

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, February, 1853—
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JEWISH OBJECTIONS TO JESUS.

Mr. Benjamin Dias, the Jewish unbeliever in Jesus referred to in a former article, in his sixth letter published in the Occident, says:

“The Old Testament being, without dispute, the only Scripture both of Jews and Christians, from that alone are we to judge of the office and character of the Messiah; and for this purpose it will be proper to extract a few of the many prophecies concerning the Messiah, his Kingdom, and the events to happen in his time, the better to compare them with what is related of Jesus in the New Testament, in which they are said to be fulfilled.

1. “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers”—Jeremiah 3: 18.
2. “Thus saith the Lord God, Behold I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and 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: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land which 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. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them, yea I will be their God, and they shall be my people; and the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore”—Ezekiel 37: 21-36.
3. “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them who shall feed them; and they shall fear no

- more, nor be dismayed; neither shall they be lacking, saith the Lord, that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, Yehowah Tzidkainu—JEHOVAH OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up and who led the seed of the house of Israel out of the North country, and from all countries wherein I had driven them; and they shall dwell in their own land”—Jeremiah 23: 3-8.
4. “And in that day there shall be a root of Jesse, which shall stand for an ensign (nais ammim, an ensign or leader of the peoples—Editor Herald) of the people; to it shall the nations seek: and His rest shall be glorious. And it shall come to pass in that day that the Lord (Adonai) shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly (not “fly,” but ahphu, from the Syriac ahphah, they shall flourish—Ed. Her.) upon the shoulders of the Philistines westward; they shall spoil the children of the east entirely; Edom and Moab the putting out of their hand; and the children of Ammon their obedience”—Isaiah 11: 10-14.
 5. “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. When I have brought them again from the peoples, and gathered them out of their enemies’ lands, and I ma sanctified in them in the sight of many nations; then shall they know that I am Jehovah their God, who 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 Adony Yehowah—the Lord Jehovah”—Ezekiel 39: 25-29.
 6. “And it shall come to pass in that day, that the Lord shall beat off from the channel of the river (Euphrates) unto the stream of Egypt (the Nile), and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem”—Isaiah 27: 12-13.
 7. “Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David (i.e., Beloved—Ed. Herald) he shall feed them, and he shall be shepherd. And I the Lord will be their God (Waani Yehowah ehveh lahem lailohim, and I Jehovah will be to them for Elohim—Ed. Herald), and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down

- in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them; they shall dwell safely, and none shall make them afraid. And I will raise up for them A PLANT OF RENOWN, and they shall no more be consumed with hunger in the land, neither bear the shame of the nations any more”—Ezekiel 34: 22-29.
8. “And there shall be no more a pricking briar unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, there shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am Adony Yehowah—Lord Jehovah”—Ezekiel 28: 24-26.
 9. “As I live, saith Lord Jehovah, surely with a mighty hand, and with an out-stretched arm; and with fury poured out, will I rule over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith Lord Jehovah”—Ezekiel 20: 33-36.
 10. “I will accept you with your sweet savour, when I bring you out from the peoples, and gather you out of the countries wherein you have been scattered, and I will be sanctified in you before the nations”—Ezekiel 20: 41.
 11. “Hear the word of Jehovah, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he”—Jeremiah 31: 10-11.
 12. “Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him”—Isaiah 43: 5-7.

After adducing these testimonies, parts of which we have italicised, and inserted here and there a parenthesis, Mr. Dias proceeds to remark, “It is needless to transcribe more passages declarative of these great events of which the prophetic writings are full. From these, and many other prophecies of a like nature, we may collect the office and character of Messiah. But, before we proceed, it is certainly necessary to explain the meaning of the word Messiah. Messiah, or Mashiah, as pronounced in Hebrew, signifies Anointed, or THE ANOINTED ONE. It is applied to kings, priests, and prophets, as they were anointed to their office. Jews, therefore, by way of eminence and emphasis, called, and continue to call, that person whom God should raise up, and make the instrument for the accomplishment of such prophecies, as particularly describe and foretell the deliverance and glory of the nation, by this name. Now, if Christians will prove that Jesus fulfilled these prophecies, they will convert the Jews, for they require nothing else.”

Upon this the editor of the Occident remarks, “With due deference to the author, we wish to observe that only the mission of Jesus as the Messiah would thereby be proved, but not the character which Christians (Catholics and Protestants he means) assume for him; since the one whom we expect is to be a man acting under the power and guidance of the Lord, but not a part of the divinity. Such a being is contrary to Scripture, and is not the Christ whom we expect.”

In a note appended to Mr. Dias’ letter by Mr. Isaac Leeser, the editor of the Occident remarks, “The above letter is, according to our own view, the most important of the series thus far. It states truly that in arguing with Christians, we need not prove as a preliminary the truth of the books of the Covenant, for these are emphatically as requisite to them as to us. Mr. Dias is, therefore, perfectly correct to step forward at once to the character of the Messiah, as laid down in Scripture. And this, we think, far more important than his preceding discussion concerning the authenticity of the gospels, acts, and epistles; for our religion is true, not because the grounds of Christianity are not proven, but because it is a system, one and entire in itself, and was instituted by God, and sprung from Him long before the followers of the self-styled Messiah of Nazareth was in existence. The prophets speak of a Messiah, or, if you prefer the word, a Christ, who is to accomplish all that has been predicted of Him. Now, precisely such a one and no other can be received as the fulfiller of Scriptural prediction; but if he omit any of these, he is not the one whom we expect: —though he accomplish all the gospels say of him, though by his agency, the blind see, the deaf hear, the sick are made whole, and the dead are called to life. Such acts are not his mission; for this is the redemption of Israel and the world; and unless this have been, or be accomplished, the personage under question cannot be the King of the Jews.”

We shall reserve our comments upon the premises now before us until another issue. In the meantime, the reader will please to make himself familiar with the passages quoted by Mr. Dias from Isaiah, Jeremiah, and Ezekiel. They have, indeed, never been fulfilled as yet; this admission, however, is no objection to Jesus; it only argues their future accomplishment—but by whom? The Jews cannot answer the question. They think it will not be by Jesus: —we have the full assurance of hope and faith that it will.

EDITOR.

* * *

EXPECTATION PRECEDED THE ADVENT.

At the time of the coming of Christ there was a general expectation; among our nation, it was universal. Pious Simeon and Hannah, and many other devout persons, waited for the Consolation of Israel. The Pharisees sent priests and Levites to ask John the Baptist whether he was the Christ. The common people exclaimed, “If thou be the Christ, tell us plainly!” Hence they were ready to receive any one who pretended to be the Messiah. And it is worthy of observation, that many false Christs came after Jesus, but none before. The Samaritans, likewise, had the knowledge of a Saviour, and expected his coming, as is evident from the conversation of the woman of Samaria at Jacob’s well—John 4.

But it is still more remarkable, the Romans themselves had the same expectations; and not only they, but all the eastern part of the world, which may well include all that was then known. Thus says Suetonius, (Vit. Vesp. 4.) “that an ancient and constant tradition had obtained throughout all the East, that in the fates it was decreed, that, about that time, some

who should come from Judea should obtain the dominion, or government, i.e., of the world, which the Romans then possessed.” And Cornelius Tacitus (Hist. L. 5, c. 13) speaks almost in the same words: telling of the great prodigies which preceded the destruction of Jerusalem, he says: “that many understood them as the forerunners of that extraordinary person who, the ancient books of the priests did foretell should come about that time from Judea, and obtain the dominion.” Virgil, in his famous fourth Eclogue, written about the beginning of the reign of Herod the Great, compliments the consul, Pollio, with this prophecy, by supposing it might refer to his son, Saloninus, then born. But the words are too great to be verified of any mere mortal man; and he speaks of such a golden age, and such a renovation of all things as cannot be fulfilled in the reign of any ordinary king. And Virgil expresses it almost in the words of the Holy Scriptures—Isaiah 65: 17, wherein they tell of the glorious age of Messiah; of a new heavens and earth then to begin, and to be finally completed at the end thereof.

“The last age decreed by fate is come,
And a new frame of all things doth begin;
The Holy Progeny from heaven descends.
Auspicious be his birth, which puts an end
To th’ iron age, and from whence shall rise
A golden state far glorious through the earth.”

Thus the poet depicts in glowing colours, and makes a paraphrase of Isaiah’s prediction. The prophet says: “The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.” The poet, after this—

“Nor shall the flocks fierce lions fear;
No serpent shall be there, or herb of pois’nous juice.”

Nay, the very atonement for sins, which Daniel attributed to Messiah—Daniel 9: 24, “to finish the transgression, to make an end of sins, and to make reconciliation for iniquity,” is thus expressed in this eclogue: —

“By thee, what footsteps of our sins remain
Are blotted out, and the whole world set free
From her perpetual bondage and her fear.”

And the very words of Haggai 2: 6 seem to be literally translated by Virgil. Thus saith the prophet of the coming of the Messiah: “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 the desire of all nations shall come.” And thus the poet: —

“Enter on thy honour, now’s the time,
Offspring of God, O thou great gift of Jove!
Behold, the world, heaven, earth, and seas do shake;
Behold, how all rejoice to greet that glorious age.”

And as if Virgil had been learned in the doctrine of Christ, he tells that these glorious times should not begin immediately upon the birth of that wonderful person then expected to come into the world, but that wickedness should still keep its ground in several places.

“Yet some remains shall still be left
Of ancient fraud, and war shall still go on.”

Now, how the old pagan poet applied all this, is not the question, whether in part to Augustus Caesar, or partly to the consul Pollio, and partly to his son Saloninus, then newly born; but it shows the expectation there was at that time, of the birth of a very extraordinary person, who should introduce a new and golden age, and both reform and govern the whole world.”—FREY.

* * *

AN INTERPRETATION DISPUTED.

Dear Brother: —I have to thank you for your attention to my inquiry concerning the predictions of our Lord recorded in Matthew 24. I had long before concluded that you had wholly forgotten it, and so was agreeably undeceived. Nevertheless, admitting your interpretation to be correct, you have, for me, reencompassed the subject with difficulties which the view of it I presented to you seemed to obviate. Allow me briefly to state these. — If the tribulation ended A. D. 71; if the “luminaries” of verse 29 were “Hebrew,” and were then “eclipsed,” how are we to harmonise the prophecy with the facts in the case? For, after declaring that “the powers of the heavens shall be shaken,” our Lord continues, “and then shall appear the sign of the Son of Man in heaven: 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 great power and glory.” That the events predicted in verse 29 and 30 are represented as immediately consecutive, cannot, I think, be denied without forcing the words from their natural and obvious meaning. To suppose that 1800 years were intended to elapse between the shaking of the political heaven referred to and the “then” of verse 30, is to violate the simple unconstrained sense of the passage. Then in regard to the “generation” intended. “Verily I say unto you, this generation shall not pass till all these things (doubtless those He had enumerated) shall be fulfilled.” According to Luke, our Lord continues: “When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh,” and illustrating his injunction by the parable of the fig tree, adds, “so likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand.” Here the fulfilment of “these things” is connected with the advent of the kingdom as an earnest of its nearness. How unmeaning if they were fulfilled in the first century! “Verily,” he goes on to say, “This generation (could it be the one he was addressing?) shall not pass away till all be fulfilled.” Is it not evident that the coming of the kingdom is included in the “all?” And this was still unmanifested when the last of that “generation” lay down to sleep in the dust.

These difficulties attending your theory, dear brother, are to me at present inseparable. In the one I reported to you, they were annihilated by simply supposing the “tribulation” co-extensive with “the times of the Gentiles,” and the “generation” that which should witness the “signs” coming immediately after. I see nothing in Luke’s testimony to refute such a supposition. These, “he writes,” are the days of vengeance, that all things which are written may be fulfilled. This is making the days of vengeance terminate only with the woes of Israel. But you say that verses 16, 20, and 21 of Matthew 24, show that the tribulation must be confined to the “those days indicated.” They show certainly that it would be great, excessive then, but they scarcely prove that it must terminate with them. Those days of terror and distress were “shortened for the elect’s sake,” but we know that Palestine has been prostrate under the sway of Gentile oppression ever since, whilst her children have been wanderers,

persecuted and tyrannised over by their Gentile rulers. Israel did not drink to the dregs the cup of God's vengeance, Isaiah 51: 17, in A.D. 71. Jerusalem's "warfare" or "appointed time" was not then "accomplished."—Isaiah 40: 2. Her "tribulation," what has it been but her subjection to Gentile tyrants, and this can only end when her own King shall return to reign in the midst of her. You say the "signs" must not be looked for in the natural heavens. I do not expect them there. But I think they are as characteristic of the time when "the thrones shall be cast down,"—Daniel 7: 9, as of that to which you apply them. When the "Beast" is "slain" and "destroyed" and the "dominion taken" from the "little Horn" the Imperial Sun of Europe will be extinguished, and the misleading light of the Papal Moon quenched in darkness. Then when these are "destroyed in the brightness of his coming," the Son of Man shall be seen "in power and great glory."

I must apologise for the length of these remarks. They have extended farther than I purposed. I shall be obliged if you will consider them at your leisure; and if you can dissipate the difficulties that appear to me to attach to your interpretation of these deeply interesting predictions, I shall be very willing to accept it. Meanwhile believe me, dear brother,

In faith and hope affectionately,

PERSIS.

October 26th, 1852.

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THE PROPHECY OF MOUNT OLIVET.

"The Tribulation of those days"—"The End"—"Your Redemption draweth nigh"—"The Kingdom of God nigh at hand"—"Then," explained.

The difficulty of our correspondent, "Perside la bien-aime'e" in relation to "the tribulation of those days," consisting in the destruction of the city, the sanctuary—Daniel 9: 26, and the mighty and holy people—Daniel 8: 24, by the Prince's people, seems to rest on the import of the word "then," which is assumed to be immediate consecutiveness. That is, that the appearance of the sign of the Son of Man in heaven is immediately to follow the tribulation and the eclipse of the luminaries, which Persis does not regard as the sun, moon, stars, and powers of the heavens of the Hebrew Zion; nor indeed of the "natural heavens;" but of the heavens of the Roman system of nations existing at the end of "the times of the Gentiles."

What I have said on page 27 of our last volume (September 1852) in reply to Persis need not be repeated here. The reader can refer to it and study it at his leisure. In the letter before us, Persis cannot see how the eclipsed luminaries can be Hebrew, because the Son of Man's sign, &c., and the advent of the kingdom, said to be nigh at hand, did not then appear. The interpretation of the prophecy of Mount Olivet, evidently to my mind, perplexes Persis for the same reason that all other interpreters have failed to give a consistent and intelligible exegesis to it—they fail to perceive that it is a prophecy of things pertaining exclusively to Israel's commonwealth. "O Jerusalem, Jerusalem, behold your house shall be left with you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of Jehovah." In this the epochs, beginning and ending the prophecy which followed, are indicated—first, the desolation of Jerusalem's house; and lastly, the pronouncing of Jesus blessed by the Hebrew nation at his appearing. "Ye shall say;" that is, Israel shall say, Blessed be Jesus of Nazareth. "Jesus spake to the multitude and to his disciples," concerning those who sat in Moses' seat, or throne. In speaking to them, he

denounced the government of the Gentiles in Israel, but the Scribes, Pharisees, and hypocrites, so far as they had to do with public affairs. The twenty-third of Matthew sufficiently establishes this point.

In the next chapter he confirms his discourse to two disciples who came to him “privately,” and sought to know more particularly concerning the things he had been previously treating of before the multitude. “Tell us,” said they, “when shall these things be? And what the sign of thy coming, and of the end of the world?” The “sayings” which followed were addressed to them for their especial benefit. “Take heed,” said Jesus, “that no man deceive you.” “Ye shall hear of wars and rumours of wars; see that ye be not troubled.” Having spoken of international wars, famines, pestilences, and earthquakes, he told them that these were the beginning of sorrows; and that then, or afterwards, “they,” the Scribes, Pharisees, and hypocrites, should deliver them up to be afflicted and killed. Take the cases of James and Paul by way of illustration. “When, therefore,” continued the Lord, “ye shall see the abomination of desolation spoken of by the Prophet Daniel, stand in the holy place, then let them which be in Judea flee to the mountains: . . . but pray ye that your flight be not in the winter, neither on the Sabbath day; for THEN shall be great tribulation such as was not from the beginning of the world (kosmou a thing constituted; it may therefore be rendered of the State or Commonwealth) to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh, (of the carcase spoken of in verse 28) be saved. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. Behold I have told you before. Wherefore if they shall say unto you, Behold He (the Son of Man) is in the desert, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the suddenness of the coming of the Son of Man be. For wheresoever the carcase is (that is, Judah) there will the eagles (the Prince’s army of Romans) be gathered together.”

Now, it is clear from all this, that “those days” referred to in verse 22, were days contemporary with the life-time of the persons whom Jesus was addressing, and not of us or of our successors; and that during their currency there was to be a “tribulation,” or “distress in the land,” unequalled in Israel’s history before, or by anything to happen to them after. There is, indeed, “a time of trouble” yet to come, which will transcend anything that has befallen mankind since the Flood; but that is to affect the Gentiles—Daniel 12: 1—by the sword of Israel and the plagues of God. Israel will not then be destroyed as they were in the day of their “great tribulation;” but they will be delivered. It will, doubtless be “the time of Jacob’s trouble; but he will be saved out of it”—Jeremiah 30: 7—a characteristic which distinguishes the two troubles of Israel; for in the last the yoke of oppression is to be broken from off Israel’s neck, “and strangers shall no more serve themselves of him.”

One thing, I suspect, that has misled Persis in regard to the time of the tribulation, is the phrase, “the end of the world,” in the third verse. There is a sense in which the tribulation was to continue to the end of the world, but not in the Gentile sense of the phrase. The Greek is; ti to seemeion tees synteleias tou aionos? That is, “what the sign of the conclusion of the age?” Paul says, “Now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself”—Hebrews 9: 26. In the same verse he speaks of “the foundation of the world;” but he uses a different word for “world.” He says not apo kataboles aionos, but kosmou. If he had spoken of Christ’s suffering often from the foundation of the age, he would have said ap’ aionos; but he went further back, and supposed him suffering often from the time of the institution of sacrifice, when the Kosmos was arranged, and Adam’s sin was covered, if he had entered the divine presence with the blood of others, as Aaron and his successors did. The disciples did not inquire what was the sign of the end of the Kosmos, but

of the end of that Age constituted by the law. The great tribulation was to continue to the end of the Aioon—of the Mosaic world, consisting of the Jewish Heavens and Earth, or Commonwealth of Israel.

The apostle Peter writing to his fellow-countrymen says, “THE END of all things is at hand: be ye therefore sober, and watch unto prayer”—1 Peter 4: 7. He was one to whom the sayings of Jesus were addressed. The Lord had given him a sign of “the end.” It was this. “And this gospel of the kingdom shall be preached in all the world (oikoumenee, the territory inhabited by the Roman system of nations) for a testimony to all the nations, and then shall come THE END.” Paul writing to the Colossians tells us that this sign had been accomplished in his time. “The hope laid up in the heavens, and contained in the word of the truth of the gospel,” says he, “is come in all the world” (kosmos), or as he expresses it elsewhere, “was preached to every creature under the heaven”—Colossians 1: 6, 23. All the apostles knew this; for they had been ordered to “go and preach the gospel to every creature,” and they had done it. Therefore James exhorts his countrymen and brethren in the faith, saying, “Be patient unto the coming of the Lord . . . stablish your hearts; for the coming of the Lord draweth nigh”—James 5: 7-8. They all knew that it could not be far off; because the gospel of the kingdom had been preached to every creature under the Roman heaven, or government.

The “all things” whose “end” was “at hand,” were the things “made” or constituted by the Mosaic law, and which, having “waxed old,” were “ready to vanish away.” They were the things to be removed by shaking the heaven and the earth, that the unshakable things might remain—Hebrews 12: 26-27. They were the elements or rudiments of the world, “the weak and beggarly elements” to which the Galatians, Jews in Christ, desired again to be in bondage. The end of these was at hand; but in order to abolish them, it was necessary to break up the commonwealth of Israel, to accomplish which the “great tribulation” was indispensable.

But James says, “the coming of the Lord draweth nigh.” He did not say “the appearing of the Lord,” but only that the coming of the Son of Man, the sign of which and the end of the age, was the gathering of the Eagles—Deuteronomy 28: 49—to prey upon Israel’s carcass—Deuteronomy 28: 26. Jesus told the apostles that they “should not have gone over the cities of Israel till the Son of Man be come”—Matthew 10: 33; not with power and great glory, but with his Roman Eagles—Matthew 22: 7—to “baptise” their adversaries and his “with fire”—even with the fire of Gehenna, or of Hinnom’s vale. The apostles did not know when the “appearing” would be, its “times and seasons” being hid in God: but of the coming to destroy Jerusalem and her house, they could tell of its near approach.

Having ascertained that the great tribulation, or “distress in the land, and wrath upon Israel,” was concurrent with the lifetime of the disciples who were taught by the Lord himself, we are obliged to fix the eclipse and fall of the political luminaries at that crisis; for it was to be “immediately after the tribulation of those days.” The eclipse and fall were the result of the tribulation which shook “the powers of the heavens,” civil and ecclesiastical. The desolating abomination spoken of by Daniel the prophet, was the agency employed by the Son of Man, the Prince of Israel, in afflicting them and shaking their polity to pieces. Alluding to these calamities, Isaiah apostrophises Jerusalem in words of consolation divinely expressed, saying, “They that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee—I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land,

wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified”—Isaiah 9: 14, 33.

But Persis thinks that the eclipse and fall cannot have taken place immediately after the destruction of Jerusalem’s house, because it cannot be truly said that the disciples’ redemption, and the kingdom of God were nigh at hand. With all deference, however, I think it may. The redemption was that of the disciples addressed. Some of them were to be killed, others imprisoned, and all to be persecuted in different ways by the Jews and their rulers. These could not put to death and imprison Gentile believers, because they had no power or authority over them. The Gentile governments persecuted Gentile Christians: and the Jewish rulers those of their own nation. Hence Paul says to the Gentile portion of the church at Thessalonica, “Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost”—1 Thessalonians 2: 14-16. This was the “wrath to come,” referred to by John the baptiser, which was to break the power of the Jewish persecutor, and so redeem the churches in Judea from his oppression and misrule. When the disciples in these churches saw the fall of Jerusalem approaching (indicated by the things predicted “beginning to come to pass”) they looked up, and exalted their heads, as men do when they see deliverance coming from any great embarrassment or distress.

As to the kingdom of God being nigh at hand when the disciples saw the things predicted, this is my interpretation. The more condensed narrative of Matthew from the twenty-first to the twenty-fifth chapter inclusive, and especially his twenty-fourth, is scattered over Luke’s account from chapter seventeen to the twenty-second inclusive. He begins his reference to the Mount Olivet prophecy in the twentieth verse of the seventeenth chapter, telling us that when the Pharisees demanded of Jesus “when the kingdom of God should come?”—he replied that “the kingdom of God cometh not with observation,” so as to attract every one’s attention. Then in the next verse, Luke records Christ’s words found in Matthew 24: 23. “If any man shall say unto you Lo, here is the Christ, or there; believe it not.” He does not, however, insert the words “the Christ;” but says simply and negatively, “Neither shall they say, Lo, here! or lo there.” Lo here, or lo there, what? It might be asked. The answer would be, “Lo here the Christ, or the kingdom of God,” which are different forms of expressing the same thing. But why should people on the land not run hither and thither after the Christ or the kingdom? “Because,” said Jesus, “the kingdom of God, O Pharisees, is among you,” (entos hymoon,) for there is no kingdom in the absence of God’s Christ; Christ and his dominion being inseparable. He is among you without ostentation, and you receive him not. Then turning to his disciples in continuance of the subject, he said to them, “The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.” You will desire to see him appear; but he will not come “before you have gone over the cities of Israel” in that way. But men knowing this your desire “shall say unto you, ‘See here, or see there,’” he is: “go not after, nor follow them: for as the lightning that lighteneth out of one part under heaven; so shall also the Son of Man be in his day”—in one of his days: in one of them he will come with his eagles with the suddenness of the lightning’s flash; in

another, he will appear in the brightness of its glory: so that you will need no “here,” or “there,” to find him.

When the son of man came with his Eagles, “the kingdom of God was nigh at hand;” but when he appears “in power and great glory,” the kingdom of God will be apparent also—its advent will be an accomplished fact. The kingdom nigh, and the kingdom come, do not signify the same thing. The kingdom was nigh in the sense in which James said, the Lord’s coming was nigh; but not in that of his “coming in his kingdom,” mentioned by the thief on the cross; or of “his appearing and kingdom,” referred to by Paul. King and kingdom are often used interchangeably in the scriptures. For instance, Luke says, that “when Jesus was come nigh to Jerusalem riding on the ass’s colt, the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, “Blessed be the king that cometh in Jehovah’s name;” while Mark in narrating the same event, says that they cried saying, “Blessed be the kingdom of our father David that cometh in the name of Jehovah.” I conclude then, that “the kingdom of God was nigh at hand,” when “the king,” though invisible, was supervising the operations of the siege of his rebellious capital.

As to the word “then,” tote, I do not see that it presents any difficulty in the case; or that it necessitates immediate consecutiveness, or contemporaneousness. We may say with perfect correctness, General Washington was elected President, then General Jackson, then Mr. Polk, and then General Pierce, without its being supposed that they were immediately following one another with no President between. The “thens” would be generally understood as indicative of indefinite succession, and leaving the precise time of their several reigns undetermined. This is the fact in relation to Matthew’s, or rather Christ’s use of the “thens” in chapter 24: 30. The eclipse and fall of the sun, moon and stars, and the shaking of the powers of Judah’s heavens, or polity, were “immediately after the tribulation of those days” of “distress in the land; and then,” or afterwards, “the sign of the Son of Man shall appear in the heaven; and then,” or after that appearance of the sign, “the tribes of the land (hai phylai tees gees) shall mourn in his presence; and they,” the tribes, “shall see the Son of Man coming upon the clouds of the heaven with power and great glory.” This is the order of events in relation to the Jewish nation. Between the overthrow of its polity and the appearing of the sign of the Son of Man, it would be favoured with no visible manifestation of Jehovah, as in the days of old. The interval was to be occupied by “the times of the Gentiles,” during which Jerusalem, the great king’s city, was to be trodden under foot until the time came to recompense them as they had meted out to Israel and the Saints. Between the events of the 29th and 30th verses, 1800 years have nearly elapsed. The interval will soon be filled up, as we believe. We await with Israel “the sign,” whose signification will work commotion in the Jewish mind, that in rejecting Jesus of Nazareth as king of the Jews, they have put from them Jehovah’s Christ. Then looking upon Him whom they have pierced, will Israel mourn and be in bitterness for him as the first-born of God and his nation—Zechariah 12: 10; Revelation 1: 7. The Son of Man then acknowledged as their king, will enter on the work of building again the dwelling-place of Davis now in ruins, and setting it up, as in the days of old—Amos 9: 11; Acts 15: 16. He will then gather the still dispersed from all the nations; and if any of them have been driven to the utmost parts of the heaven, he will send his angels (or messengers) with a great sound of a trumpet (making loud and general proclamation) and they shall gather his elect (people even all Israel) from the four winds, from one end of heaven to the other, and “bring them into the land which their fathers possessed, and they shall possess it,” as the Lord has said by his servant Moses—Compare Matthew 24: 31 with Deuteronomy 30: 1-5.

All the things predicted as pertaining to the days of vengeance were fulfilled in the tribulation of those days. Judah's troubles since the overthrow of the Hebrew polity, have been no greater than those of the saints at the hand of the Little Horn, which is "the Devil and Satan" to them both. Eighteen hundred years is too extended a period to be styled "days of vengeance." Eleven hundred thousand Jews perished in the siege of Jerusalem, and ninety thousand were sold for slaves. This was emphatically vengeance which before or since Judah never experienced so terribly, nor ever will again. But here I must conclude, hoping that the difficulties of Persis have been met, and effectually removed.

EDITOR.

* * *

OUR VISIT TO BRITAIN.

The Editor at Aberdeen—Invited to Dundee by the Campbellites—Visits Dr. Dick—The Kingdom's Gospel announced—War declared against it—A "bishop" deposed—Campbellism shattered into fragments—descends into the streets and erects barricades—Teetotalism and the Gospel—A new church formed—Cupar uneasy—Opinions of Elpis Israel.

The writing of Elpis Israel being accomplished, I set out on my second tour through Britain. It will be unnecessary to enter into the details of this, inasmuch as it was pretty much a repetition of the first. I revisited all the places I had been to before, with the addition of Dundee, and Aberdeen. I came to visit the latter city in consequence of a friend being there, with whom I was intimate, a resident of Northern Illinois. Through him I became acquainted with several members of the Campbellite church of liberal and candid minds, who, though not believing, or rather not clearly understanding what I contend for, desired to hear and judge for themselves whether I said aught else than what the Scriptures revealed. My visit there resulted in some submitting themselves to the "obedience of the faith," and the subscription of several to the forthcoming book.

The reader will not have entirely forgotten the tumultuous Campbellite convention at Glasgow in 1848, and that among the delegates there were certain very zealous opponents to myself. Belonging to this party were representatives from the Campbellite church in Dundee, meeting at Hammerman Hall in that town. They had observed my progress, and the interest created by my lectures in Edinburgh, Glasgow, and elsewhere, and concluded that it was possible I might be heard in Dundee without danger to what they considered "the faith once delivered to the saints." They determined, therefore, to invite me; and, supposing I was still in Edinburgh, though, in fact, in Aberdeen, they sent the following invitation, which was forwarded to me from thence.

John Thomas, M. D., Edinburgh.

13, Nelson Street, Dundee;
26th July, 1849.

Dear Sir. —Being informed that you are to visit Aberdeen, we beg to say that a number of friends here are desirous to see you, and have a conversation with you over a cup of tea. If you could find it convenient to come this way, on your return, please say on receipt of this, and at what time. You will have a friendly reception, and your expenses will be paid.

Yours truly,
James Ainslie,
J. G. Ainslie,
John Watson,
Allan Fordyce.

I received this note a day or so before my departure from Aberdeen. I concluded, therefore, to change my route; and instead of making my way through Aberdeen to Perth, and thence to Paisley, to take the steamer, and landing at Arbroath, proceed by rail to Dundee. This accomplished, I was welcomed to Dundee by two of the friends who met me at the station, and conducted me to 13 Nelson St., the residence of one of the signers, who had been Cicerone to my friend, President Campbell, during his sojourn there. Soon after my arrival tea was introduced, and disposed of, without anything unusual. A walk into the town was then proposed and accepted. It terminated at the coffee-house where the President had resided, and which was to become my domicil also for the time. About nine o'clock the coffee-room was occupied by a considerable company who had convened as the "friends desirous to see and converse with me." Cakes, coffee, and tea were served up by Mr. Lamb, whose guest I was to become. After a sufficient interval, conversation turned from generals to particulars, and I was asked for an outline of the things I generally laid before the public in my lectures. Having given this, the question was mooted among them whether I should be invited to lecture in Dundee. I suggested the propriety of my withdrawal from their company while they should discuss that, supposing that there might be some opposed to it, who would feel more at liberty in their opposition in my absence. It was not thought necessary; but I preferred it should be so, and withdrew. On being recalled I was informed that it was their wish that I should come and lecture in Dundee. But I could not then say, as I had sent an appointment to Liverpool, where I proposed to be after finishing at Paisley. I arranged, however, that I would return to Dundee from Paisley, if I could get released from Liverpool, which I managed to do as the appointments there had not as yet been made. The friends in Liverpool wrote to me at Paisley, and to them at Dundee, by the same mail, of which I obtained information as agreed upon by the following note:

13 Nelson St., Dundee;
10th August, 1849.

Dear Sir—As all arrangements for your lectures on Sabbath and the following days, have been advertised by bills, and in the newspapers, we shall look for you by the evening train tomorrow, by the Perth and Dundee Central Railway. The mail train arrives here about 7 o'clock in the evening.

I am, dear sir, yours affectionately,

James Ainslie.

On the morrow, accordingly, I went and delivered, I think, some seven lectures while I remained. During my stay there I was well cared for, and kindly treated. President Campbell's Cicerone was my guide in visiting around. He accompanied me on a visit to Dr. Dick, the celebrated author of the "Christian Philosopher," and other popular works. The doctor received us politely, being free in conversation, and obliging in showing us his telescopes, through one of which he gave us a view of St. Andrews, from his observatory, some six miles in the distance, on the other side of the Tay. He accompanied us from his house on the way to the station, which afforded a brief opportunity to exchange a few words on the appearing of Christ and the Millennial Reign. He asked my views on these subjects, which I gave him as concisely as possible. "I suppose," said he, "you allow others to differ from you?" "Certainly," I replied, "I have no alternative, were I ever so disposed to be arbitrary; which I am not:" upon which he gave me to understand that he looked for a millennium, and a gospel reign, the result of a universal diffusion of science and philosophy, which would pave the way for a general reception of the gospel! Living four miles from Dundee, he did not attend my lectures there; though I have since learned he expressed regret to a mutual friend in Edinburgh that he had been unable to do so.

Affairs progressed very smoothly in Dundee until my last lecture, which treated of “the gospel of the kingdom.” This, though a Scriptural statement of the subject-matter preached as gospel to Abraham, the contemporaries of Moses, and to those also of John the Baptist, Jesus and his Apostles, without any allusion to sects or persons, kindled a flame among the Campbellites which had not ceased to burn in Dundee when I left Britain. One of the Campbellite bishopric “became obedient to the faith.” This turned everything upside down. My “affectionate” guide to Dr. Dick’s, being “a bishop,” if I mistake not, was greatly frustrated; and all his affection evaporated into alienation and opposition to the kingdom’s gospel. “Persecution,” writes one, has now assumed a very formidable appearance against us in Dundee. The first step was the deposition of him you baptised from what they term “the bishop’s office:” and strange to tell, this has been done while as yet he had not opened his mouth upon any subject in the meeting since you were here. James Ainslie and company have become determined to check “the new light” in the bud; but contrary to their expectation the blade has made its appearance, and a stalk of no inconsiderable size has already sprung up. Since I last wrote five have been baptised. Two of these have delivered addresses to the brethren upon the subjects of the “new light” which have thrown the people into a complete consternation. On Sunday week the deposed bishop is advertised to give a trial discourse before the church, on the “new doctrines” before he can be again elevated to the bishopric; which he says he will do in earnest.

At the meeting of their office bearers, held on September 3, the following questions were proposed to him to answer impromptu, upon which the questions and answers were recorded in the church book.

1. Would you have fellowship with a paidobaptist church?

Answer. “No.”

2. Have you not virtually cut us off by rejecting our baptism without precedent in the New Testament, or being authorised by the Apostles?

Answer. “No.”

3. If yours be the only scriptural baptism, why fellowship us who are unscripturally baptised according to your notions of it?

Answer. “I never stated anything connected with your baptism. I say ‘without faith it is impossible to please God.’ If you had faith according to your own showing you were baptised. If you had not faith you deceived me, and ‘to your own master you stand or fall.’”

4. Why are there two baptisms practised in the church?

Answer. “I am not aware of two.”

5. Have you not been twice baptised?

Answer. “No.”

6. Have you not stated that we were introduced into the kingdom?

Answer. “I have not taught the brethren any other thing even yet.”

7. Say six month ago. Did you consider yourself baptised?

Answer. “I now consider myself as having been deceived.”

8. What is faith?

Answer. “Faith is the substance of things hoped for, the evidence of things not seen.”

After all this questioning they declared themselves as ignorant of his views as ever, and said, “we do not really know what to think of him, or what to do with him.” Upon which he was deposed until they should think over the matter. They concluded that his deposition should be permanent after his discourse, because the things believed “are subversive of the

foundation of the Reformation.” It was alleged that the doctrine I had taught “had seriously damaged the cause in Dundee, and cast a stumbling block before the weaker brethren and the world.” Yet I had said no more than what every one may read for himself in the Scriptures of the Prophets and Apostles. A correspondent writing from Dundee says, “If I were to examine into this allegation, and inquire who seemed most to stumble, or be afraid of this stumbling block, I should find that they are not those who think themselves the weaker brethren. And were I to give judgment in the case, it would not be unlike that of the sailor who, on being reminded that his wife was the weaker vessel, smartly replied, ‘Then she should carry less sail.’ The weak should not be stubborn. And yet when we inquire if you taught anything they did not know before? ‘O no,’ says one, ‘we knew it all our days;’ ‘we knew it these twenty years,’ says another; ‘I got nothing from Dr. Thomas,’ says a third; and so on to the end. These are the sayings of those who are offended at, and afraid of the doctrine you teach.”

The same writer continues, “On the evening of the Sundays that have intervened between your visit and the present time, the topic of conversation at our meetings at the Hall, has been ‘the kingdom.’ Old fancies stand firm in the minds of some, but others are abandoning the fabrication of men, although they are not as yet appreciating the truth in full. Some light broke in upon them last Sunday, and a storm of wrath has been raised about my head. I spoke too strongly. They see the gospel is held by me to be somewhat different from their gospel; and they who advocated and defended a fanciful kingdom, seem to have abandoned, or at least temporarily left that position, and come forward with their full strength to the menaced point. None will venture to establish an inquisition on my account; but I should not wonder if an ‘act of conformity’ were not sought to be passed for speakers, or something else of like potency to prevent ‘the same words being again spoken to them.’ I wish they may not; but I cannot help consequences. Honeyed words will not do with some.”

In December following, it was proposed to prohibit members from speaking the “new doctrines, under pain of being compelled to withdraw from their fellowship.” It was, however, moved and seconded, that the question be not entertained. Twenty-two said do not entertain the motion, and twelve said “do.” My “affectionate” cicerone, who by inviting me introduced the “new doctrines,” voted their suppression, and so lost his vote. But our friend did not rest here. After about six months agitation the majority changed sides. One of the most active speakers was voted out. This proved their numerical superiority, and emboldened our redoubtable friend to a renewed effort for the exclusion of heretics. It was no longer loss of Campbellite fellowship if they spoke out their convictions; but the absolute expulsion of “all who had been baptised in such doctrines.” This was Mr. James Ainslie’s proposition. The effort was opposed by the persons aimed at, but unsuccessfully. A resolution was carried by the majority that “we separate and appoint arbiters to arrange the secular matters.” Arbiters were accordingly appointed, and on the first Thursday evening this convener reported, that by a majority they had decided, that those who disapproved, or had voted against a separation, should in the meantime have the use of the Hall. This was objected to, and a counter resolution was proposed. A couple of hours was consumed in stormy debate, at the expiration of which the meeting broke up without any formal decision being arrived at. But after thunder comes the hail. The Campbellites finding they could not resolve things to suit them, determined to “descend into the streets,” as the phrase is, and throw up barricades against the advocates of the kingdom. This was the fashion of that epoch in the old world. Republican barricades were everywhere thrown up by the rebellious against monarchy, and the Dundee Campbellites formed no exception to the rule. They would have none of the kingdom, nor would they tolerate any of its adherents. If they could not vote them out of their territories, they were determined to expel them by force from their citadel. Sometime in March, 1850,

about seven months after my visit, the crisis came. The believers in the kingdom's gospel suspecting nothing, went as usual to Hammerman's Hall; but to their great surprise they found it locked against them, although one of their number, the deposed bishop I think, was responsible to the owner for the rent. On examining the outworks they discovered an undefended window, out of which the last of the evacuant garrison had retreated. Through this opening one of the excluded passed into the Hall, where he found the doors barricaded with forms and tables, and the windows made secure. The locking and barring out was twice repeated. On this first occasion, the barricades were overturned, and the battle-field with forms and tables, the trophies of the fight, remained for one day in the hands of the anti-hammer-men; and those who thought to pound their fellows in a fool's mortar, exposed themselves to the contempt that ever attends the rage of imbecility.

This defeat of the enemies of the gospel of the kingdom could not supersede a regular and formal settlement of affairs. The anti-tyrannists, though one in opposition to our "affectionate" friend of Nelson Street and Arthur Lee, his valiant Sancho's barricade theology, were not united on the truth, nor on their views of how their victory should be improved. Many a brave and noble cause has been lost for want of wisdom and singleness of heart. One of their number informed me, that some of them wished to form from the victors, what he terms "a motley association something like David's army at Adullam"—1 Samuel 22: 2. That is to organise a new congregation out of the old materials on the basis of simple opposition to Campbellistic proscriptiveness. This would have created a church of some forty members, of which about half a dozen only would have been "obedient to the faith;" the others being but friends to the proscribed from distaste of proscription, and not from fellowship with them in the faith of the kingdom's gospel. But such an association as this, having a name to live, but really unbegotten of the word of life, was demurred to by brother George Schleselman, late secretary to the Glasgow Campbellite Convention, and others. They thought that now, if at any time, was the crisis for the formation of a society at Dundee, all of whose members should have been baptised upon a confession of faith in "the things of the kingdom of God and the name of Jesus Christ"—Acts 8: 12. They considered that "without faith it is impossible to please God;" and that that faith which is alone pleasing to him is "the substance of things hoped for, and the evidence of things unseen"—Hebrews 11: 1, "which are eternal"—2 Corinthians 4: 18. They applied this principle to churches as well as to individuals, considering that God could be no better pleased with a misbelieving church, than with a misbelieving person. They would not give in, therefore, to the work of founding and building up a new Babel of iron and clay, destined to fall to pieces when the excitement which gave it birth should have passed away. They wanted to guard against the repetition of the late displays of ignorance, arbitrariness, and unbelief, and the only way to fulfil this indication was to begin in the truth and in the love of it, and all other good things would follow of necessity. "It was contended," in the words of one of them writing to me, "that human traditions and practices should receive no quarters; that human praise and popular plans should be treated as dangerous; and that instead of conformity to the world, we should strive to conform to the doctrine of Christ, and the simplicity of conduct that almost (if not altogether) of necessity follows. You know we disapprove of all clericals of whatever name or degree, and discountenance the assumptions of all hierarchs from Christ's pretended Vicar on earth, to Baptist pastors; and their mimic 'presidents.' We know the public has no true faith, therefore, we do not countenance it in its idea of offering acceptable worship to Israel's God; but repudiate the confection Christianity of our day, moulded and sweetened as it is to please the depraved taste of a world lying under sin." No objection could be urged against this but expediency. Its scripturality was admitted, but some did not think it expedient to be too rigid, or rather so rigid; and therefore withheld their cooperation, preferring to invite the others to

join them in establishing a more popular and liberal institution. But they declined, and each pursued the course best suited to their own view of things.

On my second and last visit to Dundee, in 1850, I was sorry to find a want of union, confidence, and cooperation among all who had yielded obedience to the gospel of the kingdom. Roots of bitterness existed, connected with total abstinence and what was supposed to be a tendency to episcopal ambition, or leadership. Alas, when will they who would be greatest learn to become the servants of the least of Christ's flock? I judge not in the case before us, because I am not sufficiently informed of its real demerits; but I do most sincerely tender to all the friends of the kingdom's gospel the advice which I aim to practise myself, and that is, have patience till the kingdom comes, and seek no lordship until then. If we are found worthy of that kingdom, we shall share with Christ in his absolute and divine lordship over Israel and the nations. Surely this will be honour and distinction enough for the most ambitious. Till then, let us despise the microscopism of a little powerless and brief authority in the household of faith. A man of knowledge and wisdom, will have more authority and power thrust upon him by his fellows, than he will care to exercise, if his mind be rightly chastened by the truth. Let each esteem other better than himself, and all will be well. Men are sometimes made usurpers by the suspicious insinuations of others, and their intrigues to prevent usurpation. Let us beware of this; and let all things be done with love as unto God and not to men, and then harmony will be undisturbed.

Temperance is a virtue against which there is no law. Jesus Christ, our sovereign lord and king, was temperate in all things, and so are all the members of his royal household. He and they are temperate as a fruit of the Spirit—a virtue resulting from the truth believed. He was not a total abstinent. This is a fact. Neither were Paul nor Timothy; nor can Christ's members be who drink of the new covenant cup. Total abstinence was never made a test of christian fellowship by the apostles, though temperance was; for it is written, "no drunkard shall inherit the kingdom of God." Drunkenness is disorderly conduct; and from every brother that walks disorderly, we are commanded to withdraw ourselves. The saints have no right to impose tests of fellowship upon one another which the spirit of God has not imposed. The world, whose standard of morals is not God's standard, can impose what it pleases upon "its own;" but it has no right to dictate to Christ's household, who are its master's elect; nor should Christ's brethren permit it. They should be careful, too, not to drink into its spirit, nor to cooperate with it in carrying out its crotchets. If every earth-born were a total abstinent, the world would be as far from the kingdom's gospel as if every man, woman and child were drunken with the fumes of alcohol. The soberest of the world's people have been made drunk with the wine of the great harlot's adultery—Revelation 17: 2. This intoxication continues, and will obfuscate their intellects until the Lord comes to sober them—Isaiah 25: 7. Offer the kingdom's gospel to the most pious of the world's total abstincts, and they will reject it with contempt, and perhaps with rage; or if they profess to believe it, how few of them are sober-minded enough to obey it. Let not the saints misspend their efforts, and waste their energies. If they be zealous for total abstinence, let it be for a total abstinence from all sins. The gospel needs, and commands their whole soul. Let the world attend to the liquor, to tobacco, and to the emancipation of "its own" from political and social duress imposed upon them by sin, whom they serve; be it ours, the "heirs of the kingdom," and the future enlighteners and regenerators of mankind, cooperators with Christ in the deliverance of the world, to mind our own business, which is to open the blind eyes, to turn them from darkness to light, and from the power of the adversary to God, that they may receive remission of sins, and inheritance among them that are sanctified by the faith which is in Jesus—Acts 26: 18. It is well for the world's sinners to bind themselves by oath to one another totally to abstain from all

intoxicating drinks; for this is the highest obligation they can attain to. Total abstinence will improve their social condition, and mitigate the ills inseparable from it. It is doubtless attended by many temporal advantages, and highly to be commended in the man whose purpose is infirm. This being freely admitted, I still contend that none have any right to turn Christ's church into a total abstinence society, and to brand with reproach the man in Christ, who, like his Lord chooses to exercise his liberty in the temperate or moderate use of wine. "The Son of man came eating and drinking; and they said, Behold a gluttonous man, and a wine-bibber, and friend of publicans and sinners. But wisdom is justified of all her children." John the Baptist totally abstained, and they said, "He hath a devil." To abstain for the purpose of "doing good" is fallacious. John's total abstinence did not save him from "decrease;" and our Lord's "increase" was not obstructed by the formation and use of wine. Believe and obey the kingdom's gospel, shine as lights in the world, holding forth the word of life; advocate it with whole-souled energy, and leave the world to its crotchets, and the saints will do all the good that is possible in this crooked and conceited generation, and all that God demands.

Our Dundee friends of the one part were zealous for "teetotalism," as well as for the gospel, and in so far, embarrassed its relations. The others were for keeping these two things distinct, which was not interpreted by that charity which "thinketh no evil." I pretend not to judge between them. "We considered," said one, "that our righteousness should not be less, at all events, than that of the scribes and Pharisees of the day; and accordingly, for preventing danger, preventing or stilling the whispers of slander and their influence, it was deemed proper to express our sentiments, especially on the present damnable drinking customs, and the practice of countenancing drinkeries. Other points are not overlooked, but as the apostle directed letters to the churches, warning them of the dangers that surrounded them, so it was deemed that this gigantic evil should be particularly avoided, and testified against, and that on no account should we drink of the Abana and Pharpar of Hell. We saw that night-shade was poisonous; so, instead of cultivating and pruning it, we resolved to hew it down and cast it into the bottomless pit, so far as we were concerned. Popular precedent might be found for a mixed race of tipplers and 'avoiders of evil,' but in view of public opinion, and of God, and regarding, too, the necessity of purity in the primary advocates of any doctrine, we concluded without hesitation, that on this, as well as on every other evil, our position and practice should be such as we could always honestly pray, 'Lead us not into temptation.' If any person advocated the hope of God's promises as incomparable incentives to morality, it would be very damaging that any one should be able to say at the conclusion, 'Oh, he takes a dram!'"

Upon the compound principle, then, of teetotalism and the gospel, a few associated themselves to the exclusion of others, who had obeyed, but refused to pledge themselves to total abstinence. If the sobriety of any of them were doubted, they should have been received upon gospel principles, and dealt with accordingly, when they were proved to have infringed culpably the example and precepts of Christ and his apostles. This would have vindicated their zeal for christian morality far more conspicuously than by barring the door of their association with total abstinence. It is strange that believers cannot be content with what satisfied Christ and his apostles. They were as much troubled with "tipplers," and probably more so in the wine-growing country of Palestine, than we can possibly be in these climes; yet they were contented to "purify men's hearts by faith," and forbore to "tempt God to put a yoke on the neck of the disciples." But we are more sensitive to "public opinion;" that is, the opinion of a vain, foolish, and evil world, than they; therefore, we must fence ourselves in with barriers to fellowship, such as pious, but misbelieving sinners approve!

When I visited Dundee in 1850, I found a church of about fourteen members, with whom I assembled early in the afternoon. Every thing was conducted decently and in order, and harmony seemed to prevail among them. On inquiring after my “affectionate” friend and his companions in the sky-kingdom fancy, I was told that the scattered fragments of the old body had been regathered under his sceptre, and continued to meet, a cold and lifeless skeleton, on the arena of their defeat, which had been handed over to them in default of union among the proscribed, and upon their agreeing to pay the rent.

Events in Dundee disturbed the peace of “the covenanters” in the “kingdom of Fife,” whose head quarters are in Auchtermuchty. A member of the Campbellite church in Cupar, wrote to a friend, saying, “the doctor’s sentiments on the kingdom have been very freely discussed here by Dowie and others. Dowie occupied an afternoon on the subject a few weeks ago; and as he was at Auchtermuchty that same week, he came home full of the views of Campbell and Dron, and expounded them to his audience in all their aerial splendour. It was a thing of air, something which they can never comprehend, far less expound. He received great commendation from the magnates of the place, and conquered for himself the reputation of the great champion of the Master Builder of Castles in the Air. Thus, he took the liberty of going in direct opposition to the word by saying, that ‘it would be derogatory to the interests of God, for us to suppose or desire that Christ should appear again, and sit on a throne among the nations of this earth.’ I leave you to draw your own conclusions. He spoke of the kingdom of Heaven being with us as much as it ever would be, and of its having been set up on the Day of Pentecost, and told us that Christ would not come until the final winding up of all earthly things; when He will come to judge his people in righteousness. This he said was the faith of the Christian, with a great deal more of like speculation, which tickled the ear, but added nothing to the understanding or the heart.”

Such is as correct a narrative of the introduction of the kingdom’s gospel into Dundee as I am able to give from the testimony of all concerned. A goodly number of Elpis Israels, and pamphlets on the “Wisdom of the Clergy proved to be Folly,” has been put into circulation among the people, which, I doubt not, will some day or other open the eyes of many blind. On reading the book, the opinions expressed of Elpis and its author’s motives and sentiments, were both exceedingly diverse and amusing. Some “admired it.” Others “never saw nor read anything like it before.” Some desired to know “when he is coming back? Is he to set up a kirk?” For said they, “we could sit under him with much pleasure.” Dissentients objected that “the author was a Baptist.” Others that he was “something similar in sentiment to a Mormon.” “The principal thing,” said one, “I don’t like him for is, that he makes every body out wrong, but himself.” “He seems to be clever,” said others, “but then the wisest of man may err.” Speaking of the sky-kingdomers a friend says, “they are more bitter, more devilish, in their opposition to Elpis Israel. Everything that is good is attributed to evil; and what is true is insinuated as being only there for the purpose of deceiving, and getting people to believe what is false.”

My intercourse with Dundee was brought to a close by a soiree at which I had the pleasure of meeting many persons who professed to be interested in the things of the kingdom of God. After tea and coffee were removed, questions and explanations became the order of the evening until a late hour. It was then I bid farewell to Dundee, and not long after to Britain itself. What has been the condition of affairs since that time I have received no information. No news is said to be good news. Therefore, in hope that increase in faith; and improvement in practice, have been characteristic of the times, we draw the curtain upon Dundee, and turn to scenes beyond the British Tiber and camp of Mars.

PAUL'S WISH.

In Romans 9: 3, Paul says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites." This is one of the most difficult passages in the New Testament, as it now stands in the English version. In the preceding chapter he had asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay," says he, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Should all these things fail to make him accursed, and should the anxiety he felt for the salvation of his persecuting countrymen even hypothetically prevail? This cannot be. His wish to be accursed, or separated from the love of God to be manifested in full through Christ Jesus, must have some other import than this.

Mr. Frey, an Israelite who admits the claims of Jesus to Messiahship, has proposed the following solution of the difficulty: Read the second and third verses, omitting the words, "I could wish that myself were accursed from Christ;" then, afterwards replace them where they belong, and read them as in a parenthesis, with "I did wish" instead of "I could wish." Thus, "I have a great heaviness, and continued sorrow in my heart * * * for my brethren, my kinsmen according to flesh, who are Israelites:" then, "I have great heaviness and continual sorrow in my heart (for I did myself wish to be accursed from Christ) for my brethren, my kinsmen according to flesh, who are Israelites." This exhibits the mind of the apostle very clearly. He had great heaviness and sorrow for Israel, because they were while he was dictating his letter, as he was before his conversion. He had doubtless wished himself accursed from Jesus; and was probably an individual of the crowd which cried out "His blood be on us, and on our children!" After Paul was enlightened, and came to measure his position at that crisis of Christ's affliction, he beheld it in all its hideousness, so as to create in him a poignant sympathy for his kinsmen, who still remained under that self imprecated curse.

Euchomeen, the original word, translated "could wish" in the common version, is the imperfect middle, and is rendered by "I was wishing," "I wished," or "I did wish." This accords with what we have said above. He imprecated a curse upon himself—a past action—while he was in an unconverted state—another thing in the past: but when enlightened, neither all Israelites, "nor any other created thing," could induce him to wish himself accursed again. This part of Paul's experience well fitted him for sympathy with his unbelieving countrymen. Mr. Frey has well said, "He who has just been rescued from a dangerous fit of sickness, feels more for a sick person, than he who never knew what sickness means. Hence, even the Son of God himself needed to be tempted and tried, that he might be able to succour them that are tempted."

EDITOR.

* * *

PREVALENCE OF TRUTH.

"The little horn of the goat cast down the truth to the ground; and it practised and prospered."—"And the little horn of the fourth beast, having eyes like the eyes of a man, and a mouth speaking great things against the Most High, made war with the Saints, and prevailed against them, until the Ancient of Days came."—
DANIEL.

Yea, verily, “truth is mighty, and will prevail;” but its prevalence awaits the Ancient of Days. Its advocacy is committed to the saints, who are styled “the wise.” The fortunes of the truth, and of those who witness for it, are identical and inseparable. The truth cannot prevail until the saints get the victory over “the powers that be,” by whom falsehood is tricked out in scarlet and fine linen, invested with honour and “respectability,” and sustained in the world for the idolatry of the people. That power among the nations which episcopises them, and speaks very great things, whose look is more audacious than its associate powers, makes war with the saints, and prevails against them until the Ancient of Days comes, when judgment is given to them, and they possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven, forever—Daniel 7: 20-22, 27. The truth will then be no longer scoffed at, trampled under foot, and despised. Mean men with great names and high sounding titles, will then be stripped of their finery, and be seen shivering in the chilling blast of divine indignation. Spoiled of all their bravery, they shall walk naked, and men shall see their shame—Revelation 16: 15. But before this triumph can be proclaimed, the Lord, who is the strength of his people, must appear. “Thanks be to God, who giveth us the victory, through our Lord, Jesus Christ.” The truth is mighty through his cooperation, as evinced in apostolic times; but in his absence, Satan is too strong both for the saints and the truth committed to their defence. The time has come that men have no ear for the truth—that is, for the gospel of the kingdom. It is “new doctrine” to them, and needs to be reattested as the truth of God. A few will receive it, and but a few, compared with the multitudes that are ever ready to embrace the shallow and flimsy traditions of men. This has ever been the case; but it is pre-eminently so now, as Paul declared it would be when “the fulness of the Gentiles” should have come in. That “fulness,” if it have not reached the brim, needs, it is probable, but few more drops to fill up the appointed measure. The time of “the fulness” is indicated by the disregard of the gentiles to the goodness of God, which alone leads men to repentance unto life. That goodness is exhibited in the Gospel of the Kingdom, which John the baptiser, Jesus, and the apostles both before and after Pentecost, preached as the motive principle of repentance towards God. But this goodness in his gospel is neither understood nor believed by the Gentiles. They have not therefore “continued in his goodness;” but continue in traditions which have made the testimony concerning it of none effect upon their minds. And should Judah be broken off for this offence, and the Gentiles continue unpunished? If God spared not Judah for her unbelief, will he spare the nations? No, saith Paul, he will cut them off from access to the kingdom, and graft Israel in again—Romans 11. The impotency of the Gospel of the Kingdom upon the public mind and the hearts of individuals, is a great sign of the times; and indicates that the hour of God’s judgment is at hand, when He will through his saints execute the judgment written—Psalm 149, and make his truth prevail.

EDITOR.

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Analecta Epistolaria.

“A HEARING EAR AND A SEEING EYE.”

The Lord hath made them both—SOLOMON.

Dear Brother: —The more I read your “Herald of the Kingdom and Age to Come,” the more interesting I find it; I mean as the numbers advance. I hope you are getting some encouragement in the States. What you advocate is the truth, and must prevail; and to me it is every day more clear and delightful. Be zealous, my dear brother, and God will give you a

crown of life, and never-ending felicity. What would I not give to be under your teaching. Thanks, eternal thanks, that you were ever prompted to cross the Atlantic in order to visit superstitious old Britain. Shall we ever see you again this side the resurrection? If not, oh! Happy shall I be to meet you there. How beautiful are the words of the Psalmist, "I shall be satisfied when I awake in thy likeness, O God." But not only shall we then see David's son and David's Lord, but Abraham, "the Friend of God," Isaac, Jacob, Moses and all the prophets, John and all the apostles. What a company! And what a pity if it were not true! But it is true; therefore let us thank God, and take courage.

I have some earnest disputations with old Mr. ----- . He is immovable both as regards a present kingdom, and an hereditary immortal soul. He clings tenaciously to the popular interpretation of the Rich Man and Lazarus. I asked him the other day how Abraham could converse about Moses and the prophets, when one of the prophets writes, "Doubtless, O Jehovah, thou art our Father, though Abraham be ignorant of us, and Israel (Jacob) knoweth us not." He replied, "it did not matter; Abraham was in heaven, and the rich man saw him." His notions about the kingdom are equally unscriptural. He has but one string to his fiddle, and upon that he is always scraping. It is the text in Colossians, "Who hath delivered us out of the power of darkness, and hath translated us into the kingdom of God's dear Son." Although many have shown him with Greek testament in hand, that eis, translated into, is frequently rendered unto, which signification is more agreeable to the nature of Christ's kingdom; for a man cannot be said to be in a house, when only brought to it, or on the way; and thus are the people of God brought into the anticipation of enjoying it at some future period. "God hath chosen the poor of this world, rich in faith, and heirs of that kingdom, which he hath promised to them that love him." We cannot certainly be in that kingdom which is matter of promise while we walk by faith!

I made good use of the pamphlets on the Gorham question, "The Wisdom of the Clergy proved to be folly;" but they have not as yet moved any to unite themselves to Messiah. Some expressed great astonishment at "the New Doctrine," as they called it; others, that they did not understand it; a third party, that they did not approve it: and last, not least, the minister of the parish soon got word, and he lamented that I was now denying the divinity of the scriptures, and existence of the soul.

EBENEZER ALLAN.

Linlithgow, Scotland.

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TRANSLATION INTO THE KINGDOM.

Men who understand not the nature of the kingdom of which the gospel treats, will be ever like the Scotch fiddler referred to by our Linlithgow friend—a discordant monochord! They comprehend not that "the kingdom of God is not in word but in power"—1 Corinthians 4: 20. They vainly imagine that on the supposition of their having obeyed the gospel—of their having believed the words of Peter, and having had the words, "I baptise you into the name, &c.," pronounced over them—they are "in the kingdom, and are subjects of its reign!" Such an in-being as this is a mere matter of words, with the single act of dipping. Paul's saying, according to their experience, ought to read, "the kingdom of God is not in power, but in words!" And this is the tree nature of the kingdom in which they say they are, and of which they are "subjects." Behold them, and what do we see? A few men, of whom the world knows little or nothing, and cares less, hereditary assenters to the worship of Jesus, aggregated into

small communities on the Lord's day, when they ceremoniously eat bread, and prophesy to suit one another for the sake of peace! Study the organization and practices of these communities, and you have before you the kingdom of Christ according to their notions of things. They say they are in the kingdom, and being there, are kings and priests to God, and subjects of the kingdom! Over whom are they kings, and for whom do they mediate in the offering of gifts and sacrifices for sins? Are they kings, and mediators, or middle-men, for the nations, or for one another? The latter, if at all; for the nations yield them no allegiance, and bring them no offerings, and they pretend not, we apprehend, to officiate as such in "heaven." And what is their hope? A kingdom, or rather "kingdoms beyond the skies!" They are so dissatisfied with the kingdom in which they say they are, and have in possession, that they hope to evacuate it, and to take possession of kingdoms they know not where, but somewhere, they imagine, beyond the skies! This is scraping mid the octaves sky high! But "every scribe instructed unto the kingdom of the heavens" (eis teen basileian toon ouranoon) has no respect for such fabulous speculation as this. He admits of no interpretation of "the Word of the Kingdom," which reduces it to an absurdity. In a kingdom such as that, attuned to praise on fiddles of a single string, he sees nothing to be desired. He thanks God that his hope is not "the baseless fabric of a vision," or words, and nothing else; but the real and substantial blessedness of all nations in Abraham and Christ; when, as an adopted son of God's friend—James 2: 23, and a brother of his own Beloved Son, he shall with them possess Israel's kingdom, and its dominion over all the earth, with eternal life and glory. Such is "the One Hope"—the Hope of Israel—on account of which Paul was an ambassador in chains.

The sky-kingdomers, supposing that their churches are "the kingdom of grace, imagine that the apostle has reference to translation into them when he speaks of being "translated into the kingdom of God's dear Son." It is to be hoped that our glorious Lord is heir of a more desirable kingdom than such "a kingdom of grace"—a kingdom in which his gospel is despised, and denounced as "wicked, destructive, and infamous heresy," and the names of those who believe and advocate it cast out as evil. But we would remark here, that there is no such phrase in the Bible as "kingdom of grace," absolutely or relatively to an "everlasting kingdom," or "kingdom of glory." This systematising of the kingdom of God is a mere human invention. His "kingdom and glory"—1 Thessalonians 2: 12, will be all of grace or favour, for they will be the manifestation of "his goodness," which he "hath purposed in himself" (ap 'aioonos) "from the age," being moved thereto by no other consideration than his own pleasure—Revelation 4: 11. For this cause "the word of the kingdom" is styled "the word of his grace"—Acts 14: 3, to which he gave testimony by the "signs" which accompanied it. The "gospel of the kingdom" of God is also synonymised by "the gospel of the grace of God"—Acts 20: 24; so that those who have obeyed it, are said to have "access by faith into it;" as it is written, "Being justified from faith (ek pisteos), we have peace with God through our Lord Jesus Christ: through whom also, we have access by faith into this grace, (eis teen charin tauten) wherein ye stand, and rejoice in hope of the glory of God—Romans 5: 2. Here, then, it will be seen, that the justified in Rome had been "delivered out of the power of darkness, and translated into the grace of God (en hee), in which they stood," when Paul wrote to them. Standing in the grace of God is being "in God the Father, and in the Lord Jesus Christ," "rejoicing in hope" of the "kingdom and glory unto (eis) which" they had been "called" through the invitation contained in the gospel of the kingdom. To deliver them out of the power of darkness was "to open their blind eyes," an operation the sky-kingdomers of this generation have not been the subjects of as yet. So long as men are ignorant of the gospel of the kingdom, they are in darkness, and in the power of it by knowledge sincerely and earnestly believed; for it is by faith in the word of his grace that we have access into the grace of God in which we stand, when so translated or introduced. But the believer of the

gospel of the kingdom of God's grace can only get into that grace through Jesus, "the Son of his love." Until he can prove by God's testimony that he is in the grace, he is not delivered out of the power of darkness. Now, Paul says that it is the Father that delivers the true believer through Jesus. How is that deliverance effected in the present state? By the believer of the gospel of the kingdom lovingly admitting the claims of Jesus to its throne, recognising his divine sonship, his blood as the purifying blood of the New Covenant of the kingdom, by which the heirs of that kingdom are cleansed, his resurrection from the dead, and his ascension to the right hand of power—by his believing these things, and being united to the name of Jesus in being "baptised into the name of the Father, Son, and Holy Spirit," and so receiving repentance and remission of sins—by being the subject of faith and obedience such as this, he is translated into the grace of God by the Father, through the Lord Jesus Christ.

The passage in Colossians contains an antithesis, or opposition of words and things; one being "the power of darkness," and the other, "the kingdom of God's dear Son," in relation to which, the apostle affirms that the Colossians had changed sides. This antithesis is expressed in the words of Jesus to Paul, when he said to him, "I now send thee to the Gentiles to open their eyes, to turn them from darkness into light (eis phos), and from the power of Satan towards God (epi ton Theon), that they may receive forgiveness of sins, and inheritance among the sanctified by faith which is in me"—Acts 26: 18. In this text, "darkness" and "light" are the opposites; also, "the power of Satan," as opposed to "God." God's light and Satan's darkness are the antithesis in both places, and Gentiles the subject thereof at two distinct periods of their individual history. God's light is the gospel of the kingdom of his Son, or the word of his grace; while Satan's darkness, or the ignorance of the adversary to that light, the pagan superstition, or "spirit then working in the children of disobedience"—Ephesians 2: 1. These were the two sides of the antagonism introduced among the Gentiles by the proclamation of the glad tidings of the kingdom, announcing a New Era, when the world should be ruled in righteousness by a Man whom the God of Israel had produced for the purpose—Acts 17: 31. Now, being in the ignorance, or darkness, of the gospel's adversary, the Gentiles could at no subsequent period become "light in the Lord," or be in the light, unless they were "delivered" from their ignorance, and consequently its powers, and "translated into" the light of the gospel of the kingdom. The apostle saith, that the Colossian Gentiles had been the subjects of this deliverance and translation, by which they had "put off the old man with his deeds, and had put on the new man, which is renewed in knowledge (or light), after the image of him that created him"—Colossians 3: 9-10—they were therefore in the new man, having put him on.

But, the original word rendered "translated," does not require into after it to give it its full force and signification. The verb of which it is the first aorist is methisteemi, and signifies "to move from one place to another, remove, transfer." By metonymy it also signifies, "to cause to pass from one mode of thinking to another, and to cause to change sides." The Colossians had changed their position, as the result of their mode of thinking, being changed by the knowledge sent them from God through Paul's preaching. Formerly, they thought as the children of disobedience think; now, their thinking was according to the mind of God; then they were in darkness; now they were in the light; then they worshipped in the temples of dumb idols; now in the assemblies of the saints: they had passed over from the adversary unto the hope of the kingdom of God's dear Son. Having come, therefore, unto this, the apostle encourages them to hold on to it, assuring them that Christ would present them holy, and unblameable, and unreprouvable in God's sight; "if," says he, "ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven"—Colossians 1: 22.

These things are as plain and obvious as the truth in Jesus. But after all, what is the use of expending the rich tones of celestial harmony upon those whose ears are responsive only to the scrapings of a tyro on a single string? The harmony of truth is sacrificed by such to one signification of an English preposition. Well, it has ever been so. Mule-itiveness and self-esteem—stubbornness and pride—are too strong for the gospel of the kingdom. They blinded Judah, laid Jerusalem and the Temple in ruins, and broke off the nation from its goodly olive; and, ere many years have passed away, they will be the capture and destruction of many “pious,” but crooked and perverse religionists, who have a zeal of God, but not according to truth. What can we do more than leave them to themselves? This may be expedient in the case of Mr.-----.

EDITOR.

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“ENCOURAGEMENT IN THE STATES.”

“I hope,” saith our friend, “you are getting some encouragement in the states.” We fear we can minister but little to his expectation in this particular. We live in “a cloudy and dark day, when the light and heat of the gospel are almost quenched by the surrounding fog. The gospel of the kingdom is understood as it ought to be by very few; and of this few, it is to be feared, it has captivated more heads than hearts. It is encouraging to perceive that “the kingdom” is a subject much more agitated than before we left the States for Britain; but even those whose minds are speculatively attracted to it, are slow to perceive that it is the pith and marrow, as it were, of that gospel, upon the belief of which Jesus has predicated the salvation of the immersed. Some, however, do see it, and this is “some encouragement;” we shall be still more encouraged if they continue under its genial influences to blossom and bear fruit unto eternal life.

The ground of our individual encouragement is laid off in Christ’s discourse—Matthew 5: 10-12—on the mountain. We are advocating the righteousness of God for Jesus’ sake, and walking in conformity with it, as the great and primary end of our existence, and subordinating all personal and relative considerations to it. We advocate it, as opposed to, and subversive of, all “orthodox” and popular systems of “piety extant;” not giving place for the twinkling of an eye to the possibility of salvation by any other thing than the gospel of the kingdom preached to Abraham, to Judah, and the nations, by the angel of God, by Jesus, and the apostles. For taking up this position and defending it against the adversary in whatever shape he may present himself, whether in the garb of “piety,” as “an angel of light,” “a minister of righteousness,” or as an open-faced antagonist of the non-professing world, we are made a mark by our contemporaries, to be perforated by the shafts of their abuse. They say “all manner of evil of us falsely;” denounce us as uncharitable, mad, wicked, and fit only to be shot or hanged. “They sharpen their tongues like a serpent;” and sometimes “their words are softer than oil, yet are they drawn swords.” Our motives are misconstrued, and only evil educed from whatever good we do. All this is encouraging, and some of that which is laying up in store on our account for the age to come. We breathe in an atmosphere of calumny, reproach, and execrable tittle-tattle; so that sometimes we are tempted to exclaim, in the words of the prophet, “Wherefore came I forth at my birth to see labour and sorrow, that my days should be consumed with reproach?” But we know ourselves as others seem not to do. They can neither duly estimate our character, nor our motives, for neither of them have any approximation to their own. But we look not at the things which are seen, and temporal; for we walk by faith, and not by sight: therefore, though “troubled on every side, yet not

distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, yet are we not destroyed.” By this we are cheered, and enabled to “rejoice in hope,” and in the citation of our correspondent, to “thank God and take courage.”

EDITOR.

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“PREACH THE WORD.”

In writing to Timothy the apostle said, “I charge thee before God, and the Lord Jesus Christ, preach THE WORD:” and in another place, he says, “Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing THE WORD OF TRUTH”—2 Timothy 4: 1-2; 2: 15. This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful, beings in the boundless universe. An apostolic charge, uttered in the presence of God’s Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and “rightly divided” is THE WORD OF TRUTH. But what is that Word? Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says, it is “the law and the testimony,” and that there is no light, or knowledge, in those who speak not according to it—Isaiah 8: 20. The law of Moses is a part of “The Word,” because it is the morphosis, form, or “representation of the truth,” by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith—Romans 2: 20-28; Galatians 3: 24. Paul preached the law when he preached the word; not, indeed, as Theologians preach the word, raining down fire and brimstone upon sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall follow his resurrection: thus he said before Agrippa, “I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.” Men cannot preach “the Word of the Truth of the Gospel” without preaching Moses and the prophets; for “the testimony for Jesus is the spirit of prophecy,” and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel’s prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preaching of the word. They were predicants of the law and testimony of God concerning his kingdom and the name of Jesus his anointed. Therefore, saith Paul, in addition to what he said before Agrippa, “I come to you in Corinth declaring the testimony of God”—1 Corinthians 2: 1. He says, he did not come to them “with excellency of speech or of wisdom”—such wisdom and oratory as the Greeks delighted in, whose wisdom “is foolishness with God,”—he did not blend their foolish wisdom with God’s testimony, as some were beginning to do; * (See next page)“for,” says he, “I determined to take notice of nothing among you, except Jesus Christ, and this a crucified one.” He paid no regard to their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their “philosophy and vain deceit” to dream of—a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognise his right to the throne, believe the things concerning his name, be baptised into him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held for ever by those promoted to its glory, honour, and power, as its establishment, thereby necessitating their resurrection from among

the dead to immortality. Did it ever enter the heart of Socrates, Plato, or any other of the Greeks, to conceive of immortality of body on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was “new doctrine”—entirely new—more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the Blessed God.

* Clemens Alexandrinus, Origen, and others of “the Fathers” as they are called by the apostasy, attempted to accommodate the truths and facts of revelation to “the wisdom of the world,” or philosophy of the Greeks. This is highly commended by Clemens in the first and sixth books of his *Stromata*, in which he represents that a knowledge of it is almost indispensable to an understanding of the gospel, and exhibits it as a revelation from God, and a law and rule of justification to the Gentiles, as the scriptures of the prophets were to the Israelites under the Mosaic law. “We cannot err,” says he, “in saying that all things that are necessary and useful to life come from God, and especially that the philosophy given to the Greeks as a peculiar covenant, is the foundation of that of Christ.”—*Stromata* lib. vi. P. 648. “The law to the Jews, but philosophy to the Greeks until the advent of Christ, when all were called into the Church by the teaching of faith.” P. 650. “Before the advent of Christ, philosophy was necessary to the Greeks in order to justification, and still subserves the piety of those who found their faith on demonstration; for it led the Gentiles to Christ as the law did the Hebrews, and prepared the way for that which is perfected under Him.”—*Stromata* lib. 1. P. 282. “Origen, the disciple of Clemens, adopted this theory, and followed it in his speculations, treating the dogmas of the Greek philosophy as a key to the history and doctrines of the scriptures, and employing them, to solve the mysteries of the divine administration. He introduced accordingly into his theology a great number of false, absurd, and impious, conjectures and dogmas, which obscured, adulterated, or set aside the truth, and formed emphatically another gospel; and he was followed by a vast crowd of disciples and imitators for several ages. See Mosheim’s *de rubus Christ, anta Constant.*, sec. Iii. Pp. 604-629. Dupin *Biblioth.Nova*. tom. 1. pp. 190-224. “Thus within a little more than a century of the death of the last apostle, did the ministers of the church begin to neglect and depreciate the scriptures, and adopt that wisdom by which the world knew not God as a more efficacious instrument of leading them to salvation.” Lord’s *Exposit. Apoc.* P. 112. It was not a hundred years after John’s death, but contemporary with the apostle’s ministry, that these preachers of another Jesus and another gospel began their work of corrupting the simplicity that is in Christ. They gave the apostles much trouble, being the Judaisers on the one hand, and the men of false science on the other; the former, enjoining circumcision and observance of the law as well as belief of the gospel and baptism, for salvation; the latter, overthrowing the faith by commingling it with the dogmas of the Greeks about immortal souls, Elysium, Tartarus, and a host of similar absurdities, too tedious to mention. It was to correct the errors, coming in like a flood upon the churches from these two sources, that the New Testament Epistles were written. Had men continued faithful and mindful of that “certain word” which was first delivered to them, the four testimonies, Acts, and Apocalypse, with Moses and the prophets, would have been amply sufficient to make wise to salvation; but seeing the errors have taken root, and exist in great force till this day, the epistles are indispensable to our emancipation from their dominion.

“Preach the Word,” then, because it contains the testimony which God has given concerning the kingdom, and all things related to it—preach the law and the testimony, for if men believe not Moses and the prophets’ writings, how can they understandingly believe the words of Jesus; for “all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him”—Luke 24: 44. But little comparatively has been fulfilled that is written in those records respecting the Christ. The Jews, blind as they are, see this; and, therefore, it is because the Gentiles in their ignorance claim more for Jesus than is yet accomplished in him, become a cause of the rejection of his Messiahship by Israel. Thus a counsellor who knows not the law is worse than none.

RIGHTLY DIVIDING THE WORD.

But the workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to “study,” to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualising under “three heads” is not dividing the word of truth at all, because it is not preaching the word. Neither is itemising dividing the word. By itemising, we mean the reduction of a theory to items; such as when an “evangelist” says, “the gospel consists of three items—facts to be believed; commands to be obeyed, and promises to be enjoyed.” This is true neither in theory nor division. It doth not touch the word; therefore, the workman is not approved.

To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world—a world that has been “wondering after the Beast” for more than twelve centuries—were not even apprentices; they were students of the classics and systems of divinity, not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labour to become adequately proficient for a right division of the word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the word. They can neither preach it, nor divide it. When a man comes to understand the gospel of the kingdom, believing and obeying it, he has then qualified himself to lay the foundation of faith in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom. If he have ability to state intelligibly what he understands, then let him work away, as unto God, and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the kingdom; to its throne and king; to his humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of his Majesty, and so forth. Here are topics to which the Word of Truth must be distributed, or “rightly divided,” and he who can do this work most efficiently, is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstances—circumstances in which there is such a famine of scriptural intelligence—what must be done by those who are unable for themselves rightly to divide the word of truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than the Herald of the Kingdom and Age to Come, let them subscribe for it with such a liberality as will compensate its editor for the time, labour, and material expended for their everlasting benefit. Such a teacher in a neighbourhood would not only be of service to individuals, but, seconded by their endeavours, would be a witness for the truth against the apostasy there. It would supply them with knowledge they could not elicit for themselves in a lifetime; and knowledge is to faith, what light is to the eye. “The people perish for lack of knowledge,” says Jehovah; therefore knowledge should be prized as life itself: for “this is life eternal, to know the only true God, and Jesus Christ whom He hath sent”—and they only know God and Jesus, who know the testimony they have given. But more of this anon.

EDITOR

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THOUGHTS ON “WHAT IS TRUTH.”

“Seize on Truth wherever found,
On Christian or on Heathen ground.”

Alabama, September 1st, 1851.

Dr. Thomas, Dear Sir: —Permit an humble inquirer after truth to occupy a column of your truthful “Herald,” while endeavouring to search the scriptures to find the truth “as it is in Jesus.”

“Search the scriptures,” said the Son of God, “for in them ye (Jews) think ye have eternal life, and they (the scriptures) do testify of me (i.e. Christ). “I am the way, and the truth, and the life.” And, “Ye will not come unto me, that ye might have life.” “Thy word, Lord, is truth.” And thus saith the Lord Jesus to those who believed on him: “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” Pilate saith unto Jesus, “What is truth? Art thou a king?” He answered, “My kingdom is not of this world. I came into the world to bear testimony unto the truth; and because I (Jesus) tell you the truth, ye believe me not, because there is no truth in you.” Thus did Christ teach, and much more, to show his disciples what was truth, and how they were to obtain immortality and eternal life. Truth, then, is the great central point—the “sine qua non” to be received, believed in, walked in, and obeyed, to entitle us as dying children of Adam to an inheritance in the kingdom of heaven, a crown of glory, when Christ shall appear to be glorified of all his saints.

The truths of God as revealed in his word, are of all things the most important to mankind; without a knowledge of which, and hearty belief thereof, “it is fearful to live or die.” Truth is verily the brightest gem that could adorn the crown, or sparkle in the attire of immortality. It is as immutable and eternal in its nature as the throne of God, which is forever.

With what earnestness, what zeal, yea, what determination, then should we search for the truth, believe and defend it. We should rise up early, sit up late, and eat the bread of carefulness; leave no means untried, no stone unturned, that our hearts may receive the precious boon, and be made to rejoice in the hope of Israel, “the hope of the glory of God.”

How much simplicity, what beauty and what power in the truths of the gospel! They are the wisdom of God, and the power of God unto salvation to all who believe; and would be much more intelligible to us, if they had not been learnedly obscured by ingenious and designing men, whose interest has been to throw dust in the eyes of the people, and spread a cloud of darkness and mystery over the “lively oracles.”

We hear learned bishops, theologians, priests, and people, discourse about the truths of God, the Gospel of Christ, the doctrines of Grace, of Heaven, of Hell, the destiny of righteous and wicked men, immortality and eternal life, as if everything was according to their preconceived opinion. Men talk about this church and that church; our church and your church; our religion and your religion; as though there were many churches, and more than one religion, “one Lord, one faith, and one baptism.” Papacy claims that out of her pale there is no salvation. Episcopacy, “without Bishops no church,” and that out of her jurisdiction it is fearful to live or die. Campbellism, following in the wake, says, believe with us on the “Apostate,” the head of our church; be regenerated, and saved by baptism. The Baptists, Presbyterians, and Methodists, all have their creeds, which teach a belief in Gods many, Lords, faiths, and baptisms, more than one. Thus, as it were, dividing the body of Christ, the one true church, into a thousand fragments. We cannot imagine how mankind can have such diverse and distorted views of the Church of Christ, or about it, unless it is that they have not “Christ formed in them the hope of glory;” and no conception of “what is truth,” or what constitutes the Church of Christ.

Yours, truly,

N. P.

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MODE OF MAKING COVENANTS.

Both from sacred and profane history, it appears that the most ancient and common mode of making covenants, was by devoting an animal as a sacrifice; cutting it into pieces, and the covenanters passing through the midst of them, and afterward feasting together. The following passages are particularly worthy attention:

“And Jehovah said to Abram, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds he divided not”—Genesis 15: 9-10.

“Gather my saints together unto me; those that have made a covenant with me by sacrifice”—Psalm 50: 5.

“I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and

into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and the beasts of the earth”—Jeremiah 34: 18-20.

The covenant between Abimelech and Isaac was accompanied by a feast:

“And they said, We saw certainly that the Lord was with thee; and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and we have done unto thee nothing but good, and have sent thee away in peace. Thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up in the morning, and swore one to another; and Isaac sent them away, and they departed in peace”—Genesis 26: 28-31.

The making of covenants, with such rites and ceremonies, was not without its signification. The cutting the animals asunder, denoted that, in the same manner, the perjured and covenant-breakers should be cut asunder by the vengeance of God. This is evident from the above passage of Jeremiah 34: 18, and from the ancient form of these execrations, recorded in Livy, book 1. “The Roman people do not among the first break these conditions; but if they should, avowedly, and through treachery, break them, do thou, O Jupiter! on that day, thus strike the Roman people, as I do now this hog; and be the stroke the heavier, as thy power is the greater.” Hence the Hebrew expression to make a covenant, as you well know, is very expressive. Boreth Berith, signifies, to cut the purifier, or purifying sacrifice. That the origin of this ceremony is of divine institution, there can be no doubt. And like all other sacrifices, it had for its object, or antitype, the sacrifice of the Messiah, whose blood and body were one day to be violently separated, to confirm the covenant of grace.

FREY.

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A NEW REVELATION.

Our friend, the president and Professor of “Sacred History,” speaking of the translation of Enoch and Elijah, saith, “Their bodies, souls, and spirits, were alike taken up to heaven; but their bodies and souls were changed into a glorious harmony with their spirits. They assumed a new costume, and appeared in anew style, without the evaporation or annihilation of a single element essential to their individual and proper personalities.”—Chr. Age, Jan. 22, '52. This account of the change they underwent is possibly correct, though we have our doubts. We would, as Kossuth says, “obsequiously” inquire, Is it certain that they “were changed into a glorious harmony with their spirits? Might the change not rather have been “into a glorious harmony with the Spirit,” seeing that Paul saith, “He that soweth to the Spirit shall of the Spirit reap life everlasting”—Galatians 6: 8? But, perhaps, in “this age of light and refinement” the idea of the Apostle is to be regarded as antiquated and unsuitable, and as not at all in harmony with “Sacred History” as exhibited in the prepared discourses of our mystic friend. Laying the Apostle on the shelf then, will he as the light of this cloudy day—“the great light of Bethany,” as he is styled—condescend to shine into our darkness, and tell us where in all the Bible we may find the testimony that affirms the transformation of the bodies and souls of Elijah and Enoch “into a glorious harmony with their spirits?” we have not discovered it; still it is possible “‘a that” that it may be there. But, after all, this is an age of wonder calculated to deceive almost the very elect, the idea may be a new revelation to our imaginative friend himself! We cannot, however, but regard it as a very incongruous

arrangement of heavenly things that Enoch, Elijah, Moses, and Jesus, with those who came out of their graves after the resurrection, should all be themselves bodily in heaven, with no other company from earth but “disembodied ghosts!”

EDITOR.

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SPECTRES.

“I have been informed by old and experienced chemists,” says Dr. W. D. Dorris, of Nashville, “that to take the ashes of a plant, insect, or animal, properly prepared, and hermetically sealed, in a glass vessel, filled with distilled water, and exposed to the influence of the sun and moon for two years, it will, about the expiration of that time, show a transparent likeness of the original animal, plant, or insect, in the water above spoken of.”

Whether the above be a real fact, or fiction, I pretend not to say. But the alleged “transparent likeness” is “the spirit” of the animal or insect “in prison;” and sufficiently well explains what I supposititiously affirmed of the antediluvians in their present nonentity. The transparent likeness of an insect besides its ashes is more than exists of “the giants,” the mongrel progeny of the “sons of God” and the “daughters of men,” swept into prison by the Noachic flood. If you speak of them you cannot speak of them as persons; but as of spirits, or of phantasms, transparent likenesses, now in prison. Antediluvian “spirits in prison” are postdiluvian phantasmata, whose originals were the flesh and blood, whose violence filled the earth; and with whom God’s spirit in Noah strove for 120 years. What better name or term can be applied to them than “spirits,” which have neither flesh nor bones? The spirits of the antediluvians, supposed now to exist in prison, and to be preached to by disembodied evangelists, and missionaries, are equivalent to the insect-spirits, &c.; for it is affirmed of men, cattle, beasts, fowl, fish, and reptiles, by Solomon, that “they all have one ruach” or spirit. Whatever is demanded, therefore, for dead men’s ghosts, must be also conceded to the ghost of a flea. If observed at all they are but spectral impressions, or “transparent likenesses,” without intelligence or reality.

EDITOR.

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POPULAR BELIEF NOT CONVICTION.

“What, at the present day, is implied by a man accepting the position of a “believer,” and being ready to answer the question of a judicial court? Is it that his belief is the result of evidence, study, conviction, and issues in a pure and devout life? Let the public answer according to its experience. The fact is people are all such “believers” as pass muster in a court of law. Experience leads us to suppose that religious profession, to the law court requirement, means only unthinking or interested habitual conformity in ten cases, for one in which it means personal conviction; that, for one in which it implies a devout and beneficial life, it implies the more level, worldly character in a hundred.

“Now, what does the public avowal of unbelief in orthodoxy imply? Independent thought, a preference of truth to self-interest and some courage. If you tell me that a man is a “believer,” you tell me nothing. I would not trust him with half a crown without further knowledge of him. If you tell me that a man has publicly and persistently avowed his disbelief

in almost universally received opinions, thereby encountering serious misrepresentation, I suspect him to be an honest, courageous man. And, paradoxical as it may sound, I should call the state of mind of that man, non-christian though he were, more religious than most ordinary “believers.” He is bound, and shows the strongest attachment, to something higher than mere selfish and prudential considerations; which is more than can be said for the common believer. How much longer shall men be bamboozled by names? What are we to look at in rating men according to their religious opinions? The net result which may be stated in a formula, or creed, communicated to the ear, and mumbled, parrot-like, by the mouth; or, are we to look to the qualities of mind and heart involved in their formation and maintenance?”—From an English Journal.

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