be remembered, that he talked to low people not to ladies and gentlemen of a high style of talk apparently so much delighted in by the eight. The form of speech being neither "lawless," "unchastened," nor based on the "slang style" of a miserable newspaper; but formed after the happy model of the style of him who taught not as the scribes and pharisees; we proceeded to apply it to the aforesaid ecclesiastical gentlemen. Their agricultural warehouse contains many sorts of seeds; the last assortment we heard of in the hands of the Rev. Mr. Cook, was some Plymouth Brotherism, according to Sir

Somebody Dennis' chart, which he was vending as agent, or something of the sort. Mr. Cook's opinions have been of that chameleon type that it is difficult for us to say what he believes. He is a baptist preacher, has been a Millerite, then an Adventist, then a Dennisite, but have never heard of his obeying the gospel.

As to Elder Marsh, the last we heard of him, he had exchanged his business, having sold out his spiritual wares to another, and gone to making lucifer matches; at which, no doubt, he will be more usefully employed, and kindle more light in the world than ever he did by anything he ever converted into print. He never obeyed the gospel, and was a real enemy to it, to the last of his editorial career. He, like his rival Cook, had been many things by turns, but nothing to the point.

As for "our divine friend Storrs" he is an oarsman in the same rotten craft. He has never obeyed the gospel, and is vending wares subversive of it in the minds of all who buy. He is much wiser than Peter, at least in his own conceit. He is as much of a "reverend" as he ever was, having only changed the form of foolishness in which he ministers. He was ordained a "reverend divine," and ordination with the Apostacy to which he belongs is indelible. He can only "put off the robes of clericism, by believing and obeying the gospel of the kingdom." This will present him before the public as plain Geo. Storrs, washed from all uncleanness, and clothed in a right mind. He is therefore now "our divine friend," or our divine enemy, which ever he pleases; but our brother in Christ he is not, having never obeyed the truth. We style him an "Advento-Methodistic Divine" to distinguish him from other "divines," and we think the term very appropriate, for the system he embodies is a compound of Methodism and Adventism.

We affirm contrary to the opinion of our censors, that we return all our adversaries, enemies, and opponents good for evil. We overcome their evil with good. Their efforts against us have been uniformly for our destruction; ours against them, for their illumination and salvation. We have not flattered them with our pen, which we know has been sharp, and purposely so; for nothing else will do. "Them that sin rebuke before all, that others also may fear." "There are many unruly and vain talkers and deceivers . . . whose mouths must be stopped . . . teaching things which they ought not for filthy lucre's sake. Wherefore rebuke them sharply, that they may be sound in the faith." This we do, leaving all conse-

quences to him who shapes all things after the counsel of his own will.

The quotation about Michael and the devil does not apply to us. "A railing accusation" is to "speak evil of those things one does not understand." To speak the truth of what one does understand is not a railing accusation. We know of what we affirm, and do not accuse at random. We know that the company of sinners our octavians plead for so specially are deceivers of the people; and of the class Paul predicted would arise. We have tried of old to convert them from the error of their way, but have found them incorrigible. We leave them, therefore, to their idols to which they are joined, and do not cease to warn the people that they are concealed graves, and sepulchres full of dead men's bones.

But we have bestowed more attention upon this eight-headed rebuke than we intended when we commenced. We thank the signers of it for all the benefit they intended to confer upon us; and for all their anxiety for "the vessel of intelligence and character which the Lord has in us prepared for his use." Upon this we would remark, that if the Lord has indeed "prepared us for his use," we are just what he desires; and if we were to abandon our peculiarities, and to adopt those which Messrs. Dowie & Company might commend and approve, instead of "setting all right," we should set all wrong; and he would have to prepare some other vessel for his use. We would submit to our rebukers the expediency of their submitting to the will of Providence, and of forsaking the bootless and fruitless work of trying to alter his vessels into a shape more agreeable to themselves. When he wants them he will, no doubt, make use of them, and when we see him working by their instrumentality, we shall be perfectly content to leave them to work out whatever they may be appointed to do in their own way. Till then, we thank them for all good intentions, and pursue the course which in our own judgment is most conducive to the interests of the truth.

We conclude this notice by inserting the following reply which was forwarded to Scotland by the earliest mail.

West Hoboken, Hudson Co., N. J.,
Sept. 26, 1861. }

Respected Brethren,—Yours of the 8th inst. was duly received to-day. Being very much pressed by the printer in consequence of three months' absence from home, setting forth the truth, and thereby endeavoring to emancipate the people, or a few of them at least, from the influences of those arch deceivers the clergy, and

among them A. Campbell, the late W. Scott, Cook, Marsh, Storrs & Co., to whom you refer so sympathizingly in yours—I have only time to say, that I thank you for the trouble you have taken in rebuking me from so far; where, of course, your experience and labors in combat with the enemy, as manifested by widespread results, have qualified you for a better judgment in the premises, than I can be supposed to have, who am upon the battlefield, and assailed by the adversaries on every side. I hope your rebuke, which I accept as *well meant*, may have a wonderfully improving effect upon my "lawlessness of language," and "low style of talk," and transform me into "a real gentleman," if such transformation be desirable for the promotion of the truth. Nevertheless, I suggest that you bear with me a little longer till I attain to that editorial perfection in which the things rebuked shall have disappeared; or at least, till the Lord shall have been apocalypted, who will pass an infallible sentence, and declare whether to call things and abominations by their right names is "reviling," or an honest and unmistakable expression of the truth,—1 Cor. iv. 2-5; Rom. xiv. 10-12, which see.

Thanking you, respected brethren, for the notable coöperation with which I have been encouraged and strengthened by you severally for a dozen years past in my endeavours to make men "free indeed" of human authority and tradition in religion by an intelligent confession and walk in the truth as it is in Jesus.

I subscribe myself, with all due consideration, yours in the one faith and hope,

JOHN THOMAS.

To Messrs. G. Dowie, J. Cameron, D. Swanson, W. Wilson, R. Norrie, G. G. Mitchell, G. E. Oliver, and W. Laing, and to no others.

—◆◆◆—
 "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof."

"The NAME OF YAHWEH is a strong tower: the righteous runneth into it, and is safe."

"The sacrifice of the wicked is an abomination to YAHWEH; but the prayer of the upright is his delight."

"YAHWEH hath made all things for himself; yea, even the wicked for the day of evil."

"The thoughts of the wicked are an abomination to YAHWEH; but the words of the pure are words of pleasantness."

"YAHWEH is far from the wicked; but he heareth the prayer of the righteous."

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Oct., 1861. [VOL. XI. No. 10.

The Coming Crisis and its Results.

Scripture testimony to approaching judgments was what last engaged our attention. As to these judgments, three things may be affirmed. First, they introduce the millennium. Secondly, they are the precursors or accompaniments of Christ's second appearing. Thirdly, they are connected with a total change of dispensation. Each of these statements I hope to establish by plain and abundant testimony of scripture. It is to the first and second I would now entreat my reader's attention. The proof of the third will more naturally present itself when some other points have been considered.

Judgment has often been executed on the wicked. The deluge, the overthrow of Sodom, the destruction of the Canaanitish tribes, the destruction of Jerusalem, whether by Nebuchadnezzar or by the Romans, the overthrow of Babylon by the Medes and Persians, as well as other similar events, each affords an instance of the execution of righteous judgment on the wicked. What is it, then, which distinguishes this grand interposition of God in judgment which is yet future, (and which we saw in our last to be foretold throughout scripture,) from all other judgments such as have been enumerated? The distinction is in this, that the awful judgments which are fast approaching introduce the millennium; and further, *that Christ himself comes in connexion with these judgments.* Let us look at the evidence of these things in scripture. But earnestly would I remind my christian readers, that it is not the coming of Christ to earth to execute judgment which is the sum of our hope, but his descent to receive us to himself. It was this we sought in a former article to place in the foreground; and so the subject is presented in the New Test-

ament, however needful it may be to be forewarned of Christ's coming to execute judgment also. When he so comes, we shall come with him. Must we not have been previously gathered to him? Certainly.

No passage is more commonly or more justly quoted in proof that there is to be a millennium, than that in which Yahweh promises to his Son, to give the nations* for his inheritance, and the uttermost parts of the earth for his possession. But turn to Ps. ii. where this promise is recorded, and you will find that it is by the execution of terrible judgments on the wicked, that it is to be made good. It is not peacefully, or by man's submission brought about by the gospel and by "grace," that the rightful Heir takes possession of his dominions. We read of a confederacy against him: the nations rage, the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against Yahweh, and against his anointed. Their cry is, "let us break their bonds asunder, and cast away their cords from us." True, we learn from Acts iv. 25-27, that this confederacy was formed in the days of Pontius Pilate, Herod, and the rulers of the Jews. But then we have intimation in the psalm, that there would be a period during which the Lord would laugh at their puny rage. Not as yet interfering in judgment, he would allow them, as it were, to go to the length of their chain, but treat with utter derision their attempts to set aside his purpose, and to order the affairs of the earth after their own hearts' desire. "He that sitteth in the heavens shall laugh; Yahweh shall have them in derision." But this period

* The Hebrew is גוֹיִם *goyim*, and should be rendered "nations," not *heathen*, though they all be heathenish enough.

of patient endurance comes to a close. It gives place to judgment. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." God's purpose is irrevocable. Their rage and opposition cannot alter that. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Thus far the passage is often quoted. But what follows immediately? How are the rights of God's anointed, but earth-rejected Son, to be established? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Could any language be employed to teach more clearly or impressively, that it is by judgments on the wicked, that Christ's glorious kingdom will be introduced?

We see thus how it is God's irrevocable decree, that his Son shall reign over all the earth, and how vain and puny are all man's efforts to prevent it. Turn to Ps. xevi. and you will find all the earth invited to sing a new song unto Yahweh. It is in anticipation of the blessings of his reign, that universal anthems are thus demanded. True, that it is by power in judgment, that his reign is to be introduced and established; and the psalm before us recognizes this. But universal blessing will attend his reign; and hence the call for universal joy and praise. But it is not the mere execution of providential judgments which introduces this glorious period, and wakes up this universal harmony. No, the Lord *comes* to judge, and *comes* to reign. "Say among the nations, that Yahweh reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before Yahweh: FOR HE COMETH, FOR HE COMETH to judge the earth; he shall judge the world with righteousness, and the people with his truth." So also at the close of Ps. xeviii. "Sing unto Yahweh with the harp; with the harp, and the voice of a psalm: with trumpets, and sound of cornet, make a joyful noise before Yahweh the King.... Let the floods clap their hands: let the hills be joyful together before Yahweh: FOR HE COMETH to judge the earth: with righteousness shall he judge the world, and the people with equity." Reader, have you ever considered these passages? It is of the judgment of the great white throne they

treat. Then, the existing heaven and earth are to flee from before the face of him who sitteth on the throne, and no place is to be found for them. Here, heaven and earth are called on to rejoice at the coming of the Lord, at his coming to judgment, as that which introduces the period of his universal reign, and of earth's universal blessing and delight.

Another passage beautifully depicting the happy days which are yet to dawn on this afflicted and groaning earth, is that well known one in Is. xi. Sweet it is, (whether the language be understood literally of a change in the brute creation or figuratively* of peace and concord among men,) to think of the wolf dwelling with the lamb; the leopard lying down with the kid; the calf, the young lion, and the fating together; and all so gentle, that a little child shall lead them. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea." Delightful prospect for this miserable world! But how are these days of peace, and piety, and universal blessing, to be ushered in? By the interposition of One, whose lowly grace, and perfect rectitude and holiness, are so touchingly portrayed in the opening verses of the chapter. The christian can be at no loss to say whose portrait it is with which we are furnished here. But are grace, and lowliness, and perfect faithfulness, the only features presented to us? No, we are told of his *acts* as well as of his moral excellencies,—acts, such as he never performed when he was here before. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The predictions of the millennium follow.

But if we turn to 2 Thess. ii. 8, where the apostle seems to quote this prophecy, we find additional instruction on two points. First, we find that it is Antichrist the man of sin, that is intended by the term, "the wicked." Both in the Hebrew of Is. xi. and the Greek of 2 Thess. ii. the term is in the singular number, and means literally, "that wicked one." But without insisting on this, it is enough to notice that in 2 Thess. ii. our English translators have marked that it is some one, or something, pre-eminent in evil that is intended by using a capital letter in the word "wicked." "And then shall that Wicked

* It is not meant by this to raise any doubts as to the meaning of the passage. I have no doubt myself that it is to be taken literally.

be revealed, whom the Lord shall consume with the spirit (or breath) of his mouth, and shall destroy with *the brightness of his coming.*" This is the other point here brought out. It is *by the brightness of his coming*, that Antichrist, this wicked one, is to be destroyed. But let us examine a little more minutely the combined testimony of these connected passages.

The apostle informs the Thessalonians that the day of Christ shall not come except there come a falling away or an Apostasy first, and that man of sin be revealed. He had told them of these things when present among them, and now reminds them that they know what hindered the revelation of this man of sin. "The mystery of iniquity doth already work," is his language; only he who now letteth (hindereth) shall let (hinder) till he be taken out of the way, and then shall that Wicked be revealed." The mystery of iniquity was working then, and would continue to work, until, the hindrance being removed, it should issue in the revelation of the man of sin, that Wicked, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Thus we have the continued working and progress of evil, from its germ which existed in the apostle's day, to its maturity in this man of sin, who only meets his doom at the coming of the Lord, and *by the coming of the Lord.* Isaiah takes up the subject where the apostle lays it down, and shews us the blessed results of this glorious interposition, the peace, the concord, the happiness of Messiah's reign; the earth full of the knowledge of the Lord as the waters cover the sea. The two passages together afford the most conclusive proof of all we are seeking to establish, that *the millennium is introduced by judgments on the wicked, and that those judgments attend the coming of the Lord.*

My readers will remember the quotations from Is. xxiv, as to the earth being made empty and waste, as to its being utterly broken down, and clean dissolved, and moved exceedingly. It would be well to read the whole chapter. How does it close? What is the sequel to those overwhelming judgments which it teaches us to expect? "Then the moon shall be confounded, and the sun ashamed, when Yahweh of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." The judgments commence and introduce this glorious, universal reign. I say universal: for while Zion and Jerusalem are its special earthly centre, its blessings will extend to all the earth. Thus, a few verses below the one just quoted, after having again celebrated

God's interposition in judgment, making of a city an heap; of a defended city a ruin; a palace of strangers to be no city; bringing down the noise of strangers; the prophet thus speaks of the issue, the effect of these judgments. "And in this mountain shall Yahweh of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Then in the next ch. v. 8, 9, the righteous are represented as saying, "Yea, in the way of thy judgments, O Yahweh have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early: *for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*" Here is the definite, absolute assertion, that it is by God's judgments the inhabitants of the world will learn righteousness.

But what is the peculiar character of these judgments, that they should have such an effect? Let my reader compare this passage with 1 Cor. xv. 54, and he will find that these stupendous events are connected with the coming of the Lord, and the resurrection of the saints. 1 Cor. xv. it is well known, treats fully the subject of the resurrection. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's"—When? "at his coming." *The resurrection of the saints, then, takes place at the coming of Christ.* But what connexion has this with Is. xxv? We shall see immediately. The apostle declares that we shall not all sleep—that the living saints shall be changed when the departed ones are raised: "for this corruptible," he says, "must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Where is this saying written? *In only one place in scripture, and that, Is. xxv. 8.* We have the awful judgments in ch. xxiv, and at the end of it, the reign of the Lord of hosts in Mount Zion. Then in ch. xxv. we find that in this mountain the Lord of hosts is to make a feast unto all nations, and to remove the vail, the covering. The words quoted by the apostle immediately follow. "He will swallow up death in victory." In a word, the apostle tells us when the prophecy of

Is. xxiv. xxv. will be accomplished. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass, the saying which is written (in Is. xxv.) Death is swallowed up in victory." And when is this corruptible to put on incorruption? When are the dead to be raised? "Every man in his own order, Christ the firstfruits; afterward they that are Christ's *at his coming*." Could there be more decisive proof, that the coming of Christ, the resurrection of the sleeping saints, and the change of those who are alive, the fearful judgments which are to destroy the wicked, and the commencement of the reign of Christ, are all indissolubly linked together? They all are comprised in, and constitute, the grand epoch to which everything is tending, and with which nothing in the history of man, or of the world, can compare.

Another remarkable testimony to the same effect we have in Is. lix. 12, 15. The prophet has been lamenting in the most moving terms, the deep and wide spread and universal corruption which precedes this interposition of God in judgment. "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against Yahweh and departing away from our Elohim, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth: and he that departeth from evil maketh himself a prey: and Yahweh saw it, and it displeased him that there was no judgment." No doubt the prophet has in this passage a special eye to Israel and its moral condition. But what a picture, my brethren have we here, of the state of things existing at the present day! How is it to be terminated? The Lord is represented as interfering. In what way does he interfere? "He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So (mark, reader, this word so) shall they fear the name of Yahweh from the west, and his glory from the rising of the sun." Could words more accurately express, could language more emphatically announce, the very position we are seeking to establish? What is that position? That the approaching judgments, considered in our last, are what will introduce the mil-

lennium. What is the testimony of the passage before us? That all power of judgment and testimony having failed and ceased *morally* among men, the Lord will himself rise up to execute judgment *by power*; repaying men according to their deeds, repaying recompence to the islands: thus universal is to be this interposition of God. And what is to be its effect? "so shall they fear the name of Yahweh from the west, and his glory from the rising of the sun." From hemisphere to hemisphere is the fear of the Lord's name and glory to extend, as the result of these retributive judgments on the wicked. Had there been no other passage of scripture on the subject, we might have supposed that the testimony of this would have been completely decisive.

But does not this passage shed further light on our present subject? Does it not afford evidence of both the truths we are seeking to establish? Here is the answer. "*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Yahweh.*" This also is quoted in the New Testament. Paul quotes it in Rom. xi. 26. He has been treating of the temporary setting aside of Israel, but declares that it is only for a time; that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." My readers are most likely aware, that before New Testament times, the Old Testament had been translated into Greek, and that from this translation, called the Septuagint many of the quotations in the New Testament are made. This accounts for the verbal difference in many such cases as the one before us. But no one can doubt that the passage quoted by the apostle is the one in question in Is. lix. Nor is it possible to evade the proof afforded by the two, that it is *at his coming* the Lord renders recompence to his enemies and to the islands, so that they shall fear his name and his glory from east to west.

Let us now turn to Is. lxvi. There we read, amid strongest exclamations of surprise, of the earth being made to bring forth in one day, of a nation being born at once; "for as soon," says the prophet, "as Zion travailed, she brought forth her children." All who love Jerusalem are called upon to rejoice with her. "For thus saith Yahweh, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upok her knees." Who can fail to discern here the bright

anticipations of millennial blessing? But how is such blessing to be introduced? "A voice of noise from the city, a voice from the temple, a voice of Yahweh that rendereth recompence to his enemies." Then again, "The hand of Yahweh shall be known toward his servants, and his indignation toward his enemies." We are told that "by fire and by his sword will Yahweh plead with all flesh; and the slain of Yahweh shall be many." It is not that all flesh will be slain. Many, so many as to baffle description, and defy conception, will be slain; but there will be many spared. By fire and by his sword will Yahweh thus plead with all flesh: and what shall be the result? "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them and I will send of those that escape unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." What further ensues? The perfect re-gathering of God's natural born people Israel, brought for an offering to Yahweh out of all nations to God's holy mountain Jerusalem; "and I will also take of them for priests and for Levites, saith Yahweh." Is this the whole? No. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh." I enter into none of the questions which have been raised as to the precise meaning of these words. All agree, that they express in one way or another, the universal prevalence of true religion in the millennium. And surely the whole chapter leaves us in no doubt, as to its being by overwhelming, desolating judgments, that this glorious period is to be introduced. But further; the memorial of these judgments is in some way to remain. "And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

With regard to this chapter, I would only add, that it also connects the judgment on the nations, and introduction of the millennium, with the coming of the Lord. "For, behold, Yahweh will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." It is then, at the coming of the Lord, that by fire and by his sword will he plead with

all flesh, and subdue the whole world to his sway.

My readers will remember the passage quoted from Ezekiel in a previous article; a passage predicting judgments so terrific, and a destruction so overwhelming, that seven months are to be occupied in burying the dead. I would add here a passage on the same subject, from the previous chapter. "For in my jealousy and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him* throughout all my mountains, saith Adonai Yahweh: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will reign upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." And what is to be the result among men of this awful interposition? "Thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations; and they shall know that I am Yahweh." Then, after the fearful predictions of the next chapter, quoted at length in our last, we have these words. "And I will set my glory among the nations and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them." And though the predictions of millennial blessing which follow are restricted to Israel, they are so expressed as to shew indisputably, that it is the millennium that is spoken of, and that it is at the commencement of the millennium that these terrible judgments take place. The verse immediately succeeding the one last quoted, is as follows: "So the house of Israel shall know that I am Yahweh their Elohim from that day and forward." How manifest, that it is at the epoch of these terrible judgments, that their national conversion takes place. Nor their conversion only: their national restoration will also then take place. "Therefore, thus saith Adonai Yahweh, Now will I bring again the captivity of Jacob,

* That is, against Gog. But let not my reader confound the Gog and Magog of Ezekiel, with the Gog and Magog of Revelation xx. The latter do not arise till after the millennium. The former, as may be seen above, have their existence and downfall at its commencement.

and have mercy upon the whole house of Israel, and will be jealous for my holy name." After being thus converted and restored they are not to apostatize any more. Their blessing is to be permanent. "Then shall they know that I am Yahweh their Elohim, which caused them to be led into captivity among the nations: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith Adonai Yahweh." Could there be more conclusive proof than that which the whole passage affords, that the judgments of which these two chapters treat, are at the commencement of the millennial period.

If we turn to Dan. ii. what is it that follows the smiting of the image on his feet, by the stone cut out without hands? The destruction of the image is complete; but what follows it? what takes its place? "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces **TOGETHER**, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." As to what the meaning of all this is, we are happily not left to our own thoughts. The prophet not only gives us the symbols, but also the interpretation of them. Still men have substituted their own imaginings and speculations for the plain words of the prophet. It is not disputed generally, that the interpretation of the first part of the vision is correct. All agree, that four empires or universal kingdoms are set forth: nor is there much dispute as to what kingdoms these are. Babylon, Medo-Persia, Greece, and Rome, are agreed almost on all hands to be the four empires represented by the image. But the stone is erroneously supposed by many to represent the gospel; and that what is foretold respecting it is, that it will gradually spread, until the whole world, these four kingdoms included, shall, by its means, become the kingdom of Christ. But who does not see, that there would thus be no destruction of the image, or of the empires which it represents? What is foretold respecting the stone, is not, that contemporaneously with the existence and supremacy of the fourth empire, the stone should be slowly and gradually increasing, and as it increases, changing the character of the image, as this false interpretation suggests. No, but, that at a given epoch the stone should smite the image on its feet; that in the last days of

the fourth empire a sudden blow should be given, which should be fatal to the whole image; and that then, and not until then, the stone that smote the image should become a great mountain, and fill the whole earth. "And in the days of these kings shall the Eloah of heaven set up a kingdom which shall not be abolished for ages: 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 for ages." Here we have the formal declaration, that it is by the overthrow and destruction of the previously existing kingdoms that the final, millennial kingdom is to be established.

Dan. vii. gives us still more full and explicit instruction. It is the same general subject, embracing many additional particulars, and the whole presented, if possible, with greater precision. Four beasts represent the same kingdoms which in ch. ii. are symbolized by the several parts of the metallic image. But the fourth is represented in a form in which it has ten horns, in the midst of which comes up another, a little one, whose rapid growth, swelling words, and valiant looks, excite the special and wondering attention of the prophet. This one continues till the thrones are set, the Ancient of days sits, the judgment is set, and the books are opened. "I beheld then," says the prophet, "because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." And what is it that accompanies this judgment? And what succeeds it? "I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people 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." Who that believes the Bible can resist the evidence which thus accumulates on our hands, that it is by such destroying judgments as have been considered, that the millennium, or universal kingdom of Christ, is to be introduced?

Zephaniah tells us of a great gathering of the nations; of terrible judgments overtaking them when thus gathered; and of millennial blessedness as that which ensues. Hear his words. "Therefore wait ye upon me, saith Yahweh until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all

the earth shall be devoured with the fire of my jealousy. For then (mark, dear reader, how God tells us when the millennium shall commence;) *then* will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." All the rest of the chapter describes the happiness of those millennial times.

Zech. xiv, I purposely pass by for the present, as it will have to be specially considered further on. In turning to the New Testament, Luke xix, may claim our first consideration. Can there be any doubt that what is there termed "the kingdom of God," is really the millennium which prophets had foretold, and which the Jewish nation were thus taught to expect? "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Were they wrong, then in expecting God's kingdom to be set up? No, it was the expectation of its *immediate appearance* in which they were mistaken. In a certain sense it was even then among them. But it had not *appeared*: nor has it yet. Listen to the parable of our Lord. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." There can be no mistake as to the person represented by the nobleman, or as to what is intended by his going into a far country. Instead of setting up the kingdom when he was here before, Christ had to be rejected by the earth, and to ascend into heaven. His servants occupy during his absence, and his citizens send after him the insulting defiance, "We will not have this man to reign over us." What is it terminates this state of things? "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him," &c. His servants are rewarded according to their works. But is this all? No. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This verse was quoted in our last, as prophetic of approaching judgments on the wicked. But what does this judgment on the wicked introduce? *The kingdom—the kingdom in open manifestation, or display.* They thought it was immediately to appear. No, says our Lord, I will tell you what must intervene. What is it that intervenes? or rather what are the last intervening events? *The Lord's return, and judgment on the wicked.* Our Lord was to depart; his servants were to be held responsible to him in his absence; he was to receive the king-

dom, to return, to reward and punish his servants; and then, last of all, his enemies were to be slain. This accomplished, what but the kingdom can remain? The kingdom, not in mystery as at present, but in full, manifested, and universally acknowledged glory:—in other words, the millennium.

To pass by a number of other passages which might be adduced, what is the testimony of Rev. xi, 14–18? Without at present entering into any questions as to the general interpretation of this wondrous book, suffice it to remind my reader, that seal after seal having been opened, and trumpet after trumpet blown, we arrive, in the chapter before us, at an epoch of which intimation has been given in the previous chapters. Four trumpets sound their loud, shrill blast of warning and of terror; "And I beheld," says the prophet, "and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii, 13. Then another mighty angel is seen by the apostle, his right foot upon the sea, and his left upon the earth. His voice is as when a lion roareth; and when he cries seven thunders utter their voices. This angel lifts his hands to heaven, and swears by him that liveth for the aions of the aions, that there should be delay no longer. "But in the days of the voice of the seventh angel, when he shall sound, the mystery of God should be finished, as he hath declared the glad tidings by the prophets." Rev. x, 7. Such are the terms in which the last three, and especially the last, of the seven trumpets, are previously announced. What, then, is the language of our chapter itself? "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for the aions of the aions." Need we, my brethren, any further witness? Whatever fancies men may have indulged, and however counsel may have been darkened by a multitude of words without knowledge, (as, alas! it often has been) no one dreams that this epoch has arrived, that the predictions of the verse just quoted are fulfilled. The kingdoms of this world have not yet become the kingdoms of our Lord and his Christ. When shall they become so? When the first and the second woe trumpets have sounded, and the third woe, following quickly, and accompanying the sounding of the seventh angel, has spent itself on the guilty inhabitants of the earth; then shall the mystery of God be finished;

then shall the many voices in heaven proclaim the transfer to our Lord and to his Christ, of the sovereignty of the whole earth. But, listen! There is a second chorus. "And the four and twenty elders, which sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, (not converted!) and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Oh, yes, it is thus the universal reign of Christ is introduced. The nations we know will be angry; (see Ps. ii,) but when the seventh angel sounds, and God takes him his great power, and his wrath comes, and the time of the dead that they should be judged, and reward be given to the saints, while the destroyers of the earth are themselves destroyed; when this epoch arrives, then, and not until then, shall the kingdoms of this world become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever. It is by judgments, overwhelming, and yet, rapidly approaching judgments, that the millennium will be ushered in.

Dan. xii, 1, informs us, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Why do I quote this? Because the passage declares, that the time of trouble unequalled by any since there was a nation, is when the Jews, Daniel's people, are delivered—not dispersed. Bear this in mind, my readers. The tribulation attending the deliverance of the Jews is to be such as never was till then. So says Daniel. It must be future, for the Jews are not yet delivered; and Daniel assures us that it is then there shall be tribulation unequalled by anything till that time. Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxiv, 29. Ah, this is the event which is to bring the present dispensation to a close, and usher in the period of universal righteousness and peace.

Let us turn now to Zech. xiv. "Behold, the day of Yahweh cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jeru-

salem to battle." Here I pause. Many passages speak of a gathering of all nations. "It shall come that I will gather all nations and tongues." Is. lxvi, 18. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." Joel, iii, 1, 2. "Now also many nations are gathered against thee for he shall gather them as sheaves into the floor." Mic. iv, 11, 12. "For my determination is to gather the nations." Zeph. iii, 8. It is of the same subject the passage before us treats. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Such are the straits to which the returned Jews will be reduced in that time of unequalled tribulation of which Daniel informs us. How are they to be delivered? "Then shall Yahweh go forth, and fight against those nations, as when he fought in the day of battle." But is this anything more than a figurative prediction of some striking providential interposition at the juncture referred to? Read what follows. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; AND YAHWEH MY ELOAH SHALL COME, AND ALL THE SAINTS WITH THEE." If this does not foretell the coming of the Lord with all his saints at the period of this great gathering of all nations, where could language be found in which to clothe such a prediction? And what follows this event? To what is it introductory? To a period in which, we are told, "living waters shall go out from Jerusalem;" "in summer and in winter" are they to flow. But more than this—"And Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and his name one." Here we have the whole matter. Desolating judgment on God's congregated adversaries; the coming of the Lord, which brings this judgment; and as the result, his peaceful reign over all the earth.

Turn now, dear reader, to Rev. xix and xx. We are told previously, ch. xvi, 14, of three unclean spirits, "spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole habita-

ble, to gather them to the battle of that great day of God Almighty." Here, in these chapters, we have the issue of this gathering. The apostle says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." We are left in no doubt as to who this is. "He was clothed with a vesture dipped in blood; and his name is called the Word of God." Nor does he come alone. As in Zech. xiv, we have read, "And Yahweh my Eloah shall come, and all the saints with thee," so here; "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." In v, 8, we read, "for the fine linen is the righteousness of saints." Thus he comes, attended by his saints. Woe to the wicked then! "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." Yes, the hardness of God's enemies will not then protect them from his wrath. Infatuated beyond conception, they will indeed rush to the battle; but it will be to their everlasting overthrow. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. [And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone." Distinguished above all others in iniquity, they will be thus awfully distinguished in their doom. And will their followers escape? Alas, no! "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and, all the fowls were filled with their flesh." What ensues on this glorious advent of Christ and his saints, and this utter overthrow of his enemies? Read ch. xx, and you will find Satan bound for a thousand years, and Christ reigning with his risen and glorified saints, throughout that blissful period.

Here I pause. Space forbids further proof at present of what is, however, fully proved by all the scriptures which have passed under review, that it is by judgments, and by the coming of the Lord, that the millennium is ushered in. As to what it is that makes these judgments needful, we are not left ignorant. Scripture fully informs us. And this is one thing which makes the study of prophecy of such immense practical importance. It is, my brethren, that we shall be on earth when these judgments are executed. Our scrip-

tural hope as we sought to exhibit it in our first article, is to be caught up to meet the Lord in the political air, and so to come with him when he comes to execute judgment on the wicked. But we are surrounded by those principles, influences, and systems, which are ripening to that maturity of evil which mankind will reach ere those judgments come. God will judge them at the coming of Christ, when they are fully ripe. But has acquaintance with these subjects no tendency to keep us apart from such evils now? Surely it has; and that we might be so sanctified, or kept apart from evil, is one object God has in view in revealing these things to us.

It is not by exciting applications of prophecy to passing events, that true edification is secured. The natural mind may feel the deepest interest in prophetic inquiries thus conducted: but scripture was never designed to instruct us as to what transpires in the arena of political factions, or to occupy our souls with such subjects. "Our citizenship (*πολίτευμα*) subsists in heavens." "Let the potsherd strive with the potsherds of the earth." It is not with such contentions that God's revelation of the future concerns itself. It forewarns us, in general terms, that wars and rumors of wars may be expected, till God shall interpose in power for the settlement of his great controversy with mankind:—till, as the result of this interposition—the sceptre of universal dominion shall be wielded by the Prince of peace. But it is as to this interposition in judgment, and approaching climax of iniquity which render it inevitable, that prophecy instructs us. And even as to this, *it is because the church will be on earth, amid the desolations of the crisis which is so rapidly approaching*,—that she receives those revelations respecting it. At the coming crisis opening upon the world, the church will have been received into the royal presence, at the descent of Christ into the aerial. I do not enter here upon the proof of this. It belongs properly to a further stage of our inquiries. But I would not here withhold the expression of this conviction; entreating my readers to search the scriptures as to it for themselves. The church is instructed by prophecy as to the approaching crisis of evil and of judgment, because she is to be present on earth when it arrives, and because she is now surrounded by all those active and insidious principles of evil, which when ripe God will judge. The church is thus enabled morally and spiritually to judge those things *now*, which, in their inaturity of evil, God will judge by the righteous retributions of his wrath. All the principles of Babylon and of the ten-horned beast are in existence

and operation now. How can a Christian more effectually learn what they are, and why and how they are to be avoided, than by the prayerful study of God's prophetic description of their final forms, and of the awful judgments by which they will, at the coming of Christ, be destroyed?

There are three very distinct spheres on which the judgments will fall, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; Israel, the Nations, and professing Christendom. These will, indeed, be all united in the final climax of evil, and so judgment will come upon the whole. Still, as their responsibilities, and the dealings of God with them have been and are so very distinct, each demands distinct consideration. And if we are to understand why judgment comes upon Israel, we must know what Israel's calling and testimony is, and how it has failed therein. If we are to discern the grounds of God's righteous judgment upon the Gentile nations, we must be acquainted with his past and present dealings with them, and with their conduct under their special responsibilities. So also, to understand the guilt of professing Christendom, and what it is that brings judgment on the nations which are so designated, we must know what the calling of the true church is, what is its testimony, and in what respects Christendom, while assuming the place and owning the responsibilities of the church, has acted contrary thereto. These are solemn subjects of inquiry. May our hearts be prepared for them. Much that is brighter remains beyond. But all these things, and others, must be left for succeeding articles.

Visit to the Seat of War.

(Continued from page 211.)

Having arrived in the capital of Virginia, and of "the Confederate States of America" for the time being, we reported ourselves at what became our headquarters while sojourning in the New Dominion. These were the very hospitable quarters of our friend and brother Dr. F. Davison on Maine street, Richmond. We were received with surprise and a hearty welcome, being the least expected of any of his acquaintances; for there had been no means of communicating our intention of visiting the state in this its hour of peril.

It was soon known to the brethren that we were with them; and it was not long before it was arranged that the southern public was to be addressed by one from the northern state of New Jersey. A notice was therefore inserted in the *Daily Dispatch* inviting the citizens of Richmond to

hear us at Bethel, a meeting-house belonging to the brethren, on Sunday morning; and at the Corinthian Hall on Maine street, in the afternoon; and on three nights in the week. The weather being very hot, and the hall badly ventilated, and the war attracting all things to itself, the attendance was much less than at our former visit; especially in the week, when but for the presence of some of the brethren, there would have been scarcely any audience at all.

On Sunday afternoon, which was the most numerous meeting, we addressed the people on the great national crisis brought upon the country in the providence of God. We called their attention.

1. To the political situation set forth in Gen. xi;

2. To the moral status of the United States before the present troubles which resembled it;

3. To the purpose of the Federal Government;

4. To the purpose of the Confederate Power; and

5. To the purpose of Jehovah as subversive of them both.

1. In treating of the first we showed that society in the land of Shinar was a UNION—"the people is one and they have one language." They were a union with a purpose and a policy; they purposed to build themselves a METROPOLIS and a CAPITOL; and to make themselves a NAME—a great name, that they should be supreme in all terrestrial affairs. This purpose was to have a political result; a policy by which, doubtless, that prophecy was to be rendered void which was treasured in the minds of the few faithful that might be extant, the prophecy of Enoch, the seventh from Adam, and great grandfather of Noah, that "Yahweh would come with ten thousands of his saints to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him"—Jude, 14. The children of men then knew that the execution of this judgment would "scatter them abroad upon the face of the whole earth;" therefore they imagined to consolidate their power in a stronghold which should bid defiance to any evil that might come upon them, and so constitute them the perpetual and imperial sovereignty of the earth.

These "ungodly sinners" were "murmurers, complainers walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration for the sake of advantage." This has been characteristic of sinners in all their generations; and a government or-

ganized by such cannot but in the long run come to grief.

This grief was nearer at hand than they imagined. While they were in the full tide of prosperity, and thinking of nothing else but the perpetuation of their ungodly union, of the completion of their city and capitol, and of their renown, Jehovah, who had placed men upon the earth to serve him, and not to usurp his authority over it, determined to circumvent them. Their purposes and policy were heaven-defiant. They purposed to "reach heaven" in their enterprize; but he resolved to abase them in the dust for their impiety. His messengers descended to make observation, and to see how things were working among the corrupt and windy politicians of the crisis. They heard their "great swelling words" which were glorified by all their constituents; and perceived from their incipient efforts, that if they were let alone "nothing would be restrained from them, which they imagined to do." The execution of their purpose if permitted would circumvent the purpose of the Eternal Spirit, which is, as they had been informed, to bruise the serpent's Head by the Woman's Seed—Gen. iii. 15. They were for establishing a HEADSHIP in the city they were building, which should be the controlling power in the earth. It would have been the sovereignty of Sin's Flesh, which in scripture is symbolized by the serpent. The headship of sinners is the serpent's head, and is to be crushed. Human nature, which is Sin's Flesh, or the Devil, has made many efforts for universal dominion on earth; and this in the land of Shinar was its first after the flood: but it is not to be. There is a better destiny for the earth, and the world of nations upon it; than this; and therefore Jehovah is always stirring it up to counteract the ignorant and impotent imaginations of mankind. This antagonism was commenced in Shinar, and has progressed through all countries till it has arrived at this in which we dwell; and the antagonism between God and men will not cease until he have enthroned the Woman's Seed in the inheritance of all nations, and in possession of the earth to its utmost bounds—Ps. ii.

The case before us in Shinar shows how easy it is for the Eternal Wisdom to accomplish his purposes, to defend them, and to frustrate the knavish devices of politicians, when he sets about it. In this instance, all he had to do was to render them unintelligible to one another. This might be effected by rendering their principles, and arguments, and motives, unintelligible; and so dividing or confounding their counsel; or by causing them to forget their mother tongue, and daguerreotyping their

minds with words, or signs of ideas, which were understood only by the man that had used them. The latter was best adapted to the present exigency. The Spirit confounded their language so that they could not work together, and they left off to build their city and capitol, which came to be called Babel, or Babylon, because of the confusion that prevailed.

Now in the midst and out of this confusion arose a mighty conqueror, or hunter, before Jehovah. This man was named Nimrod, and the beginning of his kingdom was this same Babylon. He hunted the people to bring them under his dominion; and as Jehovah raised him up for this purpose as a part of the judgment for their impiety, Nimrod was said to be "before Jehovah;" and became his servant in the scattering them abroad upon the face of all the earth.

2. In the example presented by the original republic in the land of Shinar, we find that God is not indifferent to what is going on among men. The unionists of Shinar were not so great a people as the peoples of these late United States supposed themselves to be. Yet, Heaven heard their great swelling words, and beheld them walking after their own lusts, and took special notice of them. Shall it be said, then, that the eyes of Jehovah behold with indifference, and that his ears are not attent to the big swelling words and practices of the corrupt and hungry politicians of the late United States? We believe that he is not indifferent to human affairs; but that he has been especially intent upon what has been transpiring for years past in this our land of Shinar; and that his disgust is great at the abominations he beholds, and at the purposes and vain imaginings of the politicians and leaders of the people.

The moral status of the late United States government, legislature, and people had sunk to the low level of the old union of Shinar. Their purposes and policy were as heaven defiant. These may be learned from the great swelling words of their political prophets of the press, the stump, and platform. Thus, General Jackson declared that "this Union must and shall be preserved;" and the northern press have added to the oracle the words "for ever!" The everlasting preservation of this union is the prediction of northern patriots, who are moving heaven and earth to accomplish their own prophecy. But they know not the purpose of Jehovah, and in the face of this it cannot stand, and they will be proved to be false prophets.

But besides Jackson and Bennet, Mr. Seward has put in his claim to the character of a prophet of smooth things for the comfort of his friends. On the fourth of

July last he made a speech in Washington as a mouth to Mr. Lincoln. He is reported to have said that the institutions of the country were threatened, but that the storm would pass away, and the whole country reunited would yet celebrate a thousand fourths of July! A democratic millennium in which the population of our territory will be hundreds of millions, when, as he flatters the people who are partially bewitched by him, the United States will be the greatest power on earth, having annexed Canada and South America, and extending from the Atlantic to the Pacific oceans! The Shinar speculation was *Sewardism in embryo*. The words are great and swelling; but doomed of heaven to be confounded signally.

Here, then, are three notable prophets declaring a purpose which if it were to be established would make Jehovah a liar, and the bible a mere cunningly devised fable. *The Union must and shall be preserved for ever; and shall celebrate the Fourth of July for a thousand years at least.* This is the oracle of its prophets, which they utter with all the confidence and presumption common to impiety and ignorance. But their utterances are the foolish imaginings of unenlightened humanity, which is ever hewing out for itself cisterns, broken cisterns, which can hold no water.

Among the objects of Jehovah's indignation are those who utter "hard speeches against him." What speeches against him can be harder than those which come from a legislative invitation to a Jewish Rabbi, who holds the Lord Jesus in contempt, to officiate for the representatives of the nation in spiritual affairs? This was done by Congress, and in so doing it offered a direct insult to him whom the Eternal Spirit hath made both Lord and Christ. This public blasphemy capped the climax of the impiety of the late United States, and confusion came upon it. He did not confound their ability to speak English, but he confounded the counsel of their politicians, who could not be brought to understand one another, so that "they left off to build the city" and capitol, and are scattered upon the face of the earth, some towards the north, and others towards the south.

8. The Union, then, in God's providence, and for the promotion of his own purposes, is broken into two hostile sections. This is a fact, and has to be accepted as such, for the time being. What may be in the immediate future cannot be told. It is not revealed in the scriptures. Yet the Federal government is acting as though it knew that the old Union was to be restored. It is raising men and money

to accomplish that result; and working with all the perseverance and infatuation with which the blind governments of the world carry out the purposes of Jehovah to their own confusion. Believing the dissolution to be providential, we do not believe that a restoration to the *status quo ante bellum* is possible. But we shall see. The end is not yet.

4. We come now to the purpose of the Confederate Power. What is it? It proposes to establish its independence of the North; and to perpetuate forever the institutions peculiar to the South, with visions of empire extending illimitably to the south. We believe, on the principle of Jehovah making use of the wicked as his sword upon the wicked until he come with the saints to execute judgment, that the South will be successful to a certain point. God is making use of it as a power to break up an obnoxious union; but that order and permanence will be established, and Southern power created such as is anticipated, we did not believe. The end of all governments is near at hand, so that the time is too brief to afford scope for the development of the hopes and expectations of the people. We do not believe that the purposes of either the Federal or Confederate governments will come to pass. Both parties are guilty before God. He has spoken, but what he has said meets with no consideration in the North or the South. The time is come, therefore, to give both peoples blood to drink for their iniquity.

5. The purpose of Jehovah is subversive of the purposes of both sections. He has declared his intention to set up a kingdom whose rule shall be universal. When the time comes for this, and it cannot be far off, it will abolish the governments of the North and South. It will tolerate neither of them; for they will be as much in his way as the old union of Shinar. When he comes to execute judgment he will drive them both asunder; for the one is no more in harmony with the principles of his kingdom than the other. The present revolution is but the prelude to worse times coming. The scriptures teach that when Christ comes the world will be in an uproar. Hence, some storm must be stirred up to set the sea of nations in commotion. The trouble here may become complicated with foreign elements of discord. European governments doubtless understand the opportunity presented to them by this division of the Model Republic against itself. When a people turn into the demolition of the work of their own hands, "outside barbarians" need only to stand by and wait and wonder at their infatuation. Had the old Union

continued to progress in the same ratio for a century as it has since the recognition of its independence by the Mother Country, a contest would have necessarily arisen, under the guidance of its political prophets, between the Union and Great Britain for the dominion of the sea and the commercial ascendancy it guarantees. The cry of the capitalists and traders, filibusters and needy, and, therefore, hungry and ambitious political spoilsmen, would be like that of the old Romans against Carthage. *Britain must be destroyed.* But the people of this modern Shinar are saving Great Britain the necessity of that conflict. Unless infatuated, she will never aid the subjugation of the South, or the restoration of the Union by compromise or otherwise. Her interest, and that of all the leading powers, except Russia, is the division and weakness of the Republic. The enterprize in which the North and South are now engaged has reduced the Monroe doctrine to a mere fiction of the past, and enabled them to please themselves in the policy they may choose to adopt in regard to the affairs of the American Continent. We do not believe that they will permit their mills and factories to be stopped, and hundreds of thousands of their operatives to be thrown out of employment and to perish for bread, or to help themselves by the plunder of the rich, while they have the power to help themselves with the coöperation of the South. But the result of such a policy who can tell? It is not difficult to inaugurate it; but if the volcano in which slumber the Italian and Turkish elements of discord between the powers should break forth, sweeping away the Anglo-French alliance, and developing new combinations of the governments, what then would be the situation of affairs? Would not the hearts of the capitalists and "merchant princes" and rulers and peoples of the world fail them for fear of what might be coming upon the whole habitable? There would then, indeed, be a time of trouble like to which mankind has not seen since nations have existed on the earth. They will be enraged, and then the wrath of heaven comes to augment the catastrophe. We can see no prosperous issue from the present conflict for North or South; nor do we believe that any purpose or policy they may adopt will ultimately succeed; the only purpose that will stand is Jehovah's, which the one section is as ignorant of as the other.

We concluded our address by advising our brethren to have nothing to do with the factions on either side. Both sides proclaim to the world that God is with them, and each is repudiating the other

as the greatest sinners under and against heaven. In this mutual accusation there is more truth than fiction. All the States and their peoples are guilty, and all under condemnation—"there is none of them righteous, no, not one." The South says, it is fighting for "a pure christianity" against the infidels of the North! The Northern abolitionists, and all other classes, are infidel enough. Every one intelligent in the word knows this. But this blackness and darkness does not whiten and illumine the South. There is no pure christianity in North or South, apart from the belief of "the gospel of the kingdom," and the obedience it demands; and where in either section are they to be found who will stand this test of purity? Not the Puritans, or rather, Simon Pures, of New England, nor the Sectarians, whose faith and practice is common to North and South. If to be found at all, they are only with the few so microscopic in its dimensions as almost to elude detection. Hence christians of the bible order can take no part with either, and be guiltless before God. If Southern and Northern Methodists, Baptists, Campbellites, Presbyterians, Episcopalians, and Papists, think fit to blow one another's brains out, and so send their brethren to hell and the Devil according to their creeds, by all means let them do it to their hearts' content; but let not christians mingle in the unhallowed strife. There is no government or country on earth, apart from Jehovah's land, that is worthy the blood of one of his saints. Let the potsherds of the earth fight for their own governments, in scripture styled "*the Devil and his Angels*;" the time of the saints is not yet quite come. All they have to do now is to pray for "*all in authority*," without regard to latitude, longitude, or generation; not that they may be converted, but that their policy may be so providentially overruled as that they may be permitted to "lead quiet and peaceable lives in all godliness and honesty." Upon this principle saints in Rome and Constantinople could conscientiously and scripturally pray for the Sultan and the Pope; and so in Washington and Richmond for the Presidents of the North and South. Until Christ comes it is for the saints not to create, or aid in creating results, but simply to accept them. When "the hour of judgment" comes, "judgment will be given to the saints under the whole heaven," and they will "execute the judgment written" against the north, south, east and west; and no people will escape. We pray all of you, then, who are saints to have patience until then. Now you are called upon to "endure hardness" as

good soldiers of the faith, that you may please him who has invited you to his kingdom and glory; then you will be conquerors through him who loves you, and all nations will feel your prowess and glorify your name.

Such in substance was our discourse in the Confederate Capital. No one put us to the question on account of it, nor are we aware that there was any disposition to interrupt us as dangerous to the "powers that be."

Our next appointment was at Zion, in King William county. This house belongs to our brethren, who are well known in that vicinity, and influential. We obtained our pass from the governor's office, but were not asked for it at the ticket office of the York River Railroad. We were met at the White House station by a boat sent to convey us to his place by Brother Robins. He is situated very pleasantly on a bluff within sight of the railroad bridge which crosses the Pamunkey. We staid with him that day, and learned that there was considerable anxiety to hear us on the subject of the war. We determined, therefore, to discourse to the people who might assemble in the same current of ideas as already before the reader, concluding that what would be good for the seat of government, would be good also for the provinces. The audience was larger than we have had there for years. The house was nearly filled with ladies, which made it necessary for the men to stand at the windows, and occupy the carriages without. Dr. Junius Littlepage requested one of our brethren to ask me if it was right to bear arms, or if drafted, to serve. This was a ticklish question at this crisis. We replied that Paul told christians to remain in the calling in which they were called. Upon this principle he would not approve of christian civilians turning soldiers. People who were not christians were "a law to themselves," and if drafted should serve; but those under law to Christ should not, and according to the law, need not go to the war. Let Satan do his own fighting; there is no obligation resting on the saints to lend a hand to help him in distress.

The people were attentive and orderly as far as known to us; and it was not till some weeks after that the expediency of our arrest had been agitated. The day before we left Virginia we heard that a gentleman, meeting one of our brethren and his wife going to hear us, expressed his surprise that he should go to hear Dr. Thomas, who preached abolitionism, which our brother promptly denied. But he insisted that he had heard us; for we taught that men should not fight, and that was

just what the abolitionists wanted. If they did not fight, the Northern fanatics would come in upon them, and destroy them on all sides, and emancipate all their servants. It was abolitionism, therefore, to advise any one not to bear arms. Not being disposed to discuss this matter in the hot sun, our friends passed on. But after we had left the country our brother called upon the gentleman about the matter. He is a tall and powerful man, and rather too hasty in manner and speech. He charged the neighbor with insulting him and his family in saying that Dr. Thomas was an abolitionist, and that he was going to hear him. A more perilous accusation cannot be started against a man than to charge abolitionism upon him, while the abolitionists, as they regard the Northern army, are invading their country, and desolating it with fire and sword. The neighbor denied that he had insulted him, and in the heat created one or the other gave his opponent the lie; upon which a blow was aimed, and the neighbor was "*spilled*"* upon the floor. Our brother says that the blow was aimed at him; that he simply warded it off, which caused him to measure his length upon the ground by the impetus of his own weight. A suit for assault and battery against our brother was threatened, which we presume will come to nothing. The reality is unknown. We regret that we should be made the occasion of the neighbor's fall; and had we been there we should have made all haste in helping to pick him up, and set him as before.

Seeing the people were very attentive, we experimented upon them to see if it were interest in the truth, or mere present curiosity. We therefore announced to the hundreds present that on the morrow we should speak on the subject contained in the words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And 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." But they cared not to know about the Father's house and its many mansions; nor about the coming again of Christ, or where he will be then. Only about nineteen had an ear to hear; the rest staid on their farms and busied themselves with the things that perish. No wonder trouble comes on such a generation.

On our return from King William, we found a letter awaiting us from brother

* The alteration of the last letter in this word gives the name of him who fell. He proved not to be a *spiller* by nature, but the "*spilled*."

Magruder. Till then, the last we had heard of him was that he was in Washington, but we now learned that he had retreated from thence to Charlottesville, Va. Before Virginia seceded from the Union, he was practising law in the capital of our Shinar; but when that event occurred, he deemed it necessary to withdraw. Though his excellency Uncle Abe had employed him as a messenger of peace to one of the leaders of the Virginia Convention, his "loyalty" came to be suspected owing to his relationship to the "rebel general" who afterwards so signally distinguished himself in the Big Bethel disaster. It came to be said in Washington, "there is General Magruder commanding the rebel forces in Virginia, and here is his brother walking at large in the streets of the capital; no doubt he is a spy." Hearing of such talk as this, he removed his household effects to a friend's house, and sent his family off to Virginia; while he took up his temporary residence in Alexandria, then in the possession of the Confederates, and went daily into Washington to his office. But on getting up one morning, he found the street full of Federal preservers of the Union. Seeing things come to this pass, he concluded to retreat to the depot with all possible despatch. The troops took the same direction with a howitzer, but for a different purpose—he to depart, but they to capture the train. Brother M. succeeded in reaching it just as it was moving off; while the Federals arrived too late, not knowing the most direct way. However they captured the freight train that was about starting, and with that all the clothing of Brother Magruder's family; and two ambrotypes sent to us by two brethren in England which had been committed to Brother Magruder's care by the brother who had brought them thence.

We were glad to hear of his well-being in Charlottesville. He had seen the advertisement of our meetings in *The Dispatch*, by which he knew of our presence in Richmond. He invited us to come up to see him, though he thought any attempt to get a congregation to hear "the gospel of the kingdom" would be utterly useless. We did not then know if it would be practicable to visit him; but thought it probable if we were compelled to retire from Secession by the back door through which we had entered. In the meantime it occurred to us, that through his influence with his brother, General Magruder, we might be saved that necessity and increased expense. We were not altogether a stranger to the general. He had attended our lecture at the Unitarian House in Washington City, and had ac-

companied us afterwards to his brother's, upon which occasion we conversed upon the subject of the kingdom. He thought our views very rational; and was satisfied that if such a kingdom as we taught was to be established in the East, and thence to rule all nations, there must necessarily be brought into operation a strong military and naval force; as nations and governments will not surrender authority and power except under the pressure of superior force. He is verifying this by the experiment he is now engaged in. He said he liked the idea, for probably his services might then be in requisition. But that would depend upon his believing the truth and obeying it in the love of it.

Upon these premises, then, we thought we might evacuate Secessiondom by way of Yorktown and Fortress Monroe; and therefore requested Brother Magruder to write to the general on the subject. In answer to our request, we received the following:

"My Dear Brother,—In compliance with your request I send you the enclosed to my brother, which I hope may serve you successfully. If you are to see him, it will be necessary for you to seek him as I understand, his headquarters are moveable. But will General Butler let you pass on? Is there no fear he would detain you as a suspicious character? I think you run a great risk. I mention this as worthy of careful consideration beforehand.

It occurs to me that you might save yourself some time and expense by forwarding to General Magruder the enclosed in one from yourself, and thus learning directly whether he would pass you through his lines. He may be prohibited by orders from the higher powers. I see they are getting more and more stringent in all our armies. They fear information of the number and position of troops may thus be communicated.

Let me hear from you again, and as often as you can.

Yours faithfully in the truth,
Charlottesville, A. B. MAGRUDER.
Aug. 3, 1861.

The following is a copy of the letter referred to in the above:

Charlottesville, Va., Aug. 3, 1861.

MY DEAR BROTHER,—You will probably remember the bearer of this, my friend Dr. Thomas, whom you met at my house, and heard him lecture at Washington. The doctor resides with his family near Hoboken, N. J., that location suiting his purposes as an editor, and author of religious works, and there he

publishes his periodical known as the Herald of the Kingdom. He has lived long in Virginia, where he has many friends and brethren as you know. Dr. T. is an Englishman, and he is not, I need scarce assure you, in any sense, a suspicious character. He very wisely has nothing to do with this civil war and its complications, regarding his mission as having far different aims. He came into Virginia through the southwest. He came here entirely on private business, and to see his brethren. He has recently lectured in Richmond and elsewhere in Virginia, and is now desirous, on account of the greatly increased expense, to avoid the long route homeward through Nashville, and return direct *via* Yorktown and Fortress Monroe. He therefore visits your camp or headquarters to obtain your permit through your lines to Fort Monroe. Can you not send him to Gen. Butler at Old Point, whence he can by steamer get to Baltimore? I do not know the nature of your rules in this respect, nor whether if at Old Point, Gen. Butler will allow him to proceed. These are chances and contingencies the doctor must risk. But I can assure you with perfect safety that Dr. Thomas will abuse no confidence which you may repose in him, for there is *no man* for whose integrity and honor, I would more readily vouch.

I hope you may be able to extend to him the assistance and facility he wishes at your hands, which will be thankfully appreciated by him, and also by

My dear brother,

Yours most affectionately,

Gen. Magruder,
H'dq'rs, Yorktown, Va. A. B. MAGRUDER.

Matters being so far arranged, we next proceeded to fill our appointment in Lunenburg. Preliminary to this it was necessary to get a pass. We had obtained our former pass by introduction to Col. French the Governor's aid, through a brother who was acquainted with him. As it was granted without question, and expecting to find the Colonel in the office, we concluded to apply on our own responsibility. We did not, however, find the colonel there, and his deputy had not seen us before. We asked for a pass to Burkeville, Prince Edward county. He eyed us obliquely, and asked us who we were? We told him. Did any body know us? Yes, many. Did we live in Richmond? Yes, for the time being. We had better bring a letter from some one who knew us. We objected, that it was too hot to be travelling over the city after such a letter; that Col. French knew

us, and that he might as well give the pass at once. But if I do that I may be giving it to a suspicious character. While making this remark, however, he was engaged writing out the pass, and remembering that I had the former pass for King William, I presented it to him, and asked him if he knew that signature. "Oh," said he, "if you had shown me that I would have given you one directly." On receiving the pass, we thanked him, and requested him to take such a look at us that he would not forget us; for that we might have to apply again, and it was very inconvenient on all occasions to be proving one's identity. "Oh," said he, "there will be no difficulty hereafter; for I shall be sure to know you again."

We got our ticket at the depot, but heard one refused because he had not obtained a pass. He said he had not long come in, and had no time to get one; and he would go any how. What became of him we know not; but do not see that he would have any difficulty in doing as he said. On arriving at Burkeville we were met at the depot by brother Hamlin, who was expecting us, and waiting to convey us to his house about three miles off. We remained here till four o'clock next morning, when brethren Hamlin, and Ellis accompanied us to our old friend White's, about ten miles off, to breakfast. This disposed of, we renewed our journey with an increased company to Good Hope, about twelve miles distant. This was Saturday, Aug. 9. This house belongs to the brethren and is commodious. As is usual there, the congregations are always considerable, the brethren themselves making quite a respectable assembly. We were gratified to see them once more, though not so much on hearing that the war fever had disturbed the temperature of some of them. From what we had heard we judged that it would be wholesome to "put them in remembrance" of the necessity of walking in the truth, as well as of getting into Christ, if they would attain to his kingdom and glory. If they were possessed with the spirit of war, and made war speeches to ignorant multitudes to stir up their ungodly lusts to hate their enemies and take vengeance of them, what difference was there between their spirit and that of the world? As Christians we must not mingle in the strife, but be quiet come what will; and if the contending parties will not let us alone, then clear out from under their dominion. The saints had nothing to do with *patriotism*, or zeal for the country of one's birth or adoption. Christ. who

is the Elder Brother and the First Born of the Divine Family, "*left them an example that they should walk in his steps*"—1 Pet. ii, 21. He was no patriot, nor did he inculcate patriotism, according to the flesh. He wept over the faithlessness and disobedience of Jerusalem, the future throne of his dominion; but he neither fought for it, nor exhorted his countrymen to do so, in view of the invasion of Judea, and the destruction of the city and temple by the Romans. On the contrary, he sent his armies against it, and told his friends in Judea to flee to the mountains, and those in the midst of it to emigrate, and those in the countries of the Gentiles not to enter it; for that those who neglected his warning should fall by the sword, and be led away into slavery among all nations. The saints who are really such, have no zeal nor enthusiasm for anything but the truth and its interests. Their country is the land promised to Abraham and his seed; and the commonwealth of their adoption, Israel's, in the Day of Christ. Instead of the Star Spangled Banner or the Confederate Flag, their's is the ensign of Judah's Lion to be planted on Zion when the dominion shall come to her. Isa. v, 26; xi, 10, 12; xviii, 3; xlix, 22; lix, 19; lxii, 10; Mic. iv, 7, 8. This is the banner that exhausts all our patriotism. The Royal Standard of the Kingdom whose ample folds will be unfurled by the Majesty of the Heavens, when he shall invade the peoples with his troops. Hab. iii 3-16.

Bro. Hamlin being under the necessity of returning home, left his carriage and horses with the driver at our disposal so long as we might require them. We accordingly accepted bro. F. Lester's invitation to go home with him, distant from the meeting about eight miles, and over one of the worst roads in America; but being an old and tried friend and a worthy brother, as we believe, we were willing to encounter the difficulties and risks for the sake of his company at the far end. In the morning we returned to Good Hope, at which our appointment stood for 11 A. M.

THE EDITOR THREATENED WITH ARREST.

When we arrived we found a large collection of people; and the first who welcomed us was bro. Hamlin, who had that morning ridden twenty miles to meeting. The greeting past, he drew us aside and informed us that the police were on the ground, and had come to prevent our speaking, and put us un-

der arrest. While imparting this ominous information, brother Joel Ragsdale, a former magistrate of the county, presented himself with a newspaper in his hand, and inviting us to follow him apart, asked us if we had seen a certain "Act of the Confederate Congress" published in Friday's Dispatch? We had. "Well," said he, "the police are here, to arrest you under its provisions. There are two of them, and both Methodists, and have been set on by their brethren; who, two months ago threatened that if you came here in these troublous times, they would have you arrested. They asked me if you were a citizen of the United States, and I told them I thought you were; and it is against these that the Act is most especially levelled." That we perceive, but they will find that they have missed the mark. Where are the men? Let us go to them.

Crossing the open space toward the officers of the law, the crowd, which had much of it collected to see what was going to happen, followed and surrounded the parties in the case. Bro. Ragsdale introduced us to the officers, one of whom was named Garland, and the other Coleman. The former a good natured looking man, and did all the talking on the police side; while the other had a dark and malevolent expression undisturbed by a smiling feature, when all around were laughing. He uttered but one sentence all the time, and that in a gruff and hollow tone, ordering the other to "*make the arrest!*"

Having introduced us, and the ceremony of hand-shaking being over, bro. Ragsdale proceeded to make some remarks, but ended suddenly by observing to them, "but the doctor will state his own case." As we had no case before us to state, we remarked to the police that we must first know of them what they wanted with us? Officer Garland asked us if we had seen "the Act respecting Alien Enemies?" We said we had; and, acting upon the hint in Paul's case, who though "a Hebrew of the Hebrews," fell back in a certain extremity upon his Roman citizenship, we claimed that being an Englishman, the act could not be applied to us. That as such we were an alien friend, and not an alien enemy; for that England was not at war with the Confederate States, though the federalists were. They did not ask us if we were a citizen of the United States. We pressed upon their attention that we were an Englishman, which they did not dispute; but still seemed to think that we were a dangerous Englishman and ought not

to be at large. We inquired, for what did they wish to arrest us? We had been preaching doctrine dangerous to the government. How? In saying that people should not bear arms. We told them that was a mistake. Our proposition was that *Christians* should not fight; and that if they arrested us for that, they ought to arrest all our brethren in the country; for if they did not say so, yet if faithful to the truth, they ought to hold it. Now, we continued, Christians in our sense of the word, which is the scriptural sense, are *they who have intelligently believed the gospel of the kingdom, and subsequently obeyed it in immersion*. These are they, called "saints," whom we believe to be interdicted the use of deadly weapons against men until Christ comes. We do not say that Methodists, Presbyterians, Baptists, and such like, should not bear arms. Of these, we say, carry as many arms as you please; blow out one another's brains to your hearts' content, and when you are exhausted you will cease. It is all the same whether they die thus, or in their beds; not being Christians they are a law to themselves, and heirs of capture and destruction every way.

But they considered that if our doctrine prevailed the country would be overrun by the invader. We urged that they need not be afraid of that, for very few would believe it. Nor was such a result apprehended by those who wished our arrest. It was a mere sectarian pretence to gratify private personal malevolence. Upon this officer Garland said, he did not wish to lend himself to such influence; and that he had proposed that three county magistrates be chosen to hear the case who belonged to no sect; which we afterward learned would be impossible to find. Judging from his countenance, which had an honest sort of expression, we did not suppose he did; but this was more than we could suppose of all in these parts; for there were those among them who had said, they would like to see us hanged, and might imagine that the times were favorable for that result.

But, taking out our watch, we remarked, what you do, do quickly. It is a matter of perfect indifference to us whether you arrest us or not; but if you wish to avoid trouble, we should advise you not to burden yourself with us. It may be unfortunate for us if you do; for we shall then be on Mr. Jeff. Davis' hands; and he will have the trouble and expense of sending us out of the country, which would be no little convenience to us, as, otherwise, we may have to return north

by the long and costly route through Kentucky. This raised a laugh which was no prejudice to our affairs. What shall we do? said officer Garland to his colleague. "Make the arrest!" was the ominous response. Well, gentlemen, be quick; our appointment was for eleven o'clock, and it is now twenty minutes past. We have come to speak and the people to hear us, and if you do not arrest, we must begin. We paused for their action. But they seemed not to know what to do. We then remarked that time was precious, and as they had not made up their minds, we would say, that we should pass the night at Mr. Ragsdale's whom they all knew; and that if they concluded to arrest, they would find us there. They said, "they would take counsel," which we were informed, they did. A lawyer on the ground whom they consulted told them they could do nothing with us. But of this they were not satisfied, and said they would take further counsel on the morrow, which was court day. We heard that they did, but the advice did not strengthen them, and they did not venture to "make the arrest." Having told them where to find us, we left them to their reflections, and proceeded to the house which was full to overflowing. The police, we were told, did not come in. Perhaps they had heard enough from us outside, where they had come to grief, being foiled in their purpose, and a jest before the people. We commenced our meeting by reading and commenting upon Acts xvii, in which we learn, that "the Jews who believed not moved with envy, took unto them certain lewd fellows of the baser sort" and raised a disturbance charging Paul and his companions with "doing contrary to the decrees of Cæsar." The allusion was obvious. We had the argument all our own way, no one daring, however willing, to make us afraid.

This ruse of the Satan to silence us was a very discreditable attempt, and made several "feel ashamed of their country." We had been a frequent visitor there for some twenty-seven years, and are as well known as any in it. They knew that we were neither a spy nor a suspicious character; but thought it a fine opportunity to pay us off for the check we have put upon sectarian and clerical fanaticism and influence among them. But our boldness disconcerted them. Instead of waiting for them to sum up resolution to seek after us, and trying to avoid them, we sought them, and put them argumentatively *hors de combat*. If we had come within the description of the Act, it did not at that

date warrant our arrest; for Sec. 3, required that the President should issue a proclamation, requiring all citizens of the United States according to the proviso of the first section "to depart from within the Confederate States within forty days of the date of such proclamation." Mr. Jeff. Davis had not made this decree; and when he should, we should still have forty days' grace, before the expiration of which we should have finished all before us; and have wished all sectarian, southern policemen a hearty, and perhaps, an everlasting farewell.

Having bid our brethren adieu we retired from this somewhat perilous arena, considering the times, to the hospitable and safer residence of brother Ragsdale, where we remained till next morning. When we left he accompanied us to brother Smithson's where we dined. Taking an affectionate farewell of these kind friends, whom future events may permit us to see no more until "the hour of judgment," we drove about twelve miles to sister Fowlkes', whose servant boy was on the look out for us at Geary's store, to show us the road through the forest, and to open the plantation gates we should have to pass through. Here we were very hospitably entertained by our old friend, her husband, formerly member with us of the Scotto-Campbellite denomination, but now identified with none. His son is in the confederate cavalry, under Gen. Magruder, and happened to be at home on furlough. This, therefore, was a favorable opportunity for us to write direct to the general, to learn if he would be kind enough to send us with a flag of truce to Fortress Monroe. Our volunteer friend was going to Yorktown the next day, and promised to deliver our letter into the general's hands. We did not send brother Magruder's letter, but only a copy, informing the general that if his answer were favorable, we would hand to him the original, by which we should be able to prove our identity if he should have forgotten the appearance of our outer man. This letter was faithfully delivered by Mr. Fowlkes, as we doubted not it would be; for when we returned to Richmond from Charlottesville, we found the following note awaiting us in answer to it:

Camp Hood, Aug. 16, 1861.

SIR,—I am instructed by Gen. Magruder to say that he will forward you under a flag of truce to Gen. Butler's lines. He, of course, cannot speak with certainty as to Gen. Butler's action in the matter, but presumes he will allow you to pass.

You will find Gen. Magruder at Yorktown. I am Sir,

Your obedient servant,

W. A. ALSTON, *Aid de Camp.*

But to return to Lunenburg. We were not yet out of the clutches of the police. Mr. Fowlkes Sen. had seen them at court, and had heard talk about our affair; but thought they were ashamed of the business. They had obtained no consolation from the lawyers, and he thought we could fill our other appointment in the county without interruption. This we essayed to do on Wednesday, Aug. 14, at Concord. The house was full, and we spoke without hinderance. There were police there, but they were friendly. We learned from one that he had been invited to join in our arrest, as had also one of brother Ragsdale's sons; but they refused to have anything to do with the affair. They sympathized with us in faith, though they had not yet obeyed the truth; and had therefore, no disposition to afflict us.

We passed the night at brother Ellis', who lives almost within sight of the meeting house. He and brother Hamlin are thoroughly anti-war. The spirit of the truth being in them the war-spirit finds no place. In consulting how to avoid legally the bearing of arms, we found that the militia law of Virginia exempts all persons "licensed to preach the gospel according to the rules of the sect to which they belonged;" and the Bill of Rights provided that none should be compelled to violate their conscience in religious matters. We concluded, that this was enough to exempt all our brethren in whom the truth might reign. They belong to that "sect" which is said truly in Acts to be "every where spoken against." By the rules of this sect, which are found in the New Testament, all its members are licensed, or have liberty to preach the gospel, and if they do not, it is their own fault. The rule is, "Let him that heareth, (or understandeth,) say, Come, and take the water of life freely." Rev. xxii, 17; and a conscience formed by the truth requires to meet with the brethren every first day to break bread, which a saint bearing arms, and in camp cannot do. His conscience is therefore violated, which is contrary to the law. Convinced that this was correct reasoning, brother Ellis applied to the court, and obtained exemption from all military duty. Brother Hamlin intended to put in the same plea at Notoway Court. The result we did not hear, but we see no reason why it should

not be allowed; for he as well as brother Ellis, says, Come, to the best of their ability.

On Thursday we returned to Richmond where a brother was waiting for us to convey us to Louisa county. He informed us that trouble was threatened by a Capt. Moseby and others, who said if we came there they would arrest us. He said that our appointment was, nevertheless, given out for Saturday and Sunday, but he could not tell how it would be. Nor could we, therefore we should have to go and see.

We arranged to start next morning. The distance to be travelled was thirty miles. This was satisfactorily accomplished, and we found ourselves at night in comfortable quarters at brother Jesse Bowles. He had gone to see his son, who was lying sick at Monterey, a dreary camp in the mountains of Virginia. We found brethren Anderson and Brown, and their sister-wives at brother Bowles', where sister B. made us all as comfortable and welcome as in her power. Saturday was exceedingly rainy, and prevented any meeting; and Sunday threatening to be like it, deterred many from attending. Capt. M. and his posse did not show themselves; their cheap patriotism was probably quenched by the rain. The few that attended, about thirty we suppose, were attentive, and that is all we can say. In our tour, we aimed more to strengthen the believers, than to add to their numbers. It is desirable to bring men to obedience; but this work in Virginia seems to have come to an end, and the labor is to keep them faithful who have believed, which is no pastime considering the evil occurrent.

On Monday Aug. 19, we set out on a visit to Charlottesville, and as brother Anderson's was on our way thither, we accompanied them, and staid with them that night. Next morning we started in the rain which cleared off towards noon. The roads were of three degrees of condition—tolerable, indifferent, and desperate. They form a system of defence which in winter makes the "on to Richmond" enterprize, impracticable for an army not in possession of the rail. Our horses were slow, and our driver not quick, and the roads heavy, hilly, and at last mountainous; so that we did not get over the fifty miles till after four, P. M., an average of only five miles an hour. We arrived at length at brother Magruder's gate, where the works of our vehicle gave out. Better there than in the deep mud we had waded through. This was consolatory, though calculated to delay our return, which we had intended to be

on the morrow, that we might be able to reach Norfolk on the following Saturday, our appointment being there for the 25th. But this break down, and the necessity of returning to Louisa, where we had left some of our baggage, rendered its fulfillment impossible. We wrote, therefore, to postpone it to September 1.

We remained at Charlottesville four days very agreeably entertained by brother, and sister M. The region around is one of the most beautiful of earth; but the social, moral, and political prospect and surroundings gloomy in the extreme. Our fellow traveller, and self took an equestrian excursion to Monticello, formerly the residence of President Jefferson. We found it in a dilapidated state, and in the possession of eight volunteers. These had been placed there by the overseer, to keep possession of it against Capt. Josiah Levy, brother to the rightful owner, who residing in the North, and being a captain in the U. S. Navy, is deprived of the property by the confiscation act of the Confederate Congress. Capt. Josiah being in the South claims the place as his, being next of kin to his brother; but the overseer considers possession as a stronger claim than kin, and undertakes to bar the captain out by force and arms. The captain was in Charlottesville, whither the belligerent overseer had dispatched his movables, with a threat of hanging if he trespassed on the forbidden ground.

While at brother Magruder's we had the pleasure of an evening with Capt. Heywood and his wife, and the nephew and sister of brother M., the last also in the faith. The captain had heard us in Washington before the revolution, and is not altogether indifferent to the truth. He is now one of Gen. Beauregard's *aide de camp*, and was at the bombardment of Fort Sumter and in the now celebrated battle of Manassas. We admitted the greatness of the revolution in progress, and called his attention to that greater one yet to be developed, and which would overshadow all others, and result in the subjugation of the North and South, and their subjection to the kingdom of God. Captain H. belongs to South Carolina, where his interests are chiefly centered; would that he could exchange these for the more important and enduring of the coming age. Added to the pleasure of this social evening, we were gratified with the intelligence direct from Gen. Magruder by his nephew Mr. George Magruder, that he would send us and our baggage on to the Federal lines by a flag of truce. This set us at rest on the question of return to the northern states.

While in Charlottesville we visited the University of Virginia. When last at this institution we met the students in the lecture room, and addressed them on the Bible doctrine of life and incorruptibility as opposed to the heathen dogma of "the immortality of the soul." But the aspect of things is now greatly changed. Students have all turned soldiers, and gone to the wars; and the halls are turned into hospital wards for the sick and wounded. After the battle of Manassas there were said to be fifteen hundred in hospital at Charlottesville. The wounds were either slight or desperate. All the wounded northern soldiers died except one. We saw some confederates who had suffered amputation twice, and who seemed certain to die. Though the wards were well ventilated, there was a cadaverous smell that very disagreeably affected us. Travelling in the rain had predisposed us to an attack, of intermittent, which we believe, was excited by the malaria of the wards. We felt very much like having a chill that night, but escaped for the present.

On the following day, August 23d, we bid farewell to our kind friends in O. Having repaired our vehicle roughly, but strongly, and the weather being very fine, we ventured to encounter the mud and rocks of the road to brother Anderson's in Goochland county. After seven miles of thick, tenacious clay, we took a last look at the beautiful and highly improved scenery of Albemarle; and entered upon the desolate and forsaken region, as it appeared to us, of Fluvanna and Louisa. The present revolution will, perhaps, cause Virginia to awake from her lethargy, and enter upon a career of improvement. If it do not, the country on the route we travelled will relapse into its original forest state. Fences and homesteads are rotting down, and its inhabitants dispersed. We felt dismayed, and without heart to continue our endeavors to promote the spiritual regeneration of a people so reckless and indifferent to what we regard as the decencies of our common civilization. The region referred to cannot be worsted by the Goths and Vandals of abolitiondom; and one can only be surprised at the folly of the North in wasting its blood and treasure to bring it under its dominion. Much of Virginia, but not all, is in this neglected condition. Its people have worn out the lands, and left them for more fertile regions; and hence the appearance of desolation.

Towards night we arrived at brother Anderson's. Our long absence had alarmed them for our safety. They feared we might have been arrested for

a spy. He is greatly troubled at the times, especially as his son has volunteered. We were sorry to hear this of him and others. They feared being drafted, and preferred to volunteer that they might select their company. But they were too easily scared, for the draft did not ensue. We advised them, therefore, as they had not been mustered into the Confederate service, to resign. They professed to wish to do so; but how is profession to be believed, when the means of redemption are disregarded? The spirit in activity here was not to our taste. Lawless and destructive as the abolition soldiery had been in the peninsula, it should not fill persons professing to be saints with the bitterness their violence generates in sinners of the world. We were charged with aiding and abetting murderers and other villains in continuing to live in the north; that we gave countenance to their abominations in residing there and paying taxes. We objected to this, that they might as well make Paul an aider and abettor of paganism because he paid taxes to Cæsar. We do not pay taxes because we love the government and its policy and deeds, but because we can't help ourselves. We came into this world to be taxed, but not to be held responsible for the malappropriation of the funds. We do not think that our spiritual liabilities would be at all improved by the suggested transfer of ourself and family to the sunny south.

Brother Anderson was very pressing for us to stay with them over Sunday. Several influential people around were said to be desirous of hearing us. But fever was working in us, and the hopelessness we felt of effecting anything beyond the mere gratification of a listless curiosity, caused us to decline speaking any more till we arrived in Norfolk, where the demon of war had not entered into the brethren. Last year we had spoken on three days in this neighborhood; but if the truth spoken and professed cannot preserve the saints, what hope is there of the world?

In the morning we resumed our route, and towards evening arrived again at brother Jesse Bowles', who had returned from Monterey. About bedtime we were seized with a cold paroxysm, which introduced us to fever and its consequences. This was particularly unpleasant and inconvenient; but had to be endured. Sunday was our "well day," and having no appointment to prolong our stay near the still unfinished octagon, called Temperance, we determined, as the day was fine, to push on to Richmond. Bidding farewell, then, to the brethren in the

hope of meeting hereafter under circumstances more propitious to the truth, we set out for the capital. Nothing worthy of note transpired to enliven the monotony of the road till we arrived at a certain creek. Here our friend who conducted us proposed to let the horses drink, to which, of course, as we had to drive through, there could be no objection. The checks being unhooked, they had still some inconvenience in both at once getting their mouths to the water, owing to the reins hitching to the harness saddles. He proceeded, therefore, to unbuckle the reins leading to the inner ends of the bits of the two horses. But to this we earnestly objected, as it left us in the vehicle without any control over them if anything should frighten them. But he did not think there was any danger of that; so we risked it. He thought, however, he would hold one of them; so taking a board hard by he dropped it into the water at the brink to stand upon. The horses took fright, and wheeled round to run. All we could do was to cry "Wo!" for to pull at the reins would only have made matters worse. This was the serious part of the affair, which was ended by the horses, who were tired, becoming quiet; the comical was on the other side. The sudden start of the horses had disturbed our friend's balance, whose legs flew in an aerial direction, his head water-wise, and his wig down the stream! Our grief at his mishap was not unmingled with a sense of the comical at the retributive visitation that had overtaken him! He had jeopardized our neck by his well-meant device, and had shipped the waves into his boots and down the skin side of his outer and inner garments from behind, and came well nigh losing his wig! Having recovered this vagrant appendage, and emptied his boots, his species seemed to be amphibious, a being of the water and the air. The horses being rectified, the creek crossed, and our friend drying in the sun, he became anecdotal, and remembered that, about two years ago, at this very creek, he saw a lady sitting in a gig, while the horse was feeding with the bridle off. Something scared the creature, who started off, dashing everything to pieces, and leaving his mistress among the dead. We thought that the remembrance of this anecdote would have been more timely before he put us on the way for a like consummation of our "on to Richmond" incursion; and suggest that when he comes to creeks to water in all future time, especially if he have us for his companion, he will bear in mind this tragical fragment of tradition in which there is no comicality

at all. He was thankful things were no worse; and so were we; for he doubted not, from the temper of his team, that if they had not been tired, they would have run; and then, woe to the rolling stock and the helpless charioteer, behind two Mazeppian steeds in full flight through the woods and gullies called "roads" in the Old Dominion! Our friend was wet enough to view this consummation coolly; not so, however, our feverish self, which thrilled to the foundation of the inner man at the narrow escape we had incurred.

On the top of the hill from the creek is the abode of a colored man named Jacobs. He is a smith, wagon maker, and planter; owns several slaves, and eight hundred acres of land. Having no license, which the authorities will not grant him because there is no precedent for it, he nevertheless furnishes "entertainment for man and beast;" but, of course, makes no charge, the public charging themselves the ordinary rates, which he never refuses to accept. Our dripping fellow traveller, who had stopped here before, and knew the ways of the house, drew up at the gate, where we were politely received by Jacobs' son. Our horses were stabled, and while feeding we refreshed ourselves. While thus engaged, a buggy and carriage drove up quite in style. The junior Jacobs hastened to welcome them, and to give them exit from the coach. First one fashionably dressed lady in silk, and then another, and after them a grey headed gentleman, descended and passed into the family end of the house. Do you know them? we inquired of our friend. "O yes; they are Jacobs and his family returned from church." Jacobs had begun the world poor, and was now rich and much respected by all who knew him. His wife was originally a slave, but he bought her, and I think one or two of his children, for the children of a slave woman are reckoned to the master. He now owns slaves himself, of whom his carriage driver was one. Though a negro, his sympathies are any thing but abolition, against which, if allowed, he would fight as strenuously as any slave owner in the land. The house beyond belongs also to him, and is tenanted by his "pastor," the Baptist preacher of his vicinity.

We arrived in Richmond to the no little relief of the anxiety of our friends, who were aware of the threats against us; and, as we had overstaid our time nearly a week, had supposed that they might have been carried into execution. The region we had visited was one of lawless violence; for a Pennsylvanian (a mean white fellow,

doubtless, who deserved punishment, but not at the hands of a mob) had been whipped nearly to death and cast into jail, where he was retained on a charge for which he had been examined in Richmond two years ago, and acquitted. But the rain, we think, saved us trouble from the same class; and we felt once more in safety, though so contiguous to "Jeff. Davis," and the agents of his power.

We were detained in Richmond by sickness which held us during the week. We had recourse to quinine, by which we succeeded in breaking up the enemy's encampment. But as slight causes will bring on a relapse, we deemed it expedient not to sojourn in Norfolk at this unhealthy season of the year. We were under the necessity, therefore, of putting off our visit there; and to reserve what health we had recovered for as rapid a transit through the lowlands of the peninsular as might be practicable. We spoke in Richmond again at Bethel, on September 1, being called upon by brother Davison, who presided. We felt very little like compliance, but as it seemed to be desired, we set aside the weight that oppressed us, and discoursed to them on "the patience and faith of the saints."

On the morrow, having previously secured a permit from the Secretary at War, and a passport from the British Consul, we took to the York River railroad for West Point. On our arrival here we were transferred to a steamer for Yorktown. The Point is a tongue of land between the Pamunkey and Mattaponi, which at their junction form the York. It is about three hours' steam to Yorktown. A schooner, laden with gun carriages was taken in tow, and we put off. The day was very fine, and on the water not too hot. Between one and two we came in view of our destination, and having cast off the schooner, rounded to, and made fast under the protection of the batteries on every side. The York is here about a mile wide, and commanded by the fort at Gloucester Point, which points its guns up, down, and across the river. Confederate flags are flying on both sides, and must be pulled down, if at all, from some other direction than the Chesapeake.

On leaving the steamer we were stopped at the gangway, by three men with drawn sabres. Our permit was demanded and we found that, though we had obtained our ticket without a pass, we should have been sent back to Richmond if we could not have produced it. Having shown it, it was pronounced "all right," and the ordeal, so novel for Am-

erica, adjudged us to be neither "a suspicious person," nor "a spy." Having no cause, then, for timidity or misgiving, we passed through a crowd of confederates; and finding that Gen. Magruder was in the place, inquired for Headquarters. We were directed to the Main street of the dilapidated old encampment of British Toryism, when Lord Cornwallis ruled the little kingdom within his lines. We toiled up the heights with our heavy valise in the hot sun, not a little apprehensive that the effort might bring on our old enemy the intermittent. We arrived at headquarters fatigued and out of breath. We inquired for the general, and were handed by the orderly into his private room. On entering the general recognized us, and bid us welcome, saying, "he was glad we had come; for he was just about making arrangements for communicating with Gen. Wool on behalf of some prisoners in Richmond; and he could now make one flag of truce answer for the two." He was going to forward some letters for them to their friends at the north.

We were now in the midst of the general's military family, where we again met Mr. George Magruder, whom we had seen at Charlottesville at his uncle's. There was evidently no lack of business, for if work was scarce elsewhere, there was here no want of something to do. A general's is no sinecure, and certainly not a "rebel" general's. He said he expected one of my brethren in shortly, who had come to see his son who was in hospital at Williamsburgh; and not long after Dr. Charles May, a confederated Englishman from Lunenburg entered. For some moments he did not recognize us, though knowing us almost as well as his own son; but seemed to look blankly at us, as though we were Banquo, or somebody else's, ghost of whom he might have heard before. The last he had heard of us was as "a suspicious character," about to be nabbed by the sectarian police; and here we had turned up in the last place on earth where "spies" would like to be entrapped. At length he perceived that it was our embodied self, and no ghost; on which we exchanged salutations, being heartily pleased at the mutual, and equally unexpected congress.

Soon after this dinner was announced, when Dr. May made a movement to retire. The general, however, invited him to remain and dine. But the doctor's diffidence seemed to interpose. Seeing this, we remarked that he was in the

hands of the general, and as a prisoner would have to obey orders. Upon this he surrendered at discretion, and we all dined pleasantly together from a table well furnished from the land and sea. The doctor having succeeded in the purpose of his visit, returned to Williamsburg shortly after; while we still waited to be disposed of. At length the time arrived to terminate our suspense. It was about twenty-five miles to Fortress Monroe. Gen. Magruder therefore had concluded to divide the distance by sending us eight miles on the way to Capt. Adams' cavalry camp, with orders to make us as comfortable for the night as circumstances would permit. A couple of two-horse ambulances with their drivers were provided; and Major Wray, and captains Eustace and Collins, detailed to accompany us to the Federal lines. The Major, of course, was in command of the expedition. He had formerly been sheriff of Hampton county; and a very gentlemanly and agreeable man we found him to be; and hope he may pass unharmed through the perils that have descended upon his afflicted land. Capt. Eustace belongs to the Louisiana regiment of volunteers; and Capt. Collins to the cavalry we were about to visit. All things being ready, and the despatches for Gen. Wool closed, orders were given for a forward movement. Having thanked the general for his kindness and hospitality, and bid him adieu, we took our departure from headquarters, and were soon beyond the *visible* limits of the fortifications of Yorktown. Having passed by sundry pickets by all of whom we were challenged, we arrived at Dr. Power's, where we left one of our ambulances for the night with orders for it to come to the camp by seven in the morning. It was dark when we reached this. The camp was in the forest on the side of the road, with an ample field before it for exercise. The encampment consisted of 650 men and horses, without reckoning negroes and mosquitoes, whose influence and presence were sensibly felt and appreciated; the former, as useful attendants on camp; the latter, as a pest to all both men and beasts.

Word being sent to Capt. Adams of our arrival he soon appeared. We were introduced to him by Major Wray, and kindly welcomed with the assurance that they would do all in their power to make us comfortable during our sojourn. An arm chair was produced, and planted by a blazing fire, in which we were invited to take a seat. A whisky bottle was then placed upon the table with sugar,

water, and glasses, with a recommendation to make free, as it was thought advisable to fortify the stomach against the morbid influence of the night air and dews of that variable clime. Our recent sickness made us not unmindful of the advice. Sitting in the forest miasma till ten o'clock, we feared might renew the intermittent; we willingly, therefore, followed the prescription, and smoked cigars, having no fear of teetotalism nor antitobaccoism before our eyes, in hope that they might assist our *via medicatrix naturæ*, in resisting the aerial depressants without. These preliminaries being adjusted, the negroes busied themselves in preparing supper; nor was it long before it was announced. All present were invited to partake, and seven of us sat down to an abundant repast of Virginia ham, wheat and corn bread, butter, coffee, and sugar. "Creature comforts" had not yet vanished from Secessionia. They had plenty to eat, and had no fear of want, at home, or in the tented field. Adjutant Carey and the doctor were very polite in the attention they bestowed upon us. If what we experienced were all of war, it would be a very agreeable variety of life's dull monotony: but the sharp sword, fiery hail, and desolation, loomed up in the back ground to horrify the scene. And why all this mutual carnage and destruction in which diabolism supplants the kind and pleasant courtesies of life? Sin against heaven, and the indignation of God. The adjutant seemed to take us in his especial keeping, and was careful to interest us as he best could till the hour of rest. The bugle sounded to put out light in all tents save those at headquarters. Our fire still blazed cheerfully, and the questions of secession, revolution, and abolition continued to be discussed. We objected to secession, admitted revolution, and repudiated abolition. Secession we regarded anarchical; but agreed, that if a "people" really "*sovereign*" chose to change their government they had the right if mighty enough to cause it to be respected. In view of the constitution, abolitionism was as inadmissible as secession; for by that document slavery was recognized as one of the institutions of the land; and had constitutionally as much claim on the respect and protection of the law as any other species of property extant. But in times of civil discord, principles and theories are made to give place to violence, and might becomes the right of the situation.

(To be concluded in our next.)

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 AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Nov., 1861. [VOL. XI. No. 11.]

Visit to the Seat of War.

Continued from page 240.

At ten o'clock we retired to our tent for the night. It was clean and comfortable. It had a board floor raised off the ground, and upon this was spread out some quilts and new blankets which, though not of downy softness, were sufficient for sound and refreshing sleep, to which, however, we have been a stranger for many years. At day break the bugle sounded the *reveille* through the camp, and all became astir. The "darkies" rekindled their dying embers into flame, and prepared for breakfast. Water, clean towels, and soap were brought in, and our boots newly blacked; nor was the prophylactic whiskey bottle and et ceteras forgotten, on the principle that what was a wise precaution against the chill and dews of night, was so also against those of morning. About an hour after, we were summoned to breakfast on fried ham and chickens with the usual "fixings." This disposed of, and a "snack" prepared for future need "in the enemy's lines," the ambulances and flag were got ready for a start. The flag was a square yard of white muslin fastened to a ten-foot pole stripped of its bark. The major and captains wore their side arms, but the four troopers who formed our escort, carried no arms at all. Having reached the further end of the camp, a halt was called. This was the tail of the encampment. The Confederates were assembled here in considerable force to see us off. The negro driver of our ambulance was a special recipient of their jests. They sent many complimentary messages to "Old Abe," and General Wool. They were very anxious for a visit from the latter gentleman, having a particular desire to make his acquaintance. They wanted to see Abram, and to drink short life to

him; and warned the darkey that he was going among the Yankees, and that they "never 'spected to see him any more." This talk made a manifest impression on his weak and simple mind; and had he been at liberty to use his own pleasure, he would doubtless have preferred to remain behind. Having concluded our leave-taking with the good wishes of our new friends, we made a final start for the Fortress. We had proceeded about two miles from the camp, when an incident nearly put a stop to our advance. We had come to a steep and narrow descent. The breast chains being too long, in going down the ambulance ran upon the horses and frightened them. Uncle Jim, thinking more probably, about "the murdering Yankees," than his team, let them run up the bank, by which we were nearly capsized. He was pitched off in front, while the major and captains, pipes in hand, made speedy clearance from behind, and we from within shouted. "Wo, wo!" The horses tumbled down the bank before the wheels were far on to it, and recovering their feet, turned to run, which, if not prevented, would have brought us into collision with the ambulance behind. But as they were ascending the opposite bank to get round, they were caught, and further catastrophe avoided. This was a narrow escape, both for Uncle Jim and ourselves. But a bad beginning, they say, makes a good ending, which, though not always true, turned out so with us. The kicking team was brought into position, Uncle Jim once more enthroned, with his ugly visage towards Yankedom, and ourself transferred to the rear ambulance by the major, who kindly remarked, that "he would not on any account have us hurt," and we once more moved on our way.

A few miles more brought us to Big Bethel, where four or five thousand of General Butler's forces experienced a very

disastrous repulse with the loss of only one man to the Confederates. We halted on the level above the creek, and Major Wray, who was in the battle, pointed out to us the positions of the combatants. Nothing is now visible but the embankments from which the well-served artillery hurled a rattling and crashing destruction upon the Federals. A battery of six guns did all the mischief. The open space where Major Winthrop was shot by a North Carolina negro while leading his command from the woods against the entrenchments on the left was not wide; and could have been soon crossed at double quick. But the Federal muscle was without brain to direct; or, as the Northerners say, "General Pierce had lost his head, and his colonels knew not where to find him; so each concluded to fight upon his own hook," and disaster followed. Not knowing the country, they mistook the road in the advance, and when the divisions met, they fired on each other with fatal effect. It was a surprise; and when their approach was first announced, General Magruder was incredulous. But being made certain, he made preparation to receive them with all the honors of war, with his small force of 1200 foot and 150 raw cavalry, with all the coolness of an experienced hand, who knew what must necessarily be done. He was as incredulous of their retreat as of their advance; and not knowing the extent of their "demoralization," they got back to camp with less loss than would have been inflicted. The failure of this surprise was fatal to the "On to Richmond" advance from Fortress Monroe. Such an opportunity will never occur to the Federals again. Upwards of 30,000 troops are now prepared to receive them, and batteries where the uninitiated little expect to find them. The cross roads are well guarded by pickets, who let no one pass without written evidence of their right to be at large.

Soon after leaving Big Bethel the time had come to shew the true character of our expedition. The flag of truce was therefore drawn forth from the ambulance; and our quaternion escort, that had hitherto followed in the rear, was ordered to the front with the banner of truce to violence and death. The situation was truly picturesque, and quite a study for the pencil. We travelled on until it became necessary to diverge from the main road in order to head the Back river. This divergence brought us to about three miles of Newport News, a stronghold of the Federalists. We halted at one Jones's, about a mile and a half from Hampton, some fifteen minutes.

We had proceeded thence a few hundred yards when we discovered, in the distance, a number of bayonets glistening in the sun-

light, and demonstrations for us to stop. Our escort was ordered to ascertain what it meant? They said they were the advance of a scouting party of about forty from Newport News, and had been repairing the telegraph wires, which had been cut between that place and Fortress Monroe. They said we must stop till the Captain, Boutell, came up, with the rest of the force. When he arrived, the escort and foot soldiers came on. Our escort took up their former position; and the Captain, without taking any notice of us in the ambulance, detailed a squad of his rascallions (for they had all the appearance of the off-scourings of the Northern cities) to the front, one for each of our flanks, and brought up the rear with what remained. Thus we formed quite a military procession, to the no little alarm of Uncle Jim, who now asked us if the Yankees would kill us? We thought not! They had seen our flag of truce while we were halting at Jones's; but, as several houses in the country had white flags flying, they supposed that Jones had also run one up. But when they saw the flag move off, they thought there was something unusual, and put after us with their glittering steel. If we had been a hostile expedition of some twenty horse, they could have been easily dispersed or captured; for they seemed a spiritless and craven crew, without discipline, and of mean intelligence. We remarked this to one of our captains; and we find by the New York *Herald* of October 20, that our judgment has been verified. A correspondent of this journal says:

"There was a little affair near Newport News yesterday, which did not reflect much credit upon the Eleventh New York Volunteers, who were engaged in it. It seems that a detachment of forty men, consisting of a detail of four men from each company, was sent out with a wagon, drawn by four mules, to gather and bring in wood for culinary purposes. They were under the command of Lieut. Gillen, of the regiment. They had proceeded up the road, on the banks of the river, seven or eight miles, when they were suddenly surprised by the appearance of a squadron of the rebel cavalry, who rushed down upon them like a thunder gust. How large the enemy's force was it is hard to say, as the Zouaves seem to have been thrown into the utmost consternation by the appearance of the enemy, and had not time enough to compute their numbers; but the enemy was large enough to break the Zouave front, and they incontinently fled the scene, and made no attempt to resist the rebel approach. Twelve of the Zouaves were captured by the rebels; the remainder came in safely. The sutler of the regiment fired

three shots, and, from all accounts, those were the only ones fired. The four mules and wagon were also lost. This is the story in a nut shell."

Our procession being formed, with the addition of a one muled tumbril carrying their tools, we moved onward to Hampton. We found this once pleasant and thriving village, of 2,500 inhabitants, in ruins. All that remained standing were a forest of blackened chimney stacks, and here and there a wall. The place had been burned by the confederates, with the consent of the inhabitants, to prevent it becoming a shelter and winter quarters for the abolitionists; for all the federals occupying the region of Old Point, whose works, since the Big Bethel disaster, have been manifest chiefly in marauding and carrying off, or receiving, runaway negroes, are all called "abolitionists" by "the rebels." Having threaded our way through piles of bricks, we at length arrived at Hampton Creek, which, at the bridge rebuilt by the federals, is quite a broad tide-water, flowing up from the Hampton Roads. It forms the natural boundary between Federalia and Secessia. Capt. Boutell ordered his men into a court yard, and despatched a messenger to Gen. Wool, to inform him that a flag of truce had arrived from Gen. Magruder. While awaiting results, the armed canaille crowded around us to listen to what passed. Capt. B. ordered them off like dogs. But they did not regard him much, until he had them all crowded back into the courtyard, and set a sentinel at the gate, with orders to let no one pass out. Capt. Collins, one of "the rebels," remarked to us: "I would resign my commission before I would treat my company in that way. In private life they are all my equals, and entitled to as much respect as myself. They have volunteered for the defence of all that is dear to them; and if orders would not be obeyed and discipline maintained without treating them as it seems necessary to treat these fellows, I would resign; for I couldnt do it." In about an hour and a half an officer appeared from Gen. Wool, and received the despatches from Major Wray, who also introduced us, saying that we were the gentleman named in Gen. Magruder's letter. On receiving them the lieutenant assured us that he would return as speedily as possible, and left us to the care and hospitality of Capt. Boutell, who expressed his sorrow at having nothing better than water, and nothing to offer us to eat. Our party, however, was not so badly off as he and his; for we had fried ham, chicken, corn bread, pipes, segars, and whiskey, as preservative against malaria and corrective of bad water, provided by the forethought of Adjutant Carey, when we left the camp.

Our escort turned their horses into a lot to graze, and their riders chatted and smoked to wile away the time. All the privates of the regiment owned their horses and equipments; and those who accompanied us were men of intelligence and good manners. After nearly three hours' detention, the officer reappeared from Gen. Wool. He apologized for detaining us so long; but a flag of truce had arrived from Norfolk with a return of federal prisoners, which had to be sent off. The General thanked Gen. Magruder for transmitting the letters for the prisoners in Richmond; and would receive Dr. Thomas, and pass him on to Baltimore. This was good news to us. The business of the flag being closed, our late escort mounted their horses to return. We shook hands with officers and men, hoping that we might meet them all unharmed in a happier time. They thanked us, and said they should always be glad to hear of our welfare, for that we had spent a very pleasant time together. Upon this they departed, leaving us in the hands of Gen. Wool's representative, to be forwarded without unnecessary delay.

Our "rebel" friends having departed, we were left alone in the hand of rabble-dom. By *rabble-dom* we mean the dominion of the rabble, which, according to our observation, extended from Hampton Creek to the very guns of Fortress Monroe. We felt alone in the midst of a crowd of ruffians little, if any, superior to beasts of prey. Yet not alone entirely, being under the care of ONE who will not permit the potsherds of earth to do as they please with those who "love him and are the called according to his purpose."

After "the rebels" had departed for their Sebastopol at Yorktown, Capt. Boutelle proceeded to marshal his rascallions into line preparatory for a march to the steamer at Old Point, which was to convey them back to Newport News. We were to accompany them in custody of Gen. Wool's lieutenants as far as the Hygeia, in sight of the Fortress, and about three miles from the Creek. All things being ready for a forward movement, the word was given to march. When we arrived at the margin of the Creek we were halted for the purpose of transporting a mule and tumbril cart across, which was no easy matter, owing to the perverseness of mule nature, and the condition of the wooden bridge. The latter does not abut upon the secession side of creek, being left unfinished there, lest, it may be supposed, if there were another scamper from Big Bethel, the "rebel cavalry" might rush pell mell with the panic stricken fugitives over the

bridge to the very gates of their stronghold. In the present condition of the bridge this would not be possible. Cavalry could not get upon it, and infantry can only ascend it by a single plank. At the rebel end of the bridge which has thus seceded from the shore is a piece of artillery masked from "rebel" gaze by a wooden shed built over it, with only space enough upon the north side for one man at a time to pass between it and the rail. On the abolition side of the creek intrenchments may be seen behind which guns are, or may be, so placed as to sweep the bridge; nevertheless, if Gen. Magruder be a Bonaparte, and his "rebel" men-at-arms equal to his *sans culottes*, he may make another bridge of Lodi of this at Hampton, and drive the Austrians into the sea. In such a case as this, a fine opportunity would present itself for the general to wrest the Confederate ensign from the grasp of some timid "rebel," and pushing across the bridge at the head of his column through the storm of leaden and iron hail, plant it on the cupola of Col. Mallory's or ex-President Tyler's mansion, which overlook the "desolating abomination" of the country round. If our ambition ran in the old adamic channel, we would undertake to accomplish this feat with ten thousand men, and to clear out every "Vandal" to the sea. The probability is, that once upon the bridge it might be rapidly crossed with but little loss. The "Vandals" and "abolitionists" in the excitement of the hour, and in the nervous instability of apprehended panic, to which a mere rabble force is always liable, would expend their ammunition very much at random, and the "rebel" van would tumble upon them like Gideon's cake of barley bread into the host of Midian.—Judg. vii, 13. What a rabble rout there would be then! The gleanings of the grapes of Ephraim would surpass the vintage of Ab-ezer; and Zebah in Monroe, and Zalmunna at Newport News, would be as the stones of a crown to adorn the brow of the "rebel" victor, our friend in need, the hero of Big Bethel.

But the military enterprises and generalship of the saints are all in abeyance till "*Yahweh the Man of War*" reappears among the nations, to break the yoke of their oppressors, as in the day of Midian, with burning and fuel of fire.—Isai. ix, 4, 5. Our mission, therefore, was not to force the bridge, but simply to cross it with the good will of our conductor. The mule was urged into the creek that he might swim over; but on getting out a short distance he took it into his head to be mulish and to turn back. One of the

men then stripped and rode on him to swim him over; but again he returned, and kicking his rider off, quite an exciting race ensued between the mule and the naked fellow among the ruins of Hampton. While the mule was being made prisoner, we were marched in Indian file along the plank to the bridge, upon which the captain halted his men to assist in getting the mule and cart over the creek, which occupied them about an hour. In the meanwhile the general's lieutenant conducted us to quarters opposite to Col. Mallory's, who is now in the Confederate army. On the way we passed through a crowd of a very motley appearance. Our guide introduced us to an officer in a buggy with a lady; but nothing passed of any consequence. We heard our lieutenant tell him that a woman had entrusted some officer with a cheque for thirty dollars to get cashed for her, and he had robbed her of it. He wished he could find out the rascal, that he might have him broke. From what we hear, he would have to report for breaking many officials of all grades, for crimes of divers sorts, the general's predecessor not excepted. A Captain Butler told a "rebel" officer who informed us, that he had become exceedingly unpopular on account of his efforts to maintain discipline. This captain is nephew to Gen. Wool's predecessor, and one of his staff. No wonder that the mob extant between Hampton Creek and the Fortress Monroe and Newport News are a "desolating abomination," with such a demoralized officiate. Ruffians are always destructive, cruel and cowardly; and when the animal energy becomes exhausted, having no moral force to fall back upon, they become panic stricken, chicken hearted, and scarey as a flock of sheep. If the Washingtonians are going to conquer the Confederates and "restore the Union," they must organize a different sort of a force to that we saw in Rabbledom. There is muscle enough there, but the spirit of said muscle is base; intensely so. The talk that offended our ears while we were among them was such as we might suppose would issue from the mouths of lecherous goats, hogs wallowing in the mire, and dogs licking up their vomit, had they, like the serpent in Eden, or Balaam's ass, the power of expressing their ideas in speech. When we arrived at quarters our guide brought out a chair and invited us to be seated. A crowd soon gathered round to stare at us. Some of them had hammers which they had taken from a piano forte they had recently been wantonly destroying. One man expressed his burning indignation at such conduct, which he de-

nounced as a disgrace to any man calling himself a soldier. They put questions to us about Rebelism, which we did not choose to answer. Our lieutenant inquired, if we had been required to take the oath of allegiance to the Confederate States? We replied that we had not, and as a subject of Victoria, of course, we should not have taken it if we had been. He was surprised at this, and remarked that "that would have made no difference with him. If you had been going south," said he, "we should have required you to take the oath of allegiance to the United States, without regard to Victoria or any other queen." This, of course, was mere gas, *a la militaire*; all very well for talk before the rabble; but a requisition, which all the lieutenants in Lincolnism are unable to enforce in view of the Constitution, treaties with foreign powers, and international law.

At length, Captain Boutelle with his men-at-arms arrived at the gate, with the mule and cart bringing up the rear. Our lieutenant mounted his horse, and told us, that if we liked to get into the mule cart we could ride to Old Point. "Any way," said we, "to get along." The equipage was by no means elegant, convenient, or inviting. It was a tumbrel, without springs, with a board placed across and before the wheels for a seat. This was already occupied by the driver and another, behind whom in the bottom of the cart were two marauders with fixed bayonets, and a negro with our valise. Into this "establishment" we ascended for any thing but a pleasure jaunt of three miles in clouds of dust to Old Point Comfort! Our appearance was certainly in striking contrast with that of our *compagnons de voyage*, making the altogether singularly attractive to all the "contrabands" and rascallions that lined the road. Our outer man, we think, was tolerably decent in spite of the dust. We think we passed for a gentleman, though perhaps an unfortunate one, considering the company in whose custody we seemed to be. Our white beard, broad brimmed Panama hat, and black dress, were set off somewhat advantageously by the mule and hang-dog looking raggamuffins in arms, who had been picked up in the back slums of the cities of the north. Sure such a six was never seen in tumbrel cart before; and we know one of them who earnestly hopes and prays that he may never be doomed to such jail bird companionship again. Capt. Boutelle marched his men diagonally across a field, which we had to double by the road. As the cart was returning to Newport News with him, we had to keep up.

The driver, therefore, put the mule into a brisk trot to overtake the company. Then was the probate of our endurance. Being in advance of the axle, the motion was a shake to the very depths of the inner man. We had to hold on tight to the side of the cart with the left hand, and to the wooden seat with the other, with the left foot forward on the front, to maintain our position. At length we overtook the force without being ejected to the ground. Speed being diminished our course was less uneasy, and the ridiculousness of our appearance not so acutely perceptible to our own sense, and to that of the gazers by the way. About a mile and a half from the fortress we neared the German encampment. When they caught sight of our bayonets glittering in the sunlight they streamed across the field in double quick to see the strangers, and to learn the news. "Contrabands" and whites lined the road by hundreds, and seemed particularly amused and interested in a certain inmate of the tumbrel. They thought that Boutelle's fellows had been scouting in Rebelism, (which, indeed, they had) and had captured an important and influential secessionist. This was a very natural conclusion when they beheld us in the rude cart guarded like a malefactor by two federals with bayonets fixed, and preceded by some forty more of the same sort. As we advanced they passed their jokes upon us, and called out to know if we were a prisoner. "Is that a prisoner you've got; is that a prisoner?" While others wanted to know if we were not Jeff. Davis? Fortunately for us we were not. We had left his rebel excellency in Richmond, with a wide margin between him and the rabble, the gauntlet of whose ribald tongues we were now subjected to. We need not tell the reader that our situation was anything but pleasant. To be paraded on a mule cart before the mob for two or three miles as a "rebel" on his way to durance vile, and obnoxious to their jeers and jests, is particularly disagreeable. There was, however, no help for it but to bear it as a christian philosopher who is proof against the buffoonery of the swinish multitude. Though they amused themselves at our expense, we were not altogether unamused at the exhibition of which we formed a part. The situation in which we found ourselves was altogether so novel that we could not but laugh at the grotesqueness of the scene! On we went not knowing whither, but supposing that we might be conducted before Gen. Wool to be put to the question about Rebelism, and to be searched in baggage and person for evi-

dence of "treasonable" correspondence between southern "rebels" and northern "traitors." But to our great relief we found we had not to pass this ordeal; for having arrived at the Hygeia, our lieutenant rode up and told us we might dismount, as we went no further with the troops. We were glad to hear this. Just at this crisis an officer rode up to whom the lieutenant introduced us as the gentleman forwarded by flag of truce for Baltimore. "Very well; pass him on!" and on we passed with our conductor to the steamer, which was getting up steam for a speedy start. Having conducted us to the gangway, he told us we were now at liberty to go where we pleased. This we were very well pleased to hear; and bidding him adieu, sought the retirement of the saloon.

We had now time to review at leisure the scenes through which we had passed with such comparative ease, safety, cheapness and dispatch. We left Richmond at eight A. M. of September 2, and in forty-eight hours landed in Baltimore, at a cost of only eight dollars, which is about the fare by rail in the piping times of peace. We passed safely, and without inconvenient questions from Richmond to Baltimore; nevertheless, we do not think it a safe excursion for northern people generally. As an Englishman or Frenchman there is nothing to fear; but if a man come under the denomination of a "Yankee," especially from the land of abolition, the scarcer he makes himself south of the Potomac, the less will he suffer in his cautiousness and self-esteem. The Yankees of New England—and that is properly speaking exclusively of all other States of the Yankee land; though in the south, all dwelling north of Mason and Dixon's line, and engaged in this "unholy war," as they term it, against them, are now Yankees, and fit only for bonds, imprisonment, and death)—the New England Yankee nation, I say, never was highly esteemed by the people of the south; grasping and overreaching, with consummate meanness and Puritanical hypocrisy, being regarded as their distinguishing characteristics. But this former estimate of Yankeedom was courteous compared with the profound and bitter hatred now entertained and cherished by southerners. These regard the Yankees as making war upon them for the sole purpose of enriching themselves by trade, manufactures, and commerce, at the expense of southern interest. The north is enriched and the south impoverished and reduced to a mere raw material producing territory for Yankee and foreign factors and manufacturers by the system,

and it is determined no longer to submit to it willingly; and he that would perpetuate it, is an Unionist and Yankee, and not to be tolerated in Dixie's land.

At six P. M. we loosed from our moorings under the guns of Fortress Monroe, where Zebah reigns king of "contrabands" and Midianites. The "liberty, fraternity, and equality" subsisting among the motleys of his majesty is illustrated by the following incident. While marching along one of Boutelle's scouts in the rear descrying a negro wench among the bystanders on the roadside, broke rank, and rushing at her, seized her round the neck and kissed her, calling her his "gal!" This is the sort of abolition-amalgamationism that prevails in Zebah's jurisdiction; and will be extended over the south if the Lord of heaven and earth permit him and his Washingtonian confederates to prevail. There is lawless amalgamation enough in the south as it is, as demonstrated by the color of many of its inhabitants; but to pour in upon the country the amalgamationism of the vile population of the north, degraded and brutalized by unbridled libertinism and rascality, "*the show of whose countenance doth witness against them*,"—(Isai. iii. 9,) is an iniquity that invokes the blast of heaven, and the denunciation of all good men beneath it. While in Baltimore "a good and loyal Union man," and one we know to be a truly excellent man, told us as a matter of notoriety, that Oreb, who preceded Zebah in the throne of Fortress Monroe, is as goatish a knave as the scouter who seized the "gal" by the wayside! Need men be astonished at the determination of the south to resist this northern inundation of licentious barbarians to the bitter end, even to ruin and death? The marauding and amalgamation licentiousness of officers and men in the country they occupy is known and trumpeted throughout the south. What they hear of as enacted elsewhere they regard as in reserve for themselves, both white and black, should the so-called "preservers" or "restorers of the Union" prevail. No wonder then that the women of the south should be, as the "New York Herald's Scout" remarks in the paper of Nov. 12, "more rabid than their husbands, fathers, or brothers." If these are "rabid" they have been goaded into madness by the diabolism of abolition and northern cupidity and lust. When we think of the abominations we have seen and heard in our extended tour among earth's potsherds, we earnestly pray that Yahweh, in the glory of his majesty, will speedily arise, and shake terribly the nations, that the wicked who

are in power may be abolished, their hateful presence obliterated, and their dominion transferred to Jesus and the saints, who, being then omnipotent, shall establish "Glory to the Deity in the highest heaven, over the earth peace, and good will among men;" — Isai. li. 20, 21.

Being then at length well clear of Gen. Wool and his Midianites, we resigned ourselves to the leisure and tranquility of the new circumstances by which we were surrounded. The evening was fine, and the waters of the Chesapeake, smooth and sparkling with the rays of the setting sun, which reminds one of those truly poetic lines of Byron's Corsair :

"Slow sinks more lovely ere his race be run,
Along Morea's hills the setting sun,
Not as in northern climes obscurely bright,
But one unclouded blaze of living light."

Darkness, the type of the existing mental and moral condition of the world rulers and their peoples, soon overspread the heavens, and mantled from our view the lowland domain and capital of Zebah. Shut out thus from the contemplation of the outer world, the living beings afloat became an inner, though less varied microcosm, not altogether devoid of interest. The passengers by the Louisiana were few, not many persons being *in transitu* towards the north. Among these were one of Gen. Wool's aids on his way to Washington, and a refugee from Gen. Magruder's military department. We had much conversation with these till midnight. The refugee was a Yankee by birth and education, a man of pleasant and agreeable disposition, and of good understanding. He had resided many years in the peninsula of Virginia, in the vicinity of Big Bethel, and would have been very well contented to remain there if times had not become so stormy in those parts. He had lost about ten thousand dollars by the revolution, and was now in the federal army. Gen. Magruder invited him to remain, and promised him protection; but he found that the neighbors were not cordial, and he thought it expedient to quit.

The other was a westernized Virginian, or one born in Virginia and "raised in Ohio." In this one of Zebah's captains, a sort of patriotism was rampant. Overhearing our conversation, he joined in, and remarked that it was true that property had been destroyed wantonly; but that destruction was not the present policy of the government. In proof of this he said that he made a tour of inspection, and found that the Theological Seminary, seen from the Hampton Roads, had only two soldiers stationed there. He reported

this as insufficiently protected (against their own marauders of course, as there are none others disposed to destroy it) and that Gen. Wool had immediately ordered a sufficient force to guarantee its safety. But he continued, this will not always be the policy. This will be changed for the policy of destruction by fire and sword, if within ninety days the south does not lay down its arms. We mean to restore the Union, and if the south does not voluntarily give up the conflict, we will cause blood to run down as it has never flowed on this continent before. We will carry fire and sword through the land, and do all that the autocrat of Russia would do to maintain his power, to prove to the world that we have a government. "Sir," we replied, "your programme is not only terrible, but horrible. And what a worthless object is this to demonstrate by so much misery to the people! There is no government on earth worth the cost of such a demonstration. And what an illustration of our boasted civilization to select as your example of its policy to be followed, one of the cruellest and basest of the despotisms of Europe! But, sir, my firm conviction is that with all the blood and fire and pillars of smoke, you may shed and kindle, you can neither restore the Union, nor subdue the south." Said he: "We can, and we will! The people have only realized in the last ten days that they are in a state of war. They are becoming aroused; and, as I have said, if the south do not lay down their arms, and return to the Union in ninety days, we will sweep every thing south with the besom of destruction; we can, and we will do it!" We remarked, "that neither he nor we were prophets, nor the sons of prophets; but that prophets had revealed other purposes to be accomplished which were incompatible with such a demonstration as he proposed. We did not believe that the Union could be restored; and certainly not by such measures; for rather than submit to the north, the southerners will lay their towns in ashes by their own hands, as they had done Hampton, and retire into the recesses of their woods and forests." "We will give them," said he, "an opportunity of so doing." We shall see.

But, it would require a pamphlet to report all the conversation that passed between us upon the questions that marshals the two sections in battle array. We conversed till midnight. While we write this the ninety days are unexpired. This Midianitish captain of King Zebah, no doubt gave utterance to the coming policy of his superiors, as he had gleaned it from their councils. The "grand military and

naval expedition," as they call it; the great American armada, that sailed southward recently from Zebah's fortress, and whose fate, while we write, is not certainly known, was then in contemplation or being prepared. This is to begin the work of devastation, in which it is more than probable it will fail. There is too much boasting, too much confidence in the power of muscle, numbers, powder, iron, and other material of war, on the part of the leaders of the north, too much of the spirit of the old Shinar, to permit a believer in the ruling of the heavens to sympathize with the hopes and aspirations of northern capitalists, and madcap-politicians. The writing that is recorded against this Union is **מנא מנא מקל ופרסין**.

MENAI, MENAI, tekail, upharsin ;—

NUMBERED, NUMBERED, WEIGHED AND DIVIDED! God hath *numbered* the Union, and finished it; He has *weighed* it in the balances, and found it wanting; He hath *divided* it, and will give it to his saints.

Midnight having arrived our military acquaintance rose to depart. He said that if he was to get any sleep it was necessary for him to retire. He professed to have been very much interested with our conversation, and withdrew. Our fellow voyageurs having all seceded in like manner, we reclined upon a sofa in the saloon where we passed the remainder of the night. This was an improvement upon the previous night, which we passed on the floor of the tent at the cavalry camp. It was a softer couch and free from mosquitoes. In the morning we were again in sight of land, and fast nearing the once busy, but now silent and almost deserted, port of Baltimore. Before breakfast, to our surprise, the purser addressed us by name, and said he had heard us some two years ago at the theatre in Norfolk, not indeed in any of Shakespeare's characters, but on the Bible doctrine of immortality. We conversed with him upon this subject and the times, till the bell rang to breakfast, which we had intended to take on shore; but as he was so polite and generous as to present us and the refugee hard by with free tickets for breakfast, we could do no less than to accept of the hospitality of the boat. What a blessed thing it will be when all men are overflowing with good will, and kindly affectioned to one another. Society will then be blessed indeed, and every breakfast will be a "feast of reason and a flow of soul."

We halted in Baltimore till the following day, when we resumed our journey to the capital of the Union, being desirous to see the brethren and hear of their condi-

tion. We arrived here in the rain on Sept. 5. After fruitlessly visiting several hotels on Pennsylvania avenue in search of our brother according to the flesh, whom we then supposed to be attached to the District of Columbia volunteers, but afterwards found to be the surgeon in charge of the eruptive fever hospital at Kalomara, D. C.; we pedestrianized in the direction of brother Little's, whose praise is with all the brethren who have the pleasure of his acquaintance. Having arrived at the end of the pavement, and unwilling to encounter the mud, we asked a farmer returning from market for a lift in his covered wagon, which, having springs, was a great improvement upon the mule cart. He very readily admitted us, and gave us use of his buffalo to keep off the rain-drift. On each side of the road were cavalry camps of very forbidding aspect. Any thing but comfort and cleanliness seemed to be their characteristics. We asked our new friend how times were in the District? He said it was not safe for a man to say what he thought. We judged from this that he was either a "rebel," or one who sympathized with "rebels" and "traitors." In view of this, we remarked, that we had just come from Richmond. He was very much surprised at that, and wondered how we got to Washington. We told him that Gen. Magruder made a present of us to Gen. Wool, who sent us off to Baltimore, in the way related. He then enquired, if it were true that Jeff. Davis was dead? We told him he was not. Such men as he, "Old Abe," Louis Napoleon, Nebuchadnezzar, and so-forth, do not die as readily as their contemporaries wish. The northern wish that Jeff. Davis was dead was father to the report. When we left his capital he was alive and well; at least, there was no rumor of his being sick, and even if he were to gratify the loyalty of northern patriots by dying, Providence would set up some other arch-rebel more suitable for the work he requires to be done. By this time we had passed the camps, upon which our friend remarked, that he "always breathed freer when he had got by those fellows." They are certainly not calculated to inspire confidence in the mind of any honest man, be he "rebel," traitor," or "patriot," who has anything in wallet he would not like to be stolen. When we were on the mule cart we congratulated ourselves on wearing a surcoat; and that we were packed too close for the convenience of the light-fingered. These camps we afterwards found by ocular demonstration, are emphatically dens of thieves and marauders, and we came not at all to wonder at

our marketman's relief in having "got by those fellows!" At length we arrived at the toll-bar, beyond which he did not go in our direction. He turned off to the right, and we about a hundred yards onward found a resting place at brother Little's, who received us with as much cordial hospitality as our visit was unexpected.

But, how changed was the relation since we last exchanged thoughts under his roof! The public meeting of the brethren had been made inconvenient by the intrusion of the military. The troubles of the state had stopped the public works, by which several of them lived; and as their principles could not allow them to turn soldiers, they scattered westward to seek a livelihood in other channels. Some still remained, and of these, some were seeking to leave the district; while others were in full work, fabricating shot, shell, canister and grape, for the restoration of the Union! Paul and his companions made tents; but they did not marshal the pagans, or consort with them in battle, who tabernacled in them. Our brethren in Richmond and Washington fabricate munitions for the hostile factions; they live by the evil which Yahweh creates (Isai. xlv. 7), but they do not sin in resisting the injurious. The use of the deadly missiles they leave to the potsherders for the destruction to which they are appointed. We visited these brethren in their workshops at the Navy Yard, where men are employed night and day in providing for the demands of war. We visited the Pensacola, a steamer fitting up for a belligerent excursion to some favored bay, inlet, or port of Jeff. Davis' dominion; provided the "rebel batteries" on the south side of the Potomac, do not divert its mission to the subaqueous shades below. When steaming along it will afford a splendid target for rebel practice; and if they do not demolish it they will deserve to be made gunners in the Paddy brigade of the Holy See.

From the Pensacola we ascended to the top of the ship house, from which, by the aid of a telescope, we could see the Confederate flag waving from its staff on Munson's Hill. The view from this elevation is very extensive, and said to be finer than from the top of the Capitol. It would have been a fine position to have viewed in safety the storming of the hill by McClelland's braves, who have been always on the point of doing great things ever since their wonderful flight from Bull's Run. But the "rebels," always cowardly, of course, cheated them out of the victory they were about to win, by a

"mysterious retreat." McClelland, whose present Napoleonic prowess and repute are based on what he is going to do, was just about to capture them by thousands, but just in the very nick of time, it is said, a "traitor" in government employ gave them a hint of what was coming, and they very prudently "vamosed." Munson's Hill has become historical, but being too exposed for winter quarters the "rebels" have withdrawn.

Being satisfied with seeing the "rebel" demonstration against Arlington Heights, we descended to witness the firing of a newly invented projectile for the restoration of the Union. It was a shell without, and a shell within, and a third within that. The outer was intended to explode first, then the second at a further distance, and then the third still further off. This was the sanguine inventor's theory, who before the firing had doubtless visions of wealth and glory derivable from the purchase of his invention out of the six hundred millions of dollars appropriated by Congress to prove to a besotted world that the sovereign democracy has a government. But with the firing the theory and the visions vanished in noise and smoke; for the shells all exploded at once, and were evidently calculated to do more injury to friends than foes.

While at Mr. Little's, we had an opportunity of witnessing the annoyances he is subjected to by the thieves located near him in the cavalry and zouave camps. He has a market-garden of about forty acres near the city, where he raises all kinds of vegetables in demand. He says they have robbed him of two hundred dollars' worth. We went out with him and arrested a dozen of them in the road. They were on the way to camp from his melon and potatoe patches. One had got cantaloupes, another cucumbers, a third sweet potatoes, a fourth something else, stowed away in their blue flannel shirts, which being closed to the body by their belts, made convenient sacks for their plunder. On another occasion, he detected two in the act of stealing. On approaching them they drew their swords upon him. But, though unarmed, he subdued them by moral force, and made them sheathe their swords, and evacuate the premises. His little boy of eight years old captured an Irish fellow, and brought him to the house with his spoil. He belonged to a Col. Riker's regiment. We asked him, if he had no fear of God, who said "thou shalt not steal," had he no fear of his commanding officer, before his eyes? "He didn't care a damn for his commanding officer!" Brother Little then proceeded to moralizing, and succeeded in causing the tears to flow when he talked

to him about what his mother would think of him if she were to learn that he had turned thief? He blubbered out that it was the first time he had ever stole anything; which, of course, was as much to be believed as that it was the last time should another opportunity present of doing so without detection. The result of our observation on these military thieves and marauders, "the best blood of the nation," in newspaper phraseology, is that moral force is superior to muscle; criminals are cowards no matter how gigantic and robust. They cannot be relied on; and where discipline and principles are all lax, disaster and disgrace are inevitable and deserved. Cronwell was convinced of this and adopted a policy in accordance with his conviction. No thief, gambler, or rowdy, could gain admission to his "Ironsides," who were at once the strength of his army, and the terror of the cavaliers. Moral force is the great necessity in the District of Columbia. It is a force that has no place there in the heavenlies nor under them; and consequently no grand moral result need be expected to galvanize the dying body politic into a renewal of life.

We did not lecture in Washington. It was useless to endeavor to gain the public ear under existing circumstances. The kingdom of God, and the preservation of the Union, are incompatibilities. The belief of the one makes hopeless the expectation of the other. We advocate the kingdom, and the nearness of the time when it is to be set up, which necessarily throws a damper over the hopes of Unionists and Rebels; and they do not care to listen to doctrine that bereaves them of the idols of their hearts. They are joined to these, and are determined to perish with them. What more can we do than we have done? The heart of this people is that of a stone, which can only be made broken and contrite by the judgments of God. Then let the judgments come; and in the midst of the tempest may he be covert and hiding place to his people from the storm.

On Saturday, September 7, we returned to Baltimore, where we addressed congregations in the Red Men's Hall, morning and evening of the following day. The brethren meet regularly at this place on the first day of the week; and are edified by the exhortations and teaching of brethren, Lemmon and Packie, who are well known by those without, and highly esteemed by the brethren for their intelligence, integrity, and christian principles. They all feel the pressure of the times, though not yet so scatteringly as in Washington. Though the city has been greatly agitated by the trouble of the times, they have wisely attended to what business they

have been able to obtain, without meddling with the affairs of the body politic, so hopelessly deranged. They perceive the end of all human governments approaching; and having no personal interest in any of them, as none can have who are "heirs of the kingdom promised to them that love the Deity," they find it as much as they can properly attend to, to mind their own business, and to be found ready at the revelation of Jesus Christ. This is their wisdom, and greatly to be commended by all who are intelligent in the faith.

The last day of our sojourn in the monumental city we visited the camps pitched in the suburbs to overawe the "traitors" within and the "rebels" without. One of them is appropriately planted on Federal Hill, which overlooks the port, and commands, with the cooperation of Fort McHenry, all suspicious places that might be supposed to harbor antiunion "blood-tubs" and "plug uglies," certain species of "immortal souls" peculiar to this Babylon of our Federal Shinar. On arriving at this federal encampment, where intrenchments of great extent and magnitude were being thrown up, we imagined ourselves in Constantinople, and under the despotism of the Grand Turk; for on every side were seen barbarians strutting about in scarlet bagging called "breeches" and "pants," but in shape and feature very unlike either; and with felt blue tasselled fez caps of the same sin color, unmillitarily applied to their occiputs like the so-called "bonnets" of the "latest fashion" in Vanity Fair. These scarlet-bagged bravos, by the Gauls and Arabs styled Zouaves, by orthodox loyalists "Lincoln's pet lambs," and by black rebels (for there are black and white rebels in Dixie's land) "red devils," who though extraordinarily bagged, made excellent use of their legs at Bull Run on the notable 21st of July; these fleet conservators and tender nurses of the federal "sick man" were variously engaged; some as sentries, others, in exchanging their faded and greasy scarlet for the span new slops of some contractor, a civilian renowned through the wide world more for speculation and knavery than for integrity and patriotism. The aspect of things was humiliating on every side; on the side of human nature, and on that of the body politic. The only bright opening in the surrounding gloom was in the direction of the city of the Great King. By the eye of the understanding enlightened by the divine testimony, we looked beyond the silent and deserted port towards the East, and there contemplated the Sun of Righteousness arising in all the brightness of his glory, which shall ere long illumine this wide extended and distracted country. We see

no deliverance for it save in the manifestation of Omnipotence, which can alone still the tempest that is prostrating and howling destruction to the forest. We called the attention of the brethren with us to the solitude of the subjacent port. It was keeping sabbath all the time. The sound of the hammer had ceased, and its fires were all extinguished. A solitary schooner was under sail, but besides, nothing disturbed the placid waters of the port. How changed in the short space of a few months! There were we, the indwellers of "free America," glancing aside, at a bystander, and speaking in under tone, lest a spy should catch up our words, and misconstruction make us candidates for rustication at the sea side in the adjacent fortress, whence no *habeas corpus*, the palladium of a free people, could bring us before our peers! But what boots it to speculate over the grievances of this "evil world." They are the legitimate fruits of its own waywardness and sin. Our hope is not the world's, the enemy himself being judge. The world is Abraham's and his seed's, for whose sakes are all things; and happy are they who shall be accounted worthy of the inheritance with eternal life. We survey the world under this aspect from whatever stand-point we assume; and although it may be reeling to and fro like a drunkard as it is, we give it a wide berth, and leave it to its own courses, knowing that whatever happens, it is all "working for good to them who love God and are the called according to his purpose."—Rom. iv. 13; viii. 28; 1 Cor. iii. 22; 2 Cor. iv. 15.

Next day we left Baltimore for New York, and arrived home about 9 p. m., after an absence of three months lacking a few days.

Nov. 16, 1861.

EDITOR.

Baptism of Spirit.

Having considered the ideas represented in the Scriptures by the words spirit, baptism, and baptism of spirit; and having shown:

1. That the world cannot receive the spirit;
2. That the recipient of spirit must first be changed by the word before he can be baptized or filled with it;
3. That when received, it guides into all the truth;
4. That it shows the receiver things to come;
5. That the truth is the burden of its testimony;
6. That the truth came by spirit and is spiritual, living, and life-imparting, or

quickenings; and is therefore spirit—"the spirit is the truth;" and

7. That the apostles were not baptized with spirit until Jesus was "made Lord and Christ" after crucifixion, and placed at the right hand of power after his assumption; and that, consequently, baptism of spirit is not necessary to constitute a christian.

Having shown, I say, these things among others, we proceed to remark, that baptism of spirit, in all the subjects of it, was known to all observers by the effects produced. There could be no mistake in this. A christian who said, "I have been baptized with spirit," could prove his assertion to the conviction of all reasonable persons. He never undertook to prove such a baptism by an appeal to his own feelings; for what he might feel in himself was no demonstration to his contemporaries. Baptism of spirit was an inpouring of power until the believer's vessel was filled. Being full of power, "powers" were manifested, which Paul styles "the powers of the future course," or *μελλοντος αιωνος*, termed in the C. V., "the world to come"—Heb. vi. 5; and of which he says in the same place, his brethren had "tasted." These spirit-baptismal effects are also by him styled "powers," *δυναμεις*, in Cor. xii. 29; but here rather restricted to a particular class of manifestations.

The Hebrew brethren were said to have "tasted of the powers of the future course of things," or *ARON*, in possessing spirit-gifts, because when that course of things, commonly called the Millennium, or Age to Come, should be introduced, they would possess the same powers, but without limitation; not that they will exercise them without limitation, but that they will possess the ability so to do. In the apostolic age they tasted of the powers, but in the future they will drink in a full draught of spirit-power. "Be not drunk with wine; but be filled with spirit." Though they might be filled to overflowing, the fullness would be but a taste of the powers of the coming *ARON*. Their vessels, like ours, were but earthen, and of limited capacity; but in the future *Aion* of a thousand years, the bodies of the saints will be consubstantial and conformed to that of Christ's; and therefore of vastly greater capacity and susceptibility of manifestation and enjoyment than the "vile bodies" they now possess. The nature of the body through which the powers are displayed makes the great difference between the tasting and the fullness, when the Deity shall be "the all things in all"—*τα παντα εν πασιν*.

"Now, concerning *pneumatics*, *πνευματικά*, brethren, I would not that ye be ignorant." Thus speaks Paul in 1 Cor. xii. 1. By *pneumatika* he means spirit manifestations resulting from the working of God's power in those who confess the lordship of Jesus consequent upon their understanding and belief of the divine testimony concerning him. These spirit-manifestations, given to the intelligent and obedient in Paul's day, in 1 Cor. xiv. 12, he terms *πνεύματα*, or *spirits*. He did not wish the brethren in Corinth to be ignorant concerning spirits, which were not the ghosts of dead men, women and babes, as the heathen around us imagine in the blindness of their heart; not many separate and independent disembodied "immortal souls" of a "spirit world;" but a diverse operation and manifold manifestation of one and the same Deity by his own abstract and independent power. The "spirits" were spirit-powers radiated from the divine presence into the saints, who were thereby enabled to do wonders, and signs, and powers, according to the will of the Deity. Every wonder, every sign, every power, was a spirit, visible to all who beheld the extraordinary phenomena. They did not mutter, and rap, or move tables; nor did they give forth dubious and lying oracles through unclean and ignorant pretenders; they uttered divine wisdom and knowledge, which was in harmony with what the Deity had moved holy men of old to write in "the law and the prophets" thousands of years before. They raised the dead, discerned spirits, spoke the languages of men intuitively, and interpreted them intelligibly. All these spirits worked that one and the self-same spirit, dividing to every believer severally as he willed—1 Cor. xii. 11.

There were some in Paul's day, as in ours, who pretended to speak by the spirit of the Deity, yet did not possess it. Because of this pretence, the Apostle John exhorted the brethren, saying: "Beloved, believe not every spirit (or manifestation), but try the spirits whether they be of God"—1 John, iv. 1. This was addressed to those of the saints who possessed "the spirit" called "discerning of spirits," which was common to all the presbyteries, or elderships, of the flock. All the apostles had this gift, so that it was not possible to impose spurious, or counterfeit, spirits upon them. Being thus qualified they were competent to give their brethren a rule by which they might distinguish the true from the false. There were some spirits in their day who taught false doctrines in the

name of Christ. The same class of spirits exists now; only that, whereas they were in the minority in apostolic times, they are now almost universal, nearly to the entire suppression of the true. These "spirits" are styled by John "*false prophets*," because their teaching was false and subversive "of the truth as it is in Jesus." Hence, every false teacher, or one who does not teach the truth, is one of these spirits, no matter what age or generation, name or denomination, he may belong to. Nor is it difficult to discern these spirits by the apostolic rule. *All spirits are of the world, which are inspired of the world, and which the world gives heed to and glorifies.* This is an infallible rule, and demonstrates that the clergy, ministers, parsons, or preachers (it matters not by what name the spirits are called), are all false prophets or spirits. This is the rule that defines who are not true spirits. It convicts the Campbells, Scotts, Storrses, and all such "wandering stars," who have not indeed "forsaken the right way and gone astray," for they never were in the way—of being the inventors of "pernicious ways, by reason of which the way of truth is evil spoken of." The world, which is a chaos of names and denominations of various dimensions, hears them, because they teach "the depths of the Satan" which are palatable to the carnal mind, and in harmony with "the thinking of the flesh;" and all professors of the right way, who are not intelligent in the truth, and thoroughly imbued with its principles, sympathize with them, and are highly offended at the lawlessness of language and low style of talk, which convicts the world's idols of imposture, and exhibits them to the observers of men and things, stripped of their wool, and in the transparent nakedness of bald pretence.

The apostles used to say of themselves, "*we are of God.*" And this was a true testimony; for Jesus said to them, "it shall be given you what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." Well might he say, therefore, "he that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." The apostle John was therefore perfectly justified in saying, "He that knoweth God heareth us; he that is not of God heareth not us." Do the spirits of Rome, Wittenberg, Geneva, Oxford, Bethany, and other like cages of the unclean birds of Babylon, hear the apostles, or do they not? No intelligent believer

of the truth can honestly affirm that they do. There is but one thing such can truly affirm, and that is, that they do not give heed to the teaching of the apostles. They are then false prophets or spirits; and all their pretensions to holy spirit, to baptism of spirit other than the spirit of the flesh, to getting religion by the operation of the spirit of God, and so forth, is mere twaddle and blasphemy; false and only false, and that continually. This hearing of the apostles is an unerring rule for the "discerning of spirits." A man may be as pious as the pagan Æneas; or as devout as a Turk who prays to Allah five times a day; or as earnest as the Jews who had "a zeal of God, but not according to knowledge"—he may be all this, and as well skilled in Plato as Dr. Lewis; and as holy toned and grimacious as a pulpitarian—it matters not; all this goes for vanity and vexation of spirit; he is a false spirit if he believe not the teachings of the apostles; if he be not mindful of the words spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour—2 Peter, iii. 2. "Hereby know we," saith John, "the spirit of truth, and the spirit of error."

Having, then, obtained a divine rule, and therefore an infallible one, by which to discern spirits, we are not to be imposed upon by pretenders to spirit, and what they call baptism of spirit. They know nothing correctly about the subject, because they do not give heed to the apostolic teaching. They only tasted of the powers of the future course of things who had been guided into the truth; and so now, if any man say he hath the spirit in his powers or manifestations; or that he has been converted or born of the spirit; try him by conversing with him about what the apostles taught for faith and practice; and if you find that he is ignorant, you may then certainly know that he is an impostor, deceiving or deceived, or both; he is a false spirit, having never draught into the spirit of God. A man truly and scripturally enlightened would never claim to be baptized of spirit in the dry time that intervenes between the early and latter rains. He claims only to have been begotten of the truth which is spirit, not to be indued with any of its baptismal powers.

"Spirits," then, is a word apostolically used to designate the gifts of the spirit of God; and those who undertook to teach by the spirit. Of the former, there were "diversities;" and of the latter, two classes. The diversities in the aggregate made up the baptism of holy spirit, which was given for

administrations and operations. These exhibitions of power were styled collectively "The manifestation of the Spirit." The powers were not given to any one for his own private benefit, but for the general use and benefit of the Body of Christ; as it is written, "to every one is given the manifestation of the Spirit for the collective good"—*προς το συν ολον*. This is an important feature in the case. People who pretend to be the subjects of spirit baptism can adduce nothing else but their feelings which all terminate in themselves. No one is profited by any thing they pretend to have received. Not a single scriptural idea do they possess more than before their pretended baptism; nor have they a single power they had not before. They are as ignorant and perverse as ever, and as hostile to the truth when laid before them as pagans. Not so with the apostolic believer. When he was baptized with holy spirit, he acquired wisdom and knowledge which was advantageous to all who lacked them; he had the gift of faith by which he could remove mountains, if the good of the body collectively required it; he could heal the sick; inwork powers; speak to the brethren to edification, exhortation, and comfort, no mean accomplishment in an apostolic community. He could discern spirits, and so protect and warn the unlearned against the imposition of the false apostles that would certainly arise. He could speak the languages of the nations without previous study, and in them make known the wonderful works of the Deity: all these things the spiritually baptized could do for the benefit of those who were not so baptized and of the Jews and heathen roundabout. Such a baptism as this nowhere exists upon earth in these times; yet every congregation of believers could glory in such an indwelling of the deity among them by his Spirit in the days of Paul.—Eph. ii. 22. The want of this baptism is practically acknowledged by all "the names and denominations" of Babylon, in the establishment and endowment of the theological factories for the preparation of juvenile pietists "for the work of the ministry;" which in their hands consists in manufacturing ziz-zag manuscript for the gallery critics,—the grinding up of stale divinity into a new form:—the reading or repeating from memory what pleases the money-power that sustains them, figuratively styled "preaching;" in uttering vain repetitions as the mouth of their flocks, who think heaven hears them for their much speaking, noisy and intoned; in giving out hymns; in administering ordinances subversive of the institutions of Christ; in platform exhibitions of cheap and sounding pietisms; in holding spiritual sinecures at fat salaries; in leading the blind into the

ditch; in ministering lying consolations to the dying on death-beds and gallows; in exhorting, as military chaplains and so forth, disciples of the same creeds, names, and denominations, to destroy one another with the deadliest engines of slaughter; in burying the dead, marrying the living, and rhanizing babes, with impious formulas for a fee. They become "merchants in those things, and are made rich by them"—traders in "bodies and souls of men"—Rev. xviii. 11-15. Such is the work of the ministry for which they are prepared; not by baptism of holy spirit as in the days of old; but by storing their bewildered brains with heathen lumber from the classics and "bodies of divinity" authorized by Rome, Oxford, Geneva, and all other divinity mills whose grinding is of like brand to these. The Spirit having spued them out of his mouth (Rev. iii. 16) some fifteen centuries ago, because they were wretched, and miserable, and poor, and blind, and naked, and would not repent; they have had no baptism of spirit since. The spirit has had nothing to do with them but to "fight against them with the sword of his mouth," which, in the absence of Jesus, is "*the word*" from the mouths and pens of "faithful men who are able to teach others." Finding themselves thus forsaken and repudiated, they have had recourse to what they call "a theological education," as a substitute.

But this factory system as a practical substitute for spirit-baptism, had no existence in the days of the apostles; and that it is utterly superfluous and unnecessary now, is proved by its failing to qualify men scripturally "for the work of the ministry," in the apostolic sense of the phrase; and in the fact, that the most efficient teachers "of the truth as in Jesus" are, and have ever been, those who have never been milled in the factories of the Gentiles. In the days of the apostles, the belief and obedience of the truth simply, constituted believers "saints;" but did not perfect them "for the edifying of the Body of Christ." The saints in general "occupied the room of the private *ιδιωτον*—1 Cor. xiv. 16; until certain of them came to occupy the room of the public men by the gift of holy spirit. This division of class resulted from baptism of spirit, which all were not permitted to receive. The case of Simon Magus proves this. We are told that "*through the lying on of the apostles' hands the holy spirit was given*," and that Simon, who had been baptized in water, saw this; but not having received the gift himself, he offered to purchase it of Peter and John. They, however, not being clergymen nor bishops of the Apostacy, refused to sell the baptismal gifts for money; and

consequently he never obtained them, the moral prerequisites being deficient.

The case of the Samaritan brethren clearly shows the prerequisites to a baptism of spirit in all cases save that of the apostles and the house of Cornelius. Before receiving the spirit it was necessary for the candidate.

1. To believe the things of the kingdom of God, and the name of Jesus Christ;—Acts viii. 12:

2. To be buried with Christ by baptism into death;—*Ibid.*: and,

3. That the Apostles, or some inworker of powers like them, pray for the believer that he may receive it, and lay their hands on them—ver. 15, 17; 1 Tim. iv. 14; v. 22; 2 Tim. 1-6.

On the day of Pentecost the gift of holy spirit was promised to those who were added to the name of Jesus Christ by baptism. As they were about to return to remote places, where they would carry the gospel to Israel there, it is probable all the visitors to Jerusalem so returning would receive it, that through them God might confirm the word when they preached it. But though promised to all such, the cases of the seven chosen to serve tables (Ac's vi. 6); of the Samaritans; of Saul (Acts ix. 17); and of the twelve at Ephesus (Acts xix. 6) show that the divine appointment for imparting the spirit was prayer and the imposition of the hands of the Apostles, or of a presbytery of inspired men, or of an inspired individual believer, as Timothy. These elements of the appointment do not now exist among men. We have no apostles but false ones; and all the presbyteries, or elderships, are uninspired; and there is no individual on earth the imposition of whose hands is of any value in the premises. A man must be a saint, and must have the gifts with himself before he can impart them; and then even if he had gifts, if among them he was deficient of the "*inworking of powers*," he could not transmit what he possessed to others. Philip could expel unclean spirits, and heal the palsied and the lame; but he could not impart spirit-gifts to the baptized. The apostles had to be sent for to accomplish this.

Baptism of spirit, then, was only partially bestowed even upon the saints in the apostolic age. It was an outpouring of divine power upon certain of the saints having natural and moral qualifications fitting them for the administrative use of it. They were not only to be "faithful men," but "apt to teach," "able to teach others," "holding firmly according to the teaching of the faithful word, that by sound instruction they might be able both to exhort and to convince opponents;" and good rulers of their own houses.—1 Tim. iii. 2, 4; 2

Ep. 2; Tit. i. 9. Having these and certain other qualifications, they were considered eligible for baptism of spirit by prayer and imposition of hands. They must be saints first; for no apostle nor presbytery, nor inworker of powers, would lay hands upon sinners to impart divine power to them "for the work of the ministry." When the Laodicean Apostasy which now fills all "Christendom," as the heathen call their Babylonish system, came to be established, sinners laid hands upon sinners, as at this day, but notwithstanding all their prayers for the gifts and graces of the spirit, no other spirit comes into manifestation but "the spirit of error" which strongly works in all "the children of disobedience"—the spirit of their own nature, "sin's flesh," in which "dwells no good thing;" and which is therefore the Devil Nature. It is with the spirit of this nature the false prophets of the apostasy are imbued. It is the Devil-Spirit kindled into ecclesiastical manifestation by the spiritual system of the world's own. Episcopal sinners of the Harlot "by law established" in England, blasphemously styled "Right reverend fathers in God," or bishops, undertake to impart holy spirit to Oxford and other theologically bred juveniles, by prayer and the imposition of their ungodly hands. That they are sinners and not saints is evident from the printed and stereotyped confessions they have read for centuries, called by themselves "Common Prayer." Common enough it is, and as impious and valueless as it is common. In this very common prayer they remind the Lord every Sunday that they are miserable sinners. He knows that well, and that they have been such for ages; and are no better now, no nearer being saints than they were when they rallied round the royal adulterer and murderer, Henry VIII., when he rebelled against the Pope, because this arch-knave favored the family interests of his Spanish wife rather than her husband's. These "miserable sinners" decorated with pompous titles as incense to the pride of life, undertake, we say, to impart God's holy spirit to Oxonian Bachelors and Masters of Arts according to the following printed formula—"receive thou the Holy Ghost by the imposition of my hands for the work of a priest in the house of God: whosoever sins you remit they are remitted, and whosoever sins you retain they are retained; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

No, saints and saints only whose hearts have been prepared by faith, are eligible to the baptism of spirit. Christ ascended to the right hand of power that he might receive the gifts for his own brethren to whom alone he promised them. Paul, ad-

ressing the saints thus spiritually endowed, says, concerning the gifts "unto every one of us is given the grace according to the measure of the gift of Christ." The grace which John says came by Jesus Christ, "the law was given through Moses, the grace and the truth came through Jesus Christ." In Paul's quotation from the sixty-eighth Psalm, he shows that by "*grace*" he has reference to the *gifts* of the spirit; for in the next sentence to that above quoted, he says "wherefore he saith, ascending into heaven he led captive captivity, and bestowed gifts upon men." He then indicates the "*grace*" or gifts bestowed, by designating the saints who had received them by the official names they then bore. He styles these saints apostles, prophets, evangelists, pastors, and teachers; and referring to these well known *spiritual*, or spiritually endowed official brethren, found in all the assemblies of the saints, he says that the ascended and glorified Jesus "gave indeed the apostles, and the prophets, and the evangelists, and the pastors and teachers:" that is, he gave to these who were first saints, the gifts he had received from the Father on his ascension to glory, called in Acts i. 4, "the promise of the Father," which he had said he would send the apostles while they waited for it in Jerusalem (ver. 5; Jno xvi. 7)—he gave these gifts, I say, to qualify them for apostles, prophets, evangelists, pastors and teachers. Now, were all apostles, prophets, evangelists, pastors, and teachers? Did all the saints sustain these offices in the body of Christ? No person intelligent in the word will affirm that they did. It is then certain that all the saints were not baptized with holy spirit; for Paul teaches that the grace was given "for the perfecting of the saints for a work of service for a building of the body of the Christ." The saints thus qualified were the builders Paul refers to in 1 Cor. iii. 10. In this place he styles himself "a wise architect," who had laid the foundation for an edifice upon which others were building; to whom he saith, "let every one take heed how he buildeth thereon." The saints in the aggregate were the building—the temple built for the Deity to dwell in through or by spirit. The spirituals among the saints were the builders of this holy temple; nevertheless the temple was "a building of God," "a house not made with hands," because all the power of these spirituals for the work of building was from the Deity, and consisted in the truth they taught which was from God, and which he confirmed through the gifts he had bestowed upon them; so that they "were laborers together with God."

We may remark here by the way, that the holy temple these colaborers with the Deity were engaged in building in the

apostolic age, has its holy and its most holy, after the pattern of the tabernacle in the wilderness, which was "a house made with hands." The building of "the holy" resulted in the Body of Christ as manifested in Paul's day. This was "the heavenly" constituted of the holy ones, or saints, collectively. But "the most holy" is not yet manifested, nor will it be until the apocalypse of Jesus Christ in his glory. This most holy is "a house not made with hands *aiouian* in the heavens." *Aiouian*, *aiouion*, that is, *belonging to the course* to which the things which are not seen pertain. When this house is built (and the builder of all things is God) it will be constituted of those saints only who in the "present evil world" walk in the truth. Those saints, who since they became saints, "walk after the flesh" will be purged out of the flock, and will never be reckoned among "the most holy." Concerning these the apostle says, "if ye walk after the flesh ye shall die." This is the death they shall be subject to after their resurrection. They shall die out from among the most holy, and be swallowed up of mortality, being found naked. These are "the wood, hay, and stubble," which builders even in Paul's day, built upon the foundation he had laid. The saints who shall constitute the most holy, are "the gold, and silver, and the precious stones," of Zion, who, when the kingdom comes to her, shall be her foundations, windows, and borders—Isai. liv. 11-13; Mic. iv. 8. The present house not made with hands is a mingled people, in which the faithful "groan being burdened; not for that they would be unclothed," or reduced to dust and ashes; "but clothed upon that mortality might be swallowed up of life."

But "the Day shall declare it." The day when the manifestation of the work of the builders shall be made. "The spirits of the prophets were subject to the prophets"—1 Cor. xiv. 32. That is, the gifts called "spirits" could be used or abused by those on whom they were bestowed. If they were abused, or misused, in disorder and the confirmation of error, the Holy Spirit would be grieved. Therefore, because of this property, Paul exhorted the spirituals, saying, "grieve not the holy spirit of the Deity by which ye are sealed for a day of redemption"—Eph. iv. 30. But some did greatly grieve it, and went out from the apostolic community, and became "false prophets," or spirits. These became builders of wood, hay, and stubble upon the foundation; while other builders whose teaching was scriptural, sometimes unwillingly placed on the foundation "false brethren," who "crept in at unawares." All this building work is unprofitable for the Master's use, who, when the day of

declaration shall arrive, will be "as a refiner's fire and like fuller's soap;" for the prophet saith, "he shall sit as a refiner and purifier of silver, and who may abide the day of his coming? And who shall stand when he appeareth? This day, now near at hand, will declare the work of all; because it shall be revealed by fire, and the fire shall try every one's work of what sort it is. If any one's work abide which he hath built thereupon, he shall receive a reward. If any one's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire." Builders and the built will all be subjected to the fiery ordeal of the Divine scrutiny; and those only who can stand the searching examination will be saved. If a spiritual, or teacher endowed with the gifts, have built a thousand upon the foundation, and seven hundred and fifty of them turn out to be mere wood, hay, and stubble, he will only receive a reward for the two hundred and fifty jewels fit for the Master's use in the most holy "in the heavens" of the Millennial Age. This loss of his work, however, will not affect his salvation, if he be found to have held fast the name and not to have denied the faith of Jesus; holding on to the truth, and walking in it, in the love of it. "He shall be saved, yet so as by fire."

"The grace" designed for the saints, and purposed to come through Jesus Christ, was not intended to be revealed all at one time. The grace, or gift of holy spirit, was to be rained upon the saints at two different periods. The spirit in Joel shows this. "Be glad," saith he, "ye children of Zion, and rejoice in Yahweh your Elohim; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month." The original of this text is quite remarkable. The Hebrew reads, "For he hath given to you the Teacher of Righteousness, and he shall cause to descend for you a rain; a teacher and a latter rain in the first month"—ch. ii. 23. This teacher hath been given in the person of Jesus; and the Father who gave him, caused to descend upon the children of Zion, the saints, "a rain," when on Pentecost he poured out his spirit upon the apostles and their brethren. This as the substitute for Jesus guided them into all the truth, and showed them things to come. Christ is "the Lord the Spirit," "a quickening spirit;" and from him holy spirit-rain came in the third month, or fifty days after the passover and crucifixion. But there is to be "a teacher and a latter rain in the first month." That is in the month Nisan, or when the passover shall be fulfilled in the kingdom of God—Ezek. xlv.

21; Luke xxii. 15-18. The result of the appearing of this teacher in the time of the latter rain will be that the sons of Zion will "eat in plenty and be satisfied, and praise the name of Yahweh and hear Elohim that hath dealt wondrously with them; and *his people shall never be ashamed.* And they shall know that I am in the midst of Israel; and that I—the Spirit made flesh and glorified, and so both Lord and Christ, personal and mystical—am Yahweh your Elohim, and none else; and *my people shall never be ashamed.*" But the people of Yahweh, political and spiritual, are now put to shame. Israel after the flesh is a bye-word and a proverb; and so is Israel after the spirit, or the saints, who have been, are, and will be prevailed against by the enemy until the Ancient of Days shall be revealed in power and great glory. Joel's prediction, then, has not been yet fulfilled, and the latter rain of spirit in the first month is yet in future.

Now, when it shall have come to pass that Israel and the saints are no more put to shame by their enemies, "the latter rain in the first month" will descend. For immediately after predicting that his people shall never be put to shame, the Spirit in Joel saith, "and it shall come to pass *afterward* I will pour out my spirit upon all flesh." Peter referred to this prophecy of the baptism of spirit, and said of the outpouring on Pentecost, "this is that which was spoken by the Prophet Joel." It was "the *earnest* of the spirit," and the full measure of it; the *earnest* of the inheritance," not the inheritance itself. Thus Paul saith to the spirituals, "He that hath anointed us (or christened us with spirit) is the Deity, who hath also sealed us and given the earnest of the spirit in our hearts."—2 Cor. i. 21; and again, "in Christ also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance for a redemption of the purchased possession unto the praise of his glory."—Eph. i. 13. The remarks of Peter by no means limited Joel's prophecy to the third month of the year of the ascension of Jesus. Peter referred more especially to the Teacher or the Comforter, not to "the latter rain in the first month." Joel's prophecy covers the whole ground in saying, "he will cause to come down for you a rain;" not a continuing rain for eighteen hundred or more years from the descent on Pentecost to the second advent of Christ, but a copious shower in the Apostolic age, followed by a long, dry time in which everything is parched up; and then, when this drought shall end, the "latter rain in the first month."

The spirit-rain of the Pentecostian era was bestowed upon certain of the saints

to qualify them officially, that they might exercise the gifts for the public benefit—"for the building up of the body of the Christ." Paul tells us how long this arrangement was to continue. "Till," says he, "we shall come into the unity of the faith and of the knowledge of the Son of God—into a perfect man; into a measure of the stature of the fulness of the Christ." This limits the gifts to the above apostolic saints; that is to those contemporary with the apostles, but who may have nevertheless outlived them many years. He testifies to this effect very plainly in 1 Cor. xiii. 8, where he speaks of the cessation of the baptismal gifts of prophesying, of tongues, and of the word of knowledge; "prophecies," says he, "shall be brought to an end; tongues shall be caused to cease; knowledge shall pass away." This was finally accomplished when the spirit spued the Laodicean community out of his mouth. The spirit-baptism was withheld because its gifts were abused, as every other good has been that has been committed to the guardianship of flesh and blood.

The body of Christ, whether considered under the figure of a man or a house, belongs to two states; to that before the resurrection, and to that after it. In its former state it has its infancy and manhood. In the days of the apostles the institution was in its infancy, childhood, and, in the time of John's old age and exile, manhood, being three score years and ten. During these years its administrations were in part, that part consisting of apostles, prophets, evangelists, pastors and teachers; so that the knowledge and the prophesying were in part and not distributed to every member of the body. But in process of time that perfection came by which the body could sustain itself without the baptismal gifts; and then "that which was in part was done away." The manifestation of the spirit being withheld, all that remained to the body was "faith, hope, and love; these three; the greatest of which is love" as defined by Paul in 1 Cor. xiii. 4-7. There was a manhood when the baptismal gifts ceased; and there shall be a manhood when we shall know experimentally even as we have known theoretically. This is the post-resurrectional maturity of the "perfect man," or body of Christ, every member of which will see "face to face." That which is perfect will have come in the full sense; and the members of the body will be none of them any more "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." They will all then be baptismally

imbued with "the latter rain in the first month." They will be spirit, and filled with spirit—a God-manifestation of eternal power; and thus they will have "grown up into him in all things, who is the Head, even unto the Christ."

The baptism of the Spirit, then, is peculiar to certain seasons or epochs, and not common to all times from the first to the second advent. These epochs are,

1. The apostolic age;
2. The resurrection era.

Between these two periods is a long interval occupied by "the times of the Gentiles," during which the Laodicean Apostasy prevails to the almost entire suppression of "the faith." These constitute a DRY TIME—a time of drought, in which spirit is withheld. In all this long series of ages and generations there are no gifts and no other baptism than that of water. The gifts answered their purpose, and then ceased; and nothing remained but "faith, hope, and love," the product of the word read and studied by the honest and good-hearted. Baptism of spirit was for confirmation of the word preached by the apostles; and for the perfecting of the saints who were to do public service. It was only promised to genuine believers, and they only received it; though afterwards some, turning out to be like Demas, betrayed their trust, and misused it.

When a believer was baptized with spirit he did not necessarily possess all the gifts. There were diversities of gifts which were bestowed distributively. That is, one might speak foreign languages by inspiration, but he could not therefore work miracles; still another might be able to work miracles, but could not therefore speak other tongues than his own. The grace was distributed according to the will of the Deity who worked or operated the all (all the gifts) in all who received them; while those saints to whom no gifts were distributed were benefited by the labors of those who possessed them. Thus, "prophesying served for them who believed;" for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort;" and "he that prophesieth: edifieth the church." Therefore, in another place Paul saith, "despise not prophesying."

Baptismal grace seems to have been distributed into nine gifts.

1. The word of wisdom;
2. The word of knowledge;
3. Faith that removes mountains;
4. The gifts of healing;
5. The inworking of powers;
6. Prophecy, or the gift of prophesying;
7. Discerning of spirits;
8. Kinds of tongues;

9. The interpretation of tongues.

"All these worked that one and the self same spirit, distributing to every one severally as he would." The body was one thing, the members or organs of the body, another. To the organs of the body these nine gifts were distributed for the benefit of all the atoms of the body. The number of the organs in each ecclesia would depend on the size and necessities of it. The organs of a congregation of saints constituted collectively "the presbytery," or "eldership." They might be relatively many or few. By way of example, one congregation might have an eldership of nine, another of eighteen, and a third of twenty-seven. If the last, three saints might be endowed with the same gift; and three others with another; and so on. Or in another case, one saint might have a plurality of gifts, and thus fewer organs would suffice for a small church. Each of the thirteen apostles probably possessed all the gifts.

Baptism of spirit, then, developed the elderships of the churches in the apostolic age; so that Paul could with great propriety address those who were constituents of them, and say, "Take heed, therefore, to yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers, to feed the ecclesia of the Deity which he purchased with his own blood." The spirit made them elders through baptism of spirit, and distributed them into orders according to the following ranks:

1. Apostles;
2. Prophets;
3. Teachers;
4. Powers;
5. Healers;
6. Helps;
7. Governors;
8. Linguists;
9. Interpreters;

These were those who had the rule by *divine authority*, and to whom the private saints, *oi idwotai*, were exhorted to yield obedience, as to those who watched for their souls and would have to give an account. These were they to whom Paul wrote in Gal. iv. 1, saying, "If any man be overtaken in a fault, *ye who are the spirituals, oi πνευματικοί*, restore such an one in the spirit of meekness." These also, were they who taught the brethren in the word, and were by them to be supplied with all good things—"Let him that is taught in the word communicate unto him that teacheth in all good things." And concerning them he says in another place, "we beseech you, brethren, to acknowledge them who labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for

their work's sake." "Let the elders who rule well be counted worthy of double honor, especially they who labor in the word and teaching. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." They were not to be lightly accused, nor rebuked. No accusation was to be received against them but under two or three witnesses. They were not to be rebuked by their brethren, but entreated as fathers; but if they sinned, and the offence was proved, they were to be rebuked before all by the proper authority, and not by every one that chose to be impertinent.

Collectively, these orders were the light-stand of a congregation, through which the Holy Spirit shone into the surrounding darkness of Judaism and Gentilism. They are, therefore, apocalyptically symbolized by "a star," the angel or messenger star, whose mission was to illuminate by making known the manifold wisdom of the Deity.

Such were the members, or official organs, of the Body of which Christ was the Head in the apostolic age, styled by Paul, or rather likened to the foot, the hand, the ear, the eye, and the organ of smell, in the body natural. He asks concerning these holy orders of the ministry, "if they were all **ONE MEMBER** where were the Body? But now are they many members, but yet only one body." As if Paul had a forecast of the ecclesiastical system now in vogue! We may truly inquire with him, "*where is the body?*" For, instead of these holy orders baptismally qualified with the gifts of the grace that came through Jesus Christ, when we look into a congregation of any of the names and denominations, "we see them all merged into one member," or ecclesiastical factotum, ironically styled, we might suppose, in view of the reality he practically burlesques, a "clergyman," "reverend," or "divine!" This curiosity that would adorn Bar-num's Museum—his, who is styled by his contemporaries, "the Prince of Hum-bugs"—is at once the five senses of "his people"—*e pluribus unum*. The holy apostolic orders were indeed a divine man and a clergy. They were "divine" of a genuine sort, being the receptacles and and depositories of spirit which "guided them into all the truth, and showed them things to come." These, the truth and the things shown, were the "divinity" they taught so long as they continued faithful to their trust. They were collectively *a clergy*, though not alone *the clergy*. Israel were Yahweh's inheritance, or *κληρος*, *cleros*, in a general sense, but the tribe of Levi, in a special

one; so all the congregations of the saints were *οι κληροι*, *the clergies*, or heritages, of the Lord, but these holy orders, especially so; for they were in *the Spirit's mouth*, and so continued to be, until he "*spued them out*" for their apostasy. To those "dignities" of the body, of whom some even in the apostolic age "spoke evil." Peter says, "the elders that are among you, the elect (1 Epist. i, 2) I exhort, who am also an elder * * * feed the flock of the deity, which is with you, overseeing it, not constrainedly, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over **THE HERITAGES**, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—Ch. v. 1-4. The flock was composed of "the heritages," each congregation being *a heritage* or clergy. The holy orders were forbidden to usurp lordship over these clergies; but when the apostles passed away, they disregarded their interdiction, reduced the clergies to abject vassalage, and arrogated to themselves the title of "the clergy, or heritage of God!"

From these premises, then, it is manifest, that the only real clergy of the deity among the Gentiles extant at present, are those possessed of "*the more excellent way*" then the best of baptismal gifts—1 Cor. xii, 31:—those in whom "now abideth faith, hope and love." Those who being in Christ walk in the truth are the only clergy among men recognized of heaven. All others are usurpers, impostors, and deceivers of the people; and to be stripped of the woollen garment they have stolen to conceal their wolfishness, by all who are loyal to the throne of the spirit of God. If the reader comprehend the spiritual constitution of the One Body in the apostolic age, he will scarcely be astonished at what he beholds in antichristendom. The Laodicean Apostasy of the third and fourth centuries was familiar with, and almost an eye witness of, the apostolic constitution of the body of Christ. The gifts and the orders which went together, were as household words with its leaders. When the Spirit "spued them out of his mouth" by withdrawing spirit-baptism, they still retained the scripture-phraseology in speaking of them, and claimed to be as much the holy orders as ever. But this is characteristic of apostasy and superstition. They retain and glorify the sign when the thing signified has passed away. Hence they talk glibly of spirit, and of its baptism, and of the gifts, and of the imposition of hands,

and of the ministry, and of its holy orders, and of grace, and so forth; their mouths are full of these words, professionally and sanctimoniously intoned with grimace and uplifted hands in their utterances before the people; but the scriptural ideas the words represent they are wholly destitute of; their system is the rotten carcass of a once living man, who has been "prevailed against" by the treachery and violence of the Satan. The Roman mother is the closest approximation to the original, being in its organization, the craftiest counterfeit of all her harlot-daughters and abominations, commonly called "the names and denominations of christendom." The holy orders of Jezebel and her children are a lifeless skeleton; and differ from the genuine originals in this, that

1. They are not saints; but according to their own confession, "miserable sinners."

2. They are destitute of holy spirit; though full to overflowing of "the spirit that works in the children of disobedience!"

3. They have neither divine wisdom nor knowledge; but they have substituted for these the thinking and philosophy, and theological speculation of the flesh;

4. They have no gifts but what are common to all men who devote themselves to the study of the "imaginings and high things that exalt themselves against the knowledge of the deity."

5. They can neither remove mountains, heal diseases, inwork powers, prophecy, discern spirits, nor speak with and interpret tongues by inspiration; and consequently,

6. They are neither apostles, prophets, evangelists, pastors, nor teachers; but ignorant pretenders to all these, and therefore children of Barnum their friend, and not of God.

Then from the premises before us the reader may perceive the utter impossibility of an apostolic organization of the saints at this time. There are no *spirituals* among them as in the beginning. By "spirituals" is meant, true believers distinguished from other believers by being baptized with holy spirit as proved by its manifestations. In a certain sense; all the saints are spiritual as opposed to carnal, in so far as the word dwells in them with all wisdom. What we would express may be comprehended by comparing a saint with an unenlightened sinner. The former understands the truth, loves it, rejoices in it, walks in it, and thinks

in harmony with it, and is therefore spiritual, or spiritually minded. The unenlightened sinner, be he "divine," "supervisor," "inventor," or "patentee," of human systems, crotchets, or institutions, is the reverse of all this. He is carnal, or carnally-minded — which is death; a mere "natural man who receives not the things of the spirit of God, for they are foolishness unto him. Neither can he know, for they are spiritually discerned." A congregation of saints may exist as the result of the word intellectually believed and obeyed. Such is "a perfect man," relatively to this imperfect state. There is no need of baptizing him with holy spirit for the confirmation of the word of reconciliation which was sufficiently confirmed for the purpose of God when he co-operated with the apostles. Neither is there any necessity for holy orders for his edification, exhortation, and comfort. This any saint intelligent in Moses and the prophets can now do. All that he needs in his sphere is order, not orders. A few unpretending, wise, and intelligent brethren, who have no by-ends and interests to promote other than the truth, are sufficient for the preservation of order, and the conducting of his affairs in the church. These are his five senses, which it does not require any special spirit-baptism to develope. As to those without, as he is presumed to be intelligent in all his elements, these are entitled all of them according to the rules and regulations, to say "come," and to show men *how to come* to repentance and remission of sins, and to immortality in the kingdom of God. Thus, the means in existence are adequate for all the necessities of the saints congregationally; and for the taking out of those who remain yet unadded to the name designed to be for a people who shall execute judgment and establish righteousness in the earth.

EDITOR.

"Conferences," "Evangelists," and their "Literature," impediments to Progress.

We have never known an effort in modern times to bring men back to "the simplicity which is in Christ" in faith and practice, which has not either been embarrassed or defeated by parties superficially instructed in the principles sought to be scripturally developed, introducing under the speciosity of "doing good" and saving precious souls, a paraphernalia of expediencies in the form of "conferences," "evangelists," "periodi-

icals," and divers sorts of printings. These things, got up by clergymen and printers, ruined the originally well meant intentions and endeavors of the late Walter Scott, and his more tactical co-laborer, A. Campbell. These may be supposed to have been the only persons of their peculiar sphere who had a deep and thorough understanding of the principles of what they afterwards designated "this reformation" with its "ancient gospel and order of things." All that was really necessary for the wholesome illumination of their contemporaries in what they regarded as "the truth," were their statements, illustrations, and proofs imparted orally and through the press. They may be supposed to have understood the teaching they had originated better than any others proselyted second, third, or fourth-handed to their theory. No doubt they did; Walter Scott better than Campbell; and both these better than any of their disciples. The nearer the spring head the clearer the water; the further off, the muddier, and the more encumbered with extraneous matters in solution.

But the purity of Scotto-Campbellism (if any thing emanating from the thinking of the flesh may, for the sake of the example even, be called pure) was soon defiled. Ambitious clergymen, who in their own sects would ever have remained in obscurity, saw that it was a rising sect; and though much opposed to it, suddenly wheeled round and embraced it; and though mere novices in its principles, set up for full fledged birds, or preachers and leaders at once! Alas for the people when led by such! But these were not the only ones who brought Scotto-Campbellism to a dead lock. A set of needy printers, who had picked up a smattering by the wayside, seeing, as they supposed, that Campbell was "making a good thing of it" with his Mill. Harbinger and other works, and having a prudent eye to the main chance; under this inspiration, and upon the universal plea of "doing good," concluded to relieve him of some of his burden in the way of profits, and to carve out of his reformation business for their offices but scantily furnished with that indispensable. Thus, what with lay and clerical episcopalians, baptists, presbyterians, and universalists proselyted to "baptism for remission of sins," and enterprising printers in search of business, Scotto-Campbellism became a hodge-podge of wild traditions; and was crucified in the house of its pretended friends. Its inventors, who, though themselves

clericals, denounced the clergy, "the one man system," colleges for theological purposes, "the benevolent institutions of the day," as bible, missionary, tract, and other societies, had to succumb to this inundation of barbarians; and unless they shook them all off and began again, had to fall in with these old expediciencies which they had rebuked. The consequence is that the Scotto-Campbellite sect is but another daughter of Babylon, with all the paraphernalia in which the children of Jezebel delight. Its "literature" is Campbellism homœopathically diluted, until scarcely discernible in the periodicals, or printers' speculations, of the sect.

In Britain, Scotto-Campbellism has made no progress. We do not mean to say that its disciples are not more numerous now than ten years ago. They may, or they may not; but what we would say is, that no truth or principle of divine teaching, not originally set forth by its inventors, has been brought out. If there be any intrinsic worth in Mr. Campbell's writings, this stagnation is owing to their being practically ignored in Britain by the substitution of a tame and spiceless dilution of his opinions in the *British Millennial Harbinger*, published by an imperfectly instructed disciple of Mr. Campbell's in Nottingham. Had Scott and Campbell's lucubrations alone been circulated in Britain, a genuine Scotto-Campbellism might have prevailed there; but as it is, a badly executed counterfeit alone is current.

The misfortunes of Scotto-Campbellism in America and Britain have been reproduced in Millerism, Adventism, and so forth. Mr. Miller originated a system of folly, which a cloud of clericals and printers seized upon for speculative purposes. They put the folly into their crucibles, and brought out of it an Adventism according to Marsk, Cook, and Storrs. The original foolishness in the hands of J. V. Himes and company, and the modification of it in those of M. C. & S., became the nuclei of efforts to "do good," and to convert precious souls. Conferences, and papers, and evangelists, were got up for the purpose. The conferences denounced conferences, the papers opposed rival papers, and the "evangelists" proclaimed the contradictory theories and prejudices of those that hired them; in short, the efforts might all be resolved into the Yankee enterprises of clerical and printing speculators for their own profit, at the expense of "the peo-

ple walking in darkness and dwelling in the land of the shadow of death."

Now, to all these things we, and, as far as we know the views of the brethren in this country, with a few exceptions, are utterly opposed. We have no "conferences." The conferences referred to in "The Messenger" are such as that described by the brother in Michigan. They are Adventist Conferences, and their leaders Adventists, who in the main are characterizable as Campbellists, Baptists, and Methodists who believe in the second advent; or professors immersed in ignorance of the truth, who, after their immersion, have acquired a smattering of it. We do not fellowship and cooperate with such. By *we* is meant, those who believed the truth first and obeyed it next; and who contend earnestly for it unmingled with crotchets and traditions. There may be some who have scripturally obeyed the truth, who believe in conferences in Northern Illinois and Southern Wisconsin; but of that some, we know that they have said, they will attend no more. They see that their influence is evil in the absence of divine authority and wisdom to enlighten and keep things straight. They are ecclesiastical schemes for the promotion of the hireling system, and for the working out of lay and clerical speculations. We protest against them all as incipient tyrannies. Let every church manage its own affairs; let its members exert themselves in their own spheres for the diffusion of the truth; and if any can publicly "preach the word," let him go forth as we do without stipulation, and trust to the appreciation of his labors by his brethren, for his expenses and support. We start on a journey of a thousand or more miles at our own risk, and trust to the spontaneous liberality of brethren for results. Why cannot others go and do so likewise? This has been our course for nearly thirty years. We went to Britain upon this principle, and labored there. "Conferences," and "committees on evangelists," never created the means to send us out. We went of our own accord, and many profess to have been benefitted. If a man be really devoted to the truth he will not wait for money to be raised to send him out. When by his earnest and self-denying labors he makes his influence felt, means will come in with the labor to extend its field. An "evangelist" who waits to be sent out by subscription, is just the man who should stay at home and take care of his own household. Conferences and committees and

subscription lists, cannot make "evangelists;" they can make public talkers for the lucre's sake, but not scriptural evangelists. This is the name of what does not now exist. It was one of the creations of "the grace which came through Jesus Christ." It was a creation of holy spirit—a saint who carried to and fro the good message, which God confirmed by his operations; and who could ordain elders by the inworking of powers for the work of the ministry. If we have the name, brethren, pray also let us have the thing.

It is our present intention to suspend the Herald, and therefore we feel free to speak of these things. We have held off in a good degree hitherto, lest it should be said that we opposed conferences and printing speculations because we wish to concentrate all things in New York City. We have never manifested this disposition, nor felt it. We have heralded what many believe to be the truth (and it is to such only we speak now) according to what we considered the necessity of the times demanded. We found universal darkness, and we suspend leaving some "light in the Lord." We have labored to exorcise their minds from all traditions and speculations and customs not in harmony with the word; and we are unprepared to see them spoiled again by the inventions and devices of those who know not the truth, or who are but superficially acquainted with it. We suspend, leaving no representative behind us in Britain or America. One periodical, and no more, if any be needed at all, is all that the real interests of the brethren require. The voice uttered will then be certain and unconflicting. If such a periodical make its appearance we shall give it all our support wherever it may be published; and we shall not resume the Herald to divert any of its receipts into our receptacle. But it must contend for the truth without coquetting with errorists; it must not be afraid of the clergy; it must have no sneaking kindness for those who "invent lies and love them," however respectable and respected among men; it must not be tame, flat, and insipid; its writing must not be twaddling and its matter without point; it must be a teacher, and not "ever learning and never coming to the knowledge of the truth"—a mere vehicle for the yea and nay opinions of parties who presume to criticize and teach before they have rightly learned "what be the first principles of the oracles of God."

EDITOR.

From the Occident.

The American Crisis.

***** We doubt not that there are Jews both in the Federal army and the army of Secession. It is not our purpose to write anything which any reasonable and intelligent man, whether he be a Union man or a Secessionist, must consider as a particular offence to his party. We can say very many things of the very highest and most comprehensive importance, and still not say to the Union man that he deserves to be shot, or to the Secessionist that he deserves to be shot. Our object is to furnish some articles which would be good reading in either army, and might help to open the eyes of both parties, and convert enmity into affection. It is a great question how religion and war can go together. The Jews have come through so many wars, that they certainly have, in many respects the best right to give an utterance in relation to war. Their experience of war is the longest and most wonderful to which any nation can lay claim. One of the most useful services for the world at this time would be to set this American war in precisely that light in which sound Hebrew eyes must look at it. What do those people who go to Moses and Joshua, and David, and Solomon, and Isaiah, and Malach, that they may drink from the fountain of eternal wisdom, say in relation to this war? what must they say in relation to it? The seed which needs most to be sown all over our land, is the genuine Hebrew sentiment in relation to this war, its causes, the rights and wrongs in it, and its issue; and we could wish that the present flowing of tears and blood might prove to be the useful rain causing this same sentiment to flourish in all parts of the land.

The song of Moses at the Red Sea is eminently the national song of the Jews. No song has been more deeply impressed on the memory of the nation. No song shows a deeper impress of genuine Hebrew piety than this. It is a war song. The truth which comes forth most prominently at the beginning of the song, and which glows most splendidly from beginning to end, is set forth in the verse: "The Lord is the man of war; the Lord is his name; or, according to another translation, "The Eternal is the lord of war; the Eternal is his name."* The great truth

learned by the delivered host at the Red Sea, was that the Eternal is the lord of war, or, that the Lord is the supreme disposer of events in war. Behold the two armies in the midst of the sea, the army pursued and the army pursuing; the pursued army is that of Israel; they have been oppressed for hundreds of years; they have been long trained to obey and tremble; the sentiment of independence has hardly yet entered their minds; there are among them the fearful, the dissatisfied the murmuring, the trembling, the despairing. The pursuing army is that of Egypt; there is a hardened heart in that army; the brilliant chariots and the distinguished horsemen are there; military discipline, and experience, and courage are there, and there is the firmest determination either to make the Israelites captives or to leave them dead on the field. Now, who shall determine which army shall be successful? The answer is, that the Almighty is the Supreme Disposer. Where there is the greatest weakness there may be victory: where there is the most amazing combination of power there may be in the end the most terrible overthrow. Let not Moses and Aaron convince you that the crown of victory must come to such heads as theirs; and let not Pharaoh and the most splendid leader of horsemen, whose shadow now falls on the wall of hardened water, convince you that the crown of victory must drop into such hands as theirs. The Lord will assign victory to one party or to the other, or to neither, according to His will. The Lord rules in the armies of heaven and among the inhabitants of the earth. Infinitely better be on the side where there is justice, even if the weakness of that side should be contemptible, than on the side which is most powerful, and yet so wrong that it must be hateful to the God of justice. Right is better than might. To be on one side with God alone, is better than to be on the other side along with all the world.

Not only as the Jew looks back to the ancient song of Moses and Miriam does he learn that the Eternal is the lord of war, but the same truth is set still more grandly before him as he looks forward into those

יהוה איש מלחמה יהוה שמו
YAHWEH ish milkhama; YAHWEH shemo. In this are no words for "Eternal" and "lord." Neither the common version nor this is correct. *Yahweh* does not signify *eternal*; nor is "eternal" his name; and *ish* signifies a man as distinguished from a woman, not "lord." The proper rendering is "HE WHO SHALL BE is a man of war; HE WHO SHALL BE (Yahweh) is his name; as he declared in Exod. iii. 14, 15; vi. 3.—*Editor Herald.*

* The *Eternal* is the lord of war; the *Eternal* is his name.—This rendering which the writer seems to approve, is altogether inadmissible. The original is

most remote regions of the future where any Hebrew prophet has ever traveled. The grandest visions of the future are visions of scenes of war. The prophets who have looked farthest into the future have adorned the future with the grandest warlike pictures. Who of the prophets has done more to describe the felicity, the peace, and the glory of a still future state of the world than Isaiah? The last chapters of Isaiah present the most lovely pictures of the coming felicity of man. Now, notice particularly the scene in the sixty-third chapter of Isaiah. Who is this that is coming from Edom; with dyed garments he is coming from a city of the hereditary enemy of Israel? this one glorious in his apparel, travelling in the greatness of his strength? Who is he as he appears in the distance? The answer is, "I, that speak in righteousness, mighty to save." But why this redness in thine apparel? and thy garments befitting him that treadeth in the wine-press? The answer of the Mighty One is: "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The question returns, Who is this warrior covered with blood as if he comes from the treading of grapes? Aben Ezra's answer is: "Some say that this one who comes is the Messiah, and some say that he is Michael, but the right view is that he indicates the glorious Name."* Accordingly, this one, speaking in righteousness and mighty to save, is the

Almighty. Here He appears, indeed, as the lord of war, treading the wine-press of the nations, trampling them in his fury, so that all his garments are radiant with the piercing redness of their blood. When does He thus appear? It is when the year of his redeemed has come. Connected with this scene of carnage are the greatest blessings for the world. This description of the wonderful conqueror from Edom and terror of nations, is immediately followed by one of the grandest pictures of humiliation, piety, and prayer that is found anywhere in the Bible. The very next picture after the conqueror covered with blood, is the picture of the pious people. They recount the mercies of God to them in the wilderness, they remember the angel who carried them, and Moses who led them. They mournfully inquire why the mercy of God has retired from them. They acknowledge that their iniquities, like the wind have carried them away. They mourn for their holy and beautiful house which has long since been consumed. They pray that the holy privileges of former ages may come back to them. They feel themselves to be the clay in the hand of God as the potter. Their long and severe afflictions cause them to feel that the lowest place in the dust is the only proper place for them. These chapters in Isaiah contain one of the most humble, earnest, and hopeful prayers that has ever been recorded, and they give this prayer as the experience of the servants of God immediately after the terrible scene of blood in Edom. Jewish commentators generally and many most orthodox Christians believe that it will be the restored Jews of a future day who will make this prayer, and that the whole prayer is a part of a prophecy of a still future restoration. No man knows the course which the present American war is destined to run, and it is not for us to say that this is the beginning of that august scene in which the Eternal appears as the lord of war, and comes from Edom in raiment red with blood—blood that has been shed in the wine press of nations; we will not, however, hesitate to assert, that Isaiah and other prophets most clearly teach us to consider the greatest blessings for the world as connected indissolubly with most terrible wars. Dismal as war is, the Almighty has placed around it the brilliant rainbow of promise and hope. The garments rolled in blood and the best piety, faith, humility, and prayer that ever beautify the heart of man are quite close together. M. R. M

*—"The Glorious Name.—This, as Aben Ezra says is the right view. It is the **שם-יהוה** *shaim-Yahweh*, or NAME—WHO SHALL BE of *Isal. xix. 27*; and comprehensive of Messiah or Michael and the saints—the Spirit of the Deity which fills heaven and earth manifested in Jesus and his Brethren. These are aggregatedly "the Glorious Name," or *Shaim-Yahweh*, whose Head in manifestation is Jesus Anointed, and the Head of Christ the Deity."—*Cor. xi. 3*. This company is the **יהוה אחד** *Yahweh ekkhad*, and the **שם אחד** *shaim ekkhad*, the "One who shall be," and the "One Name" of *Zech. xiv. 9*, which is to rule the whole earth as King. This is the Man of War—Yahweh is his name."—*Editor Herald*.

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 ages."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Dec., 1861. [VOL. XI. No. 12.

The Doom of Christendom

OR, WHY ARE THE JUDGMENTS COMING?

A SOLEMN question this, and one that had need bring into solemn, prayerful exercise, the conscience of each one who considers it. The Lord grant us to discern the answers he has so plainly written in his holy word.

First, it is not because judgment is his delight. Let God be true, but every man a liar. "Say unto them, As I live, saith Yahweh Elohim, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" If God expostulated thus with Israel of old, we may be sure he is no more willing to execute judgment now on "christendom" as it is called, and on the nations. Nay, where he foretells those judgments in the most solemn terms, he speaks of rising, "that he may do his work, *his strange work*, and bring to pass his act, *his strange act*." As to this very period which is passing over our heads, and in which he delays to strike the long threatened blow, it is thus he accounts for the delay: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." No, it is not that God has any pleasure in the destruction of any; but that men despise, alas! the riches of his goodness, and forbearance, and long-suffering; after the hardness of their impenitent hearts treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. Reader, is this the case with thee?

If it be, O that the question may rouse thee from thy slumbers, to consider what thou canst do in the day that God shall deal with thee!

But are there not various spheres of judgment pointed out in prophecy, and may not the judgments be executed in those several spheres on various and distinct grounds? Assuredly, my readers, this diversity does exist. There will be judgments on Israel—judgments on the nations—judgments on christendom. It is in this last, however, that we are most immediately interested; and it is wise on every account to begin with ourselves. The Lord grant to us an honest desire to know the whole truth, and give us to humble ourselves under his mighty hand.

The apostle Paul brings the subject before us in a most impressive way in the following passage: "Behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off."—Rom. xi, 22. Let us attentively weigh these solemn words.

"Toward thee, goodness, if thou continue in his goodness: *otherwise, thou also shalt be cut off*." Who is it that is here addressed? It must be either an individual professor, or some body of men, personified by the apostle, and addressed as an individual. The context shews that it is not the former; that it is the latter. The grand object of the chapter is the partial, temporary setting aside of Israel, and the bringing in of the present nominal professing body, mainly Gentile, to take the place and sustain the responsibilities of God's people on the earth. God dwelling within the veil of the Jewish sanctuary, and governing the Jewish nation by the law

given on Sinai, was the God of the Jews. God, who raised up his Son Jesus from the dead, and placed him at his own right hand in heaven, sending down the Holy Spirit to proclaim good tidings to lost sinners, is God of the Gentiles also. So the apostle shews at the close of ch. iii. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through the faith." To the mass of the Jewish nation this was a stone of stumbling and a rock of offence. They rejected mercy, and were in consequence themselves rejected. But what is it that has taken their place? The nominal, professing body, — christendom: and this is the body here addressed. But if so, why say "on *them* which fell, severity?" Why not speak of Israel, too, as an individual? Ah, here is the divine beauty of the passage. Israel, as a whole, had *not* fallen, was *not* set aside. There was a remnant from among them according to the election of grace, and this remnant was incorporated with those Gentiles who formed, and have till now formed, the bulk of nominal christendom. Accordingly, using the figure of an olive tree, we read of some of the branches being broken off, and of a wild olive being grafted in. And it is to that which is represented by the wild olive, that the apostle here addressed himself. "Thou wilt say then, The branches were broken off, that I (the christendom of Paul's day,) might be grafted in. Well; because of unbelief they (the natural branches, the unbelieving Jews were broken off; and thou (the apostolic christendom) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches (unbelieving Jews) take heed lest he also spare not thee (christendom.) Behold therefore the goodness and severity of God: on them which fell, (the Jews who did not believe) severity; but toward thee (christendom) goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Can we fail to see here the detailed comparison between the bulk of the Jewish nation, set aside and broken off for their unbelief, and christendom, which by the goodness of God was set in the place which they filled as God's people on the earth, and put under the responsibilities inseparable from such a place?

Three points demand consideration. First. What would it have been for christendom to have continued in God's goodness. Secondly. Has it done this?

Thirdly. If not, the inevitable doom pronounced upon it, "otherwise, thou also shalt be cut off."

In ascertaining what it would have been for christendom to have continued in God's goodness, we need not bring in view the special calling of the church, or any of its highest privileges and dignities. True, that where these are known, the guilt of the fallen church is seen to be by them greatly enhanced. But the apostle's entire argument in this chapter is on lower ground than this; and enough is known by professing christians generally, at least by those who are likely to read this paper, of the distinctive character of christianity, to lay a ground-work for conviction as to what it would have been to have continued in God's goodness, and as to whether we have done so or not.

What is christianity? It is the result of the activity of God's love in a world of sinners, towards those who are hopelessly lost and ruined in themselves. The whole world was subject to the just judgment of God, ere the day of Pentecost dawned with its new wonders of divine beneficence and grace. "Now is the judgment of this world," were the words of Jesus as the cross rose to his view. Jew and Gentile there united, under Satan—the prince and god of this world—to reject, and crucify, and slay the Heir of all things, the Son of God, the Lord of glory! Could human wickedness proceed further? Could it rise to a greater height? Not only had the Jews utterly broken their law, and the Gentiles abused the power entrusted to them of God, and gone into all the abominations detailed in Rom. i; but when Christ came, the Messiah of the Jews, and a light to lighten the Gentiles, Jews and Gentiles conspired to put him to death. As to both it was thus made manifest, that "this is the condemnation, that light had come into the world, but men loved darkness rather than light, because their deeds were evil." This being the world's condition—condemned—under judgment, for rejecting and crucifying the Son of God, why was not judgment executed at once? Ah, there were depths of compassion and grace which God had in store, and which Pentecost was to disclose! What were these? That God had raised up his Son Jesus, and exalted him to his own right hand, and that guilty and condemned and hopelessly undone as all men were, whosoever should believe into the name of Jesus should receive remission of sins. The blood of Christ shed by man on earth had availed *for* man in heaven, and

through it, God now made himself known as the merciful, yet just justifier of the guiltiest who believed into Jesus.

Such is christianity. Existing by virtue of the death, and resurrection, and ascension of the Lord Jesus Christ, it assumes that man is wicked and condemned, and the world under judgment for the murder of God's Son, and rejection of the gospel of the kingdom; but it proclaims God as the Pardoner, instead of the Avenger, of man's sin; as the Justifier, instead of the Condemner, of any one, of every one, who believes into Jesus! This is christianity. Abounding grace—pardoning mercy— infinite, unfathomable love; and all these exercised *holily* and *righteously* through the sacrifice of Jesus, in the complete, free everlasting justification of all who believe into him; all, I say, whatever their country, character, or condition might be. All had sinned, all were lost, all had come short of the glory of God. To all did the gospel, did christianity, proclaim this free gift of righteousness through the blood of Jesus to every one everywhere, who through grace believed the promises of God covenanted to the fathers.

Now it was at this that the Jews stumbled. It was for the rejection of this Gospel of the kingdom of an ascended Christ, that wrath came upon them to the uttermost,—that so many of the natural branches were broken off. What riches of divine goodness to confide to the Gentiles this light, by the rejection of which the Jews in general excluded themselves, from all hope of eternal life, light—not only of perfect holiness and divine love in the person and ways of Jesus as he lived among men—but the light of divine holiness and love as manifested in the cross of Christ. Holiness, which could accept nothing less as a sacrifice for sin, than all that he endured on the cross. Love, which met man's utter, perfect hatred and evil, and triumphed over it, by providing and accepting such a sacrifice, and by bestowing, through its efficacy, a free pardon, a perfect righteousness, yea, eternal life, on all however guilty, who, renouncing all other dependence, put on Christ by the obedience of faith, and so walk in him. This is the light, the pure, the glorious light of God's goodness, confided to the original christendom.

Has that christendom continued in this goodness? Has she done so doctrinally? Do not misunderstand me. I am not asking whether this light still shines. Blessed be God, he has taken care for that. I am not asking whether

there have been at all times since Pentecost some who have rejoiced in this light, and been ready to suffer death in its most horrid forms, rather than deny it, or put it under a bushel. Thank God there have always been such? But has "*christendom*"—that which is now known as christendom—*continued* thus in God's goodness? Alas, there can be but one answer to this question. IT HAS NOT. The epistle to the Galatians shews that even in the apostle's days, the leaven of contrary doctrine had been introduced among the Gentile Christians, and that it wrought so energetically as to threaten to leaven the whole lump. The "hearing of faith" was that by which the Spirit had been ministered to them, and by which they had been introduced into perfect liberty. Those had come to them, however, who taught that unless they were circumcised, and kept the law of Moses, they could not be saved. Faith that worketh by love was not sufficient! They must observe days, and months, and times, and years! A new creation in Christ Jesus would not suffice for those teachers: circumcision, the grand fleshly distinction, must be added thereto! See we not in all this, the germ of what afterwards budded, and blossomed, and brought forth full ripe fruit; so that throughout christendom for dark, dreary ages, and *through a great part of it to this day*, the test of orthodoxy is the denial of that goodness of God in which Christianity had its origin, and of which Christianity was the bright expression! For ages throughout christendom, and to this day through two-thirds of it, and more, to confess this goodness is to be a heretic—to deny it, and to persecute those who confess it, is to be a good orthodox member of what boasts itself to be the only true church of Christ! Has christendom continued in God's goodness? If to denounce, and anathematize, and persecute to prison and to death, those who maintain and confess the grace—the goodness of God, be to continue in it, then has christendom continued in it; but not otherwise! "Let him be accursed" is the language of the great bulk of christendom, as to the man who maintains that the goodness of God is such as to justify and save eternally a poor sinner, who, without one good work to plead, simply believes into Jesus Christ, by the obedience of faith, and confides for salvation only and altogether in the redemption purchased by his precious blood. And this, reader, not for a passing moment, under some temporary evil influence, but the standing doctrine, and

abiding course, of the greater part of christendom, recorded in numerous formularies of belief, enforced in as many authoritative decrees, and carried out with a tenacity and rigour which scarcely has a parallel.

My readers may be ready to say, "Yes, but it is Popery you are speaking of, not Christianity. Christianity is to be found among the martyrs and confessors with whose blood her hands and her skirts are stained." Most readily do I agree to this: but what then? If Popery be not Christianity, it is the religion of a great part of christendom; and if Christianity be found not with her, but with the victims of her cruelty and rage, what is this but to repeat what has been maintained, that Christendom, of which Rome forms so principal and so predominant a part, *has not continued in God's goodness?* What is the profession and the boast of Rome? *That she is the visible, historical perpetuation of that which commenced with the ministry of Christ and his apostles.* And, though it be true that visible, historical perpetuation, or succession rather, is all that belongs to her, instead of moral, spiritual identity with that which she claims to be, can she escape the responsibility attaching to the character she assumes—the pretensions she makes? Impossible! Nor can any of us escape the admission of the solemn fact, that the blood of the martyrs of Jesus has been shed, not merely by the Trajans and the Neros, but also by men who claim to be the successors of the apostles, and whose claim is acknowledged by the vast majority of those who bear the Christian name! Christendom has not continued in God's goodness.

It is indeed true, that God has never, even in the darkest period left himself without witnesses of his grace. And it is also true that at different seasons, he has wrought providentially, as in the Lutheran rebellion, the effect of which has descended to our own times. But though the word of God was, as it were, disinterred at that time, and liberty from the yoke of Popery proclaimed to the nations, so as to quicken and emancipate numbers, and to kindle a light, the brightness of which still surrounds us; though all this be true, still nothing took place at that time, nothing has ever taken place, to alter the state and character of the bulk of christendom. If such an alteration could have reversed the doom which hangs over the nominal, professing body, no such alteration has ever taken place. Rome did at the time of the anti-papal rebellion receive a seri-

ous blow; but however it might cause her for a time to reel and stagger, it never thinned the ranks of her adherents more than a third; and she is now, as all are aware, putting forth fresh and unwonted energies; insisting as loudly as ever on all her blasphemous claims; and even preparing to glut herself afresh with the blood of her victims. Then, my readers must remember, that if the Reformation of Popery had changed the character of christendom, that would not have fulfilled the condition of continuance in the passage before us "Toward thee goodness, IF THOU CONTINUE in his goodness: OTHERWISE, thou also shalt be cut off." Restoration is not continuance: nay, it is incompatible with it. That which continues, has no need to be, and in fact cannot be, restored. Then besides, as we have seen, if restoration could have averted the impending doom of christendom, there has been no such thing. Nothing can avert the sentence,—and if it could have been averted, there is and has been nothing to avert it,—"*thou also shalt be cut off.*"

Thus far our attention has been confined to what it would have been, and that in the lowest sense, for christendom to have continued in God's goodness *doctrinally*—and we have seen that beyond all controversy it has not. But let us look further, and inquire whether Christianity was not intended to be a living exhibition and testimony of God's goodness, and that in two ways. First, as conveying to all nations the tidings of God's grace to lost sinners; and secondly, as exhibiting the blessed fruit of this grace in those who professed to be partakers of it. Let us see whether in respect to both these points also, christendom has, or has not, continued in God's goodness.

There is this essential difference between Judaism and Christianity, that the one was local and stationary; the other diffusive and missionary. Judaism was the worship of a people who had been outwardly brought nigh to God, and who needed a priesthood through whom to approach God. Christianity, as we have seen, takes for granted, that all men whether outwardly nigh or far off, are really lost—dead in sins; it proclaims the love God has had to such, the work Christ has done for such; and it makes known that all the riches of God's love, and all the efficacy of Christ's work, are the portion of any poor sinner anywhere who, through grace, *believes* into Christ. What flows from this is, that all being alike by nature dead in sin, and all who truly *believe*

being alike brought nigh by the blood of Christ, all such distinctions as existed in Judaism between priests and people are unknown in Christianity, *save as respects our great High Priest*, the Lord Jesus Christ himself. It is through him we draw nigh to God: but as all believers have equal title and privilege through him to draw near, *all Christians are priests*, and *all alike* are priests. All alike are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; called to tell abroad the virtues (see the Greek) of him who hath called them out of darkness into this marvellous light." A privileged class of priests, nearer to God than their brethren, did exist in Judaism, but it is a fiction unknown to Christianity. Christ alone has such a special, distinctive priesthood.

But if a class of priests, essential as it was to Judaism, is thus unknown in Christianity, christianity has, what Judaism had not, a ministry of love, suited to its own wondrous character as the fruit of the active interference of God's love on behalf of sinners. I speak not now of the apostolic ministry within the church, where the Holy Spirit operated by the varied gifts which he bestowed and used, "dividing to every man severally as he will;" but of that active service of love, which has the whole world for its sphere, and which consists in beseeching men to be reconciled to God. "God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v, 18—20. Such was the ministry by which Christianity was distinguished. For the fulfilment of it, the apostles and others were endowed with the Holy Spirit: and as to this, and its range, the words of Christ were—"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "Go ye into all the world, and preach the Gospel to every creature." Such were the commands of the risen Saviour; and how they were for a while fulfilled! How Paul, for instance, constrained by the love of Christ, and undaunted by all the gigantic forces ar-

rayed against him, went onward in this mission of mercy, proclaiming himself debtor both to the Greeks and to the barbarians, both to the wise and to the unwise, ready, as much as was in him, to preach the Gospel at Rome, or wherever his master opened the door. What countries he traversed! What seas he crossed! What perils he braved! What hardships he endured! What a work God accomplished by this means! Was this then the genuine spirit of Christianity? Who dare say it was not? Let us use it then as a standard, and ask in the light of it, Has christendom continued in God's goodness? Alas! even in his own life-time Paul had to say, that he had no man like-minded to his beloved Timothy, who was, indeed, a worthy companion of his toils! But where have been the Pauls, where have been the Timothys, since that day? Alas! when man appointed ordinances began to take the place of Christ, human merit to be substituted for God's grace, and works to be put in the place of faith; when the very doctrine of God's goodness as distinctive of Christianity began thus to be obscured, the sure and natural consequence ensued. The only motive to missionary zeal and labor being gone, christendom ceased to be missionary in its character. As this loving ministry to souls declined, pretensions to distinctive priesthood were put forward; and these suited the state of souls not half rescued from Paganism, and strangers to the liberty and grace of the Gospel. The downward course became more and more rapid, until Christendom accepted, in lieu of Christianity, a hideous, disproportioned mixture of Judaism, Paganism, and philosophy, with a few Christian doctrines and phrases to save appearances, and keep up some connection with the form of that pure and heavenly system, whose whole spirit and life had evaporated and fled. The only missions which for centuries emanated from christendom, were conducted by ambitious priests, who employed false miracles and political stratagems, to induce uncivilized hordes of men to embrace and endow the spurious Christianity thus introduced among them.

"Ah," says my reader, "but it is of Romanism again that you are treating. Has there been no change in this respect since the Reformation?" Yes, indeed, thank God, there has been. The moment the Scriptures began to be circulated again, and believed, it began to produce a missionary spirit. To be sure, for a time, the Lutheran and Calvinistic missions of "the Reformation" were chiefly directed to coun-

tries where Popery, not Paganism, reigned. But after the revival of pietism in the last century, a missionary spirit began to manifest itself in other directions; and this century has been distinguished by its missionary enterprises. Protestant Christianity boasts of its missions, and many expect as the result of them, the universal spread of the Gospel, and the introduction of millennial days! Yea, some who read this paper may be inclined to resent the thought of approaching judgments being introductory to millennial blessings, as though we questioned the sufficiency of the Gospel. If this be your feeling, dear reader, bear with me in pressing on your attention an inquiry or two which you may not have considered. Do you really believe that the Gospel was designed to convert the whole world, and that the Church has been entrusted with it, and endowed with the Holy Spirit, for this end? Then, what say you to the conduct of Christians for the last eighteen centuries in caring so little for the diffusion of the Gospel, and making so little progress toward the end you contemplate? You will admit, no doubt, that this is lamentable; that the conduct of "the Church" is inexcusable; but then you hope that she will yet be aroused to a sense of her duty, and go forth in her might to convert the nations of the earth. But be entreated to ponder one question as to this. Has God no controversy with us for eighteen centuries of neglect and unfaithfulness and sin? Now, without saying as you do, that the Gospel, or the Church, was intended to convert the world, one may well be bold to affirm two things. First, that the Church was called to be so faithful a witness and messenger of Christ, as not to leave any within a certain range without the tidings of salvation through His name. Secondly, that each individual to whom such a message comes, is responsible to God for its reception. And what is it but apathy, and worldliness, and love of carnal ease and indulgence, that has hindered the Gospel from being proclaimed to every living person on the globe? The discovery of gold fields in a given island attracts thither, in a single year, from forty to fifty thousand—British Christians I had almost said—and in name, at least, they are so. But if Christ were only as dear to us, my brethren, and men's lives as precious in our eyes, as gold is to the natural heart, why should not from forty to fifty thousand missionaries go out, in the course of a single year, to preach the unsearchable riches of Christ? Protestant missions! Why, if a hundredth part of the energy was employed in endeavoring to spread the Gospel which is devoted to the pursuit of wealth, in a short time there would not be

a country, or a village, or a hamlet, where its sound had not been heard. And have we no account to render, my brethren, for unfaithfulness in such a stewardship? Has God no controversy with Christendom on this account? Has Christendom, in this respect, continued in God's goodness? The fact is, but the proof of it we must reserve for another occasion, it is restored Israel that is "to blossom and bud, and fill the face of the world with fruit." When Christendom, the wild olive, has been for its non-continuance in God's goodness, cut off, the natural branches are to be grafted in again to their own olive tree; and as far as human instrumentality is to be employed in that work, they are to be the instruments of subduing the whole world to Christ's sway. To Christians belonged the privilege, even as on them devolved the responsibility, of bearing testimony to that perfect grace and goodness in which God has, through the sacrifice of Christ, found a way holily and righteously to justify the ungodly, who, through grace, believe into Christ. Alas! how this privilege has been slighted! How this responsibility has been forgotten! How Christendom has failed to continue in God's goodness! How certain and inevitable the consequence—"THOU ALSO SHALT BE CUT OFF!"

Another point demands our attention. It was not only by the active diffusion of the Gospel, that Christianity was designed to be a living manifestation of God's goodness: the actual effect of the Gospel on Christians themselves was intended to answer the same end. To teach others what they themselves practically denied, was the sin of the natural branches (see Rom. ii.); and it could never be God's purpose that Christians, who were grafted in when they were broken off, should doctrinally make him known, while denying him by their works. Accordingly, or Lord himself, and the Apostles after him, lay the utmost stress on the living, practical manifestation by Christians of that grace by which they have been saved, and in which they stand. "Ye are the light of the world. A city set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "Only let your conversation be as becometh the Gospel of Christ." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." It were easy to go on quoting passages like these, and equally so to put it to the con-

sciences of my readers, whether professing Christians at large, have thus glorified God, and shone as lights in the world. There could be, alas! but one verdict as to this. But let the question be narrowed, and brought even to a readier issue than this. It has pleased our blessed Lord to make known to us, in the most explicit way, how we might have led the world to believe that the Father had sent him. He had previously said to the Disciples, "By this shall all men know that ye are my Disciples, if ye have love one to another." But in the passage I refer to, it is the Father himself who is addressed by our Lord. Nor is it merely for the Apostles, or the Disciples, then living, that he prays. He had been praying for them; but this is what he proceeds to say—"Neither pray I for these alone, but for them also which shall believe on me through their word: 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 the world may believe that thou hast sent me." John xvii., 20, 21. Am I assuming too much as to the meaning of these words, in taking for granted, that the unity among his followers, for which the Saviour asks, is a visible unity? How else could it act upon the world, and induce them to believe that the Father had sent his Son? Now, such a unity did in the earliest days of Christianity exist. "And all that believed were together." Acts ii., 44. "And the multitude of them that believed were of one heart and of one soul." iv., 32. There was then, for a little space, the manifestation practically, as well as in doctrine, of that goodness of God which Christianity was to make known. Has Christendom, in this respect, continued in God's goodness? I speak not now of the Church of Rome. She pretends to unity--visible unity. What the character and value of her unity is, we may by-and-by inquire. But in the great ecclesiastical revolution of Luther and his co-laborers, was there any recovery of the Church's original position and character in respect to visible unity. Alas! my friends, however humbling the acknowledgment, it is impossible for any of us to refuse it, that wherever that influence has most obtained, division upon division has taken place! I say not that these divisions are solely the result of the light which dawned at "the Reformation." God forbid. But that they have been its accompaniments, who can deny? Supposing, that in this question of whether we have continued in God's goodness, Rome could be entirely left out, and the question limited to the sphere within which the so-called "light of the Reformation" has shone, can it be said, within that sphere, that believers

are so manifestly one as to constrain the world to believe that the Father has sent the Son? My friends, is this the case? Or is it not undeniable, that our divisions, glaring and multitudinous as, alas! they are, form at once the taunt of Rome, and the favorite plea of the infidelity of the age, which demands of us to agree among ourselves, ere we challenge the submission of heart and intellect to the revelations which Scripture contains? True, indeed, that neither the taunts of Rome, nor the excuses of infidelity, can shift off the responsibility from men's own souls to hearken to what God says: our divisions can be no real excuse for either the one or the other; but are we the less really culpable for this? We were to have been, by our visible unity, a light to attract men to Christ. Instead of this, by our divisions we are a stumbling-block in their way. True, that none stumble but those who wish for some pretence for rejecting Christ. But are we the less guilty, to furnish such pretences to those who wish them? I say nothing as to the causes of these divisions; I say nothing here as to a remedy, or as to whether there be one. It is *the fact* to which I would fain draw the solemn, prayerful attention of my brethren. It is worse than useless for Protestants to be casting the blame on one another. They are all responsible for it. It is their common sin, their common shame. But then it is connected, inseparably connected, with a solemn, irrevocable sentence: "Toward thee, goodness, if thou continue in his goodness; *otherwise* (and is not this the clause that applies to Protestants?) *thou also shalt be cut off.*"

Rome does, indeed, pretend to unity, and boasts of it as one of her chief claims to universal homage. But what is the unity on which she prides herself? Is it the unity of the Spirit? the holy unity for which the Saviour prays in the passage we have been considering? Precious as true unity is, there is something which precedes it. Those for whose real and manifested unity the Saviour prays, had been previously described by him. And how had he described them? Hear his words: "I have manifested thy name unto the men which thou gavest me out of the world." They had been given to him *out of the world*. But again, "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world." Once more; "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." They for whose unity Jesus prays the Father, are those who, in the midst of a world which knows neither the

Father nor Jesus, have been separated from that world by the vital knowledge of both; and who are no more of the world than Jesus was; objects, moreover, of the world's hatred, as was their master. Long before this, Jesus had said to those who would have had him accredit the world as it then was, "My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."—John vii. 6, 7. This unworldly character is that by which He here describes those for whose manifested unity He prays. And what an answer to his prayer does the Church in its earliest days present! Its unity we have already seen. Its unworldliness, and the effect upon beholders of the manifested presence of God in its midst, are strikingly depicted in Acts v. 12, 14. "And by the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." There was an attraction which none could resist—the people magnified them. Still they were so obviously the habitation of God—God so manifested his presence among them—that of the rest durst no man join himself to them. None but true believers durst venture so near God as to enter their assembly, though all magnified them, and believers were added, multitudes both of men and women. Is it unity like this that Rome boasts? Alas, it is a unity accomplished and maintained by calling the world the Church, baptizing whole nations in the name of Christ, pretending to regenerate them thus, and bring them within the pale of the Church of Christ. Instead of a holy unity with Christ, and the Father, and each other, of those who by the Scripture have been brought to know the Father, and Jesus whom he hath sent, and who have been separated thus from the world which knows neither the Father nor the Son, it is a unity of the world under the name of Christ—a unity of those who, instead of being hated by the world, as Christ was, are themselves the world, which hates and persecutes to prison and to death, the true confessors of his name. Such is the boasted unity of Rome—a unity to stand apart from which one needs no other warrant, and could not have a more solemn necessity, than is found in those words of Scripture, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

But may we not, my friends, put it se-

riously to our consciences whether Rome be the only form of Christianity which accredits and seeks to sanctify the principle of union with the world? "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." 1 Pet. ii, 4. The Christ with whom the first Christians were identified was a Christ *disallowed of men*. Is it so with us, my brethren? "Ye adulterers and adulteresses," says another apostle, "know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God." Jas. iv, 4. What is the indictment against Babylon in Rev. xvii and xviii? There are many counts in it, doubtless, and I am not inquiring after them all. "Come hither, I will show unto thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." It is this spiritual harlotry of that which bears the name of Christ and pretends to be his spouse, with the kings of the earth, and consequent corruption of the earth's inhabitants, which is the grand predominant characteristic of what is here described. And is that characteristic confined to Rome? I enter into no particulars; my object is not detail; but I put it to your consciences, my friends, can reformed Christianity, whether in this country, on the continent of Europe, or in America, plead innocence of this spiritual uncleanness? I refer to no questions between establishments and dissent, between one form of protestant Christianity and another. Does not the conscience of each testify that the sin lies more or less at his own door? Alas! which of us protestants is clear? Does not union with the world, instead of separation from it, characterize christendom in the mass—christendom—whether Greek, Romish, or Reformed? And what shall be the end of these things? What says the scripture we have been considering? "Toward thee, goodness, if thou continue in his goodness; otherwise, thou also shall be cut off."

And now, my readers, let me ask you, Can there be a doubt as to the three points which were to be considered? Had the church remained what it was at the first, the bright witness of God's great love to lost ruined sinners; had she in the activity of love and the power of the Holy Spirit fulfilled her mission in making known this love of God to every creature; had she continued by her manifested unity to be herself the living ex-

pression of this love; and had she maintained her holy separateness from the world, as Christ did, while serving it, and bearing testimony in it, and to it, then had she continued in God's goodness. As to the question whether she has done this, we have seen, alas, that for many centuries the great mass of those who have borne the Christian name have been, and are still, deniers, *even doctrinally*, of that goodness of God which is the grand distinction of Christianity; that instead of making this goodness known, we are so absorbed, alas, in other pursuits, that in one short year, mammon can number far more pilgrimages in search of gold, than the whole course of the Christian era can number in search of souls; that instead of our unity attracting men to Christ, our divisions repel them, and afford occasion of stumbling and offence to those who wish it: while our worldliness, alas, is written on our foreheads, and needs no one to proclaim it. Then as to the third point, we have seen that the consequence is inevitable. The sentence has gone forth, and cannot be revoked. Excision must take place. "THOU ALSO SHALT BE CUT OFF." What a prospect! How different from the dreams of increasing light and progress and blessing, indulged by most. How terrible the surprise, to be awakened from such dreams by the fulfilment of the sad reality. "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it. . . . So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am YAHWEH," Ez. xiii, 10-14. True, these words were spoken of the prophets of Israel, which prophesied concerning Jerusalem, and which saw visions of peace for her, when there was no peace. But is there nothing in the passage to be a warning to us? When God says "christendom" shall be cut off, and men say, that it shall flourish yet more and more, till the whole world be converted and the millennium introduced, is it less grievous in his eyes for a false peace to be preached to "christendom," that it was for false prophets to see visions of peace for Jerusalem, when there was

none? Will a wall cemented with such untempered mortar be more enduring in the present dispensation than the last? Does not our Lord, speaking of his day, the day of the coming judgments, say, that "as a snare shall it come on all them that dwell on the face of the whole earth?" Does not Paul tell us, "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"? Does not Babylon's overthrow take place in the moment of her proudest exultation, and fullest fancied security? "For she saith in her heart, I sit queen, and am no widow, and shall see no sorrow. Therefore shall her plagues 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." And is not the word to Sardis quite as solemn? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Reader, he that hath an ear to hear, let him hear.

Let us not, however, confound the prospects of the true church of Christ with the impending doom of christendom. Ere the deluge came on the guilty inhabitants of the old world, Enoch was translated to heaven, while Noah was preserved through all the swellings of the flood to re-people and replenish the earth. Ere the cities of the plain were destroyed by fire, Abraham was in communion with God as to their approaching doom, pleading that if possible they might be spared; while Lot was sent out from the midst of the overthrow. When most of the natural branches were broken off for their unbelief, there was, as the apostle tells us a remnant according to the election of grace; and these, as we know, were incorporated along with Gentile believers, in the one body of Christ—the elect body, *the completion of which is that for which alone God waits ere he begins to deal afresh with the earth in judgment.* The heaviest judgments are to fall on christendom, for its non-continuance in God's goodness. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." But ere judgment comes on christendom, the true church will have been, like Moses at the bush, in personal communication with Christ the Lord. This heavenly hope of the true church we considered at large in a former article. The natural branches, a remnant of Jews, like Noah and like Lot will be preserved through all the judgments, and grafted once more into their own olive tree.

These, with many spared Gentiles, will form the population of the millennial earth, over and upon which Christ and his glorified saints will reign. Those Jews who believed in Christ at the commencement of the present dispensation, were introduced, prior to the judgments that came on their nation, into a far higher and better position, even into that of being members of Christ's body, the church. So at the close of the present period, ere the sentence of excision is executed on christendom, the true church will be raised to its own place in glory with its Head. At Pentecost, and for some time afterwards, the church and christendom were identical; the church was christendom, and christendom was the church. We know, however, how evil men crept in unawares, how the enemy sowed tares among the wheat, how grievous wolves entered in not sparing the flock, and perverse men arose, drawing away disciples after them. We know how the mystery of iniquity which wrought even in the apostles' days has continued to work, and how, as the result *christendom* has not continued in God's goodness. But, notwithstanding this, the true church has not become extinct. Through this whole dark period, all who, through grace, have been quickened to believe into Christ, have been identified with his position in heavenly places, and have been, in fact, and are, his body, indwelt by "the Spirit which is the truth" which forms and fashions them by heavenly hopes for heavenly blessedness and glory. The cutting off of christendom, need I say, will not touch the life of one single member of this elect body, or bride of Christ. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "Because I live, ye shall live also." But how are we to use this precious certainty of everlasting life? Surely not to reconcile ourselves to those evils, or to connivance at those evils, which are drawing down the heaviest judgments of God on that which professes the name of Christ. That would be to "turn the grace of God into lasciviousness" indeed. No, let us rejoice in the assured, unfailing certainty of being with our Head and Bridegroom in the glory which has been given to him, and which he has given to us; let us the more bless God for it, seeing the end that awaits the poor world around us—the *Christian* world—(sad paradox and contradiction) as it terms itself; but let us never forget, that "he who hath this hope in him, purifieth himself even as he is pure." Never

let us seek to reconcile ourselves to anything which will not bear the light of Christ's coming glory. What that glory will consume, is no object for our affections or pursuits. The Lord grant us the full sanctifying power of the heavenly hope, which sovereign grace has made, with such precious certainty, our own.

With christendom we are sufficiently identified by a common profession of Christianity, and by personal participation, alas! in its sins, to feel the sentence of excision pronounced on it, to be a loud call on us to humble ourselves under the mighty hand of God. It was when Josiah was informed that nothing could cause the sentence to be revoked which had gone forth against Jerusalem and Judah, personal exemption indeed being promised to him, that he still further humbled himself before the Lord, and set about promoting a reformation which had till then no parallel in the nation's history. The judgments could not be averted, and they were not: but Josiah's penitence was fully owned of God, and the reformation he was used to bring about was a bright testimony for God, on the very eve of the nation's overthrow. O for something of his spirit! "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me: I have even heard thee also, saith Yahweh. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." 2 Chron. xxxiv, 27, 28. We, my friends, are not comforted by the assurance of being gathered to the grave in peace, but by the hope of being gathered to meet the Lord in the aerial, so that when the judgments come, we shall not be amid the multitude on which they are poured, but in the judicial heavens whence they issue. But surely the effect of such a hope, is not to make the heart indifferent to the dishonour cast on Christ's name by the sins of those who bear it, whether really, or in profession only. We are identified with that to which Christ has, in his absence, so to speak, entrusted his glory; and can we refuse to bow our heads, and by confessing our sin and bearing the shame and sorrow of it before him, justify him in those judgments, by which, ere long, he will vindicate his despised and dishonoured claims, and make manifest, that however men may have forgotten his glory, he remembers

it, and knows how to assert and manifest it, to the glory of his Father, the joy of his saints, the confusion of his adversaries, and the deliverance of an oppressed and groaning creation. To his name be glory for the age and beyond.

Are Christians of the Present Day Baptized with the Spirit?

THIS is the second question propounded by Mr. Malcolm. Considering the place where it first appeared in print, namely, in the *Advento-Methodistic Examiner of the Bible*, edited by the "Rev." George Storrs, it is necessary to ascertain in what sense the word "*Christians*" is used; for our answer to the question will be materially affected by the sense in which we understand the term.

In his answer to Mr. Malcolm, Mr. Storrs says, "It seems impossible for a man to be a 'Christian,' who has *not received the Spirit*." Upon this principle none of the apostles were Christians till the day of Pentecost; for they had not received the Spirit till it was "fully come." Mr. Storrs quotes John vii, 38-39, to prove that the Spirit was not received till after Jesus was glorified. "If any man thirst let him come unto me and drink. *He that believeth into me, as the Scripture hath said, out of his belly shall flow rivers of living water*. But this spake Jesus of the Spirit which they that believe into him shall receive; for as yet holy spirit was not; because Jesus was not yet glorified." This certainly proves what Mr. Storrs aimed to prove by it, namely, that holy spirit was not received till after the glorification of Jesus; but it also proves, according to his premises, that there were no Christians till the day of Pentecost; for, says he, "it seems impossible for a man to be a 'Christian,' who has *not received the spirit*."

But, we know that the apostles were "Christians" before the glorification of Jesus—as much as they ever were afterwards. They had recognized and believed the "voice crying in the wilderness;" John the Immerser, had dipped them in water into that mind and disposition created in them by "THE VOICE;" they were looking out for the manifestation of the Son of God and King of Israel; when Jesus appeared they saluted him as Christ the King; they believed the word he preached; were cleansed by it; and were shod with the preparation of the gospel in the consummating action of washing their feet by the Lord himself, upon which notable occasion he said, "Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. If ye abide in me, and my words abide in you, ye shall ask what

ye will, and it shall be done for you." If men thus clean and in Christ, and he in them are not Christians, then there are not, and have never been, any Christians upon earth.

The apostles, then, were Christians before the death, burial, and resurrection of Jesus; although, as they testify against themselves, they did not understand "*the mystery of the gospel*," nor its "*fellowship*." Now, this being irrefutable, Mr. Storrs' dogma, which is also a tradition generally received by the Apostasy, is annihilated; and we find that *men can be Christians who have not received the Spirit in its baptismal outpouring*.

A Christian is *one who believeth into Jesus Christ*, and it is to such only that holy spirit is promised. *Ο πιστευων εις εμε—the man believing into me*, is the formula indicating the person who should receive it. There is no promise of spirit, or any other good gift, to a single person "*out of Christ*," and to get into him is to *put him on*. There is but one way to do this. If it be inquired, *What way is this?* We direct special attention to the words of Jesus and of Paul; of whom the former says, "Enter ye in at the strait gate. For strait is the gate, and narrow the way which leadeth into life, and few there be that find it." "I, Jesus Christ, am the door: if any one enter in through me *he shall be saved*, and shall go in and out, and find pasture." After this he said, "He having believed and been dipped *shall be saved*; but he having not believed, shall be condemned. He also tells us what is to be believed; namely, the gospel of the kingdom he preached before his crucifixion, and the gospel the apostles preached after it, both of which are the same. Hence, *we enter into the pasture-field through Jesus by believing the gospel of the kingdom and being dipped in water*. Such are they who believe into Jesus, and are the heirs of all the promises. They are Christians of the original, apostolic, mould, provided their faith "*works by love and purifies the heart*;" otherwise not.

Now concerning this way, Paul says, that it is the way of the kingdom of God, which "divers who were hardened, and believed not, spake evil of." This way has been spoken evil of to the present time. Mr. Storrs, and indeed all "the clergy," or "Reverends," as they style themselves, and all in whom their hard, and unbelieving spirit reigns—these all speak evil of this way. They all, that is to say, all the baby-sprinklers and Quakers, have hydrophobia, and the others *pistophobia*, or fear of the faith; so that between the two classes, the water and the faith are both ignored, and the way of the kingdom is blotted out.

There is, then, but one way, the way of

the kingdom; and this way it is that leads into life. The way is entered on through Christ, into whom true believers are introduced by being dipped in water. Though all who are dipped are neither in Christ nor Christians; believers of the truth are known, and proved to be in Christ, and therefore Christians, by having been dipped. This is evinced by Paul in Gal. vii, 27, in which he says to the churches in Galatia, "Ye all are sons of Deity in Christ Jesus *through the faith: for as many of you as have been dipped into Christ have put on Christ.*" No statement can be plainer than this. As many of the Galatians as were possessed of faith and had been dipped were in Christ, and therefore sons of the Deity and Christians: or, as he saith in verse 29, "being Christ's they were Abraham's Seed," or "*Israelites indeed,*" and "heirs according to the promise" made to Abraham. There were others in Galatia, doubtless, who had acquired a theoretical knowledge of "the faith," but who were only speculative believers. Their faith had not led into Christ. They had not been dipped. They perhaps intended to be, but from divers causes and considerations delayed. When Paul's letter arrived in their province they would, no doubt, hear it read in the churches and private circles. Now, when the undipped heard the words, "Ye are all sons of Deity in Jesus Christ through the faith," they might have come to Mr. Storrs' conclusion, and fancied that they were included among the sons of Deity in Christ, although they had not been into the water. To prevent their playing off this fatal delusion upon themselves, he gave the reason why men who believed were in Christ; and in so doing limited the Christians to those believers who had been dipped in water, saying, "*as many of you as have been baptized into Christ have put on Christ.*" The Christians of Messrs Storrs & Co's establishment are mere chickens, who befuddle themselves mightily, if the poulterer seek to cleanse them in the bath. These are chicken-hearted Christians of whom Jesus and the apostles take no account in the premises.

If then, Mr. Malcom have reference to such "Christians" as these, styled quaintly by an old puritan writer "the chickens of the covenant;" if he inquire, Are Christians hatched by clerical furor, baptized with the Spirit? we answer, that they are neither in spirit nor spirit in or upon them. If our exposition of *baptism of spirit* be admitted, the question cannot be gravely put. Let the reader consider what the baptismal outpouring of spirit, called "the Promise of the Father," was to effect upon those who received it, and he will be thoroughly convinced that there is not a reverend on earth,

nor any of their disciples, that have an atom of spirit more than the beasts that perish. Mark this! The spirit is styled "*the spirit of truth.*" Jesus said he would send this spirit to the disciples; and that when he was come, *He would guide them into all the truth;*" and secondly, he would "*show them things to come.*" Hence, the reception of such a spirit as this, constituted the recipients *inspired men*—inspired with wisdom and knowledge which could no otherwise be known. Men thus filled with spirit became apostles and prophets, able to teach and speak infallibly. Thus inspired they were not dumb dogs, demented with hydrophobia. On the contrary, it constituted them "*workmen that needed not to be ashamed, rightly dividing the word of truth.*" Being guided into all the truth by unerring spirit, they were enabled to guide others also, without guiding them into the ditch. They could also show the *idiotoi*, or private brethren, things to come; whereof many instances are on record in the word.

Now the reverends and their disciples all earnestly assert that they are baptized with the same spirit! But how is it possible that the assertion can be true? The spirit is "the spirit of the truth," which when received caused the recipients to be of one mind and one judgment. Now, in view of this fact, look at all the pretenders to the spirit. Every vital principle of the word is a matter of doubtful disputation among them, arranging parson against parson of the same denomination, and sect against sect, yet all claiming to have the spirit. Show them what the truth is in the plainest possible terms, and if not according to their man-made creeds and confessions, they reject it with indignation and contempt, and call it dogmatism and abuse. Of "*things to come*" they know nothing; and discourage all inquiry into them. This proves them to be carnal, sensual, not having the spirit. In short, there is no view can be taken of the question that would justify an answer to it affirmatively.

Approved Christians of the apostolic age, and the Christians called "orthodox" of ours, are not the same class of Christians. The former were the genuine coin, the latter only a miserable counterfeit. We admit things of the genuine sort which we utterly deny and repudiate of the counterfeit. Thus, we admit that, "*by one Spirit all the saints were baptized into one body;*" and that they were "*all taught of God.*" We admit this, too, in regard to genuine Christians in all ages and generations since. But we admit it not further. We are thoroughly satisfied that the Spirit of Christ has had nothing to do with friend Storrs, because

he has not been led into the truth; nor hath he the disposition which the Spirit creates in a man, because he gets excited when the obedience of faith in baptism is required of him. We cite him as an example, because he pretends to be wiser in his generation than the parsonocracy in general; and if the wiser are taken in their own craftiness, we need not trouble ourselves so much about them who are less so. If we take the Laodicean Apostasy as a body, and denominate it THE BODY OF ANTICHRIST, we hesitate not to admit, that it has a spirit; and to affirm that this is what John styles "*the Spirit of Error*;" and Paul, "*another spirit*." This spirit other than the Spirit of God, is what Paul also terms "*the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience*." Of this spirit there is a baptism. It is a flood that has overflowed and submerged the world religious. It is the Spirit of the Flesh—the spirit of disobedience and strong delusion. With this spirit clergy and laity are all filled and intoxicated; and by this one they are all baptized and rhanitized into the body of Antichrist.

Now the reader may readily distinguish between these two spirits if he himself be intelligent in the truth, otherwise not. The Spirit of Christ is the spirit of truth, and the spirit of Antichrist is the spirit of error, and the two may be distinguished from one another by the following infallible rule. Speaking of the apostles, John says, "*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error*." Now, by this rule we know that our friend Storrs and his fraternity have not received the spirit of truth; and therefore, according to his own declaration, "it is impossible that he can be a christian." He does not hear the apostles, but sets up for a wiser man than Peter; and condemns him for commanding Cornelius to be baptized in water, "as being clearly without divine authority." Thus, instead of hearing the apostles, he exalts himself into a judge who arbitrates against them upon the basis of his own ignorance. Seeing then, that he doth not hear, or hearken to the apostles, but condemns them, John's rule denounces him as "*not knowing God*;" and consequently, as "*not of God*;" and of such Paul saith, "the Lord Jesus in his apocalypse shall take vengeance on them that know not God and that obey not the gospel; who shall be punished with *aion*-destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified with his saints." It

is most extraordinary that men with the scriptures in their possession can allow themselves to be cajoled by such a pretender to bible-knowledge as the editor of the Examiner! The idea of being hoodwinked by a man who sits in judgment upon Peter, filled as he was by the spirit of truth, is preposterous. We see clearly where Mr. Storrs would have been had he been contemporary with the apostles. He would have been with those who disputed with them, and counted them for enemies for telling them the truth. Paul was weary and sick at heart with the Storrses of his day; and concerning them said, "If any man be ignorant, let him be ignorant." And so say we.

It is to be hoped, that some of the few who travel the narrow way that leadeth into life, may be extant in our day and generation; though the longer and more intimately we become acquainted with it, the scantier is the number we supposed. But be they less or more, they are as much baptized into the one body by the one spirit as the approved of the apostolic age.

John the apostle says, "*the Spirit is the truth*." He had learned this from Jesus, who said, "It is the Spirit that quickeneth: the words that I speak unto you are spirit and life;" and because the apostles believed this, Peter declared that the words he delivered were "the words of eternal life." Paul's testimony upon this point is equally forcible: "the word of God," saith he, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." This word was developed by the Spirit moving holy men of old to write the purposes, promises, and teaching of God in a book, called the Scriptures. Hence the truth revealed in these is styled "Spirit," because it came by spirit, and is quickening. He that is quickened by the truth, then, is quickened by spirit; and he that is not quickened by the truth, is not quickened by spirit. Hence, Paul declares the converting power to be in scripture given by inspiration of God, in testifying that it is able to make wise to salvation through the faith which is in Jesus Christ. When we consider what he states the scripture is able to do, we must be satisfied, that no other agency in conversion is needed than the scripture in the mouth of faithful men who are able to teach others. He says, "it is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may

be perfect, thoroughly furnished unto all good works."

Our proposition, then, is this, *He that is taught of the written word is taught of God; and that a man hath just so much of the Spirit of God in him, as he hath of the truth in him intelligently and affectionately believed.* With us this simplifies the matter exceedingly. This proposition proved, and all the Babylonish jargon of the schools is expunged. In the matter of salvation God teaches men in no other way since the one body arrived at "the unity" and "the knowledge." A man of honest and good heart who is taught of the scriptures is taught of the Spirit; and as the result of the teaching, he is baptized in water into the one body. He is "by the one spirit baptized into the one body;" for without the spirit there would have been no testimony; and without the testimony, and the Divine confirmation of the testimony "by signs and wonders, and divers miracles, and distributions of Holy Spirit, according to the will of God," there would have been no faith; and without faith no justification; so that it may all be said to be of the spirit, that is, of God.

But, as we have seen in the case of the Apostles, men may be christians taught of God, and yet not be recipients of spirit in the sense of its baptismal outpouring. Our exposition of this being admitted, all the facts in the case show that there is no baptism of Holy Spirit for any one. Where is the professor that has any understanding of the truth which he has not derived from a diligent study of the scriptures? If he have any idea that came not from this source, the idea is of the flesh, "which profits nothing." Where is the true believer that can infallibly discern spirits, speak foreign tongues, interpret them, and work miracles? None such exist, because *there is no rain of spirit in the dry time that intervenes between the removal of the golden lightlands from the churches and the approaching glorious apocalypse of Christ and the Saints.* And if there be no baptismal outpouring of Spirit upon the believers who are in "the narrow way leading into life," shall we entertain the idea for a moment that the class of professors represented by Messrs. Storrs and company, have received Holy Spirit in any sense! Men who are wallowing in the mire of their own foolishness; and have not spiritual sense enough to know what they must do to be saved; or, if in some instances they know, have not, moral honesty enough to do it! Men baptized with Holy Spirit who are travelling with the crowd in the broad way leading to

destruction? Nonsense, dear reader, nonsense of the arrantest type—absurd in the highest degree!

In treating of *baptisma* we affirmed on classical authority, that one of its meanings was *drawing water*. Hence, *baptidzo*, from which it comes signifies to *draw water*. We remarked also, that the reason, why this remarkable sense was expressed by the word was, because to draw the water the bucket was dipped, or plunged down, into the well-water. But these words deduce from *bapto* the idea of *FILLING*. Hence, a person *baptized* with Holy Spirit is one who is *filled with spirit*, and so characterized in the New Testament. Now *bapto*, *baptidzo*, and *baptisma*, derive the signification of *filling* from the fact, that when a bucket is overwhelmed or sunk in water, it is therefore *filled*. Hence, the lexicon gives us a sense of the word, "*to fill by dipping in, draw.*" Not, to fill by pouring in, as one would fill a font or pint basin, for baby-sprinkling; but to fill by dipping in, as a bucket is filled in drawing from a well. Hence, when Jehovah says, "I will *pour out* of my spirit upon all flesh;" the *pouring out* is no part of *baptism* as expressed by the word. The pouring out only leads to the baptism as a result. The pouring out in spirit-rain is only the emanation of spirit from the celestial reservoir, in order to place the subject in a submerged state in which he is filled—*filled by being in*.

Thus, when we read in the New Testament of the genuine believers being *filled* we may know that they are *in spirit*, and therefore in baptism of spirit. One purpose to be accomplished in the ascent of the Christ to the right hand of power, was that he might *fill* certain with spirit that they might become qualified as "*the spirituals*" of the churches for all purposes whatsoever. "He ascended," says Paul, "far above all the heavens that he might *fill* all things." And, as the spirit in David says, "*he received gifts for THE MAN*."—The "Perfect Man" of Eph. iv. 13;—and having received them, "He gave indeed the apostles also the prophets, and the evangelists; also the pastors and teachers."

As the result of the Pentecostian baptism, the hundred and twenty are all said to have been *filled of the holy spirit*. Paul is also said to have been *filled* of the same; and so of the Gentiles "ordained to eternal life," it is written, "they were *filled* of joy and holy spirit." Hence, in writing to them in different places, he says to "*the spirituals*;" "because I desire that ye faint not at my tribulations for you, I bow my knees unto the Father that he would grant you to be strengthened with power

through his spirit in the inner man; and that ye might be *filled* (with spirit, i. e.) *into all the fulness* of the Deity." And again, "Be not drunk with wine, but be *filled* with spirit, speaking to yourselves with psalms and hymns and spiritual odes, singing and melodizing in your heart to the Lord: giving thanks always for all things to the Deity and Father, in the name of our Lord Jesus Anointed; submitting to one another in God's fear."

The church is styled "*the fulness*," or that which is filled "of him who *filleth all things*"—all spirit-gifts—"in all the spirituals." That which was not the church, but the synagogue of Satan, instead of being filled, was emptied. The church was transformed into this synagogue by apostasy. The spirit-filling was then withdrawn; and as the synagogue has not been transformed into the church, nor will it be, there has been, and is, no filling of its "spirituals" with the fulness of God.

The saints constituting the church in Corinth were Paul's epistle written on his heart. They were such, he says, because they were "*the Epistle of Christ* ministered by him." He was the amanuensis—the penholder and writer. The characters written upon the flesh tables of their hearts, he says, "were written in with the spirit of the living God." This he calls "the Ministration of the Spirit," or briefly "the Spirit," as opposed to "the Ministration of Death," or the letter—the Mosaic Law inscribed upon stone.

The ministration of the spirit, as a whole, was a service composed of elementary parts. It was made up of the testimony of the prophets, the testimony of the apostles, the reasoning of enlightened preachers, and the confirmation of the testimony by miracles; all of which put together made what Peter terms "the preaching the gospel with holy spirit sent down from heaven;" which is the same as Paul's expression, "preaching in demonstration of spirit and power." This was the sort of preaching that convinced and saved them that believed in the first century. All who at that time said, understandingly of course, that Jesus was Lord, did so only by holy spirit; for the testimony, the enlightened reasoning, and the confirmation, were all of holy spirit. The convictions of every believer were therefore primarily of the spirit; and secondarily, his actions resulting from his convictions were therefore spiritual results, or "*the fruit of the spirit*," for if he had not been subjected to the ministration he would have had no convictions nor results, in the premises.

But there are many in this century of ours who "*say* Jesus is Lord," and who are dipped in water; do they say it by the

spirit; and doth that spirit baptize them into the one body? The answer is, *by no means*. What they say and do is the result of mere impulse, excitement, or blind obedience to custom and tradition. The pope and his priests say Jesus is Lord, but they are mere babblers, and know not what they say; and like priests like people. Ignorance of the testimony is to be without the spirit in every sense. A man ignorant of the testimony is "not in the spirit;" he cannot "walk after the spirit;" he has not "the spirit of Christ;" the spirit of God does not "dwell in him;" he is not "led by the spirit of God;" but being ignorant, "*he walks in the vanity of his mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in him.*" Piety is no substitute for scriptural intelligence; for piety of some sort is common to all flesh; and all flesh is guilty before God. The pious of the religious world are mere babblers about spirit, knowing not what they say, nor whereof they affirm; mistaking the mesmeric excitation of their nervous systems for the spirit of the living God!

The ministration of the Spirit is still the service in operation for the development of epistles of Christ. The service is operated through the Holy Scriptures and enlightened interpreters. The gospel, however, is not "preached with holy spirit sent down from heaven;" for the reason that there is no confirmation now "by signs, wonders, miracles, and distributions of holy spirit." This impairs the power of the proclamation in arresting the attention of people; and in not proving who, of all the multitudes called "preachers," are they whom God approves. The absence of "the demonstration of power" does not impair the testimony. The power of this is undiminished; for the gospel is the same as in the days of the apostles, when it was "the power of God for salvation to every one that believes." It is so now; and will continue to be till the door is shut by the personal advent of Christ.

In conclusion under this question, we may remark that the facts and expressions of the New Testament afford a basis for ignorance to construct hypotheses upon in regard to the spirit and its operations. There was a physical operation of spirit, and there were gifts. This is undeniable. We have admitted it, and explained it; and we trust intelligibly and satisfactorily. But "*the spirituals*" of Satan's synagogue lost the sense while they retained the *form* of words, which they transmitted to their successors with a *perverted sense*. Now, they tell their dupes, that what the apostles styled "*the living word*" is a dead letter,

which only kills them. But how a letter that is powerless can kill, we may leave to Satan's magicians to solve as they best can! Well, having killed their hearers with a dead letter, they then tell them they must be made alive by the outpouring of the Holy Ghost into their souls "in answer to their prayers." If any of their hearers commence shouting, and clapping hands, and bawling "glory, hallelujah!" and profess that "they had got through," and that they have joy and peace in believing—although they are as ignorant of the word of God and the testimony of Jesus as Baal's worshippers; the Spirit is said to have given them religion; or, in other words, to have converted their "immortal souls." This is termed "experiencing a hope," or being "hopefully converted;" so that according to this process, what they absurdly enough call "faith," and "religion in the soul," come by an abstract operation of the Holy Ghost of their system, invoked alike, by papist, puritan, and Mormon! This abstraction has practically nullified, and abolished the word. Hence, there is nothing the parsons and their parishioners are so restless and impatient under as the operation of the testimony. They are never so hurried as when they get entangled in a conversation about Moses and the prophets. Time is sure to be very precious with them at that particular crisis. They will chat small talk by the hour; but on the word of the living God, they will hear you at a more convenient season.

Such is the atmosphere of spirituality in which society lives, and moves, and has its being. It is a fog generated by the thinking of the flesh—a mist that obfuscates alike the brains of "philosophers" and "divines." The absurdities of spiritualism and mormonism are all traceable to a spurious theology, dignified in the estimation of the ignorant, by the name of "orthodoxy." Under mesmeric excitation a person sees a phantasma; or nervo-electrical irritability assumes the form of shocks, and sounds: immediately, in his ignorance, he flies to his theology, which is ghostology, for an explanation; and it tells him, it is the immortal disembodied soul of some dead acquaintance. He is taught also that his pious feelings are the workings of the Holy Ghost. Under this impression, every thing he feels is the Spirit. He feels that he is one of the elect; and he becomes a presbyterian; or he feels that he is a saint, and that this is the latter day; and that he is called to preach, and to found the New Jerusalem, and he becomes a Mormon or Swedenborgian. Thus the difference between a presbyterian and a Mormon, or between professors of any

other sects, is more imaginary than real; it is all feeling working off in different directions, according to the circumstances of the times and seasons. But, here we must leave what has been said to the judgment of the reader. He has the scriptures, and the facts of the case are around him on every side. If the teaching of the clergy be in harmony with the law and the prophets and with facts, then receive it; but if not, and our exposition be found according to the truth, then receive it; or otherwise, not. For ourselves, we believe it is correct, and therefore we publish it, without any anxiety for the result further than that the truth may prevail. And, so let it be!

EDITOR.

Dec. 12, 1860.

"The Work of the Spirit."

"CAN IT BE SHOWN FROM THE SCRIPTURES THAT THE GENERAL BELIEF THAT THE CHRISTIAN GRACES TERMED FAITH, HOPE, CHARITY, AND SO FORTH, ARE THE WORK OF THE SPIRIT IS CORRECT?"

THIS is Mr. Malcolm's third question. It is an inquiry which, as it stands, we can not answer with a simple "yes" or "no." The question invites us to the demonstration of the scriptural correctness of "the general belief" concerning the work of the Spirit. It is necessary, therefore, that we should consider what the general belief concerning "faith, hope, charity, and so forth," is, before we can say whether its interpretation of "christian graces" be the Spirit's work or not.

First, then, what does General Belief tell us about faith. "It is," saith he, "the consequence of regeneration and precursor of repentance, which repentance is followed by conversion, or turning from sin." Such a declaration as this prompts the inquiry, *What is regeneration?* To this the General replies, "It is the work of the Holy Spirit, by which we experience a change of heart. It is Christ formed in the heart; a partaking of the Divine Nature; the production of a new principle which was not before; a principle wrought in us, who are passive, by the invincible and instantaneous operation of God." This is General Belief's notion of regeneration, which he says *produces faith!* Hence, according to him, faith, which he calls "saving faith," is a principle wrought in the heart *instantaneously*—in a flash of lightning, as it were, and may be known to exist by the subject of it discovering the evil of sin and the holiness of God.

Such is General Belief's theory, which is proved to be correctly stated by the most orthodox practice. Any one can verify the truth of our statement by his own observa-

tion. Let the reader visit a camp meeting or a revival, and reflect upon what he sees and hears. He sees one of General Belief's chaplains in a pulpit, or a platform, and he hears him read a text. It may be a word or a verse, or a few verses. A false gloss in ignorant sincerity is put upon the text; or it may by accident be true. The text, however, is soon lost sight of, and the ears of the regiment are tickled with anecdotes and death-bed stories. The Gospel is not preached, for the preacher is as ignorant of it as the old serpent. Thus the word is not preached, and finds no scope in the premises.

Thus it is with the chaplains; how is it with the regiment? Like priest, like people. The people are as ignorant of the word as their leaders. The intelligent reader may be amply satisfied of this by conversing with both parties on the teaching of the scriptures. The people are ignorant and the preachers are ignorant. This is unquestionable. Then add ignorance to ignorance, and what comes? Can anything result but ignorance? But out of this mass of ignorance we are told by General Belief issue forth the "christian graces of faith, hope, charity, and so forth!" Whence do they come, and how? The people are unable to generate them of themselves; "nor is it in the power of men to do it." So says the divinity of the scribes; yet they come without the word, without the will of man, and without the power of the preacher; and, therefore, they jump to the conclusion that what they call faith and so forth, are wrought in them instantaneously of God.

Take, then, this instantaneously regenerated sinner and examine him by the word. There he is; what can you make of him? What does he know about the gospel preached to Abraham?—about the promises covenanted to the fathers?—about the doctrine concerning the Christ?—about the revelation of the mystery?—repentance, remission of sins, and eternal life in the name of Jesus, and so forth? No pagan can be more ignorant than he upon these "heavenly things;" and yet he claims that he has been regenerated by the Holy Spirit, calls himself a believer, says he has "experienced a hope," and speculates about charity and christian graces. Is it possible, reader, that you can believe that the Spirit, which was to guide its recipients into all the truth, has had any thing to do with such a religionist?

Is it possible, dear reader, for a man intelligent in the scriptures to assent to these speculative absurdities of General Belief?—to such a monstrous absurdity as moral regeneration independent and irrespective of a single divine idea, and of faith resulting

from idealess regeneration? Why, to admit such a regeneration and faith as this is to stultify both the spirit of God and ourselves. It is blasphemy, pure and simple, to impute to the Holy Spirit such a work as this; it is speaking to the injury of God's fame, and that is blasphemy.

Yet, monstrous as General Belief's theory is, it is the vital principle (if any vitality can be said to be inherent in a principle that works death in all that cherish it) of the anti-Christian superstition, or "strong delusion," by which all nations are intoxicated. Regeneration and faith, in the sense of an *instantaneous idealess physical operation*, is the saving principle invoked by the apostasy for the salvation of "elect infants a span long" from the eternal tortures of the sulphurous flames of hell, which Calvinistic orthodoxy declares is paved with the skull bones of infants non-elect. General Belief is aware that it is written that "without faith it is impossible to please God;" he knows that it is also written that "except one be born again he cannot enter the kingdom of God;" and he knows, likewise, that infants and persons who have never heard of the scriptures cannot believe the promises and testimonies of God; he, therefore, jumps to the conclusion that such must go into eternal torments if some thing is not contrived for their rescue. He is shocked (and well he may be, for there is no such *diablerie* in the word) at the idea of God sending "immortal souls" into this evil world with the predetermined certainty of their writhing in eternal torments. He regards this as detrimental to God's character, as it certainly would be if true; and having a zeal for God, but not according to knowledge, in the plenitude of his profound ignorance and stupidity, he sets up the notion of a flash of lightning regeneration and faith, the effect of which is represented by the expression "*feeling good!*" Whether this "feeling good" is common to regenerated babies as well as to regenerated sinners of a larger growth would require a special revelation to enlighten us, as the pickaninies are seized of a lingual inability; though, from their cries, we might infer that their feelings were neither comfortable nor good. Be this as it may, General Belief tells us that the babies are regenerated by the Holy Spirit at the instant the drops of holy water fall upon their chubby faces in sprinkling; or, as the Bishop of Exeter's presbyter presumptuously affirmed in opposition to his lordship just before, thereby constituting the descending "grace" *prevenient!*

Now, this descending grace, invoked by Papists and Protestants alike in their *Veni Spiritus Creator* and other formulas of

their superstitions, they call "*the Holy Ghost*." General Belief says that it is this grace that comes in answer to professional and other prayers, and regenerates all into whom it invincibly forces itself; and, being there, "its blessings can never be finally lost," but continues to work, and its working makes a man a christian, and brings out or evolves all the christian graces which are supposed to adorn so highly the sincere pietists of this perverse and crooked generation of ours! We admit that this "grace" is manifested as the result of the operation of the machinery worked by the clergy and their partizans; but we deny most emphatically that "the grace" worked out by their machinery is the Holy Spirit. Their "grace leaves the recipient as ignorant in its plenitude as he was before it came upon him; and Paul positively declares that "men are alienated from the life of God through the ignorance that is in them." This alienation is the condition of all mankind by nature, and a baptism of this clerical grace leaves them where it found them—in ignorance bottomless, profound!

But some may inquire, if this clerical grace be not Holy Spirit, what is it? It must be something, for results would never obtain in the absence of an efficient cause. We see among the flocks of the clergy people of pious characteristics, hoping for heaven, and very charitable, while outside of their flocks, as well as within, we see others who are the opposite. What constitutes that power by which these differences obtain? Paul tells us that it is "*another spirit*"—that is "the spirit that works in the children of disobedience." The most pious and the most impious are all subject to the operation of this spirit of disobedience. This is easily tested. Submit a demonstration of "the things concerning the Kingdom of God and the name of Jesus Christ" to the most pious clergyman in "Christendom," or to any of the most sanctified of his flock; and you will find that, though they might assent to them in theory, they would not follow the example of the Samaritans who believed them, and be "immersed both men and women." They would not thus obey the gospel, and consort with those who do; and the reason is, because "*the Spirit of Disobedience*" works in them unto death. Now, if this spirit reign in the clerically sanctified, as it clearly does, there can be no question of its doing so, in the impious. One spirit works in them all to do their own will, and not God's. It cannot, therefore, by any possibility be "the One Spirit," which John says, "is the truth," and guides into "the obedience of faith."

Here are then Two SPIRITS; the one

working obedience, and the other working disobedience; and these are in every respect contrary the one to the other. "Faith, hope, charity, and so forth," are not the work of the spirit that reigns in the clerical, falsely called, "Holy Orders," and in the spiritually intoxicated multitudes which are guided by them. The clerical spirit works neither faith, hope, nor charity in the sense of these terms as defined by "the teacher of the Gentiles; on the contrary, it works credulity, superstition, doubtful supposition, hatred of all that is not partizan, and the pride of a fleshly pietism, commonly called, "spiritual pride"—"a pride that apes humility" in tone, grimace, and babble—the darling sin of the Satan-power ruling the aerial.

By the "*so forth*" of Mr. Malcolm's question, we suppose he means the "christian graces" styled by Paul "the fruit of the spirit." This cluster of grapes which does not grow upon a wild vine, he tells us is composed of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—Gal. v, 22; "righteousness and truth"—Eph. v, 9. The grace ministered by the ecclesiastics of the world's religions does not, and cannot work out such a "so forth" as this. The fruit of their spirit is a luxuriant yield of the wild grapes of the flesh, such as they in Israel, who "appeared to men to be righteous," brought forth; and on account of which the Eternal Spirit, said, "I will take away the hedge of my vineyard, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." Isa. v, 6. This same Eternal Spirit came and dwelt in Israel; and looked for the wholesome and palatable grapes of justice and righteousness; but, though he found his vineyard full of pietism, abounding with proselyters and expounders of the law, a superfluity of zeal for him, and for the establishment of their own righteousness, yet amidst it all he found not that which he approved. He therefore repudiated all their zeal, all their righteousness, all their proselytes; and denounced the whole concern as "wild grapes;" a vain worship, and a making void of the word of God. He made a last effort to recover "the men of Judah, his pleasant plant" by the ministry of Jesus and the apostles; but it failed to restore the plant, and the threatened consequences followed. Since the apostles passed away the vine of Judah has been neither pruned nor digged, nor watered; but choked with the briars and thorns of rabbinism and apostasy. Behold then, in this, O reader,

an inculcation of the principle, that "that which is highly esteemed among men is abomination in the sight of God" Luke xvi, 15. The ecclesiastics of the "religious world," and their "grace" or Holy Ghost, as they term it, are the exact counterpart of the scribes, pharisees, sadducees, priests, rulers, and commonalty of Judah. That which is now popular and highly esteemed in religion is as much an abomination to the Eternal Spirit as the wild grapes of Judah. And mark, the same calamities that befel Judah, have, and are still falling upon the "religious world." Since grievous wolves got the ascendancy, and succeeded in establishing their authority over what they call "the church," they and it have been "spued out of the spirit's mouth;" and they have been neither pruned, digged, nor rained upon by the spirit; but have been laid waste in all the dominion they call "Christendom" by the works of the flesh, by pestilence, and famine, and mutual slaughter, as in this country at the present time. Behold in the calamities of our time the fruit of the spirit which reigns in the people and their spiritual guides. It is the spirit of the flesh and therefore its fruit is "the works of the flesh"—Gal. v, 18. Is it supposable, that if the holy spirit that dwelt in Jesus and the apostles and saints of their day, now dwelt in American ecclesiastics and their peoples—that, if the religion professors of the North and South pretend was wrought in them by the Holy Spirit, in their revivals and other religion-gettings, really resulted from the operation of the spirit of the Eternal—is it supposable, I say, that the spirit which is love, joy and peace, righteousness and truth, can possibly dwell and work in them who are breathing out threatenings and slaughters, and filling their common country with blood, and destruction, and the most hideous crimes? If the Lord Jesus and half of the apostles possessed the North, and the other half with Philemon the slaveholder, and Paul ruled the South, is it conceivable that they would carry fire and sword into one another's territories on any pretence? "By their fruits ye shall know them." This is the infallible rule. The holy spirit never produced such fruit as we behold in the pious of the world's religions; but the reverse in all particulars. We know then that "they have not the spirit; but are all possessed of the demon of the flesh, which is incapable of exalting the demonized to anything higher than that which characterizes the wisdom from beneath, which is "earthly, soulish, and demoniac."

The genuine "fruit of the spirit" is composed of the admirable qualities speci-

fied by Paul, which result from the truth intelligently and affectionately embraced." The spirit in its moral aspect, "is the truth," and the truth is spirit and life. The fruit of the spirit is therefore the fruit of the truth, which varies in the degree of its development according to the heart in which it is sown.—Matt. xiii, 23. The christian graces termed faith, hope, charity, and so forth, are the work of the truth upon the heart; but not the work of what General Belief calls "spirit." His notion is not correct. The truth does every thing that is good and desirable; General Belief's spirit, nothing but mischief. His spirit is an evil genius, whose sorcery is to be avoided by all "who love God and are the called according to his purpose."

Dec. 1, 1861.

EDITOR.

The Kingdom of Israel the Kingdom of God.

A speculator in the *Millennial Advocate* is obfuscating the already bewildered public with many words about what he evidently does not understand. He says, "strange to me that any one should persist in calling "the Kingdom of Israel" "the Kingdom of God." We are not surprised it should be strange to him, knowing, as we do, how exceedingly superficial and shallow are his acquirements in the truth. Instead of attempting to teach he had far better be learning what be the first principles of the oracles of God. Of these he is evidently ignorant; and when such undertake to write upon "the deep things of the Deity" they soon get out of their depth, and in their flounderings bewilder the simple who regard them, and all get submerged in the foolishness that bewitches them. Periodicals become positive evils that afford currency for such. An editor who really knows the truth, and in whose scriptural understanding his subscribers have confidence, should suppress twaddle, unless with the publication of it he cast down the imagination that exalteth itself against the truth. The mind of the public is already full of nonsense to overflowing; why, then, give circulation to the vain imaginings of every scribbler that would dash into print for the notoriety and glorification of self! We congratulate the friends of the truth that the pages of the Herald have been no vehicle for such; and that when they have sought to ventilate their crudities they have filled the sails of other craft than ours. And so may it always be!

But a word upon the foolish speculation that the Kingdom of Israel and the Kingdom of God are not identical. It is clear

from Matt. xxi. 43, that they are the same. When Jesus uttered these words the Kingdom of God was in the hands of the Chief Priests and Pharisees who put him to death. Every one knows that they had the kingdom of the Jews in their hands, and Jesus styles it "the Kingdom of God." He told them that it should be taken from them. It was taken from them by the Roman Power doing the service for Him as "his armies." Matt. xxii. 7. He said also that that kingdom taken from them should be "given to a nation bringing forth the fruits thereof." This has not yet been accomplished. That "nation" is preparing. It is "a chosen generation, a royal priesthood, a holy nation, a purchased people." [Pet. ii. 9; a people purchased with the precious blood of Christ out of every kindred and tongue, and people, and nation; and made kings and priests for the Deity, to reign for him on earth. Rev. v. 9, 10. These will bring forth the fruits of the Kingdom of God when it shall be restored again to Israel under an amended constitution to go forth from Zion in the last of the days. Acts i. 6; Isai. ii. 3. The Kingdom of God is the Kingdom of Israel. It is the Kingdom of "the Israel of God;" and the Israel of God is the Eternal manifested by his Spirit in Jesus and his brethren. When they possess the kingdom taken from the Chief Priests and Pharisees, they will rule the twelve tribes regenerated, and restored to Yahweh's land; and they, the rulers and ruled, will bring forth the fruits to Him who claims them. This is the Kingdom restored to Israel, and the Kingdom of God to all intents and purposes, and nothing else.

Nov. 9, 1861.

EDITOR.

Analecta Epistolaria.

On Suspension

Dear Bro. Thomas.—I was in Detroit a few days since, and while there saw the Herald for July, at Bro. Donaldson's, and was very glad to know you had returned home. Every mail for the last two months has been anxiously looked for, to hear something from you; but nothing came, until we were of the opinion that something serious had happened. I noticed on the cover of the Herald I saw at Bro. Donaldson's, that you contemplated the "probable suspension of the Herald" on account of the troublous times. I do sincerely hope that such will not be the case; for we need your writings; and if suspension is contemplated in view of the probable decrease of subscribers on account of the stoppage of the mail to the Southern States, cannot the

subscribers of the north make up the deficiency by paying a higher price for the Herald? I would rather pay five—yes, ten dollars, for next year's Herald, than be without it. Cannot something of the kind be done? cannot we of the Northern States and the Canadas increase our subscriptions above what they are now to offset what may fall off from Southern brethren? If such a thing is proposed in the Herald I think it would get an expression: if, however, the Herald must be suspended, I shall have to submit to circumstances. Will you please inform me if you have Vol. I. on hand, also what other Vol., as I should like to procure all that I have not got. It is the desire of the friends of the truth here that you would visit us. Can we calculate on such an event? Bro. Donaldson thought you would come, and perhaps lecture at different places in these parts. If you will come, let us know, and we will make arrangements accordingly; and as we are aware that you cannot travel without funds, we will do what we can in that line. When can we look for 2d Vol. Eureka? I am ready for two copies when published. Hoping to hear from you soon,

I subscribe myself, in haste,

Your brother in Christ,

CATTERTON PACKHAM.

Hadley, Sept. 30, 1861.

☞ We can furnish Vols. 1, 2, 4, 5, 6, 9, 10, 11, and ten numbers of Vol. 3 of the Herald.

The Herald commenced in the South, and derived more support from thence than it can afford to lose without embarrassment. We have a great dislike to debt, and we fear that the burden of 1862 might be greater than it would be convenient to bear; for we apprehend that the North, instead of having the ability to be more liberal, will have to retrench on every side. We do not wish to be a burden on our friends, nor do we wish to incur expenses that would not be covered by receipts. A limited subscription list cannot bear very ample depletion; and the shutting off of the South will be a loss to the Herald of three or four hundred dollars. What may be concluded upon we cannot say certainly; but in any view of the case the price will not be raised. We thank Bro. Packham for the interest he takes in the work which, with whatever shortcomings may be imputed to it, has never compromised the truth, nor asked quarter of any of its adversaries.

We have finished our travels for '61; what may be our programme for '62 it would be now premature to say.

EDITOR.

"A very Cordial Invitation."

My Dear Friend,—The Herald for July has recently come to hand, and occasioned considerable anxiety amongst its zealous friends by its intimation of its "probable suspension" at the close of the current volume. Inquiry has, however, been set on foot by them, as to what should be done for its permanent continuance, which it is earnestly hoped will result in some unanimous and generous measures, notwithstanding the limited pecuniary means of many of its regular subscribers.

With heartfelt prayer that the united fervent aspirations of the "Israel of God" may so prevail as to hasten on the time when "the kingdoms shall be Jehovah and His Anointed One's:" yea, "Let the nations be glad and sing for joy:"—and that you, my dear friend and fellow-laborer in the Lord, may then glory in "the crown of your rejoicing," 1 Thess. ii. 19,

I remain ever yours very faithfully in "the blessed hope" of Immortality,

R. ROBERTSON.

89 GRANGE ROAD, LONDON, Oct. 22, 1861.

Addendum.—Notwithstanding whatever zeal for the "doctrine of Christ," or his Second Advent, may be manifested by our good Christian friends in Nottingham as reported by them, or in any other provincial towns, in England, be assured that London, that priest-ridden modern Babylon, is not only destitute of any scriptural knowledge of that precious doctrine, but altogether inimical to its proclamation. Verily its day of grace has passed, and it only awaits the ripening of other great cities for the universal crisis.

I am inundated with doleful lamentations, and fearful forebodings, owing to the contemplated suspension of the Herald.

"Israel of God" hold up your heads and rejoice, the morning redness in the East is evidence of the rising of the Sun of Righteousness. Verily your redemption draweth nigh. R. R.

"Come and Visit us."

Dear Brother Thomas,—I have just heard that you contemplate paying a visit to this country; and I write this hasty line to urge you by all means to come. The prospect has filled us with great joy. We can conceive of no event in this mortal life of ours that would give us so much real unmingled delight. On the other hand it is our strong conviction that you would be able to do a great deal of good in this country; much more than you can have the chance of doing in America in its present unsettled condition. Huddersfield at any rate is a field prepared in which your labors would be almost certain of great success.

I think I informed you in my last that the

truth, recommended in the first instance by my own humble efforts, and afterwards more effectually ministered by your invaluable ELPIA ISRAEL, had made a favorable impression. I am now happy to tell you that we have now a little church in Huddersfield as the consequence of those labors. Very little. Still it is a light-stand from which precious light is constantly irradiating. I ought to say, however, that the prospect is favorable for several additions. Since our return to Huddersfield I have lectured twice every Sunday—once in the Market Place, and once in doors in the room in which we hold our meetings. They have on the whole been well attended, and considerable interest has been aroused. Your visit here would therefore, I am sure, be highly calculated to have a favorable result. I may also say that it, along with Halifax, would naturally be first on the list of places to be visited, as it is nearer to Liverpool (your place of landing) by a hundred miles than any other place where there is an ecclesia.

Dear Brother Thomas, our hearts yearn most fervently towards you, and the more so because you have detractors. One thing is to be said, however, that among the really hearty and intelligent believers of the glorious gospel you are held in reputation. Come then to England. Let nothing hinder you. Your visit will dissipate much of the existing aversion, and will galvanize the British brotherhood as a whole, of which they have much need. O brother be assured of our strongest and boliest affection; and be persuaded to come and visit us at this favorable opportunity!

Meanwhile believe us to be your most devoted brother and sister longing for the coming of the Lord, and longing to see your face.

ROBERT ROBERTS.

JANE ROBERTS.

HUDDERSFIELD, ENGLAND, Oct. 8, 1861.

"What should be done?"

Brethren Andrew Tait, James Steele, Charles Smith, Walter Oliver, William Wilson, and William Ellis; in the name of a large number of brethren in Great Britain; to our Elder Brother John Thomas of New Jersey, America, whom we love truly for the truth's sake which dwelleth in him.

May the God of Abraham be your sun and shield continually. Your announcement on the back of the Herald for July of its probable suspension at the end of this year filled us with regret that you should require to do so; while your expressed willingness to visit Britain filled us with delight. Your last visit is associated by many in this country with the happiest time of our lives, for which we thank our Father in heaven for sending you to bless us. Your expositions of the scriptures then and since have

done more towards leading us to the right understanding of the purpose of God in his Anointed One than all others put together. We regret exceedingly that all who claim brotherhood in this country do not know your labors so as to value them as we do. On this account we are unable to present you with the cordial invitation from all. But, be assured, brother, you have such from a great many who have already set about making your way prosperous.

Your friends here are true. Although for the most part poor in this world's goods, they are rich in faith that our God, whose you are and whom you serve will supply all your need according to his glorious riches in Jesus Anointed. They hereby extend to you a very cordial invitation to visit them, undertaking to help you with their substance, and to spare no effort on their part to make your service an odour of a sweet smell, a sacrifice accepted and well pleasing to God, and useful in turning many from the delusions of the Harlots to the chastity of the Pure Virgin, and in confirming the brethren here in the faith which enables to overcome the corruptions of the age, having its fruit unto holiness, and the end an entrance abundantly given into the aionian life promised before the ages began.

Your visit to this country has long been an object sincerely desired, and often proposed at the meetings of the brethren; but all effort to give you such an invitation as your friends desire had failed. Now, however, many who were formerly indisposed, express themselves willing to welcome you here.

With the advice of the brethren here copies of our letter have been sent to Glasgow, Aberdeen, and Huddersfield. In Glasgow the brethren are somewhat divided about your coming. Aberdeen unanimous that your visit will be productive of much good. Edinburgh much the same as Glasgow. Birmingham few, but unanimous. Nottingham I see you are aware of how much they value your labors; while in many isolated places you have very devoted brethren in the Lord.

We have written thus to enable you to estimate things correctly, and to prevent any feeling of disappointment on your part when you come; although we know, that from frequent experience you know how to bear the slight of those you have benefited.

When you have decided on your course we shall expect to hear from you so as to make any necessary arrangements."

The above is signed in behalf of the brethren who are the present committee for the doing anything in forwarding our visit, by brother William Ellis, Leith.

EDINBURGH, N. B.; Nov. 1, 1861.

"An Effort will be Made."

Dear Christian Brother.—On the receipt of the July number of the Herald, containing an announcement of its probable discontinuance, I wrote to several brethren in this country to call their attention to it with a view of sending you an invitation to come here; and this has had the effect of starting a general correspondence on this subject.

I can assure you that most of the brethren in this country are particularly anxious to have you here again; and several times within the last few years it has been brought before us at our annual gatherings when brethren from various parts of the United Kingdom were present, but the means to accomplish the desired object was always the desideratum. It is not the will but the way that is wanting.

So far as my inquiry has gone, I find the brethren are generally ignorant as to how the expenses of your missionary tour twelve years ago were defrayed. Could you supply us with this information? And if you could inform us of the probable annual expense required to continue the publication of the Herald in England, we will make a general appeal to the brethren to see what can be done to keep it afloat, and also to secure your labors in this country.

Pardon the liberty I have taken in thus addressing you. I have been induced to do so from the consideration that there is no time to lose; and that to have you shut up in a country where your efforts would be paralyzed, would be a calamity at the present stage of affairs.

I may mention that there are meetings of brethren of various numbers scattered over the United Kingdom, viz., in London, Nottingham, Newark, Derby, Birmingham, Leeds, Halifax, Huddersfield, Plymouth and Devonport, Berwick on Tweed, Edinburgh, Lanark, Glasgow, Dundee, Cupar, and various rural places where brethren can conveniently meet. From these several central districts other parts of the country containing populous towns never visited by you, may be stirred up to an interest in the things concerning the Kingdom of God.

I may also mention that committees are being formed in various places with a view to ascertain our pecuniary strength, and to adopt such measures as may seem advantageous to our purpose; I have no doubt you will, from several years' experience in England, be able to supply us with advice and counsel in these matters. Tell us frankly and unreservedly what you think necessary to be done, and I can assure you an effort will be made to accomplish it.

I have only further to request that you will adopt the readiest channel to furnish us with a reply, as we are particularly anxious to economize time.

In hope of an early answer

I am, Dear Brother, faithfully yours,

RICHARD HODGSON.

YOKER, SCOTLAND; Oct. 25, 1861.

 We have replied to these letters, but want of space prevents us saying anything more here than that *the Herald is suspended till 1863*.

Suspension Regretted, but Inevitable.

Dear Brother Thomas,—I am sorry to hear of the probable suspension of the *Herald*; for it is the only religious periodical that I have any confidence in, because it boldly advocates the truth without compromise with errorists of any type: hence for its voice to cease seems to me to be the greatest catastrophe that could happen to "pure and undefiled" christianity in this degenerate age of fables.

Now, if it is for the want of funds to sustain it, the real friends of the *Herald* should make an effort, which, for myself, I am willing to do. I have circulated *Elpis Israel*, the *Herald*, and *Eureka* through this country. They have removed a great amount of prejudice which ignorance had created. I think with some considerable effort I could raise twenty-five paying subscribers. I have heard brethren say, they were satisfied from reading your works lent by me, that you were one of truth's real friends, and that you had been greatly abused by "the ignorance of foolish men."

Now, brother Thomas, if you do suspend can you not visit this dark region? We will bear your expenses. We do really want to see you in the flesh, and hear you hold forth the word of truth with the voice. It would afford us a real gratification to have such a feast.

Yours in the One Hope of the calling,

T. H. DUNN.

CRAWFORD CO., Pa., Nov. 27, 1861.

An Oasis in the Desert.

Dear Brother Thomas,—The probable suspension of the *Herald* is disheartening to the pilgrim; for the reading of that instructive periodical is to the weary traveler in this wilderness of sin like unto an oasis in the desert.

A certain eight, I perceive, rebuke you from the Modern Athens on account of your style of talk. If they had been present and heard the meek Nazarene denounce with such severity and directness of language the pious pharisees, hypocrites, rabbis, whitened sepulchres, lovers of the uppermost seats in the synagogues, and greetings in the market places, reciters of long prayers for a pretence, and devourers of widows' houses, shutters up of the kingdom against men, and blind leaders of the blind into the

ditch, their nervous systems would have been shocked; and probably with uplifted hands and deprecating look, they would have exclaimed, O Master, why be so severe in your language; why so low in your style of talk? You may offend their exalted reverences, and prejudice the people, who revere them, against yourself! Would not the great teacher have replied, "Get behind me, Satan, thou savourest the things which be of men, and not the things of God!" No, brother, I have no fault to find with your style; but my wish is that "the lightning may continue to flash, and the thunder to roll" against the abominations of modern Clergydom; for I have no sympathy with the opinions and practices of any of Rome's daughters, to one of the most respectable of whom, the Methodist Episcopal, I once belonged; but I have escaped from the pollution which I know to be cherished within her pale. Having been delivered by the power of the truth from the slavish fear of the clergy, I glory in my freedom, and am astonished that any son of Israel should sympathize with the iniquities of the House of Esau; or rebuke a brother for crying out in scripture style against those iniquities.

Go on then, brother, in the good fight for the faith, assured that you have the sympathy, and good wishes of all those to whom the gospel of Christ has proved the power of God unto salvation in turning them from darkness to light, and from the power of the Satan unto God; and that the absent nobleman when he returns will not cast you out among the hypocrites and unbelievers for denouncing the abominations and fornications of the Laodicean Apostasy; and endeavoring to emancipate the people from the clergy's hateful rule.

Hoping that your valuable life may be preserved that the light may continue to be reflected from you as from a mirror polished by the law and the testimony apostolically explained, I remain yours in the hope of the return of Israel's King,

JOHN W. NILES.

TYLER CO., Va., Nov. 25, 1861.

A Few Last Words.

We have inserted the foregoing letters on suspension for the information of the friends of the *Herald* in Britain and America. We have no space for comments. We do not regard "detractors," nor "the ignorance of foolish men." We only respect the judgment of enlightened, earnest, believers walking in the truth. There are but few of these in this generation, so that if they wish to hear from us again through the press it will be necessary for them to concentrate their efforts, and to strengthen us for 1863.

 Our friends in arrears will please send us two hundred dollars to square accounts with the printer for 1861.

EDITOR.

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