

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, OCTOBER, 1853—
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SYRIA, AND ITS NEAR PROSPECTS.

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The portion of the surface of the globe to which our attention is to be directed in this address, is known to Europeans in general by the name of SYRIA.

Phoenicia, of which the principal sea-port and capital was the renowned city of Tyre, Zor, or Soor, was the great commercial, manufacturing, ship-building, colonising and science-spreading nation of antiquity. Her “merchants were princes, and her traffickers the honourable of the earth”—Isaiah 23: 8. Her emigrants formed settlements in the then uttermost west. Of these, evidences remain in the traditions of Ireland and the Irish language itself, in Punic relics found in the south of England, and in the enumeration of “tin” by sacred (Ezekiel 27: 12) and profane historians as articles procured from the western Tarshish, “the metal islands,” the “End of the earth.”**

* This pamphlet was forwarded to me by a kind friend in England at my request. Finding that it sets forth the truth, I republish it for the benefit of my readers. It contains the substance of an address delivered by Colonel Gawler in “the Young Men’s Christian Association Lecture Room, Derby.” I do not recollect any point of difference between the Colonel and myself. He does not appear to be far from the Kingdom of God; he may be near it: though of that I cannot speak positively from his address. There are many who believe the gospel of the Kingdom without understanding the Mystery of the name, though they believe the facts concerning Jesus. They are like Apollos, who need to be taught the way of the Lord more perfectly. They will admit the truth concerning the kingdom, confess that Jesus is the King who is to sit on David’s throne in Syria, acknowledge that his blood is the blood of the Abrahamic covenant, that by his death he gave it force, &c.; yet will they fall back upon theological foolishness, and call the saving of an immortal soul from hell at death, and its translation to a sky kingdom through the merits of Jesus, The Gospel! I know not if the Colonel be one of these. I hope not. There are many such, however, who have not yet learned discrimination. If the Colonel write on all other Bible topics as on Syria, he may be regarded as a scribe instructed for the Kingdom of God. I have added some notes which I hope will be found useful to the student of the word. The Colonel’s address, I believe, has never been republished in this country before. —Editor of the Herald.

** The celebrated Abraham Aben Ezra, writing his “Epistle on the Sabbath,” in England, in the year 1158 (4919), dates it from “a town of the towns of the island, which is called (Ketseh ha Aretz), the End of the earth.”

There are, moreover, strong reasons for believing, that in the then far east, the Phoenicians traded with the islands of the Indian Archipelago, and that sailing from the Red

Sea to the South, they performed the marvellous exploit of circumnavigating the whole of the vast continent of Africa, returning to Tyre by the straits of Gibraltar.

Phoenicia was evidently to the ancient world, what Great Britain has become to the world as it now is. The Queen of the Ocean, the great mart of nations, and the principal maritime carrier for the human race. The resemblance runs most momentously close, in the fact that Tyre was the great preparatory instrument in the establishment of that temple at Jerusalem, in which Deity, usually invisible, appeared in visible glory. Hiram, the faithful friend of David and of Solomon, hewed down the cedars of Lebanon, transported them in floats to Joppa, and sent, besides, carpenters, quarrymen, stone-masons, and artificers for the work—1 Kings 5. His hardy sailors, also, showed the Jews the way to Ophir, for gold, silver, and ivory—1 Kings 9: 26-28; 10: 22, to increase the glory of the temple, and the wealth of Israel.

It is a satisfactory recollection, that in sacred writ, few forerunning types are complete likenesses of their subsequent anti-types. So far as we have gone, may the resemblance between ancient Phoenicia and modern England be perfect; but may England never sink into the pollution and degradation of that tyranny (the word “tyrant” is derived from “Tyre”), pride, luxury, contempt of God’s laws and idolatry, that have turned the once gorgeous, “crowning city,” into a bare rock upon which fishermen spread their nets—an eternal mockery for men and angels!

It is natural that the name of the splendid centre of that ancient marvellous mercantile prosperity, should have been extended among foreigners to a large surrounding district. From the eastern name of Zor or Soor was derived the appellation of Sooria or Syria, which in process of time has been stretched to include the whole of the extreme eastern boundary of the Mediterranean Sea, from the bay of Scanderoon to el Arish on “the river of Egypt.”

Eastern tradition, however, true to its primitive antiquity, overlooks the comparatively modern splendour of Tyre, and gives to the country a more venerable title. The whole Arab race see in it, with especial reference to Damascus, the territory which Shem, the favoured son of Noah, selected for his own personal residence, and with simple pertinacity in their ancient Creed still call it “esh Shamy”—Shem’s country.

I would now beg you to fix your eyes on this large general map of the ancient world, and to observe the remarkable central situation that Syria occupies in it. With Europe, Asia and Africa around her, the extraordinary inland channels of the Mediterranean, the Black Sea, the Red Sea and the Persian Gulf, diverging from Syria as a general focus, give her ready maritime communication with all the sea-coasts of the world. Her northern, eastern, and south-western borders, also, run in proximity with those vast districts of Asia Minor, Armenia, Mesopotamia, Media, Persia, Assyria, Babylon and Egypt, which bore the earliest and heaviest populations of primeval society.

In no visible circumstance on the surface of the globe, can right-minded persons discern more clearly the forerunning design of the invisible Creator. Syria, with especial reference to Jerusalem, was created—was created—to be the centre from which divine truth should radiate to the whole human race. Do you wish to see a visible footprint of the invisible God, —behold it there.

Though in some sort anticipating the subject, I would also at this point call your attention to another very remarkable forerunning arrangement of the Creator in creation itself. Great Britain, manifestly destined to perform in these modern times a work similar to that which her maritime mother Tyre accomplished in the days of David and Solomon, was also most signally prepared in creation for her high commission. Though lying in near proximity to the civilised nations of the old hemisphere, yet her girdle of waters has become in the hour of need, a wall of preserving fire against the frightful evils with which they have been too often, and that too recently, desolated. Those waters have also given to her sons the maritime experience through which she has become the mistress of the seas, and those facilities of communication, by which, in resemblance of ancient Tyre, her colonies and dependencies have been spread to the very ends of the earth.

Remarkable as are these creative arrangements, they are surpassed by the further fact, that under her surface were laid in profusion altogether unequalled elsewhere, the very materials which are above all others essential to modern maritime superiority, and commercial and manufacturing pre-eminence. Her inexhaustible beds of coal, combined with ironstone, are gifts from God. Do you desire to see another footprint of the invisible Creator,—it is certainly exhibited here!

These extraordinary advantages were not bestowed (as Sidney Smith would remark), for the mere purpose of “building up the walls of flesh of her comfortable” denizens, but for the more exalted object of furnishing her as the honoured instrument of preparing the way for God’s beneficence to the whole world through the Jewish people.

In the Lecture to which you invited me soon after my return from Syria, I described the general geography and present condition of that country. I will now after a necessary brief sketch of its past history proceed to its future prospects. These shall first be considered in themselves, without reference to time; and evidence shall then be produced that the stupendous events included in them, are so near at hand as to have already commenced their operation.

All present will bear me witness in their hearts that the subject is as difficult as it is momentous. I therefore beg from you forbearing consideration, with the confidence that I hold unchanged the principle which some of you will remember was declared to be the regulator of my former Lecture, that the highest duty and advantage of man is in all things to discern, to grasp and to impart REALITIES, and, moreover, that I do not hazard a single opinion which, in a chequered life, has not been tested by very long and very close observation. There are some here present who know, that when I first entered this town about thirty-four years ago, my mind was directed to this very subject. God in his mercy had brought me a short time previously, when with the Duke of Wellington’s army in France, from the wretchedness of French infidelity and scepticism, to a permanent practical conviction that the invisible God is the God of revelation. Nothing confirmed me more fully in this confidence, than the standing miracles of the state of Syria and the Jewish people; and nothing, even then, gave me a brighter hope, than the sure and certain knowledge that in God’s good time both would be delivered, as well as the whole human race after them, from miserable degradation. I have therefore at least well considered the points at issue.

In pursuing them it is of intense importance to discern and grasp the REALITY, that the eternal invisible Being with whom we have to deal, is as infinite in minuteness, as He is in magnitude. Perfection requires Him to be a minute God as well as a great God. “Where

are you going?” said a vexed sceptic on a Sabbath morning, to a poor man whom he met every week walking in a direction opposite to his own. “I am going to worship God.” “To worship God—what do you know about an invisible and inaudible God?” “I know that he is a great God and a little God. A great God, for He fills the universe with his majesty; a little God, for He dwells in my heart!” Dr. Chalmers beautifully expresses the same reality in the words, “Magnitude cannot overwhelm Him, variety cannot perplex Him, minuteness cannot escape Him!”

To apply these realities to our subject. God who in his greatness controls with the same laws which regulate the movements of our own planetary system, the worlds that Lord Rosse’s monster telescope has defined; worlds so distant that their light, travelling at the rate of twelve millions of miles in a minute, may take ten thousand years to reach our eyes, in his minuteness has selected this ball of earth to be the scene of one of the most marvellous of His moral works—the raising of a fallen race from guilt to glory. Having chosen for this object our globe from among the myriads of creation, He selected (as has before been observed) the land to which our attention is this night directed, Syria, from among all the countries of this earth to be the great centre and focus of His beneficence.

Do the minds of any of you revolt from this idea of the pre-determined arrangement and control of God—go to one of our great dockyards, and see the prearranged lines by which the floating leviathans of the deep are precisely formed, and the machinery by which stubborn beams and planks are twisted exactly for their determined places. Shall the God of heaven be less in design and in the power of control, than one of Britain’s master shipwrights?

PAST HISTORY OF SYRIA.

Syria having been formed at creation as the especial centre of the ancient world, became possibly a portion of the first glorious demesne of the parents of the human race. We are disposed to limit the dimensions of Paradise to something like those of an English park, while the reality may well have been, that, embracing whole countries, it extended from the Mediterranean to perhaps the Caspian Sea; the river Euphrates, especially named as belonging to it—Genesis 2: 14, thus flowing through its centre. Arab tradition, for whatever it is worth, makes Adam to be formed from the red earth of the plain of Damascus, and refers to Syria other events in the history of the antediluvian age.

Descending to the period subsequent to the flood of Noah, the same tradition ascribes (as has been already observed) Damascus for the residence of Shem, the greatly honoured servant of God, (“Blessed be the Lord God of Shem”—Genesis 9: 26.), and the favourite son of Noah; and before his death and during the comparative youthfulness of Abraham, there appeared in another portion of Syria, Melchisedec, the king of Salem, the priest of the most high God—Genesis 14: 18. The peculiar divine selection of the country being thus early maintained, possibly by the residence in it of Shem, and certainly by the reign of Melchisedec and the advent of Abraham.

That extraordinary land which we see before us, was then stamped with a seal which every man who truly grasps realities, must believe the principalities and powers of earth and darkness cannot disannul. The most ancient, the most solemn, and the most wonderful conveyance of land on record, is to be found in the fifteenth chapter of Genesis. The gift is Syria, “the land from the river of Egypt to the great river, the river Euphrates.” The donor was the eternal God, the legatees were the seed of Abraham, the marvellous and mysterious

witnessing signs and seals were “a smoking furnace and a burning lamp that passed between the pieces” of the victims, which, according to the custom of those days, Abraham had divided.

Who can show such a title-deed to any estate in the wide world? Abraham cannot for the field and cave of Machpelah. His covenant for that property with “Ephron the Hittite”—Genesis 23, so celebrated among English jurists as an ancient example of land conveyance, was nothing like so solemn as that for Syria from God himself; and yet the covenant with Ephron remains unbroken. Abraham, Sarah, Isaac, Jacob and Leah, have remained undisturbed through thirty-six centuries in their most honoured possession. Veneration has even fenced it round with a high wall of massive stone, of which intense jealousy even now keeps the narrow portal. **WILL THE COVENANT ARRANGEMENT OF A MAN BE MORE LASTING THAN THAT OF THE MOST HIGH GOD?**

After a preparatory period of humiliation and suffering in Egypt and in the desert, the children of Abraham were planted as a nation in Syria. God “remembered his holy promise, and Abraham his servant, and brought forth his people with joy and his chosen with gladness”—Psalm 105: 42-43. The immutability of His purpose was vindicated to the uttermost by suspensions of those majestic laws of gravitation and centrifugal force, which ordinarily reign omnipotent from this our solar system to the most distant sun in the nebula of Orion. The waters of the Red Sea and of the Jordan stood in heaps. (“What ailed thee, O sea, that thou fleddest, and thou Jordan that thou wast driven back?”), and the sun stood still on Gibeon, and the moon in the valley of Ajalon. The ruler of a deeply learned and most powerful nation, who ventured to array the unchangeableness of his puny purpose against the “I change not” of the Eternal, lives forever as a monument of consummate folly—another laughing-stock for men and angels. —Oh, that among rulers, the line of the infatuated Pharaohs had ceased forever with the ancient kings of Egypt!

The massive and gorgeous temple of the living God, was at length built upon the very hill on which Abraham had, by the highest act of devotedness, grasped the REALITY of God’s existence, character, power and faithfulness; the visible glory of that God “filled the house”—2 Chronicles 7: 1-3, and, upon the throne of David and Melchisedec, Solomon reigned supreme from the torrent of Egypt to the banks of the Euphrates.

For nearly eighteen centuries, that temple and the glory, the high priest and the sacrifice, have ceased—“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice Afterwards shall the children of Israel return”—Hosea 3: 4-5; —and the Hebrew nation has been “scattered and peeled”—Isaiah 18—in and throughout every country in “the wide, wide world.” What of that? Has not the condition of Syria and of the Jewish nation throughout this (humanly speaking) immense interval, borne a witness to the faithfulness of God’s covenant deed to Abraham and his descendants, more mighty, miraculous and marvellous than if the Jews had remained in Palestine? Despite the fiercest and most energetic efforts of men, and, no doubt, of more than men, the land through eighteen centuries has been kept for the nation, and the nation for the land!

Since the ejection of the Jews from Syria, the Franks have settled as a nation in France, the Anglo-Saxons in England, the Goths in Spain, and others elsewhere; but no nation has been able to establish itself as a nation, in Syria. Up to this day, there has been there no nation, no national union, and no national spirit. The motley impoverished tribes

which have occupied it, have held it as mere tenants at will, temporary land-holders, wasting, and manifestly waiting for them whose permanent right it is. The land “devouring up men”—Ezekiel 36: 13, in desolation has enjoyed her Sabbaths, —“I will scatter you among the heathen . . . And your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths . . . And yet for all that I will not cast them away . . . But I will for their sakes remember the covenant of their ancestors”—Leviticus 26: 33-45—waiting for them, in truth, whose right it is, by that “WORD OF OUR GOD WHICH ENDURES FOREVER.” Every eye that has seen Syria, its moral divisions, its wastes, its ruins and its depopulation, has received mournful but joyful testimony to the fact.

THE FUTURE PROSPECTS OF SYRIA.

Having thus sketched briefly the prominent points in the past history of Syria, and brought the subject to the days in which we ourselves live, I now proceed to a close, though of necessity very brief, consideration of the marvellous events which must mark its future destinies, and involve the fortunes of the whole human race. I still have no desire but to spread before you strict and sober REALITIES.

My own conviction that the Jewish nation will be restored as a nation to its ancient land, is, as you may have judged from preceding observations, as positive as the conviction of my personal existence, or rather as my conviction of the existence of Him who “rules in the kingdoms of men and gives them to whomsoever he will”—Daniel 4: 25. In addition to that solemn conveyance to Abraham, which if it stood alone would be a sufficient guarantee, there are in the word of Revelation repeated references to it, such as the following.

“He hath remembered His covenant forever, the word he commanded to A THOUSAND GENERATIONS, which He made with Abraham and His oath unto Isaac Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.”—Psalm 105: 8-11.

“Ye shall inherit it one as well as another: concerning the which I lifted up my hand” (the ancient token of solemn asseveration and oath) “to give it unto your fathers: and this land shall fall unto you as an inheritance”—Ezekiel 47: 14—in reference to a division which certainly has never yet taken place.

It is accompanied again with such stupendous declarations as the following, which if an upright man were to make to his fellows no one would presume to disbelieve.

“Thus SAITH THE LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: If those ordinances depart from before me, SAITH THE LORD, the seed of Israel also shall cease from being a nation before me for ever. Thus SAITH THE LORD; IF heaven above can be measured,” (have you yet travelled to Lord Rosse’s most distant telescopic stars, and planted there his telescope to fathom the abyss beyond them?) “IF heaven above can be measured and the foundations of the earth searches out beneath” (have you yet succeeded in mining down to the centre of gravity?), “I will also cast off all the seed of Israel for all that they have done, SAITH THE LORD.”

The promise, as in almost every other instance, binds up the land with the nation, for without any interval there follows,

“Behold the days come, SAITH THE LORD, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner . . . it shall not be plucked up, nor thrown down, any more forever.”—Jeremiah 31: 35-40.

Again, (if one may be permitted to say so), the deepest sympathies of the soul of the Most High are involved in this great consummation, for the land, be it always remembered, as well as for the people. In the same chapter as the preceding unspeakably powerful asseveration, are found in the following outpourings of divine pity.

“Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria,” at this moment as bare as the south downs of England; “the planters shall plant and shall eat them as common things.”

“Hear the word of the Lord, O ye nations, and declare it in the Isles afar off,”
ARE THE BRITISH ISLANDS MORE THAN ADAMANT DEAF, THAT THEY CANNOT HEAR EVEN THE VOICE OF THEIR GOD?

“He that SCATTERED Israel WILL GATHER HIM, and keep him as a shepherd does his flock.”

“Is Ephraim, my dear son, a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps. Set thine heart towards the highway, the way thou wentest: turn again, O virgin of Israel, TURN AGAIN TO THESE THY CITIES.”

Every one who has really examined upon this subject the revelation of our invisible Creator, must know that distinct and absolute passages like these, might be brought forward in number sufficient to occupy your attention for the greater part of the night; I will therefore leave this point of the certainty of Israel’s future restoration to Syria to plead its own cause, as “THE WORD OF OUR GOD” which “SHALL STAND FOREVER.”—Isaiah 40: 8 Let those who dare neglect or reject such passages, but let us, if we would, dare not to do either. Knowing the Bible to be God’s word, may we take God AT HIS WORD and actively comply with it.

The restoration will embrace not only the two tribes of Judah and Benjamin, which were dispersed by Titus and are to be found generally among civilised nations, but also the other ten tribes, which were carried away captive to Media, about seven centuries before the Christian era.

“Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all”—Ezekiel 37: 21-22.

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,” the ten tribes, “and gather from the dispersed of Judah,” the two tribes, “from the four corners of the earth”—Isaiah 11: 12.

If any should ask where are those ten tribes now? It may be replied, that modern travellers have furnished evidence they should first of all be sought for where they were lost, in the district of ancient Media; and that from that point looking to the north, north-east, and east, abundant traces of them will be found from Daghestan on the western side of the Caspian Sea, along the southern shores of that great inland water, into Bokhara, Afghanistan, the north of India and China. —(“These from the land of Sinim,”—Isaiah 49: 12, pronounced Seenim or Sheanim. La Chine (French) pronounced la Sheen. In Tartarian, Tcheen.) Portions of them may have wandered elsewhere, but in the countries above named they certainly exist in considerable numbers.

2. The restoration is to be accomplished, in a very great degree, through the assisting instrumentality of other nations, and in an especial manner of some of the “Islands,” of the “Daughter of Tyre,” “Tarshish,” the great maritime nation of the day, of the nation which shall “overshadow with wings,” and to which shall be applicable the peculiar title of “Ketsch ha Aretz,” “the End of the earth.”

I beg your close attention to the foregoing summary; the welfare of your sovereign, of your country, of yourselves, and of your children, may be inseparably bound up with it. The worst blight that can fall upon nations or families, JEWS OR GENTILES, flows from the sentence from above, “Because when I called, ye did not answer; when I spake, ye did not hear; . . . Therefore, thus saith the Lord God, . . . Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit”—Isaiah 65: 12-15. The whole passage, referring as it does especially to our own days, is most worthy of close attention.

“Listen, O Isles, unto me, and hearken ye people from far”—Isaiah 49: 1.

“Keep silence before me, O Islands; and let the people renew their strength”—Isaiah 41: 1.

There is need enough with Great Britain at this moment for obedience to this last injunction, and it is a happy augury that the passage soon proceeds to declare,

“THE ISLES saw and feared; the ends of the earth were afraid, drew near and came.”

“SURELY, THE ISLES shall wait for me, and the ships of TARSHISH”—Isaiah 60: 9-13, tin-producing Tarshish—Ezekiel 27: 12, “FIRST to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God . . . to beautify the place of my sanctuary: and I will make the place of my feet glorious . . . And they shall call thee the city of the Lord, the Zion of the Holy One of Israel.”

“THE DAUGHTER OF TYRE shall be there with a gift.”—Psalm 45.

(Daughter of Tyre is doubtless applicable to Britain, the Bath-Tzor of this Psalm; which prophesies of “the latter days” when “the Mighty God” girds his sword upon his thigh in glory and majesty to overthrow the people, and to establish his throne. Names of countries and towns are feminine in Hebrew. Bath-Tzor is feminine. Bath, translated “daughter,”

signifies also female descendant. Britain is the commercial descendant of Tyre, and therefore styled Bath-Tzor—descendant, in the sense of the trade and commerce of the east and west once possessed by Tyre being now in the hands of Britannia. Tyre's commerce has descended to Britain, therefore is she Tyre's daughter of the latter days. No other Gentile power will inherit the world's commerce after her: for "the abundance (or commerce) of the sea shall be turned unto Zion, and the wealth of the nations shall come unto her." Jerusalem is the next heir of Tyre's Daughter, and not the United States. The trade and commerce of the nations will travel no further west; but pass from Britain to Syria, whence it originally departed. This is the end scripturally revealed of that commercial rivalry now subsisting between Britain and the United States. The people, though not the governments, of these two countries will find increased prosperity in the transfer of the commercial throne from London to Jerusalem, the city of ancient Tyre's wise, glorious, and powerful ally. —Editor of the Herald of the Kingdom.)

"Ho! To THE LAND OVERSHADOWING WITH WINGS" or "extremities," (that is, it seems to me in sober application, "overshadowing a large portion of the earth with her dependencies") * "that sendeth ambassadors to a nation scattered and peeled All ye inhabitants of the world and dwellers of the earth, see ye . . . and hear ye"—Isaiah 18: 1.

* The Colonel's idea is doubtless correct. It is a "land" upon whose dominions the sun never sets—a "land widely o'ershadowing with wings from beyond to the rivers of Cush," as rendered and interpreted in my translation of Isaiah 18. —Editor of the Herald.

And lastly, "Behold, the Lord hath proclaimed unto 'Ketseh ha Aretz,' to 'THE END OF THE EARTH,' say ye to the daughter of Zion, Behold thy salvation cometh"—Isaiah 62: 11. This command is usually understood to be addressed to all mankind, from one end of the earth to the other end of it. If this were the true meaning it would of course include the British Isles, and still make the duty enjoined imperative upon them. As, however, it is expressly asserted as a general truth, that at the commencement of the restoration of the Jewish nation, "darkness shall cover the earth, and gross darkness the people"—Isaiah 9: 2, it is not likely that the nations of the earth, in general, should appreciate such a command, or be the objects of it. Nations in "gross darkness" could not say "to the daughter of Zion, Thy salvation cometh." This solemn command, therefore, I take to be not general but particular. Not to mankind from one end of the earth to the other end of it, but to that particular nation, which was the western extremity of the great political world, (America ** does not interfere with general politics,) and which was emphatically known of old by the very name used by the prophet, "Ketseh ha Aretz," "the End of the earth,"—"the end," sing., not "the ends," plur. I am the more confirmed in this application from the circumstance that "Tarshish," of which "tin" producing England certainly formed a part, is declared to be the "first" to engage in Jewish restoration—"the ships of Tarshish first;" and the more still, as certainly, of late years, Great Britain has been particularly chosen to be the great sanctuary of the word of divine revelation, and the great means of circulating the sacred volume throughout the earth.

** America is a "New World," forming no part of the prophetic earth, which belongs exclusively to the "Old." The world known to the ancients is the theatre on which is to be displayed the grand and marvellous events of the latter days, which are to ultimate in bringing Europe, Asia, America, &c., into absolute subjection to the King of Israel. The general declaration that "he shall be King over the whole earth," by implication foretells the conversion of these United States of North America into regal provinces of his Empire; the

consequent abolition of Republicanism, which is merely a provisional and temporary element of the Gentile economy. —Editor of the Herald.

Under all these considerations, whether as included in mankind from one end of the earth to the other end of it, or as especially included in Great Britain, “Ketseh ha Aretz,” “the End of the earth,” I, seeing the extraordinary indications of the days in which we live, bow before the divine command, and with the loudest utterance that I can give, I would say to the daughter of Zion, “BEHOLD, THY SALVATION COMETH!” “PREPARE YE THE WAY!” And in the same spirit of responsibility, as a man and as an Englishman, I would invite every prudent heart and voice in this United Kingdom, to join with practical energy in the appeal.

For its literal accomplishment, it is not necessary that we should endeavour to define to the Jewish people, whether that “salvation” is the Saviour they expect, or the Saviour we Christians expect. Both parties look for a mighty Saviour from the God of Israel, and the scriptural and natural signs of our times (as will be presently shown), loudly testify to the nearness of his approach. Let us, therefore, in union, in obedience to the divine command, which clearly implies union in effect, “PREPARE THE WAY” for the manifestation of the goodness of our great Creator, whatever it may be. Let it not be recorded against any of us, “When I called, ye did not answer!”

England will not long remain single-handed in assistance to this great work; for it is expressly declared.

“The Gentiles shall come to thy light, and kings to the brightness of thy rising”—Isaiah 60: 3.

“Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and their queens thy nursing mothers”—Isaiah 49: 22-23.

3. The restoration, however, will not be effected without great opposition. When, in this world, was ever any great and good work accomplished without strong opposition?

“Now also many nations are gathered against thee that say, Let her be defiled; and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people”—Micah 4: 11.

(The daughter of Zion will not “Arise and thresh” until Messiah appear; for it is written, “Judah shall be as the mighty who tread down in the mire of the streets; and they shall fight because the Lord is with them.” They will, doubtless, contend in battle with Gog, or the Autocrat of Russia, when he invades Syria, but instead of threshing they will be thrashed, notwithstanding Britain’s aid. The Deliverer, however, will be at hand to come with great power to cast the enemy out of their land. —Editor of the Herald.)

I will not enlarge on this painful particular, although the sacred volume contains extensive evidence in regard to it. The trial will be great, but the triumph greater.

A singular feature in its commencement will be, the general dullness of perception of the Jewish people, and the determined opposition of a portion even of them; though divine mercy will supply remedies for the first, and give to the second a signal rebuke and overthrow.

“I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor that, when I asked of them, could answer a word”—Isaiah 41: 27-28.

“Hearken unto me ye stout hearted that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for Israel my glory”—Isaiah 46: 12-13.

Those who have been brought, as I have been brought, to the full confidence that the words of the Most High God are never uttered with lightness, will bend in reverence before the power of language with which the last declaration is enforced.

“I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . yea (aph), I have spoken it, yea (aph), I will bring it to pass; I have purposed, yea (aph), I will do it”—Isaiah 46: 9-11.

4. All difficulties will be finally overcome and removed by the especial, visible and audible interference of the Great God himself.

“Behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the lord your God, dwelling in Zion my holy mountain: THEN SHALL JERUSALEM BE HOLY, AND THEN SHALL NO STRANGERS PASS THROUGH HER ANY MORE”—Joel 3: 1, 15-17.

5. I now request your most particular attention to the effects of Jewish national restoration upon the whole human race and upon the condition of our globe. They are truly worthy of your consideration, for you will perceive that they are the very effects which statesmen, philosophers, philanthropists, and religious persons have been labouring for centuries to produce in whole or in part, but without success.

All have been sensible that the human race, as a body, is degraded, disorganised, afflicted and unhappy: all have striven to lessen or remove these evils, and yet, after labours indescribable, the success of all and every class has been extremely limited. The mass of human degradation and misery remains unchanged.

This picture represents strict and sober realities. Why are they realities? Is it not because these persons, eager though they have been for great and glorious ends, yet have they not grasped the further reality of the rigid jealousy of the God they have to deal with, for his own appointed means—the placing of the Nation He has chosen, in the land he has chosen to be the focus and centre of his goodness and glory?

The effects of Jewish restoration must be—for the Most High God has said it must be.

1. Their own extraordinary purification.

“Thy people also shall be all righteous”—Isaiah 60: 21.

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God”—
Ezekiel 36: 24-28.

(Mayim tehorim, pure waters, or waters of pureness, that is, of heart. The word rendered sprinkle in Isaiah 52: 15, is nahzah, and in the future yazzeh, not zahrak, and in the future zahrakti, as in Ezekiel—khain yazzeh goyim ravbim ahlav is rendered by Gesenius so shall he cause many nations to rejoice in himself, the verb nahzah signifying to leap, to exult, to spring: leaping is the natural action expression of joyousness; hence when spoken of nations, nahzah, signifies to rejoice; but when spoken of liquids, to leap forth, spirt, or spatter. In Isaiah it is used of many nations, not of liquids; it therefore in that place means to leap for joy, to exult. The Seventy have translated the Hebrew by, so many nations shall be filled with admiration because of him. But not so their kings! They will not exult: for it is so written in the next sentence, yikpetzu melahkhim, the kings shall contract; i.e. as one gathers himself up in death. They shall be dumb, they shall die, they shall not rejoice when the world exults in the king whom Jehovah gives. This is the sense of this passage, which was not, however, perceived by the baby sprinkling translators of the common version. —Editor of the Herald.)

“And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shalt thy land any more be termed desolate, but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee”—Isaiah 62: 2, 5.

O you who are ice-hearted and infatuated among Christians and Jews, bend your eyes to read the last paragraph flowing from the mouth of Him that formed you, and who even now searches you out; and say if human language can express more powerfully the glory and happiness of the land and of the people, and, through their union, of the whole race of man! What words from God would you have, if the preceding are not sufficient to move you? I

know of none that voice can utter or pen can write: fit preludes are they to the marvellous reality that comes next for consideration.

2. The great invisible author of the immeasurable wonders amid which we live, breaks from the thick darkness in which He has been pleased to shroud himself for ages past; “destroys the face of the covering cast over all people, and the vail that is now spread over all nations”—Isaiah 25: 27, and with wonders in the material world worthy of his approach and presence, again reveals His own visible glory to mankind.

“The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound”—
Isaiah 30: 26.

“When the Lord shall build up Zion, He shall appear in his glory”—
Psalm 102: 16.

“Thine eyes shall see the King in His beauty look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation there the glorious Lord shall be unto us a place of broad rivers and streams”—
Isaiah 33: 17, 20-21.

“Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously”—Isaiah 24: 23.

“The sun shall be no more thy light by day: neither for brightness shall the moon give light to thee: but the Lord shall be unto thee an everlasting light and thy God thy glory”—Isaiah 60: 19.

“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: 28.

3. These unutterable blessings will not be confined to the Jewish nation. The whole human race, which was made “in the image of God”—(“So God created man in his own image, IN THE IMAGE OF GOD CREATED HE HIM!”), and this globe which He “created, not in vain, but to be inhabited”—Isaiah 45: 18—in peace and in love, will also rejoice in them with joy inconceivable.

“He hath remembered his mercy and truth towards the house of Israel: and all the ends of the earth have seen the salvation of our God”—Psalm 98: 3.

“For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea”—Habakkuk 2: 14.

“Rejoice ye with Jerusalem and be glad with her ALL YE THAT LOVE HER: rejoice for joy with her all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be

delighted with the abundance of her glory. For, thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem”—Isaiah 66: 10-13.

“In that day the Lord shall be King over ALL the earth: IN THAT DAY SHALL THERE BE ONE LORD, HIS NAME ONE”—Zechariah 14: 9.

What a most effectual and indispensable element for human happiness is here! Religious doubts and difficulties which fill men’s hearts with anxieties, and theological enmities which have blotted the whole volume of the history of our species with frauds, contentions, and blood, will universally cease, and the Most High God be worshipped in his true essence, name and character. To take the lawful preparatory measures for such a great end as this; should not Jews and Gentiles, setting aside in abeyance the differences which make union in effort impossible, heartily and honourably labour in concert, as the word of their God commands them? If they labour not together, the required preparatory work cannot be done.

“I will also make thy officers peace, and thine exactors righteousness”—
Isaiah 60: 17.

“O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth”—Psalm 67: 4.

Here is a motive for all political reformers. They cannot have spotless supreme government, or completely peaceful and just subordinate management, until Syria and Israel be united. Then, they will soon realise the brightest vision of political perfection.

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more”—
Isaiah 2: 2-4 and Micah 4: 1-3.

Here is an inducement and a warning for the most ardent promoters of “Peace Societies.” So long as the nation of Israel remains dispersed, and the land of Syria depopulated and desolate, Peace Societies are engaged in the labours of “Sysiphus.” They may tug and sweat to roll back the mountain avalanche of war as they will; their labour will be in vain; it must return upon them with tenfold impetus, until “Jerusalem be the throne of the Lord,” and He shall say to it, “Stand thou still.” They cannot make straight what He has made crooked, * but through the means alone which He has appointed to straighten it; and let them remember, that for such means He is most jealous; crossing sometimes in anger every other even though the end in view be good and desirable.

* The Colonel speaks truly. The Peace society is an empty bubble, the idiotic bantling of maudlin avarice and infidelity. Jesus says, he came to send a sword upon the earth; yet in spite of this, they dream of substituting peace for the benefit of merchant princes and millionaires! “There is no peace for the wicked, saith God,” who would never be able to

avenge the blood of his saints shed upon the earth, if the Peace Society's crotchet were to become a fact. War is inevitable, and cannot be staved off by the cupidity of merchants and traders who are heaping up their rusty gold for the spoiler. The day of Christ is at hand, when his poor shall be covered and filled with good things, and the peacemongering rich sent empty away. —Editor of the Herald.

This portion of our subject may be well and appropriately concluded, with the most energetic invitation and command of the God of Heaven to universal nature to rejoice.

“Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O, forest, and every tree therein: FOR THE LORD HATH REDEEMED JACOB AND GLORIFIED HIMSELF IN ISRAEL”—Isaiah 44: 23.

(To be continued.)

* * *

From the News of the World.

THE REBELLION IN CHINA;
OR,

A CONSTANTINIAN CONFLICT IN THE LAND OF SINIM BETWEEN
PROTESTANTISM IN ARMS, AND CELESTIAL IDOLATRY.

Some time since we were enabled to inform our readers that there were strong grounds for believing that the great and singular movement which, during the last eighteen months, has been rapidly making head in China, and which threatens, or, perhaps we should say promises, before many months shall elapse, to effect a complete revolution in that immense empire, had its origin in a religious motive, and that the foundation upon which it was based was the rock of Christianity. We are happy now to state that this deeply interesting information has been indisputably confirmed by the tidings which have reached us from that quarter of the world within the last week.

It will be remembered that when the English mail left the Chinese waters early in the month of April last, it was reported that an engagement had recently taken place between the insurgents and the imperial forces before the walls of Nankin, and that it was doubtful, from the confused and imperfect intelligence which was spread upon the subject, on which side the victory had fallen. On the one hand it was loudly proclaimed that the insurgents had sustained a severe defeat—on the other it was as confidently asserted that they had obtained a decided victory, and that great city of Nankin, as well as the neighbouring important town of Ching-kiang-foo, were in their possession.

To resolve the doubt, and, if possible, to collect some more authentic information than had yet been received as to the nature and object of the insurrectionary movement, Sir George Bonham, her Majesty's chief representative in the Chinese seas, determined to make an expedition to the seat of the rebellion, and to place himself in communication with some of its leaders. Accordingly, just before the April mail left China, he set out in her Majesty's ship *Hermes* with the intention of making his way up the river, and of proceeding as far as the walls of Nankin itself. By the mail which arrived from China only a few days ago, we receive

the gratifying intelligence that Sir George returned to Shang-hae on the 5th of May, having completely succeeded in accomplishing the objects of the expedition. He had ascertained that the insurgents were in actual possession of Nankin, which had been reduced to ruins, but which they were, nevertheless, strongly defending—that they were also in possession of Ching-kiang-foo—and that they were only awaiting the arrival of reinforcements from the south, before they proceeded on their way to Peking. More than this, he had succeeded in bringing himself into communication with several of the insurgent chiefs, from whom he had gathered a mass of information respecting the character and object of the insurrection, in the deep and vital interest of which every European reader must warmly sympathise. Of all the mighty and mysterious movements at this moment impending or actually in progress, upon the face of the earth, it would appear that this movement of the Chinese is the most striking and the most pregnant with hopeful and salutary consequences for the time to come.

It is now ascertained beyond the possibility of doubt that the insurgents are Protestants and anti-idolaters of the strictest order. They acknowledge but One God, the Heavenly Father, the All-wise, All-powerful, and Omnipresent Creator of the world; with him, Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as “Tae-ping-wang, the Prince of Peace,” to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms “Supreme,” “Holy,” and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving on the ground that they are due to God alone. Furthermore, it appears that the insurgents have adopted a moral code which they call the “Heavenly Rules,” and which, upon examination, Sir George Bonham ascertained to be no other than the “Ten Commandments.” The observance of these, we are told, is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Protestants, deeply influenced by the belief that God is always with them. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that, at the beginning of their enterprise, some forty years ago, they numbered but 100 or 200 followers, and that, except for the direct help of their Heavenly Father, they never could have done what they have done. “They,” said one, speaking of the Imperialists, “spread all kind of lies about us. They say we employ magical arts. The only kind of magic we have used is prayer to God.”

From men thus actuated and controlled, ultimate success cannot be long withheld. Their objects are to overthrow and to expel the hated dynasty of the Mantchoo Tartars—to restore the throne to the descendants of the ancient Chinese dynasty of Ming—to purge the land of the gross and foul idolatry which has so long debased and disgraced it, and henceforward to place the Empire within the fold of pure and uncorrupted Christianity.

It must be confessed that these—or, at any rate, the last two—are noble aims; and, now that we are thoroughly acquainted with them, it becomes even more manifest than it was before that no foreign interposition of any kind whatever should be made, either by ourselves or by any other State, to thwart or impede the progress of a movement which promises to be productive of results so beneficial and so vast.

The insurgents are represented as being full of hope; but at the same time manfully prepared to endure the consequences of a reverse. “If it be the will of God,” they say, “that our Prince of Peace shall be the Sovereign of China, he will be the Sovereign of China; if not, we will die here.”

Contrasted with this, the perturbation and alarm exhibited by the Emperor are almost pitiable. "I am filled with apprehension," says he, "and I humbly entreat august Heaven to pardon my offences and save my poor people." He then issues a proclamation summoning the great offices and all the people of the Empire to a solemn sacrifice to the gods; and at the same time repeats his exhortations to his army to be stouter of heart and more valorous, and not to persist in what he calls the "detestable" practice of "running away" the moment they are brought face to face with the enemy.

Now that the nature of the movement in China is thoroughly ascertained and distinctly understood, its future progress will necessarily be watched with the deepest interest by the whole Protestant world.

* * *

TARSHISH.

THE IDEAS OF THE HEBREW SACRED HISTORIANS IN RESPECT TO THE WESTERN LOCALITY COMPREHENDED UNDER THIS TITLE.

There was, unquestionably, with these writers, an Eastern locality to which the name Tarshish was, in some manner, applicable. It was reached by water from the ports of the Red Sea; the time occupied by the whole voyage was three years; and the imports from it into Syria were, "gold and silver, ivory, apes, and peacocks"—1 Kings 10: 22; 22: 48; 2 Chronicles 9: 21; 20: 36-37.

The family of Tarshish (a grandson of Japheth) might have thrown off a colony to the eastward; or this eastern Tarshish might have obtained its Shemitic name, from some fancied resemblance between it and the main settlements of the Tarshish race in the west of Europe, in something of the same manner that, in our days, there are East Indies and West Indies.

The Western Tarshish, however, was certainly the original stock and territory. Javan, the son of Japheth, had four sons, "Elishah and Tarshish, Kittim and Dodanim. By these were the isles of the Gentiles" (the coasts of Europe, and in part, perhaps, of Africa, from Syria westward), "divided in their lands: every one after his tongue, after their families, in their nations"—Genesis 10: 4-5.

They did not proceed to occupy the then wilderness earth, in mixed parties; but separated themselves from the beginning, into great family nations. Accordingly, also, to the prevailing custom of those days, the region each family selected was named after one of its early progenitors. —(As, Assyria from Asshur, Canaan from Canaan, Cush (Ethiopia) from Cush, &c.)

To appreciate the true character of their colonising movements, it is of very great importance to cast off the nursery prejudice, that in arts, sciences, and civilisation, the early descendants of Noah had to begin the world again. The truth is, probably, to an amount which we rarely conceive or admit, on the opposite side. Noah and his sons, must have possessed the experience and refinement of the antediluvian age. —(The sculptures and other relics of ancient Nineveh also give strong support to this assumption.) The constructors of the ark could not have been inferior shipwrights, or the architects of Babel contemptible builders.

The grandsons of the high-principled Japheth, were likely to carry with them in their practical colonisation, the highest attainments of the age. Gesenius, one of the best recent authorities on ancient geography, indicates the order of their settlements to be; —(Gesenius's Hebrew Lexicon by Bagster, in loci.) —Dodanim, at the western end of Asia Minor; Elishah, in Peloponnesus; Chittim, in Northern Greece, and, perhaps Italy; and Tarshish in Spain.

Adopting this arrangement as correct, the probability (in a question, be it remembered, which in our days is suspended altogether on probabilities,) becomes preponderating; that, under the very general ideas which the sacred historians embraced of very distant countries, the term Tarshish (when applied to the western locality of that name), comprehended indistinctly, in their minds, the whole region of the uttermost south-west and neighbouring west of Europe.

It is, again, within the bounds of very reasonable probability, that the race of Tarshish, for a time, actually occupied that region with settlers. According to Dr. Cowles Prichard, the Iberians (Euskaldunes, or modern Basques,) were the aborigines of Gaul and Spain. —("In the west, as aborigines of western Europe, we have the Euskaldunes, or ancient Iberians, they are supposed to have inhabited Spain, Gaul, and Italy."—*Researches into the Physical History of Mankind*, vol. iii. page 17.) He, certainly, resists strongly the supposition that they ever formed settlements in the British Islands; but it is only on the ground, that no evidence remains of such settlements. Against this conclusion, we may with fairness range on the opposite side; that no evidence remains that they did not form such settlements, or that any other human beings, whatever, were then in possession of the domains we Britons now occupy.

The Celtae, Dr. Prichard admits, came from the east after the Iberians; extirpated the latter out of all their possessions, except the impregnable western Pyrenees and mountains of Biscay; and passed over to Great Britain and Ireland. In which last mentioned countries, the historians, Tacitus the Roman, Lhuyd the Welchman, and Niebuhr the German, conceive they might have found as aborigines, the Iberians.

Be this as it may, it is reasonable to consider, that, regarding the Iberians as the descendants of Tarshish, the sacred historians should not have run very precise boundary lines as to what portions of the extreme west and south-west of Europe were occupied by actual settlers, and what portions were still in wilderness; but that in their generalising and most obscure notions of distant lands, they comprehended the whole region, and its adjacent islands, under the name of the immediate progenitor of the first occupants.

The evidence of strong probability which is thus derived from the name of the natural father of the aboriginal race, is, in the most forcible manner, corroborated by the circumstances and proceedings of the commercial parents of the same region, the Phoenicians.

It is connected with this most ancient and enterprising nation of merchants and mariners, that the western Tarshish is mentioned in sacred writ. So early as about 580 years before the Christian era, Ezekiel, describing the commerce of Tyre, says of it, "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, TIN, and lead, they traded in thy fairs"—Ezekiel 27.

At that period, (580 years before the Christian era,) the distant region called Tarshish, was, evidently, from the prophet's description, a long established, and extensively occupied, portion of the globe. In our days we have seen Australia, at the very antipodes, springing up into importance in little more than half a century, and its adjacent islands and coasts well searched out. How great and extensive then, in all reasonable probability, must have been, after centuries of occupation, the results produced in the region of Tarshish, by sailors as enterprising, and merchants as eager, as are even those of modern England!

In the ages when brazen armour, swords, spears, and other instruments, were counted of the highest value, and when brass (as has been proved by modern analysis) was invariably "an alloy of tin and copper," the tin of Cornwall must have been a stimulus at least as exciting, as now is the gold of Australia.

It is true, that "tin mines were opened by the Phoenicians on the northern coast of Spain beyond Lusitania." (Strabo, 119.)—Historical researches, by A.H.L. Heeren. Translated, Oxford, 1833, vol. ii. Page 66. —But, also, "it is fully proved, that the British and Cassiteredeian isles were the seat of the tin trade."—Page 68.

The same is supported, most fully, by Sharon Turner in the introduction to his "History of the Anglo-Saxons," with the assertion, also, that "the most learned at home and abroad" unite in this opinion. Moore, in his "History of Ireland,"—(For all such quotations see History of Ireland, by Thomas Moore, vol. 1. chapter 1.)—is as decisive and more copious to the same effect; adding to it, on very ancient testimony, that "the husbandmen or planters of Carthage, as well as her common people, went to those isles."

From old authorities and existing relics, quoted and adduced by Moore and other recent writers, it further appears, that Ireland was revered by the Phoenicians as "the Sacred Island," the mysterious far-west of the whole world, and devoted by them to the worship of the sun, under the name of the great deity of Phoenicia, "Baal Samhim."

Thus the two passions for which the Punic race was eminently notorious, enthusiastic idolatry in religion, and rapacious idolatry in commerce, united to make the British Islands a greater point of attraction to them, than probably was any other portion of the earth.

Heeren observes, among the oriental nations who had heard nothing more from the mysterious Phoenicians than the name of this distant country, Tarshish; "it was considered in a general manner as the furthestmost place towards the west, without any one being able to give more accurate information concerning it; but in the commercial geography of the Phoenicians, was evidently understood, the whole of Southern Spain which had been subject to their authority. It was consequently a very indefinite term, much the same as that of the West Indies among the moderns."

The limitation of the name among even the commercial Phoenicians, may well be doubted; but, most manifestly from all the preceding testimony and considerations, we have sound reason for holding the conviction, that among the Hebrews and the Eastern people in general, it included the whole region beyond the straits of Gibraltar, from which the "ships of Tarshish" came, and from which the "silver, iron, tin, and lead" were procured.

In this sense, we discern the beautiful consistency of sacred prophecy in describing the British Isles as "the daughter of Tyre," and as the nation which shall be the FIRST to supply

the “ships of Tarshish,” to convey the returning Israelites to “the name of the Lord their God.”

That judgments are foretold against the modern “ships of Tarshish”—Psalm 48: 7; Isaiah 2: 16, forms no objection to the interpretation. “Whom the Lord loveth, he chasteneth.” He calls England, by His word and providence, to the repetition of the most glorious work of Tyre, —the uniting with the Jews to “prepare the way” for the manifestation of His Majesty upon earth, —while, by His “loving correction,” He may purpose to deliver us from the vices of Tyre, unbelief, luxury, pride and commercial rapacity, and from her consequent total and fearful destruction. —Gawler’s Syria.

* * *

INDUSTRIAL PLANTATION, NEAR JERUSALEM, FOR JEWS IN NEED OF EMPLOYMENT.

Among the means of promoting the independence of the Jewish people, and thereby advancing the best interests of Jerusalem, one of the most likely to be efficient appears to be the establishment of Industrial Institutions.

The Jews are an industrious and enterprising people, willing to relieve themselves, whenever the opportunity is given, from the state of pauperism in which, unfortunately, the greatest number of those in Jerusalem exist and starve. The tailors, bakers, blacksmiths, shoemakers, watchmakers, glaziers, &c., &c., are almost without exception Israelites; but the amount of employment afforded is inadequate to the wants of so many thousands.

The Hebrew population of Jerusalem is variously estimated from seven to ten thousand, and, with the exception of a very few families, all are extremely poor. The Fund contributed to by pious brethren in every part of the world, is administered by the Rabbis; and when the various other claims upon it are satisfied, but a very small proportion is left for the poor and needy. The Ashkenaz (or German and Polish) community is generally considered the wealthiest, and yet a common allowance to a poor man from its fund is ten paras, or about two and a half farthings, per diem; and even this starving pittance is liable to be withdrawn, if the Rabbis should take offence at any thing their pensioners may do.

Surely this is slavery and bondage of the worst description, —bondage for the merest necessities of life, in the Holy City of their former kings and princes, where gold was like stones, and silver was nothing accounted of.

There are at present two Industrial Establishments in Jerusalem. One, the House of Industry for men, has been opened by the Society for Promoting Christianity amongst the Jews, for persons inquiring into, or believing, the truth of Christianity, and the number of those admissible bears as yet but a small proportion to those willing to earn their daily bread by the labour of their hands.

The second, under the care of Miss Cooper, established by her independently of any Society, is for Jewish women and children, and is open to all who are willing to come. This Institution has answered so well that an assistant has been found necessary, and another English lady has joined Miss Cooper in the beginning of this year, (1852.) The number rose to forty-five and forty-six, and it was impossible for one pair of hands to prepare the work fast

enough for them; and many were refused admittance on this very account. There is now an immense class wholly unprovided for, viz., such men as would work by the day, and at night return to their families, whether calling themselves inquirers into Christianity or not, who would be grateful for an honest and independent means of livelihood. Agriculture is a branch of useful employment which offers many such great advantages, besides the happiness of clothing once more the barren hills, and cultivating again the waste places around Jerusalem.

Some have supposed that the Hebrew people are at present unfitted for field or garden work, or at least unwilling to labour at it. Such as think this cannot have witnessed Hebrew labourers, aye, and Hebrew Rabbis, at work in Mr. Meshullam's farm at Urtass, or Solomon's Gardens, near Bethlehem, and the English Consul's plantation, near Jerusalem; and cannot be aware of the fact that not a week passes without fresh applications for employment being made by poor Jews, or of the melancholy truth that Israelites literally die for want of meat in Jerusalem. Others may suppose that the neighbourhood of Jerusalem is insecure, and that people would be afraid to work. These again cannot have seen the summer encampments of the European residents, where, without guards, single families, including ladies and children, pass the hot season without the slightest annoyance by night or day. Others there are who believe Palestine to be an accursed land, incapable of producing any crops but stones and salt and sulphur. Let them come and see two crops a year produced by the poorest land we have. Let them behold quince trees groaning under the burden of 400 quinces, each one larger than the largest apples of England: vines, with a hundred bunches of grapes, each bunch three feet long, each grape three and a quarter inches in circumference: a citron tree, bearing 510 lbs. weight of fruit: half-grown broad beans from Urtass, the pod thirteen inches long, and six clustering stems from each plant: Indian corn, eleven feet high, on ground from which, four weeks before, a similar crop had been taken: water-melons, twenty, thirty and forty pounds weight.

The unbelief and apathy and indolence of man, —these are the curses on Palestine; but the land itself is being healed before our eyes. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years, from an Archimandrite of the Greek Convent. The large plantations around the convent of St. George, opposite the Jaffa gate of Jerusalem, at Mar Elias, half-way towards Bethlehem, and at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighbourhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. The supply of rain has steadily increased during the last seven years. In 1848 the lower Kedron flowed, on account of the well En-rogel rising to a height not known for eight or nine years before. Every year since, En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.

This year we had delightful latter rain at the end of April and beginning of May, a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year. The olive tree is at present one of the most valuable products of this country, but would be infinitely more so did the inhabitants

understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless when they have passed the berries under their primitive and clumsy crushing mill. Two years ago olive oil of this country had never been imported into England. In the beginning of last year, twenty ships, of one hundred tons each, were loaded at Jaffa with this article alone; and merchants of London and Glasgow are endeavouring this year to open a trade in oil with Jerusalem, which will ensure handsome profits. Olive trees of ten and twelve years old bear transplanting well, and begin to yield in three years.

There is a piece of land near Jerusalem already secured (though the purchase money is not all paid), on which it is intended to establish an industrial plantation, for any Jews willing to work thereon. English residents, competent to judge, approve the Institution, and consider that there is every reason to expect success. A few hundred pounds are required for repairing the ancient cisterns, planting the trees, &c.; and for the first two or three years funds will be necessary for paying the labourers, &c. It is calculated that for about £300 the planting and clearing may be accomplished. The extent of the plot is about seven or eight acres. An oil and soap manufactory should be added. (The kali plant is a product of the country.) As soon as the first arrangements are completed, the writer will put it into the hands of trustees, who shall carry out the object.

POSTSCRIPT BY FRIENDS IN ENGLAND.

The above statement has been printed as sent from Jerusalem. Additional information has since been received. On Monday, July 5th, a second petition was addressed to the British Consul by sixty-three Spanish Jews, earnestly imploring agricultural labour, to preserve themselves and children from starvation. Seven of them named Cohen, five Levi, two Kimchi.

The consul says: —

“One of the bearers of the paper, with tears, asserted that his family had been three days without food, and the Rabbis had given them leave to get such work where they could. I gave them a note of recommendation to Meshullam, as they told me he had promised to employ six. The rest I sent yesterday to my Talibiyeh ground. . . . Fifty-one were employed, and today there are thirty-four. It is a truly animating spectacle, but the pecuniary burden on me is immense.”

Another account states that seventy-five were at work.

The undersigned friends in England, struck with this wonderful intelligence, that the Jews are beginning to cultivate their own Holy Land; convinced that they must learn to labour before they can again become a great nation, and desirous to assist the good work, have formed themselves into a Committee to superintend the transmission of contributions, in order to secure a judicious application of the Funds raised for this purpose.

They particularly request that all Donations may be addressed to Captain Henry L. Layard, 16, Lincoln's Inn Fields, with a special notification that they are intended for The Promotion of Jewish Agricultural Labour in the Holy Land; and, without pledging themselves altogether to the details of the above plan, undertake the application of contributions to the great object of employing Jews in the cultivation of land.

Wm. Freemantle, A.M.
T. G. Hatchard, A.M.
H. L. Layard,
Wm. Marsh, D.D.
M' Caul, D.D.
J. M. Strachan.
R. Trotter.

London, August 25th, 1852.

* * *

BIBLE EXAMINER PROTEST—"BOLD ASSUMPTION."

At a Convention held at Rochester, N.Y. in June, the Advent Harbinger reports Dr. John Thomas as having said:

"A man may believe the truth with all his heart for twenty years, and yet not be justified—Baptism is essential to this—this is the law of justification; we are immersed into the name of Jesus Christ."

"We have italicised that part of the remarks which we denominate a bold assumption. The Bible teaches, in no equivocal terms, that the 'law of justification' is faith. 'That he (God) might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.'—Romans 3: 26-27. 'Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith,'—verse 30. 'Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ,'—Romans 5: 1. But it is needless to multiply texts of Scripture on this point; nothing is taught more distinctly than that 'the law of justification' is 'faith.' To affirm that 'baptism is the law of justification,' and that 'a man may believe the truth with all his heart for twenty years,' or one year, or one hour, 'and yet not be justified, we regard as unscriptural and a daring assumption. The question is not whether he can continue justified unless he is afterwards baptised; that may be true; and it is equally true that he cannot continue justified if he knowingly disobeys God in any of his commands: but that 'baptism is essential,' (i.e., that without it is impossible) to 'be justified,' is neither scriptural nor rational; and such an assumption we regard as the very highest development of sectarianism. We express our opinion of the sentiment distinctly, that none need be in doubt as to our position on that question. If men wish to establish a bitter and persecuting sect, the sentiment we have animadverted upon is the very best they can start with. We are determined to have no strife with those who hold and promulgate such sentiments; we have borne our testimony against it, and thus discharged what we believed was a duty."—Bible Examiner for July, 1853.

Upon the above, the Editor of the Harbinger (from whose paper we quote, not being favoured with an exchange) very properly remarks:—

If we do not misjudge, Bro. Storrs has misapprehended the real sentiment conveyed in the short extract which he has made from the brief report of Dr. Thomas' discourse as given in our paper of June 18. If so, we presume it will be his pleasure to be corrected when shown his mistake. By looking at that report, it will be seen that it reads—"Baptism is essential to THIS—THIS is the law of justification;" instead of—"baptism is the law of justification"—

as Bro. Storrs has worded and quoted it! Here is a mistake in giving the words of the Report, if not its real sentiment.

Bro. Storrs understands the second relative pronoun, “this” to refer to baptism, thereby making “baptism the law of justification;” whereas we think the true construction of the paragraph makes baptism only a part of that law. It does not read that baptism is this justification, nor this law of justification, but that baptism is “ESSENTIAL” to this justification, or law of justification. There is a marked difference between baptism being the law of justification, and being essential to that law.

The first part of the paragraph more than intimates that something besides baptism constitutes the law of justification, for it reads, “A man may believe the truth with all his heart for twenty years, and yet not be justified.” Why not? “Because faith without works is dead.” Faith in the abstract, or mere heart belief, does not constitute the law of justification: the elements of that law are faith and works; baptism is one of those works, therefore baptism is “essential” to, or helps to perfect the law of justification.

This we understand to be the sentiment expressed in the paragraph, which we believe to be in harmony with Dr. Thomas’s faith. He does not believe, according to his teaching while recently in this city, that a man without a true gospel faith would be any more justified should he be baptised every day for twenty years, than he would to live that length of time in the neglect of baptism, and “believe” all that time. He most strenuously holds that true Bible faith, Bible baptism and Bible works are all “essential” to the law of final justification. To show that these are his sentiments as reported in the Harbinger for June 18, and that Bro. Storrs is mistaken, we will give the entire report of Dr. Thomas’ discourse, in which Bro. Storrs finds the (to him) very exceptionable sentiment. Speaking of that discourse, the reporter says:

“He read the scriptural definition of faith from Hebrews 10: 38-39; 11: 1, and remarked on the ‘full assurance of faith.’ We have no miracles to give assurance of faith; but we have what is greater—the prophecies. By an habitual study of them, we acquire the full assurance of faith. This faith grasps the future—‘the things hoped for.’ Hence, faith is not simply ‘the belief of facts;’ historical facts is not sufficient. Promises are to be believed, and commands obeyed; yet faith does also embrace a belief of the facts of the gospel—the death, resurrection, and ascension of Christ, &c.

“Faith comes by hearing, and hearing by the Word of God; which, put together, is, faith comes by hearing the Word of God—all the prophets said should come to pass. If we speak not according to this Word—law and testimony—we have no light. ‘Preaching the Word,’ was preaching ‘Moses and the Prophets,’ and embraced two great topics, Acts 8: 4-12, viz., The kingdom of God and the name of Jesus Christ. Not Jesus first, then the kingdom; but ‘the kingdom first, then God’s righteousness.’ He that believes and is baptised—believes what? What the Samaritans did concerning the kingdom of God and the name of Jesus Christ. Matthew 24: 14—This gospel of the kingdom must be preached in all the world for a testimony to the nations. Compare chapter 4—the kingdom of the heavens. Acts 10: 34-38—God sent a word to the Israelites by Jesus, and the household of Cornelius perfectly understood it: it contemplates the restoration of the kingdom to Israel—all nations are to be blessed through Abraham. To preach the kingdom of God, is to preach the gospel, and vice versa. If either is omitted, the other is. No kingdom, no gospel; no gospel, no kingdom. Parable of the Nobleman illustrates the time of the kingdom. When he comes, energised by

the Holy Spirit of his Father, we shall see whether these men will have this man to reign over them. This same gospel was preached of Christ through David and the prophets. God has established the throne of his kingdom in the house of David. David had no desire but the salvation that Christ would bring—we should desire no other. The promises are for the believers only. Caesar would not have been concerned, if Christ's kingdom was to be 'beyond the bounds of time and space.' There are certain conditions to submit to—the law of faith must be conformed to. The world needs two things which it cannot provide itself with, a righteous civil and ecclesiastical code of laws, and righteous rulers to administer them.

“God is preparing from among the nations a body of righteous administrators to administer such a code, when they shall be raised from the dead all prepared.

“Continuing in well-doing implies beginning to do well. A man may believe the truth with all his heart for twenty years, and yet not be justified—baptism is essential to this—this is the law of justification: we are immersed into the name of Jesus Christ.”

Taking this report as a whole, as every man's discourses should be taken, it surely teaches that something more than baptism constitutes “the law of justification.” Faith most clearly and forcibly is made a very essential part of that law by Dr. Thomas.

* * *

“DO IT.”

A correspondent, in calling my attention to friend Storrs' article, says: “ ‘Reprove, rebuke, correct, exhort, &c.’ In the present number of the Bible Examiner I notice a piece captioned ‘Bold Assumption,’ the origin of which is accredited to some pertinent remarks made by you at the Rochester Convention. Now, sir, I, and not myself alone, would heartily rejoice to see brother Storrs so lovingly disciplined, and brought to a bearing on this point, as would produce a stereotyped impression on him, and as far as possible help to a dissipation of that lax and animal sentiment and feeling which disposes of the word—‘the wholesome words of the Lord Jesus Christ,’ by a test so futile, irreligious, and sensual in character. When will people learn that man's animal feelings are to be subordinate in all respects to the word? How difficult to obey, indeed impossible, so long as a disposition is indulged in meddling, modifying, altering, and with a restless spirit parrying off, lowering down, variously graduating, and tempering a seeming severity to please their testy and unsanctified humours. Surely such things need the double-edged sword of truth to be not only brandished against them, but with a masterly and unsparing hand to be made to enter into their supporters, dividing asunder their souls and spirits, joints and marrow, and laying bare the hidden things of their deceived hearts—Hebrews 4: 12. Brother Thomas, do it!”

Wisconsin, 1853

A.O.

* * *

REMARKS BY THE EDITOR ON MR. STORR'S TESTIMONY.

Friend Storrs is right—“The Bible teaches in no equivocal terms, that ‘the law of justification’ is faith.” I affirm nothing else; and am glad to see that in these words “faith”

stands in the sentence for “the law of faith;” for the phrase “the law of justification is faith,” can have no other import than, “the law of justification is the law of faith.” This is evidently Mr. Storrs’ sense of his words; for he quotes Paul to show that justification is by “the law of faith,” and not by “the law of works.”

But what is a law? While Mr. Storrs defines the law of justification to be the law of faith, he has not favoured us with the sense in which he uses the word “law.” We are left to guess this. Man’s self-glorification, is not excluded by the law of works, though it is by the law of faith. This idea he reproduces from Paul as excluding all idea of justification being consequent on baptism; because baptism with him belongs to the category of “works.” He has not been immersed himself; yet he regards himself as “justified by faith.” We may take his practice therefore as a definition of his sense of the phrase “law of faith” and also of “law,” in default of a verbal explanation. Defined by his practice, then “law,” in the New Testament acceptance of the word, is conviction that what is written is true. Hence law, belief, and faith, are words expressive of the same thing. The “law of faith” is convertible upon this hypothesis into the phrases “the faith of faith,” “the belief of faith,” “the law of law,” &c.; which may all be very intelligible and significant to Mr. Storrs, but to myself who am unusually dull, and perhaps stupid just now, they are mere tautologies without meaning. The faith of justification is faith; or the law of justification is law! I cannot understand this. A law which interdicts, produces, or requires no definite or specified bodily action, is a curiosity. An involuntary assent of the mind a law! There must be something wrong in Mr. Storrs’ theology to admit this; for what is nonsensical cannot be according to truth.

“Law” in Hebrew, Greek, and English, is a rule or standard of acting. It was applied to the Mosaic Code, which was the ecclesiastical, civil, and social rule according to which the Twelve Tribes of Israel and the strangers among them were to regulate their actions as tenant-at-will occupants of the Holy Land. The obedience rendered to this law was called “works,” of which immersion into the name of the Father, Son, and Holy Spirit was never one. The law of works was the Mosaic Law, and is that to which the apostle refers in Romans, and which Mr. Storrs does not perceive, or he would not number baptism among works of law. If a man were justified by keeping the burdensome ritual of Moses (which none but Jesus ever did, and even he was cursed by that law because of hanging on a tree,) he would have something to boast of; but in being baptised, which baptism belongs to the law of faith, there is no scope for self-glorification, or boasting; for a man does not baptise himself, but is passive, being baptised of another, which to the subject is no “work” at all—no more than the burial of a corpse is the work of the deceased. “We are buried with Christ by baptism into death” to sin, “that we should walk in newness of life.”

Law, then, implies regulated action, or obedience. Law of faith defines the subjects of the law or rule, that is, believers. This law exacts obedience only from believers; none others however willing can obey it; for it is only believers who can render obedience of faith. An unbeliever may perform the act prescribed by a law of faith, but he has not therefore yielded obedience in the sense of the law; because his performance has not resulted from faith in the things propounded for his belief.

“The law of faith,” is a phrase which denotes some particular rule, conformity to which is styled, “obedience of faith.” “The law of works” exacted obedience from all Israelites whether they had faith in the things covenanted to Abraham or not; “the law of faith” is “THE GOSPEL OF THE KINGDOM,” which by the commandment of the everlasting God was made known to all nations “for the obedience of faith”—2

Thessalonians 1: 8-9. That is, the gospel of the Kingdom was made known to the nations that it might be obeyed; hence says Peter, “what shall be the end of them that obey not the gospel of God?”—who believing the gospel become not the subjects of the obedience of faith? They shall be punished, says Paul, with everlasting destruction issuing forth from the presence of the Lord, and from the glory of his power—Daniel 7: 10; Romans 16: 26.

The law of faith, then, and the gospel of the kingdom, are synonymous; and the obedience of faith and the obedience of the gospel, also signify the same thing. I do not mean to say that “gospel” and “law” signify the same thing; but that the gospel comprehending the law of faith, is by synecdoche put for the law. Gospel is glad tidings; and it is a part of that good news that those who believe the things covenanted to Abraham and David by rendering obedience to a certain law, may become joint-heirs with Jesus of what God has promised to these ancients. If the gospel contained no law, believers could render no obedience; but as there is a law connected with it, obedience is of necessity demanded, and indispensable.

If it be enquired, “What is the gospel-law?”—I reply, read Acts 10: 48, where it is written, “And Peter commanded them to be baptised in the name of the Lord.” His command expressed to the Gentiles—yea, even to Gentiles not behind Mr. Storrs in piety—“what they ought to do”—what it is necessary that thou do, verse 6. There is no avoiding this necessity with impunity. If obedience to this command were not imperative, the Angel would not have said to Cornelius “it is necessary.” It was made necessary by the Divine will, to which friend Storrs has not yet learned submission as a little child. “Repentance unto life,” and remission of sins, are “granted” to believers of the gospel of the kingdom “through the name” of Jesus as the Anointed One; to which name there is no access but through obedience to Peter’s command. I say Peter’s command, which in this matter is identical with that of Jesus Christ’s and the Father’s: for it was not Peter, but the Spirit of the Father in him which spoke—Matthew 10: 20, 40. The Keys of the kingdom of the heavens were committed to him, with the assurance that what he should do in relation to it should be ratified in the heavens—Matthew 16: 19. These testimonies secure for Peter’s command the authority of his Lord, and exhibit it as the law of the gospel to be obeyed.

I repeat that “a man may believe the truth with all his heart,” not “for twenty years” only, but all his life, “and yet not be justified,” if he submit not to Peter’s command. It is hardly supposable that a man would believe with all his heart “the truth,” and not obey it; for where a sincere believer lives in disobedience, it is no “bold assumption” to say that, granting his sincerity, his knowledge of that truth is not enough to save him. An enlightened man whose faith works by love and purifies his heart, needs no exhortation to obey Peter’s command. All he desires is to know what that command is, and to do it heartily, readily, and gladly. What I have said that is deemed by friend Storrs so bold an assumption, is this—that no believer is justified in disobedience. So long as he refuses to do what Peter commanded the benevolent and devout Cornelius and his house to do, so long he is in disobedience, in a state of rebellion, an unpardoned insurgent against Israel’s King. Friend Storrs may think this severe. But what have I to do with that? I have to do with truth, testimony and fact, and not with the severity of their pressure on the rebellious. If he would take off the edge of the word with respect to himself, let him do as Cornelius did, and he will be astonished how mild the severity will become; how “bold” indeed, but unassuming is the truth in the hands of babes.

But if Mr. Storrs is determined to justify himself in disobedience, let him point out a single case of such a justification subsequently to the ascension of Jesus. Let him answer this, Was Paul in his sins, or purified from his sins, before he was baptised? I repeat, friend Storrs

has not been baptised, yet he says he is a Christian, a justified man, a saint. Judging then from his position with which, I suppose, he is satisfied, he can only answer the question by saying, “my own position indicates my reply”—Paul was not in his sins though unbaptised! This reply then is irrational, which friend Storrs will not admit. According to his position it is most reasonable; to maintain which, is to charge Ananias with speaking nonsense. He said, “Brother Saul arise, and be baptised and wash away thy sins, calling upon the name of the Lord.” Had Mr. Storrs been in Saul’s place, he would have exclaimed (supposing he had no more light than at this present) “Bro. Ananias, what bold assumption! Do I not believe with all my heart, and have I not been praying to Jesus for three days past? How sayest thou then, ‘be baptised and wash away thy sins’; am I not already ‘justified by faith’ and at peace with God? Ananias, my friend, what is thine ambition? Desirest thou to establish a bitter and persecuting sect, that thou comest to me, a believer in Jesus, with an exhortation to wash away my sins in baptism? I am a hearty and firm believer of three days old, and to affirm or insinuate that a man may believe the truth with all his heart one year, or one hour, and yet not be justified, or have sins to wash away, is an unscriptural and daring assumption. I have determined to have no strife with thee, Ananias, but have just borne my testimony against your sentiment, and so discharged what I believe to be my duty.”

Poor brother Ananias, how blank he would have looked had “the chief of sinners” replied to his exhortation in the words of our friend Storrs’ article and position! But Saul had become like a little child, and meekly arose, and obeyed the truth. He was well skilled in all the questions and customs of the Jews, and when convinced that Jesus was the Christ and that he was alive forever more, he acknowledged him as the Son of David and of God covenanted to Israel for their redemption out of the hand of all their enemies. His dogmatism was exploded and his exceeding madness totally subdued, so that at last he was dispossessed and clothed in his right mind. It takes “the unadulterated milk of the word” to develop these results. When friend Storrs shall come to feed upon this congenial, unirritating, and growth-promoting diet, he will no doubt become more like Paul. The Gentiles have very proud hearts, and are puffed up by theologies whose dogmas are nowhere found in scripture. Methodism is a form of Gentilism but little promotive of a Saul-like or godlike disposition. When friend Storrs purges himself from this by a childlike study of the word, how sorry he will be for having written such vain words as are now before the reader. He will then see our “bold and daring assumption” in another and more favourable light; at present we must bear with his Gentile manner of discharging his duty and bearing his testimony. I wish him deliverance from bondage, and trust that ere long he may be found in his right mind like Paul, and zealously preaching the faith which now he would willingly and effectually destroy.

The Editor of the Harbinger has truly said that Mr. Storrs has misrepresented my saying in the short extract of his brief report of my discourse at Rochester. I neither said, nor intended to say that “baptism is the law of justification.” I never uttered such nonsense. Baptism is not a law, but an action commanded to be submitted to by believers of the gospel of the kingdom, and by none else. It is the act by which the obedience of faith is rendered. Baptism is essential to justification by the law of faith; for without baptism a believer cannot obey the gospel, because the immersion of a true believer is the obedience of the gospel. Till that action is intelligently submitted to a believer is to that same instant in his sins, or unjustified, which is the same thing. Justification by faith is through the name of Jesus; and immersion into the name of the Father, and of the Son, and of the Holy Ghost, is the act of union to that name. It is the only formality, rite, or ceremony, by which a believer of the gospel of the kingdom can be married to the name of the Lord Jesus. If such a believer refuse to be thus united to his name, in so doing he refuses repentance, remission of sins, and eternal

life through that name, for these blessings come to the justified by faith only through his name. A believer is no more united to Christ's name without true baptism than a woman is united to the name of a man without the legal marriage ceremony. This simple rite gives her a share in all that pertains to her husband's name, be they riches, or honour, or both; so after a like manner does baptism into the name of the Lord give the true believer all spiritual blessings communicable through his name, and a title to share with him in his glory.

If it be asked, then, "At what instant is a believer of the gospel of the kingdom justified by faith in the kingdom and name?"—the answer is in the words of Peter, "Having purified your souls in the obeying of the truth through the Spirit," which is synonymous with in the being baptised, in the being united to the name, &c. When a believer goes into the water, he becomes passive in the hands of the administrator, who pronounces the formula divinely prescribed, and having ended them, he buries him in the watery grave, from which he raises him to walk in newness of life. In being buried in the water, his renewedness of heart is granted to him for repentance, and his belief of the promise made to the fathers, and in Jesus as Lord and Christ, is counted to him for righteousness or remission of sins; for he is then introduced into the name of Christ, through which name repentance and remission of sins are conveyed to him. An unimmersed believer is not united to the name; he is therefore not in it, but exterior to it; and can no more have the things contained in the name, than a man can have access to things in a house when he is in the street without its door.

Baptism, then, is essential to justification. This is both scriptural and rational, friend Storrs to the contrary notwithstanding. "Baptism saves us," says Peter, "by the resurrection of Jesus Christ," as Noah and his family were saved by water by the resurrection of the earth. This testimony sufficiently establishes the scripturality of baptism being essential to salvation from all past sins, which being remitted in Jesus' name, the believer is transferred from under a sentence of death to a sentence of life; for "the wages of sin is death," but sin being forgiven and obeyed no more, the penalty is abolished, and the sins and iniquities remembered no more.

The essentiality of baptism, or the obedience of faith to justification of life, is also rational as well as scriptural. What more reasonable than that as condemnation to death was incurred by the disobedience of unbelief, so deliverance from that condemnation or justification of life, should be consequent upon the opposite, which is the obedience of faith? The simplicity of the action is no argument against its essentiality. No action can be more simple than the stretching forth of the hand, and plucking fruit from a tree. It is more simple or easily performed than baptism. It was a little thing in itself to pluck; but that plucking was expressive of unbelief of God's word; and behold in the world's history, the awful consequences that have ensued. It is indeed no great thing in itself to be dipped; but then that dipping is expressive of faith in what God has promised. The wonderful results of this simple act of faith will be fully manifested in the Age to Come. All God's institutions are simple, but potent and effectual; and essential to the end proposed. Friend Storrs would probably march up to the cannon's mouth for justification, if ordered of God. This would be a great thing to boast of. But God has laid no such burden upon him, but on the supposition that he believes the truth, he says to him, "Wash, and be clean." If the washing of Peter's feet, who had been baptised of John, was essential to his having part with Jesus, how much more scriptural, rational, and necessary, that the unwashed, and therefore unclean, Mr. Storrs, should be bathed from head to heel, that he may have part and lot with the Lord. Let friend Storrs ponder on this. If Jesus would make no exception in Peter's case, Mr. Storrs has no right to presume.

I have heard that Mr. Storrs has expressed his willingness to be immersed to please his friends, but that he considers it unnecessary. This is certainly a very accommodating disposition! But Mr. Storrs should remember that “what is not of faith is sin.” He has no right to trifle with God’s institutions to maintain his popularity with those who believe in the essentiality of baptism. He ought on no account to presume to be immersed in the name of the Holy Ones, unless he heartily believes in the gospel of the kingdom of God. Believers are “justified by faith” in being baptised, and not by immersion without faith; for “he that believes not (the gospel of the kingdom) shall be condemned.”

Baptism once scripturally received, ought on no account to be repeated. Let Mr. Storrs see well to his faith of what sort it is. The article before us proves that at present he is not fit for immersion either in faith or disposition. I hope it will not be long before he is; for certainly the Lord is at hand to come quickly; and if he find him in his nakedness, Mr. S. well knows what the consequence will be. This is the law of justification which he cannot evade—“Repent and believe the gospel,” “be baptised in the name of Jesus Christ into remission of sins,” and thenceforth continue patiently in well doing to the end, and a crown of life shall be yours. I am glad to see that Mr. Storrs is ill at ease in the disobedience of unbelief. In what I said I had no special reference to him. But it seems the cap fits, he feels his position impugned; hence his recent sally to bear his testimony against what I honestly and heartily believe to be unvanquishable truth. Well, I am contented calmly to await the Lord’s decision when he comes. If Mr. Storrs be accepted in his sins, I have no right to complain though I find no such doctrine in the scriptures of truth. If Mr. S. be Christ’s, he has a right to do what he likes with his own; so there I leave it for the present.

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HOW THE CHILDREN OF GOD ARE KNOWN.

Friend Storrs believes in justification by faith, and that he himself is justified, and therefore a child of God. If justified, we would respectfully inquire, at what instant his justification occurred; and how he ascertained the fact? Besides this, we would like to be informed by what faith he was justified? Was it by the Methodistic faith? Or by the Millerite faith when he denied the restoration of Israel, and preached all or most of the vagaries of that sincere, but mistaken theorist? Or by the faith he embraced when he renounced Millerism? Here are three different faiths—the Methodistic, the Millerite, and his present, all condemnatory of each other! If he were justified by the Methodistic he should have remained a Methodist; if by the Millerite, a Millerite he should have continued; for that system that can impart justification, or make a man a child of God, must be God’s own. We should like to be informed upon divine testimony concerning these questions relating to Mr. Storrs’ justification, that we may be justified upon the true principle. God has but “one faith” for justification, but Mr. Storrs has had at least three incompatible, antagonistic, and mutually destructive faiths. Which of these is the “one faith?” In the absence of light we lightly esteem them all. Perhaps we may err in this, though at present we are sure we do not. Will Mr. Storrs enlighten our darkness, or what he considers our darkness? In the meanwhile we will show him a more excellent way of proving divine sonship than that of rummaging over the old gentile crotchets of the past to discover some happy frame or feeling of the brain upon which he may vaticinate a hope of acceptance in the day of the Lord Jesus.

As Mr. Storrs professes to recognise Paul's authority, we will hear what he has to say on the subject. To the Galatians the apostle observes, "Ye are all sons of God IN Christ Jesus, through THE faith." Thus far Mr. Storrs might say "amen!" Now suppose Mr. Storrs had stood at Paul's elbow when he wrote these words, he might have inquired, saying, "But Paul, how do they know that they are God's sons through the faith; and at what instant did they become sons? The apostle having overcome the surprise created by such a question proceeding from one who professes to be a son of God, and a guide of the blind, would reply, "Why, Mr. Storrs, they are the sons of God by the faith, because as many of them as have been baptised (or immersed) into Christ, have put on Christ; and though before Jews and Gentiles, bond and free, male and female, yet now having been baptised into Christ, they are all one IN Christ Jesus;" and therefore "sons of God in him." Have you been baptised into Christ, Mr. Storrs?" Paul had been so baptised by Ananias, but Mr. Storrs by no one. Paul and his brethren of Galatia knew they were sons by faith because they had been baptised into Christ. And this is the only way it can be known; because since the faith came, all God's sons have emerged from or been born of water into Christ. Unborn believers are in embryo, and may prove abortions not having vitality enough to come to the birth. We hope this will not prove to be Mr. Storrs' case; but that he may become Christ's as Paul did, and in the only way possible. If thus he do, "then is he Abraham's seed," being in THE Seed constitutionally and scripturally; and if a seed of Abraham, then "an heir according to the promise," covenanted with God; and not else. We hope sincerely that Mr. Storrs will soon be able to give like evidence with Paul of his being a son of God by faith; for we should rejoice in being able conscientiously to recognise him as a christian and fellow labourer for the kingdom of God. He will then be able to advocate the Immortality in Christ on Bible and gospel principles; which at present we regret to be under the necessity of testifying that he is not. —EDITOR.

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LANGUAGE EITHER LITERAL OR FIGURATIVE.

"Language neither ever has, nor can have, any other meaning than that which is either literal or figurative. — LORD.

We have already defined the literal meaning of language to be that which mankind by general consent have agreed shall be the true and only meaning of certain words and sentences, as representatives of sounds and ideas; and the figurative meaning of language to be that meaning which it acquires by being borrowed from objects, &c., to which men have agreed it shall belong, and used to describe objects, &c., to which it does not conventionally belong. Words are used to represent the thoughts of the mind. These words, alone or connected together in a certain order, so as to express a single idea or ideas, in their relation to one another, compose language. These words, alone or connected, cannot have any but that meaning which mankind have agreed to attach to them, or that meaning which they have when borrowed from one object, &c., to describe another object, &c.

But, closely analysing the words as used in the latter case, we shall find that even then they do not undergo any change in their meaning. They retain that meaning which men have agreed shall be their only and true meaning under all circumstances. When it is said, in consequence of Jehovah's blessing upon the earth, "The little hills rejoice on every side," we know that the little hills did not rejoice. They did nothing at all. Still the word "rejoice" does not lose its meaning. The only change that really takes place is an imaginary one in the object itself. The hills are, by an act of the imagination, converted into an intelligent being, and then described in language appropriate to that being. When our Saviour says, "Come unto me, all

ye that labour and are heavy laden,” he does not mean those who toil for a mere earthly livelihood, but sinful beings, distressed on account of their deplorable condition and danger. Still, the words “weary” and “heavy laden” do not lose their own meaning. By an act of the imagination the sinner is viewed as a labourer, and then language used to describe him which is truly appropriate to describe a labourer. Thus, should all the language that is called figurative be examined, the figure will be found to consist, not in a change in the meaning of the words, but in the view taken of the object described. So that language has but one meaning, and that a literal one, or that which mankind have agreed shall belong to it. This axiom is universally applied to all mere literary productions, in all languages, in all ages of the world. Just so far as mankind depart from it, they unsettle the laws of language, and render doubtful the meaning of any word or sentence.

When, however, men come to the investigation of the meaning of the Word of God, they no longer regard universal usage. By some strange hallucination they proceed as though Bible language were something different from human; and having no key to its meaning, they launch out upon the sea of obscurity in the bark of the imagination, with no better helmsman than a fickle caprice.

They are not satisfied with the meaning which the language gives them when interpreted according to universal usage. They contend that language may have in the Word of God a meaning different from either that called “literal” or “figurative.” E.g.: “And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be a king to them all.” This passage has no figure in it, and therefore is not figurative. The language is truly appropriate to the objects and events. The objects are not conceived by the imagination to be something that they are not, nor is language borrowed from any other object to describe them. It is a straightforward account of the restoration of the two nations, Judah and the ten tribes of Israel, to the land of Canaan, and their reunion under one king. But this meaning must be discarded as not being a true expression of Jehovah’s will. He has nothing to do with man’s temporal affairs; He only looks on the heart in its corruption, and speaks only of its purification and holiness; and whatever language He may use, it must be made to describe this spiritual state of things. God, by His Spirit and His holy ministry, will call Judah and Israel to repentance among the heathen wherever they are found. He will bring them into the Christian Church, unite them in the bonds of fellowship, and Christ shall rule in their hearts. This meaning of the passage is called spiritual. But we shall perceive by a little examination that the process of spiritualising is no less than making the language figurative. The event of the conversion and union with the Church of the house of Israel, is viewed by the imagination as a return from among the heathen, their national union and reinstatement in their own land, and language is used appropriately descriptive of it. Thus the axiom holds true even in this use of language, that the meaning must be either literal or figurative.

The cause of complaint for the use of language in this manner lies not in the violation of the axiom, but of the rules of figurative language.

The rules of figurative language are: 1st. That there is a similarity between the two objects, events, &c., in question.

“But there is no similarity between the two events, —the migration of a people from one point of the compass to another, and the regeneration of the soul by the Holy Spirit.”

2nd. That the language belonging to an object or event well known, be used to describe an object or event not so well known.

But in this case, the event of the restoration of the two nations to their own land, their reunion, and their subjection to one king being denied, it is merely imaginary, and totally unknown to the reader; hence the language belonging to an event which never had realisation, and consequently unknown is borrowed, for the sake of illustration and perspicacity, to describe another event equally unknown. This is contrary to all principles of language. It plunges the reader into utmost obscurity. It darkens the words of Jehovah. It is a false and absurd use of language. The passage in question is literal, and only literal. There is no rational method to make it mean anything different from what it plainly conveys. Should the spiritualiser insist upon the lawfulness of his method of interpretation, and deny that he violates the principles of language, then the literal meaning of this passage must be true in order to the truth of the spiritual view.

The prophet is desirous of illustrating and making perfectly intelligible an obscure event, —the conversion of the Israelites of both nations to Christianity. He looks around for an event which bears some similarity to it, and which is well known to those addressed. His mind rests upon the event of the gathering of Judah and Israel from among the heathen whither they be gone, the bringing them into their own land, making them one nation, and placing one king over them; and he takes the language which is used to describe this event, to describe the other event. Hence the latter event must be a reality and well known, in order to make the other possible and palpable. Now where has this spiritualising process brought us? The spiritualist insists upon the conversion of the Jews as here taught. He must also admit their restoration to their own land. For, however many of the Jews may have returned to Canaan from Babylon, it is certain none of the ten tribes of Israel have been brought back, that the two nations have never been united nor ruled by one king, as one nation; hence the spiritualist is driven into a faith which he will be very loath to espouse, viz: that the conversion of the two nations to Christianity will not take place until they are restored to their own land, for this event must precede the other, in order to become its illustration and explanation.

(The restoration of the Ten Tribes of Israel is consequent upon their acknowledgment of Jesus as their king. God brings them to this confession, and grafts them into their own olive again as the result. —Editor Herald.)

Now it is a fact, that all those passages which literally predict the restoration of the Jews and ten tribes to their own land, are turned in this manner to a spiritual account by hundreds of readers and commentators of the Scriptures. This is done with a view to escape the fact of a literal restoration; but behold how the spiritualist fortifies the fact! Nothing could be more triumphant.

We have now to see how a figurative passage becomes spiritualised.

“The whole head is sick, and the whole heart is faint: from the sole of the foot even to the head there is no soundness therein. It is wound, and bruise, and putrefying sore. It has not been pressed, neither has it been softened with ointment.”

This passage is composed entirely of figurative language.

The prophet would describe the condition of the Jewish people, after their afflictions and desolations in war with the surrounding nations, which the providence of God had brought against them for their sins, and who, notwithstanding their national wretchedness, would not turn from their idolatry to the service of Jehovah. There is suggested to his mind the condition of an individual that has been scourged and beaten for his civil crimes, and in a lacerated state thrown into a dungeon, where no physician has access to him, and where are no means to palliate his wounds nor alleviate his distress. The former event is described in the language of the latter.

By this use of language, the condition of the Jewish people is presented in a clear and vivid light.

The whole passage is spiritualised by building a figure upon a figure. Instead of tracing a similarity between the thing to be illustrated and something which is better known, a similarity is traced between an illustration and a phenomenon which is not at all mentioned by the writer. This phenomenon is the depravity and wickedness of the Jewish people, not their physical misery in consequence of that moral state.

A similarity is discovered between the condition of an individual severely punished for his crimes, and an individual totally corrupt in his moral character, and the language of the former is borrowed to describe the latter. It is, therefore, figurative in this application of it. It is a wrong use of language, however, when judged by the principles of figurative language.

The object of all figurative language being to explain and ornament something already known, here the assumption is, that the figure is given for us to ascertain what the thing in question is, and what is said of it, and the thing discovered is wholly an imaginary creation. Had anything else been imagined, it would have answered equally as well.

It is a wrong use of language when judged by the context. Jehovah is said to have brought this condition upon the Jewish people on account of their perverseness. "Why should you be stricken any more? ye will revolt more and more." Now if the condition intended to be described by the figure be a moral one, the case would stand thus: "Why should ye be depraved any more? ye will become more and more depraved." And the inference is that, on account of their total depravity, they were cursed with total depravity, which is nonsense.

Such is the result of spiritualising figurative language. Hence language neither has nor can have any other meaning than that which is either literal or figurative.

But there is such a thing as a spiritual meaning of language after all. It is that meaning simply which literal or figurative language gives us when determined by its own laws. The whole Bible is a spiritual book. It treats throughout of our relations to God and our fellow-men, and the obligations consequent upon them. They point to a holy and happy state of existence hereafter, as a reward of fulfilling, and to a miserable state of existence, as a punishment for violating, our obligations in those relations.

The whole end of the Divine revelation is summed up in a most comprehensive manner by the apostle Paul. Repeating our Saviour's words, he says, referring to sinful beings: "To open their eyes, and to turn them from darkness to light, and from the power of

Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.” This end is a spiritual one. Everything that Jehovah purposes or performs is spiritual. It is for his own glory and the happiness of his creatures.

Whether he purpose the gathering of Judah and Israel from among the heathen, their reinstatement in their own land, the reign of Christ over them, or their regeneration and sanctification; whether he purpose the manifestation of God in the flesh, and his humiliation to an ignominious death for human redemption, or his coming the second time, not as a sin-offering, but as a triumphant Saviour to put an end to the mad career of Satan, and be admired by all who love his appearing, —it is all for the glory of God, and the good of his creatures. It is a spiritual end. But this spiritual meaning is always obtained by simply interpreting literal and figurative language by its own laws. Hence there is no conceivable necessity for spiritualising language in order to a spiritual meaning. This axiom is sound and infallible. — American Protestant Jewish Chronicle.

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JUDICIAL BLINDNESS OF THE POWERS.

In the last week of April 1853, Lord Clarendon, Secretary of State for Foreign Affairs, stated in reply to a question from Lord Clanricarde, that the British and other governments felt themselves bound not only by the interests of sound policy, but by the principles of international law, to uphold the Turkish empire, which had therefore nothing to fear from external aggression. He concluded his speech by saying also that he could assure their lordships that as regarded Turkey, there was no danger of the peace of Europe being disturbed, nor any prospect of the unanimity which prevailed between England and the other great powers of Europe, as to the necessity of maintaining the integrity and independence of the Ottoman empire, being disturbed.

Subsequent events within three months have fully proved how little confidence is to be placed in governmental “assurances.” So far from Turkey having nothing to fear from external aggression, two of her provinces are in the actual possession of the Emperor of Russia, who has seized upon them with a perfect “overflow” of troops, horse, foot and artillery! Of all the other great powers, France is the only one that stands up with Britain and proves itself decidedly anti-Russian. Prussia and Austria dare not defy the Autocrat; and Germany, however reluctant, is chained to the chariot wheels. There is vast danger of the peace of Europe being disturbed; in fact, war is inevitable, or Turkey will fall under the power of Russia without a blow. War may delay its overthrow, but cannot prevent it; for fall it must by either peace or war. Its salvation is impossible.

Another evidence of the judicial blindness of the British government is found in the words of its foreign secretary, who says, “The Emperor of Russia had practised no disguise whatever as to his intentions. Her Majesty’s government felt precisely the same confidence which his noble friend professed to entertain in the honour and integrity of the Emperor of Russia, and when that Sovereign gave his word as to what he was going to do, he believed that the people of this country, as well as their government, would place full reliance on it.”

August 15, 1853.

EDITOR.

The previous article on the “Judicial Blindness of the Powers” overrun this page about the third of a column; so that of necessity it remains unfinished.