

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, March, 1855—
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AARON AND CHRIST.

“Thus it becometh us to fulfil all righteousness.”—Jesus.

JEHOVAH (that is, I shall be ehyeh—Exodus 3: 15) said to Moses, “See that thou make what wast caused to see after their pattern showed thee in the mount”—Exodus 25: 40: which things, Paul says, are only “the image and shadow of heavenly things,” as God said to Moses: and elsewhere he says that “the Jews have the model of the knowledge and of the truth in the law.” From which, and other passages that can be adduced, it is evident that the following proposition is true, namely,

That the Mosaic System of Righteousness is symbolical of the Righteousness of God in Jesus Christ.

Definition. — By "Mosaic System of Righteousness" is meant, All that was necessary to sanctify to the purifying of THE FLESH, but which could not free the conscience from sin. To impart this carnal purification to the worshipper a High Priest and his Household, distinct from the other classes of the Jewish nation, legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, &c., &c.

Definition. — By the "Righteousness of God" is meant, A justification from all past sins devised and enjoined by God—a purification of the heart, or conscience, without the necessity of obeying the law of Moses (which since the Destruction of Jerusalem cannot be kept) but attested by that law and the prophets—a justification through Jesus Christ's faith (diapisteos Jesou Christou) that is, through belief of what He and his apostles preached concerning the Kingdom of God and his Name—Acts 8: 12: in other words, through belief of the Gospel TO ALL THAT SHALL PUT ON CHRIST—Galatians 3: 27.—The "Righteousness of God" is the "Gospel of the Kingdom", sometimes called "the gospel of Christ", and often simply "the gospel", which Paul says, "is the power of God for salvation of every one that believeth, to the Jew first, and then to the Greek", or Gentile. Nothing can save Jew or Gentile but "the power of God". The power for that special purpose is the gospel only; so that saving power and the gospel are but different phrases for the same thing.

Look into these sayings narrowly—"Jesus became the author of eternal salvation to all them that OBEY him."—Hebrews 5: 9. "If ye love me, keep my commandments." "If a man love

me, he will keep my words." "Ye are my friends if ye do whatsoever I command you." "He that rejecteth me, and keepeth not my words ... the word that I have spoken, the same shall judge him in the last day." "LOVE IS THE FULFILLING OF THE LAW." Hence, love and obedience in scripture language are but two words for the same idea, or thing; so that God in Jesus Christ admits of no love, or professions of devotion; and attachment, that are unaccompanied with a child-like obedience to "whatsoever" He commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed and where these are absent the spirit of love, which is "the spirit of Christ", is wanting. "Love suffers long, and is kind; it envieth not; it boasts not itself (not full of wordy professions): is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, HOPETH ALL THINGS, endureth all things."

To persons in whom such a disposition has been created, the precepts of Jesus are, "He who believeth the Gospel of the Kingdom, and is baptised, shall be saved; and he that believeth it not shall be condemned." Here the gospel is that proposed for faith; and baptism, the thing prescribed for obedience, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "the obedience of faith"; so that where belief of "THE truth" does not exist, there can be no true obedience.

When Jesus came to John he demanded to be buried in water that he might come out of it an immersed man. With a view to this he said, "Thus outo, (in this way) it is proper for us to fulfil all righteousness"; and the apostle adds, "When he was baptised, he went up straightway from the water"; clearly evincing that he must first have gone down into it. And now, mark this well—After he had done this, God acknowledged him as His Son, and declared himself well pleased with him— Matthew 3: 13-17. Jesus had been God's most excellent Son for thirty years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptised.

Jesus was a Jew under the law of Moses. When, therefore, he spoke of the "all righteousness" to be "fulfilled", he spoke of the necessity of doing what was signified by the propheto-symbolic institutions of the Mosaic Law.

Jesus being the Anointed Seed long promised of God, was therefore the High Priest who was to arise after the similitude, likeness, or order of Melchizedec, and to sit upon his throne as a priest upon his throne, and to bear the glory—Zechariah 6. This being so, he would have at some future time to occupy the place formerly held by Aaron; and as the Aaronic inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same example or type, that in so doing he might antitypically fulfil the representation of the law.

Aaron was forbidden to enter into the Most Holy Place of the Tabernacle without being adorned with garments of splendour and holiness, and therefore styled, "Holy Garments". Nor was he permitted to enter even when habited with these, unless he had been previously baptised, upon pain of death. The law said "He shall wash his flesh in water, and so put them on". He was not permitted to officiate as high priest in his ordinary attire. He must "put off" this, and "put on" the Holy Linen Robe; and had he put this on without bathing his flesh in water, and proceeded to officiate, this unbaptised High Priest of Israel would have been struck with death. When legally invested and arrayed the Aaronic High Priests were "Holiness to Jehovah," and the representatives of the Holy and Just One in his character and priestly

office; though oftentimes, as in the case of Caiaphas, by practice unjust and wicked men. The symbolism relative to the high priest was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life" as High Priest, first over the Household of God, and afterwards over the Twelve Tribes of Israel.

John the baptiser, a greater prophet than Moses—Luke 7: 28, but not so great as Jesus, preached and administered "the baptism of repentance for the remission of sins." Jesus came to him to be baptised of this baptism; for as Moses baptised Aaron and his sons, so the greatest of all the prophets was appointed to baptise Jesus and his brethren. But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was therefore not a fit subject for such a baptism. It is admitted without reserve that he had no sins of his own, having never transgressed the law: nevertheless, as the SIN-BEARER of the Abrahamic Covenant through whom it was confirmed—Romans 15: 8, Jehovah made the iniquity of all "the children of that covenant" to meet upon him, that by his bruise they might be healed—Isaiah 53: 5-6. He was not the Sin-Bearer of every son of Adam that ever lived; but of the true believers from Abel to the Day of Pentecost, and of the obedient believers of the truth constituting his Household, separated by "the obedience of faith," from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and of that family of nations of which Abraham is the constituted father when they are made righteous; so that the sins of the whole of that world, which shall dwell upon the earth in the postmillennial eternal ages, and which will all of it have been separated from Adam's race by "the obedience of faith"— will have met upon Him, and been borne away into everlasting oblivion. This is the world so beloved of God, "that he gave his only begotten son, . . . that through him it might be saved."

But to return. Jesus, with the sin of the world thus defined rankling in his flesh, where it was to be condemned to death when suspended on the cross—Romans. 8: 3, came to John as the "Ram of Consecration", that his inwards and his body might be washed according to the law.—Exodus 29: 17, 22. But these representations of the law and the prophets could not have found their antitype in Jesus, if in the days of his flesh he had possessed a holier or purer nature than those for whom he was bruised in the heel. His character was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born—Job 25: 4, and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, his nature was flesh and blood—Hebrews 2: 14, which Paul styles "sinful flesh", or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called "sin", because this property of flesh became its law as the consequence of transgression. "God made Jesus sin for us who knew no sin; that WE might be made THE RIGHTEOUSNESS OF GOD in him"—2 Corinthians 5: 21.

In this view of the matter, the Sin-Bearer of the world indicated, was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's Son was granted to him for repentance in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec. In being baptised he commenced the development of a character distinguished by perfect faith and obedience. This character was his holy raiment, and was without spot, or wrinkle, or any such thing. This was the "fine linen, clean and white" with which he arrayed himself; or "the righteousness of the (king of) saints"—Revelation 19: 8. It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did, "by washing his flesh in water, and so putting it on". He was

baptised of John into a holiness of his own, which began with obedience in the Jordan, and ended with obedience in death on the cross. "He was obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father." Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a spectacle it had never seen before, nor ever will while the world stands.

But the symbolic righteousness of the Mosaic law not only required the High Priest to put on the Holy Vestments by having his body baptised, but it also commanded his Household to be baptised into theirs also. The law reads thus: "This is the thing Jehovah commanded to be done: and Moses brought Aaron and his sons and washed them with water. And he put upon Aaron the coat, &c.; and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Jehovah commanded"—Leviticus 8: 5-6, 13; 16: 4. Here, as I have said, Moses performed the part of John the baptiser to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, then for his household, and lastly, for all the congregation of Israel; but admission into the Holy and Most Holy places was only permitted to the baptised; they must bathe their flesh in water and so put on the holy garments. Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

Jesus, the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had believed the gospel of the kingdom and name of Jesus, and had obeyed it in having their " bodies washed with pure water," he says, "Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of THE HOPE—Acts 28: 20; 26: 6- 7— firm unto the end"—Hebrews 3: 6,14. Now, Jesus speaking for himself and others said, "Thus it becomes us to fulfil all righteousness." It is therefore necessary for all " his house " to do as he did, but with this modification of the significancy of the deed, namely, — He was baptised as the initiative of his own holiness, sacrificial and priestly; they must be baptised into His and into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well doing" that they may be holy as he was holy in the days of his flesh as it is written, "Be ye holy, because I am holy."

Jesus and his Household are the future kings and priests prepared of God to rule Israel and the Nations for Him. The law and the prophets which attest the righteousness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" Therefore he said to his apostles, "Go and preach the Gospel to every creature;" and "teach them who receive your proclamation to observe whatsoever I command you."

By virtue of this saying the apostles became the depositaries of his commands; so that in the words of Jesus, "He that heareth them, heareth him; and he that despiseth them, despiseth him and he that despiseth him, despiseth Him that sent him." Now, Peter, who was one of these plenipotentiaries of Christ, commanded Cornelius, "a devout man, and one that feared God with all his house; and gave much alms to the people (Israel), and prayed to God daily", -- Peter, I say, "commanded" this company of pious Gentiles, who believed the word Jesus began to preach in Galilee, "to be baptised in the name of the Lord." The apostolic style of

address was, "Children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." A man's supposed piety did not exempt him from the necessity of believing and obeying the gospel of the kingdom, or, .as Paul styles it, "the word of this salvation" Peter went to Caesarea to tell pious, god-fearing men, "words whereby they should be saved." But, however pious they may be who are ignorant of these saving words, they are alienated from the life of God through that ignorance—Ephesians 4: 18. Piety in general has so little to do with an understanding of the word of the kingdom and the obedience it enjoins, that it has passed into a proverb, that "ignorance is the mother of devotion." In a certain sense this is true. The most ignorant are for the most part the most pious, and the most intolerant of the truth and its obedience. This is Pharisaism, whether it flourish in the first, or in the nineteenth century; and in reference to which Jesus has said, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of the heavens." Pharisaists "appear to men to be righteous;" but men uninstructed in the gospel of the kingdom are incompetent to distinguish the counterfeit from the true. A man in this century will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age.

Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of transgression, and who for thirty years had enjoyed the favour of God and man, to be immersed in a baptism of repentance for the remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice? Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Jehovah in coming up out of it, it is infinitely more so that all should tread in his steps of perfect faith and obedience who would be invested with "robes washed white in the blood of the Lamb," having their loins girt around with the girdle of truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the Gospel of peace; and on their heads the helmet of salvation. An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the household, the necessity is imperative to fulfil all righteousness foreshadowed in Aaron and his sons. There is no discharge from this necessity for Jew or Gentile; "for thus it behoveth us to fulfil all righteousness."

APPENDIX.

As there is a certain degree of interest connected with the circumstances which originated the foregoing exposition of the words of Jesus in reply to John, it may not be unedifying to state them here.

In our meetings at Knickerbocker Hall, since my return from Baltimore, I had been expounding and testifying the kingdom of God, both out of the law and the prophets, by the light of the New Testament, to audiences in which there were evidently several deeply interested in the word preached. They came and they went, but no decision was manifested. In order, therefore, to afford them an opportunity of declaring themselves, our congregation determined to have a soiree on the last Sunday evening of the year, to which they would invite all who were disposed to come. Invitation was accordingly given to every one that thirsted for the water of life, to take tea with the brethren in their hall; that they might with freedom, sociality, and friendship, state what difficulties disturbed their minds, and ask for any information they desired, which would be cheerfully given, as far as our ability supplied.

The evening party convened at 6 P.M. and continued till about twenty minutes to 11 P.M. the singing of a hymn by the brethren, and thanksgiving by the chairman, opened the meeting; and after tea was disposed of, general conversation gave place to the consideration of an important subject mooted by a brother. This was on the necessity of faith and obedience to salvation in the kingdom of God. The remarks which accompanied this were quite suggestive; and caused me to insert a postscript in the same direction. In the course of what I said, I submitted the substance of the exposition now before the reader; with the additional observation, that to determine the act of obedience in connection with water, it was quite unnecessary to have recourse to Hebrew, Greek, or Latin, as the terms used in connection with baptism were quite sufficient to indicate it. These were a being “born of water,” “buried,” “planted,” “body washed,” &c., which would not admit of the ideas expressed by sprinkling, and pouring, at all. To be born of earth, flesh, or water, is for the subject to emerge from a previous concealment therein. To be buried or planted is to be put out of sight, or covered up, in whatever medium may be employed; and to wash the body is to bathe it, as is evident from the law, wash and bathe being there interchangeably used.

After this several difficulties were presented and considered, and satisfactory explanations elicited, at least to some. Some stated their convictions, and determination to be baptised, upon an intelligent and hearty belief of the gospel of the kingdom and Name of Jesus. Of these some had been immersed among the Baptists; others, not at all; while others concurred in the truth of the gospel as they had heard it taught in our meetings, but did not yet see it necessary to repeat immersion, though they admitted that before their baptism they knew nothing of the kingdom of God. How, then, could they have believed the gospel, seeing that the glad tidings are about the kingdom? If the kingdom be not doctrinally in a man’s heart, the gospel preached by Christ and his apostles is not there; and this being absent, he is destitute of “the substance of things hoped for, and the conviction of things unseen;” in other words, he is without the faith that is necessary to be possessed for justification in passing through the water “into the Name of the Father, and the Son, and the Holy Spirit.”

In fine, the meeting progressed and concluded with so much good feeling and gratification at the interesting matter brought out from the word by the questions asked, that our worthy chairman was pleased to say, that such meetings were “better than half a dozen sermons.” And this I have no doubt is true; and were it not for the trouble and expense inseparable from such meetings, I doubt not but a weekly soiree in New York city, conducted as this was, would conduce to a greater progress of the truth in a shorter time, than in the ordinary course of things. Not having the gift of discerning spirits, a teacher of the word cannot now say, “Why say ye in your hearts?” If he could, he might speak his words so seasonably as to result in the conviction of many whose scepticism is never reached. In social meetings, however, the restraint felt at public meetings is removed; and out of the fulness of the heart the mouth feels at liberty to speak. Thus the teacher gets at the workings of the inner man; and oftentimes with few words converts the difficulties of months into the fading shadows of dissolving views.

At the soiree we were favoured with the company of two sons of Abraham according to the flesh; one from Hungary (a first lieutenant in Kossuth’s forces), from which he had been expelled by the tyrant of Vienna; the other from Amsterdam, where and in Germany he had been labouring for five years as a missionary among the Jews. They are both believers in Jesus as their long-expected Messiah; and understand well the things of his kingdom and name. But with respect to baptism, they shared in the darkness which everywhere pervades the sectarian world. They are both learned in Hebrew lore, and well able to cope with both the rabbis and clergy of all “the Synagogues of Satan” in this large and corrupt community; and I sincerely

hope that a career is opening to them in which they will be able to bring many of their brethren, according to the flesh, to the obedience of the faith foreshadowed in the law, and unqualifiedly enjoined by their King upon all who seek his favour in the Age to Come.

About two days after the soiree I was much gratified at receiving a visit, in company with one of our members, from these two sons of Israel. They spent the afternoon and evening with me at my residence. They came to declare their entire conviction, that as Jesus descended into the water and came up out of it, so it was the duty and privilege of all who believed the gospel of the kingdom to do, in obedience to the Word of God. I was agreeably surprised at this intelligent and candid avowal, having, at a previous interview with one of them, in company with another Israelite, heard them allude to immersion in a manner which led me to conclude that they had no very high opinion of the views that would lead a man into "much water." I inquired what led them to their present conclusion. They said that their consideration of the subject was not a new thing. One said that he had attended lectures on the subject of baptism in London; but that they had failed to convince him of the necessity of immersion. They looked to the intention, not to the quantity of water. The other from Holland, who had been convinced of the Messiahship of Jesus by M. Da Costa, a Jewish missionary in Germany, had been poured upon; but on hearing my remarks on baptism as a burial, a planting, a being born, &c., and on the necessity of fulfilling all righteousness as foreshadowed in the law, they praised the Lord that the matter was now plain to them, and they were determined to become obedient to the faith. A word spoken in season how good it is! It is like apples of gold in pictures of silver. After this shall our little flock despair of doing something with the Jews in this city? There are said to be 300 here who have avowed their belief in Jesus; though but few, it is probable, have obeyed the gospel he preached. A worthy Israelite, employed by the Presbyterian Church as a missionary among the Jews, used to be a very regular attendant on my expositions of Moses and the Prophets, when we met at Convention Hall; and I hear that since he left the city he also has been immersed. He understood the Gospel to some extent, although in the Presbyterian service at that time; but he did not see that his more scriptural faith necessitated his separation, though he felt much the inconvenience of the connection. "These Doctors of Divinity," he used to say, "don't like to hear of judgment coming upon the Gentiles, and the restoration of Israel. They like smooth things, and cry, Peace, peace. What I want to know is just what is possible, that I may not spend my strength for nought. If Israel cannot be individually converted till the Lord come, I would know it, and turn to the Gentiles; and if these are impervious to the truth, I would try to save myself and turn to some other employ." Soon after this he told me he was about to leave New York, and go to some part that was more of a Galilee, and there preach to both Jews and Gentiles. "Where," said I, "will you find it with the light shining therein?" He thought he might find it in the region around Rochester. He went, and has since returned, finding, it is probable, that the light was as incomprehensible to the Yankee Galileans as to their predecessors in Israel's land.

I learned from my Jewish visitors what I hoped may come to pass, namely, that a convention of the Jews who believe in Jesus, residing in New York and its environs, will be convened in the spring. I shall be informed of it, and shall certainly, all things concurring, attend. As the Virginia Elymas truly says, "the Gospel preached by Dr. Thomas is just the gospel for the Jews." I doubt not if I could get it before them, many of the devout minds among them would embrace it, and become its earnest and zealous advocates. The Protestant gospels only perpetuate their blindness. The clergy may sometimes convince them that Jesus is the Messiah of Israel; but this is all they can do. They cannot show them the Gospel of salvation; if any of them attain to it, it is in spite of clerical perversions. My friends are emancipated from these, having lost their faith in Lutheran and Calvinistic divines. One of them, who is now a member

of our body, *(The other, also, since this was written.) called upon a Lutheran shepherd in Williamsburgh, with whom he conversed on the coming of Christ to Jerusalem. The pastor asked if there would be a Lutheran church there when he came, and whether he would come to that church; to which he answered, “no:” “then,” said the divine, “I don’t want to go there.” Why? Because he loves his church, by which he receives his consolation, better than the Lord!

But, reader, I have narrated to you more details of Jewish affairs than I intended. I hope, however, I have not wearied you; but the fact is, the things pertaining to Israel are to me most interesting matters. I summoned our Jewish friends before you to account for the appearance of the exposition of our Lord’s words in these columns, but have not yet done it. In brief, then, one of them requested that I would commit the substance of what he heard from me at the soiree to paper, that he might transmit a translation of it to his friends in Germany. Having done so, as I cannot afford time for writing much that is not available for these pages, I copied it with amplifications, which have swelled it from two to four pages, exclusive of this appendix, and now present it to you, believing that what is good for Jews in the German fatherland, is good also for Gentiles in Anglo-Saxondom. That the same results may ensue from its perusal in your case, that have already manifested themselves in theirs, if thou art still in unbelief or disobedience, is the earnest desire of your friend and well-wisher, the—
EDITOR. January 10th, 1855.

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THE GOSPEL IN NEW YORK.

It may not be uninteresting to our friends to know that “the Gospel of the Kingdom” is making some progress in this stronghold of Mammon and iniquity. Since the precipitation into their appropriate sediment of certain elements incompatible with the tranquillity and progress of a society desirous of shining as a light in the surrounding darkness, holding forth the word of truth, our association, which commenced about fifteen months ago with seven bon fide members, has increased to over forty. These all have made application for baptism as the result of their earnest conviction that the things laid before them are the truth of God; for like the Bereans of old time, they have searched the scriptures, and upon their authority are sure that they are true. The saying of Jesus verifies itself in our experience here, that “the poor have the gospel preached to them,” judging not by those who attend our meetings, but by those who obey it. This is a feature of our enterprise in this city which identifies the doctrine taught with that of the poor and needy Nazarene. It is remarkable that so glorious a destiny should take mainly with the poor. Reasoning from analogy, one would expect that the rich, who are for the most part covetous, would be the very people to seize upon an invitation to power, riches and felicity eternal. And so they would, if the conditions were not esteemed so hard. In their ignorance they are apparently the most religious people in the world. But their piety is based upon extreme covetousness. They have all that this world can give them, but not content with that, they covet all of that to come! The two worlds, however, they cannot have. The scriptures teach this plainly; yet they impose upon themselves the illusion that they can. They build stone and marble temples, decorate them with great costliness, install theatrical choirs in their lofty places, and downy doctors in their sacred thrones. It is the religious element of rich society that builds these edifices for God to dwell in; though He has told them that “he dwelleth not in temples made with hands, nor is worshipped by men’s hands.” But what of that? It ministers to their pride of life. They are arenas of concourse for those who are “clothed with purple and fine linen, and fare sumptuously every day.” The doctrine that descends upon them is the balmiest of gentle zephyrs, breathing upon their consciences with the most unruffling and

soothing effect. No rude uncharitable voice to perturb the refinement of ears polite, and reverberate their gothic fanes with the uncourteous utterances of Mount Olivet and Galilee. Who can for a moment suppose that the gospel is preached there? —a gospel that proclaims to the rich, that it is easier for a camel to pass through a needle's eye than for them to enter the kingdom of God? —a gospel that teaches men to deny themselves of "worldly lusts?"—a gospel that says, "be not high minded, nor trust in uncertain riches; do good, be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation for the future, that ye may lay hold of the life of the age?" Yes, it is today as in the olden time, that the poor have the gospel preached to them by the poor.

It is a joyous thought to these, that the world in the coming age is for the righteous poor. "Hearken, my beloved brethren," says James, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them who love him." And while he makes choice of these, "He scatters the proud in the imagination of their hearts. He puts down the mighty from their thrones, and exalteth them of low degree. He fills the hungry with good things; and the rich he sends empty away. He helps his servant Israel in remembrance of his mercy; as he spake to their fathers, to Abraham and his seed for ever."

Alas, then, for these rich temple worshippers who prefer temporary to eternal riches! They have the Bible, which they say is their religion, yet its precepts they do not receive. If it were supposable that they knew the gospel it reveals, why do they not embrace it with the poor? The answer is, that its conditions are too severe. To give up the present world for the sake of the next requires a faith that few rich men can command. The world that now is, to the poor is of little worth; so that its repudiation is no obstacle. Fine temples with their "dim religious light" and downy doctors, have no charms for them who lack the purple and fine linen, which entitles to a pious siesta under the drowsy droppings of the sanctuary. These find no attraction in these elegant bazaars of spiritual merchandise. Their unsophisticated minds instinctively repel the breathings of the "sacred desks," which fill with sentimental rapture the bejewelled maiden and dowager saintesses of the crimson or purple pews. Hence, the strong minded and vigorous poor in this city stand aloof from its flimsy Christianity, having too much natural good sense to admit its pretensions to an identity with the religion of the New Testament. They therefore either reject Christianity altogether, or seek instruction in humble places into which a rich saint of the steeple system would scarcely enter. Of this honest sort of people our congregations are principally composed. They come to seek instruction which they cannot obtain elsewhere. Their attention is good and orderly; and I suppose, that while hearing there is more reference made by them to the scriptures than in any other Lord's day assembly in New York. This is the secret of our increase. They come to "understand the Word of the Kingdom," and, as a consequence, eleven made spontaneous application for baptism shortly after the soiree.

January 1855.

EDITOR.

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LETTER FROM THE CHURCH IN ABERDEEN.

Brother Thomas, —In name of the congregation of disciples assembling for worship in this city, we take this opportunity of sending you this letter with our brother William Leask, who, by the providence of God, has removed from this country to spend the remaining portion of his days in Albany, State of New York, America. You will remember baptising him along with Peter Innes, of Illinois, and James Mowat of this city, one evening after lecturing, in August, 1849; and we would request you to give him all information regarding the disciples in, or near

the locality that he is to settle in, as we do, with the utmost confidence, recommend him to the fellowship of you and those brethren that he may have an opportunity of associating with. Along with him we send you twenty shillings to assist in publishing that truth which we so much prize, and by which we have been mad free. We are very much interested and profited by the monthly appearance of the "Herald of the Kingdom and Age to Come." We do our utmost in this city to promote its interest, and circulate the important truths it so ably and clearly sets forth. You remember when you were with us in 1850, that we associated in fellowship with the friends of A. Campbell; but, holding forth the Word of Life, and showing from the prophets and apostles the truth concerning the kingdom of God, was too much for some of our friends; and, after a few months had elapsed, and we presenting the truth as fully and clearly as we could, those whom the truth did not overcome left the meeting along with one person who was appointed an elder in John Bowes' Association, and who still retained the same office, after that body, some years before, embraced the ideas of Alexander Campbell, through the means of an evangelist of the name of Thomson, who came to this city. When our friends left us, we were represented by them as not holding religious sentiments to be encouraged. We were represented as denying a heaven and a hell, a devil and the immortality of the soul. It was, however, to us a great deliverance, when our friends left us, as we were determined that we should not leave, neither should we put them out. We knew that the truth would work its own way, that the honest-hearted would receive it, and that it would be too hot a bed for those who would not trouble themselves to investigate. Since then, we have been very happy together, contending for the coming of the Lord Jesus, to establish the kingdom of God, showing forth the faith once delivered to the saints, and we have had a good few additions, some from several of "the Baptist bodies," as they are called, who have all been immersed again, and nearly all those who met with us in the Campbell body (but who did not leave with the secession) have, by their own request, been reimmersed. But how could it be otherwise if people will be faithful to their own convictions of truth, seeing that they were ignorant of "the gospel of the kingdom of God," and "eternal life through the name of Jesus" when they were first immersed, knowing that without faith, it is impossible to please God, and that "whatsoever is not of faith is sin!" We have a good deal to contend with from the popular theologians of the day, and the more "religious" and "pious" the people profess to be, the more we, and the things we believe, are ridiculed and evilly treated. But what of that? "No cross, no crown." It is those who suffer with the Christ, who shall reign with him. We consider that they are two very excellent articles in the December "Herald," the one "Restoration of Sacrifices in the Age to Come," the other, the "War in the East," of which we believe you have taken a proper view. Do you think that the army of Russia, evacuating the Principalities, is the being turned back into their own territory, as predicted of in Ezekiel 38th—"And I will turn thee back, and put hooks into thy jaws"? These words imply that there had been a going forward. Then the prophet says, "and I will bring thee forth and all thine army," &c. It appears very like that when in the driven-back circumstances God will prepare him with an army fully equipped to do that work of slaughter and destruction which He has destined him to do, until he comes against God's people Israel, and he and his army fall for ever.

We may here state that the truth, to some extent, is disseminating throughout Scotland. It has found way into the largest congregation of A. Campbell's friends in Scotland, namely, Cupar, Fifeshire. There, the congregation is rent asunder. Archd. Dowie and Jas. Mill, and almost all the teachers of the congregation, now heartily believe in the kingdom of God, and are preaching the gospel of the kingdom in all the locality around. They continued in the congregation until a vote was asked by some of their opposers from the congregation whether A. Dowie and J. Mill should be allowed to teach the kingdom of God among them as a matter of faith, when the opposers were out-voted by a good majority; but that did not satisfy them.

They got up a paper for signatures, and went with it, getting as many names attached to it as possible; and after doing so, they came and declared that they were the Church, and, of course, the others would have to leave the association; stating that the property was theirs—that they would not give it up unless compelled by law. Several years ago the congregation was a good deal over one hundred in number. A Baptist chapel was on sale. They bought it, took down the galleries and removed the pulpit, &c., and fitted it up in a very comfortable and compact manner, every member assisting to his utmost in paying for it. However, James Mill and others said, “better suffer loss than go to law.” They have therefore rented a place in which to meet together. Archd. Dowie was first reimmersed, and, we believe, by this time they are all “obedient to the faith.” There will be over fifty of them contending for the gospel of the kingdom of God, and we expect that by the blessing of God, great good may result therefrom. There are some of these brethren who have superior qualifications as proclaimers of the truth, such as A. Dowie and J. Mill, and who are very faithful and zealous in promoting the present and eternal well-being of their fellow creatures. These brethren have, on several occasions, been out acting as evangelists for the Campbellite body. We have had them in Aberdeen and Banff, and the northern districts. So we believe they will be equally willing to publish those truths they have now become acquainted with, and obedient unto. It is for us, brother, to be individually faithful to the trust given us, knowing that the time is short; and may the eyes of our understanding be more illuminated by the prophetic and apostolic word, that we be fully acquainted with the “signs of the times” we live in, knowing that our redemption draweth nigh. We expect soon to hear of Louis Napoleon and Pope Pius IX at blows together, and Italy and all Germany in a blaze; that that stately structure revealed to Nebuchadnezzar of old may be completely formed; that the stone cut out of the mountain without hands, may strike it on the feet; that it may be dashed to pieces; that the stone power may become a great mountain and fill the whole earth; that Jerusalem may become the throne of the Lord; and that all the nations may seek unto it to the name of the Lord, that they may no more walk after the imaginations of their evil hearts, as they hitherto have done. We remain yours, brethren in the truth,

JAMES MOWAT,
A. D. BLACK.

Aberdeen, Scotland, December 14th, 1854.

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THOUGHTS SUGGESTED BY THE ABOVE.

The things contained in the letter from the brethren in Aberdeen are quite encouraging to the friends of the gospel in this country. They will perceive from it that the truth confessed before Pontius Pilate, and after wards preached by the apostles in the name of Jesus, still finds some honest and good hearts to hear and obey it. “Every one that is of the truth heareth my voice,” said Jesus; and they only will hear it, do what we may to make it seemly to the pietists of the Apostasy by varnishing over its expression with what they call “love” and “charity.” The experience of the brethren there has taught them that with all the compassion they have used, and with all their endeavours to draw their opponents with the cords of love as with the bands of a man, they have failed to disenchant them of their illusions, and to make them honest men. They persisted in misrepresenting them to an extent which has caused them to declare that it was “a great deliverance when their friends left them,” or in plain and martial English, “when their enemies sounded a retreat.”

Some may think me “bitter” and “severe” in such an interpretation of their words. Such, however, I trust, will bear with my “uncharitableness,” seeing that it is a habit I have acquired

of calling things by names expressive of their real nature. All not included in the “measure” of “the temple of God, the altar, and them that worship therein”—“THE HOLY CITY”—are Gentiles of the unmeasured court; who, not obeying the truth, but either actively opposing it, or, giving forth their influence in word or deed against it, are trampers of it under foot, and styled in scripture “their enemies.” These are generally very “pious,” and of a speech of such oily smoothness that to judge of them by their words, one might almost conclude that they partook of the “immaculate conception” of the Queen of the Roman Heaven herself! If it were not so, they could not act out their true nature of “seducing spirits” who profess to know God, but in works deny him. If we style such spirits friends, it is with the irony of the apostle Paul, who, in speaking of those whom he had just styled “the ministers of Satan,” banteringly inquired, or, to use his own words, “Speaking as a fool,” asked, “Are they ministers of Christ? I, more!” In this sense, I presume, our brethren in Aberdeen style the truth’s enemies who left them, “their friends.” We have many such friends here, a hair of whose heads we would not injure; much as they hate and seek our destruction, we would treat them in like circumstances as the Samaritan treated the man who fell among thieves. But let such beware how they attack, or try to hinder, us in our earnest contention for what we believe to be the faith once for all delivered to the saints. Pious or impious, they will receive no better handling from us than their fathers did from John the Baptist, Jesus, and the apostles. If Jesus, provoked at the hardness of the hearts of the Sabbatarians, “looked on them with anger” when they watched him to find cause of accusation against him, and told them plainly that they were “fools,” “hypocrites,” and “blind”—a Christian man may do well to be angry at the serpent-subtlety of their opponents, and to define and denounce “every high thing that exalteth itself against the knowledge of God,” when he perceives it is done to make that knowledge ineffectual against the systems and traditions of his day. In doing this, he does not sin through anger. If Paul see a man perverting the right ways of the Lord, and trying to turn away another from the faith he preached, did well to apostrophise that person as “full of all subtlety and all mischief, a child of the devil, and enemy of all righteousness”—a Christian advocate of that same faith in this century does well also, when he sees others with whom he has to do offending in the same way, to treat them after the same example, and to show that the language of the apostle is equally applicable to them; for he says, “Be ye imitators of me as I am of Jesus Christ.” The pietists of the apostasy may stigmatise this as unchristian! Be it so, we can afford to be unchristianised in company with Jesus and Paul; for if we have not the right spirit for doing what they did, neither had they. For myself, I either understand the truth or I do not. If I do not, those who have sought my destruction for years, may be right in their theory; but if I do, they are certainly wrong. They are not content to argue the matter upon its own merits. This they will not do; but resort to calumny and misrepresentation to turn the people from what they cannot confute. Their ungodly efforts (and if such efforts were subtlety, mischief, devilish, and unrighteous, in Paul’s day, they are so now) have succeeded in sealing up the eyes and ears of the multitudes who might otherwise have been enlightened. If the doctrine we teach be the truth, what are the men of Rome, Wittenberg, Geneva, Oxford, and Bethany, but perverters of the right ways of the Lord? They either are such, or they are not; for there are no neutrals in “the good fight of faith.” If they are not perverters, then let us cease all opposition and turn sectarians; and call Pius, Luther, Calvin, Knox, Wesley, and Campbell, our brethren, or fathers in God; but if they be corruptors of “the simplicity which is in Jesus Christ,” then let us repudiate them, and warn the people against them, not sparing their traditions and evident hypocrisy; but dealing out such blows upon their casques with “the sword of the Spirit which is the Word of God,” as shall prove the ringing emptiness of the skulls beneath. It is the leaders of the people that cause them to err. The sympathies of God’s word are with the people, not with those that peel and scatter them. For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognise as a first and all-pervading principle

“the obedience of faith.” We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us only war until the judgment. Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right ways of the Lord.

Our experience, we find from the letter before us, is coincident with that of the brethren in Aberdeen. They have discovered that the more religious and pious the people profess to be, the more are the truth and its believers ridiculed and evilly intreated. This is true on both sides of the Atlantic. The truth stated, illustrated, and proved, in earnest and unmistakable terms, is like cutting asunder the flesh of pietism with a saw. There is an essential antipathy between flesh and truth; and especially between the truth and that flesh which is trained to “piety” by the institutions and traditions of the apostasy. Whether the truth be spoken by Jesus, by the apostles, by the brethren in Aberdeen, or by us here in America, the like epithets are employed to express the hatred of the flesh to the unperverted truth of God. “He is mad,” or “he has a devil,” or “he is a blasphemer,” or he is “bitter,” harsh, censorious, of a bad spirit, without charity, unchristian, or unconverted, are a few, and but a few, of the expressions by which ancient and modern pharisees give vent to their pious hatred of that testimony and reasoning which convicts them of ignorance and sin. They speak evil of the truth they understand not, and visit upon its advocates the hatred they bear to it. They profess to be very anxious that we should do good. “How much good,” say they, “they might do if they were not so uncompromising and uncharitable.” That is, “good” in their notion of good, which is essentially evil. They do not so much object to our advocating the gospel of the kingdom and the obedience it requires, if we would only at the same time admit their Christianities to be sanctifying and saving which are based neither upon its faith nor obedience. But this we cannot do without making fools of ourselves before God and man. Let these ridicule as they will, and condemn our words and spirit to their hearts’ content; their reproach will not alter the nature of things. Be we bitter or sweet, severe or gentle, charitable or not, in their esteem, our testimony is unchanged. It is either true or false. This is the issue they have to join; and not the question of the scripturality of our manner or spirit. The “children of disobedience” are incompetent to judge of this; for a manner and spirit which they would approve, would be abomination in the sight of God. To teach the truth so as to receive the applause of pious sectarians would be to deprive it of all point, and to blunt the edge of the spirit’s sword. We have no taste for this, not having been trained by the day and night study of the word to fight the good fight of faith without wounding the self-love and pious sensibilities of those who have “a form of godliness” subversive of the truth. Brethren in Aberdeen and elsewhere, let us stand by this boldly, bearing its reproach as Jesus did the cross. The “religious” who condemn and ridicule us have no tribulation or reproach to bear, which is a manifest token that they are not the Lord’s; for the testimony of his word is, that it is through much tribulation that those whom he has called shall enter his kingdom and glory. They have no tribulation because of the word. The clergy flatter and cajole while they fleece their flocks; and these blindly approve their deeds. They live, and move, and have their being in the illusions of the flesh, walking according to it in its lusts and the pride of life. If a man would be respected in “society,” let him become fashionable; and to do this, he must ally himself to one of the schisms current in the unmeasured Court of the Gentiles by the name of Christian—a name once synonymous with obloquy and suffering, but now expressive of all that is in the world agreeable to the flesh, and subversive of the gospel and righteousness of the blessed God. Let such “Christians” reproach; we glory in all they may deem our shame!

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LEVIATHAN HOOKED, OR RUSSIA TURNED BACK?

In the letter before us the inquiry is made, “Do you think that the army of Russia evacuating the Principalities, is the being turned back into their own territory, as predicted of in Ezekiel 38, saying, ‘And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth and all thine army, &c.?’” In answer to this I reply in the negative. The turning back is affirmed of Gog as the Assyrian invader of the Holy Land in the Latter Days. It is the Gog of Gomer and of Persia, Libya, and Khush who is to be turned back. The Czar of Rosh, Meshech, and Tubal, has not yet attained to that position in the prophecy. When he becomes the Gog of Gomer, Persia, &c., “an evil thought will come into his mind, and he will say, I will go up to the land of unwalled villages, &c.” His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the kings of Assyria, Egypt, and Babylon. But as in their case so it will be in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken by the Heir. The language applied to the first and second is similar, and illustrative of that applied to Gog. “Because,” said Jehovah, “thy rage against me and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.” This is said in Isaiah of Sennacherib, whose power, after having passed through the dynasties of the golden, silver, brazen, and iron parts of the Assyrian Image, comes in those latter days to concentrate itself in the clay. The power is one, while the dynasties that have administered it have been several. In Isaiah 27, the power is styled “Leviathan the piercing serpent, even Leviathan that crooked serpent; the dragon that is in the sea”—“the King over all the children of pride.”

This Leviathan is the Dragon of the Apocalypse, chapter 20: 2, and styled there, “the old serpent which is Devil and Satan,” and which, John says, the Messenger who descends from heaven, ekratese, subdues or vanquishes; that is, to use the word in Ezekiel, repulses, or “turns back,” as it is rendered in the Common Version. I should therefore paraphrase the words of Ezekiel thus—“Son of man, set thy face against an Autocracy, against the land of Magog, or Scythia, against a prince of Rosh, Meshech, and Tubal, or the Czar of all the Russias, and prophesy against him, and say, Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the Scytho-Autocratic Power, administered by the Prince of Rosh, Meshech, and Tubal, and I, even I, will repulse thee.”

I object to the strategical withdrawal from the Danubian Principalities being the turning back referred to, because it was not done by the Lord Jehovah, who, in the prophecy says that He will crush, vanquish, or repulse, Gog. The history of Sennacherib shows what is the interpretation to be put upon the English phrase, “I will turn thee back.” He was repulsed on the mountains of Palestine by supernatural power, which destroyed 185,000 of his troops in one night. Gog is to be “turned back” after the same example; for saith the Lord Jehovah by Ezekiel, “I will repulse thee, and reduce thee to a sixth;” or in the Common Version, “I will turn thee back, and leave but the sixth part of thee;” that is, the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine. In coming against the Danubian Principalities the Prince of Rosh, Meshech, and Tubal, is in no sense fulfilling the prophecy of Ezekiel. He is but preparing for the grand rush against the Ottoman Dynasty of the Little Horn of the Goat, predicted by Daniel in chapter 11: 40. It is not till after he has overthrown the Ottoman, and himself becomes the political incorporation of the Little Horn Power, that the Lord’s hooks are put into his Leviathan-jaws, and he is caused to come from the parts north of Palestine and

Jerusalem upon the mountains of Israel. Leviathan has first to acquire maturity in the sea—in the countries of the Mediterranean or Great Sea—out of whose political tempests the Four Beasts of Daniel’s vision are matured. The Leviathan power being developed in that sea, the Lord Jehovah purposes to put His hook into his nose and to draw it thence upon the dry land of Palestine. This Clay Power of the Latter Days, the Feet and Brazen Claws of Daniel’s Fourth Beast with which it stamps “the Residue;” also the Clay formative element of the Image’s Feet; this power, I say, will possess all Egypt at the crisis of its fate—not Egypt proper only, but all that Fourth Beast dominion, “spiritually, or figuratively, called Sodom and Egypt, where also our Lord was crucified”—the Great City or Roman Babylon of the Latter Days. For this reason, it is styled “Leviathan, the Dragon that is in the sea.” Hence, the King of the Leviathan Power in its final manifestation is the Pharaoh of the Latter Days, and its overthrow in Ezekiel is predicted in language originally applied to the Pharaoh contemporary with Nebuchadnezzar, who, being Jehovah’s hook, conquered him; and therefore inheriting his power, styled “the great dragon,” Nebuchadnezzar’s successors of the gold, silver, brass, iron, and clay dynasties, in inheriting his territorial dominion inherit also the dragon-power, which in its iron and clay incorporations is represented in the Apocalypse as “a great dragon in the heaven”—“the old Serpent, called the Devil and the Satan, which leads the whole habitable astray.” In chapter 12, the Iron Power of the Roman Habitable in its pagan constitution is symbolised by the Dragon; in chapter 13 it is the same territorial dominion with diminished jurisdiction consequent upon the revolutions of the West, in its Greco-Catholic constitution; and in chapter 20, it is the commingled iron and clay having dominion over a habitable extending from the confines of India to the Baltic, in its Russo-Greek and Roman constitution of the Time of the End; and concerning which the Lord Jehovah says by Ezekiel, “Thou art he of whom I have spoken in old times by my servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them.”

The Leviathan, Dragon, or Crocodile, being the symbol of this power, the Lord Jehovah addresses it on divers occasions in such language as this: “Son of man, set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold, I am against thee, Pharaoh King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river (or Nile-Power) is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will cast thee out into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven.” The interpretation of this is found in the history of the fall of Egypt, which, although it was to revive after forty years, was to be the basest of the kingdoms, and to “exalt itself no more above the nations.”

To put a hook in the jaws of Leviathan, or Gog, is to overcome him; and to put a bridle in his lips is to give such a direction to his movements, through the policy he shall be called to avow, as that he will be forced to go where the purpose of his conqueror demands. Sennacherib was both hooked and bridled, and the consequence was he was turned back by the way which he came; as it is written, “I will turn thee back by the way by which thou camest.”—Isaiah 37: 29. When a fish is hooked it is overcome and may be turned out of its course. Russia is not hooked, nor can all the powers combined put a hook into its jaws. It is therefore not “turned back.” There is but one power can hook it, and that is the Lord Jesus, who is “the Name of Jehovah that cometh from far, his anger burning, and its burden heavy: his lips full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream, shall

reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and there shall be a rein upon the jaws of the people causing to err (or blunder in their policy, as may now be clearly seen.) And Jehovah shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of Jehovah shall the Assyrian be beaten down (or Leviathan-Gog be turned back) who smote (Israel) with a rod.” “So shall the I shall be of armies come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the I shall be of armies defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. In that day every man shall cast away his idols of silver and his idols of gold. Then shall the Assyrian (Gog) fall by the sword not of a mortal, and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute. And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at THE ENSIGN, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.” This is the way the Lord Jesus, or “Name of Jehovah,” turns back, or repulses Gog, when, as Ezekiel says, “His fury comes up into his face; and all the men that are upon the face of the land shall shake at his presence.” Then saith the Lord Jehovah, “I will call for a sword against him throughout all my mountains; every man’s sword shall be against his brother. And I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many peoples with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I make myself great and holy; and I will be known in the eyes of many nations, and they shall know that I (that is Jesus) am the I SHALL BE,” or Jehovah.

Such is the teaching of the word. Russia’s career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the bridled policy of its blundering and incapable foes. It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God. Its success eventually is certain; and none can finally repulse it until the sling-stone of David’s Son shall prostrate the giant upon the mountains of Jacob’s land.

Soon then may Russia stamp “the residue” with its feet, firmly planting its heel in the neck of Gomer and his bands. The speedier this is accomplished, the nearer will God’s kingdom be; and for which “THE HEIR OF ALL THINGS” taught his joint-inheritors to pray. Things seem at present taking a new turn, and preparing to enter into the second stage of the war. The Gog-ship of Europe is before the Prince of Rosh, which can never be attained by campaigns in the Crimea. The seat of war must be changed that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the Beast, until the words of God be fulfilled. —Revelation 17: 13, 17. This is a point worthy of more consideration than has yet been bestowed upon it. These Ten-Horn Kings are the Kings of Gomer and his bands—the Iron nations to be commingled with the clay. But “they shall not cleave one to another” long. The brittle bond will soon be broken on the mountains of Israel. Babylon’s colossal empire of the latter days will be dissevered into its four constituent metallic elements, when Gog, laden with nations as with thick clay, shall fall to rise no more for a thousand years. Thus cleft asunder by a single blow, a wind shall fan them as the chaff of God’s threshing, until their kingdoms become theirs for whom they are prepared. Surely, then, the heirs of the kingdom may well and earnestly pray, “Let Russia triumph, and Europe speedily be chained!”

February 10th, 1855

EDITOR.

OBEDIENCE TO “THE GOSPEL OF THE KINGDOM” VISITED WITH

EXPULSION FROM A CHURCH.

Dear Brother Thomas, —I suppose a short account of the doings of the reformers in this region would be of interest to you. I will begin with the account which brother Harris has given me of the treatment he has received at the hands of the Corinthians since he obeyed the gospel, and I will give it in his own words. He writes to me, saying, “Thinking that you would like to know what is going on in Bethany’s little daughter, called Corinth, I have concluded to drop you a few lines. The next Sunday after I saw you at Webster’s, Mr. Coleman preached a long sermon against the doctrine taught by the Saviour and the apostles concerning the Kingdom. He made a desperate effort, I assure you, to prove that which the apostle Paul said, could not be. You recollect that the apostle in his letter to the Corinthians says, that ‘flesh and blood cannot inherit the Kingdom of God.’ But Mr. Coleman argued that he and his brethren had been in the Kingdom since they believed that Jesus Christ was the son of God, and were baptised for the remission of sins, and many other such things too tedious to mention. I went to Corinth again the next Sunday, thinking they had vented their spleen to their satisfaction; but to my surprise they thought proper to bring up my withdrawal, and made a good many uncalled-for and unchristian remarks; and after they had got through with what they had to say about me, I asked in a polite manner the privilege of speaking in my own defence, but was refused the right, stating that inasmuch as I had withdrawn I had no right to be heard. Your name was then brought up, as a case different from mine; and it was reckoned that you had a right to defend yourself, as you had not withdrawn. I expect you will be waited on; and if you should, I hope you will make use of the opportunity of proving to them that you are prepared not only to meet them, but to show them what the truth is, for they know but little about it, and will not give those an opportunity of teaching them who are prepared to do so. It is really lamentable to see them now occupying the ground which they but a few years ago so unmercifully anathematised and condemned the different sects for. We know that the Saviour taught that ‘a house divided against himself cannot stand.’ I do not think that you can find two members of the church having minds of their own who agree upon any important doctrine taught by the Lord Jesus and his apostles. . . . A few Sundays ago, Mr. Coleman said, that he and his brethren composed the kingdom; and on last Sunday, the venerable parson contrariously remarked, that ‘he had no idea that Christ and the apostles alluded to the kingdom of grace (or church) as they call it, but that they alluded to the kingdom in heaven where God is.’ So you perceive that they cannot get along together, upon subjects of importance; but the fact is, it makes no difference what the members believe, so that they do not disturb the peace and quiet of the church! If they should notify you to defend yourself, you must be sure to let me know, as I wish to be present, and see they do not misrepresent you. I had no idea that it was in the man to misrepresent one so grossly, as Coleman has the Doctor’s views, since the presumptuous attack he made upon him at Fine Creek. They were busily engaged circulating the report of his death some ten days ago being no doubt glad to hear of it in truth. But, poor creatures, they were disappointed when Mr. Coleman contradicted the report, and said he saw him in the cars, going up the country. But I must conclude for the present.”

About the first of December I was called on by two members of the church at Corinth, as intimated by brother Harris. They informed me, that a report had reached the ears of the church in relation to me. “What report,” said I? “Why, that you have been baptised by Dr. Thomas.” A pause ensued, and evident confusion, of which I relieved them by saying, “I suppose they wish to know the reasons for the course I had pursued?” “Yes,” was the reply; “and when will it be convenient for you to attend?” “At any time it may suit the church:” so the next Saturday was fixed on as the day of meeting.

Accordingly, I went down, and found eight or ten persons assembled. The meeting was opened with prayer by elder Wrenn, in which he expressed much sorrow that their beloved brother had been led astray; “for we verily believe,” said he, “that they all are in error.” The old man then said, that they would now proceed with the disagreeable business before them, and that reason seemed to dictate that brother Winfree, (as he called me) should be allowed to defend himself, and proposed that no person should be allowed to reply.

I then commenced, by telling them that there might be those present who did not understand the position I then occupied; and that I pleaded guilty to the charge preferred against me, of having been baptised by Dr. Thomas, and because that I did not understand “the gospel of the Kingdom” when I was baptised by elder Wrenn, some fifteen years before, and that therefore this immersion, not being the obedience of the one faith, was worthless. I then said, I would begin by reading from the Scriptures those passages which first led me to believe that the teachers of “the Reformation” did not teach the truth in relation to the gospel. As they had always contended, when in my hearing, that the gospel was not preached until the day of Pentecost, I read Galatians 3: 8, showing that it was preached to Abraham; also Hebrews 4: 2, showing that it was preached to the Israelites while in the wilderness; and that Jesus preached “the gospel of the kingdom,”—Matthew 4: 23, also 9: 35. About this juncture Mr. Coleman walked into the house; and immediately it was proposed by I. P. Spencer that the resolution adopted a few minutes before, forbidding a reply should be rescinded, which was done. I then remarked that they perceived from the passages last read, that there was a kingdom spoken of in connection with the gospel, and that I would read a few passages to show who are, and who are not, to possess this kingdom. —Galatians 5: 19-21. If those persons addressed were already in the kingdom, as contended for by our contemporaries, they could have retorted on Paul, by saying, we are already in the kingdom, and your telling, therefore, that those of us who commit such things, “shall not inherit the Kingdom of God,” is unnecessary and entirely superfluous. I next read Daniel 7: 22 and 27; Revelation 3: 21; 5: 9-10; 17: 14; 20: 4, 6; also Matthew 25: 31-34. These testimonies prove that the saints are to inherit or possess the kingdom when the Son of man shall come in his glory, and sit upon the throne of his glory; and not be subjects of a kingdom, as contended for by the self-styled “reformers.” We next proceeded to read testimonies to prove the location of this kingdom; some of the events to transpire about the time of its establishment; and who is the king: —2 Samuel 7: 12-19; 23: 3, 5; Luke 1: 31-33; the whole of the seventy-second and eighty-ninth Psalms were read also; Isaiah 11; Ezekiel 37: 16 to end; Jeremiah 23: 3-8; Daniel 7: 9, 14. These testimonies prove that this kingdom is to be established on the earth, and not “beyond the skies;” that the seed of David will be king; and that all nations will be subjected to it, and be ruled justly and righteously; and then will be fulfilled the promise made to Abraham, that “In him and his seed all nations should be blessed.” I then showed that Moses and the prophets were not ignored by the apostles in preaching the gospel; and that they quoted largely from them “saying none other things than what Moses and the prophets did say should come to pass.”—Acts 2: 29-32; 3: 13 to end; also 8: 12. I then concluded by saying Acts 2: 38 was not the gospel as we had been so repeatedly told at Corinth; but was a command—the obedience of faith prescribed to those who were believers of “the gospel of the kingdom.”

Mr. Coleman rose, and said, that he would not attack me, but would attack the head man; and proceeded to abuse you, and said many harsh things of you, which are not worth repeating here, even if I could do so. In the midst of his tirade I asked him what he was then saying had to do with the matter before the meeting? After continuing this sort of talk for twenty-five or thirty minutes, he said the prophets were not thrown aside by the Reformers as an old almanac; but that they had much use for them, and that they went further back than Pentecost to find the

gospel, even to Genesis; and that they agreed with you, when you said somewhere, that the gospel was wrapped up in the saying to Adam, the seed of the woman shall bruise the serpent's head; but that it had been unwrapped and fully preached in 1 Corinthians 15; and that he was surprised that humble men should set themselves up as judges in these matters, in opposition to the learned; but in relation to friend Winfree, he said, the elders knew their duty, and that he had little hope that said Winfree would reconsider and retrace his steps; and that in the course he has taken he has unchurched you all; but the elders knew their duty.

The elder Wrenn then rose, and said, that he loved brother Winfree, and that it gave him grief and pain to say that he was no longer a member of that congregation. In reply to the old man, I remarked that I loved the members there as much as they could love me; and that I had no ill will against any one of them; but that I loved the truth more than all of them.

Thus concluded the godly business as they supposed (I have no doubt), of purging their body of one whom they considered "pestilent," because he had tried to assist them in learning the truth, and had learned more than they knew. Yours truly,

WILSON WINFREE.

Powhattan, Va., January 26th, 1855.

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JEWISH AFFAIRS.

COPY OF LETTER ADDRESSED TO SIR MOSES MONTEFIORE.

Sir Moses Montefiore:

Dear and Respected Sir, —Deeply sympathising with the poor Jews who are suffering for want of food in the Holy Land, and perceiving that they have appealed to you to procure for them relief; and knowing that you will gladly receive any sums of money, however small, which may be forwarded to you to be disposed of in the way that will aid them most, I beg to enclose you £30 sterling, in a Bank Bill on London, at sixty days. Six pounds of this amount is from a small body who worship the God of your fathers, and believe that Jesus, who was rejected and delivered by Judah into the hands of the Romans, is the Messiah; that his soul was not left in hell, nor did he see corruption, but was raised by God on the third day, and was exalted to the right hand of the Divine Majesty of the heavens. We are a poor people, very poor for the most part, but we are rich in faith, believing all that the prophets have spoken, so far as we can understand. We belong to no denomination, and have no creed but the Bible. We are Christians, firmly believing that Jesus is the Christ, the Son of God, begotten by the Holy Spirit in the womb of a Virgin of the house and lineage of King David; and hence that he is the seed promised to Eve, to Abraham, and to David, that he is the heir of all things which God hath promised to Messiah, —the throne and kingdom of David, the world and all that is therein. Our hope is identical with the hope of Abraham, Moses, David, and all the faithful of Israel; we look and "pray for the peace of Jerusalem," for the restoration of the land and nation of Israel. We believe in all the glorious things that are spoken of Zion, —the hill which God hath chosen for his habitation, there He will dwell, and manifest himself to his chosen and peculiar people, in the person of Jesus, his only-begotten and well-beloved Son. We know that "the time of Jacob's trouble," out of which he is to be delivered by him whom the nation despised, is drawing nigh; the prophets reveal a time of trouble such as never was since there was a nation, but O glorious thought, "then shall thy people be delivered;" the Messiah shall

appear, “many that sleep in the dust of the earth shall awake, some to everlasting life:” Israel shall be saved from all her enemies, her oppressors shall be broken in pieces; the kingdom of Israel shall be gloriously re-established. Jerusalem shall be rebuilt, and greatly enlarged and elevated; an immense and magnificent temple shall be built therein, which shall be an house of prayer for all the nations that are spared to witness the peaceful and glorious times of Messiah’s reign on the throne of David.

But I must draw to a close, lest I weary you with a recital of those things with which you are doubtless familiar. The future is wonderful! the contemplation of its unseen glories—unseen except by the eye of faith—weans one from the things of this present evil Gentile dispensation; and one delights to feed on the glorious realities revealed by the prophets. O that the veil were taken away from the minds of Jew and Gentile, that they might believe all that the prophets have spoken, and be saved eternally. But, alas! there is no hope of that until the great Enlightener appears. Individuals will be turned from darkness unto light, but nothing great can be expected until the Lord comes. “The Redeemer shall come to Zion and turn away ungodliness from Jacob;” till then, “darkness must cover the earth and gross darkness the people.” “Ye who are the Lord’s remembrancers give him no rest till he establish, and till he make Jerusalem a praise in the earth.” In obedience to the Holy Spirit, speaking by Isaiah, we remind God of his promises—his exceeding great and precious promises—concerning Israel, and pray for their accomplishment. We hope to rejoice with Israel when the time comes.

If not too much trouble, please acknowledge receipt of the enclosed, and hoping more assistance may be obtained from this quarter for your afflicted people, I beg to subscribe myself with much respect and esteem,

An adopted Israelite in Christ,

Halifax, Nova Scotia,
August 30th, 1854.

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* Being requested by the writer to omit his name, we publish the above without his signature.
—Editor.

LETTERS RECEIVED IN REPLY TO THE FOREGOING.

Grosvenor Gate, Park Lane,
20 September, 5614.

Dear Sir, —I hasten to acknowledge your esteemed favour and valuable enclosure.

I prize most highly the expression of your kind sympathy with my suffering co-religionists in the Holy Land. I fervently pray that our Almighty Father may bless with thousand fold the store of those whose hearts yearn towards the Land whence the Holy Word went forth. I have the honour to be,

Dear Sir,
Yours faithfully,
MOSES MONTEFIORE.

To-----,
Halifax, Nova Scotia.

Office of the Chief Rabbi,
4 Crosby Place, London,

5614—1854.

Sir, —I am requested by the Reverend the Chief Rabbi and Sir Moses Montefiore, Bart., to acknowledge with grateful thanks the sum of Thirty Pounds—your generous donation towards the Fund now being raised for the poor Jews of Palestine.

I have the honour to be
Your obedient servant,
AARON LEVY GREEN,
Hon. Sec.

To-----
Halifax, Nova Scotia.

* * *

ADDRESS TO THE CHRISTIAN JEWS IN THE UNITED STATES.

Dear Brother, —You will have learned, from a notice in our religious papers, that a convention of our brethren will be held next May, in the city of New York. It is my purpose now to state its object, and to enlist your efforts, interest, and cooperation. I deem it high time, dear brother, that some efforts be made to repel the slanderous attacks made upon us by our common foe. It is time for us who have taken up the cross, forsaken friends, and relatives, and every thing that is near and dear to us for Christ, to fling back, with double force, the reproaches cast upon us by the cavilling Christian. We have, I fear, by our silence hitherto, only confirmed the generally-received opinion, unchristian as it is absurd, that there can be no real conversion to Christianity from modern Judaism. I am convinced that so long as we allow such sentiments, publicly expressed, to pass without refutation, so long will the cause of Christ suffer among the Jews, and the influence and usefulness of those who seek the salvation of Judah diminish. As followers of Christ, as those who, with the apostle Paul, could wish themselves accursed from Christ for their brethren, their kinsmen according to the flesh; whose heart's desire and prayer to God for Israel is, that they might be saved; nay, as men of honour, are we not bound to endeavour, by all possible means, to extirpate this foul slander, that every where stares us in the face. That there are false converts from Judaism we pretend not to deny; no more can we deny that there are hosts of such converts from among the Gentiles. But to assert that there can be no real converts from Judaism, we must be allowed to think of it and to speak of it as a falsehood of the blackest character, a libel on the purity of the motives of the fifteen thousand Christian Jews now living. Why not at once assert, without resorting to paraphrases, that the Divine power which converted a Paul, a Timothy, a Matthew, a John, and a host of others, in the days of yore; as likewise in modern times a Neander, a Da Costa, a Capadose, and thousands of others, has lost its saving influence—that the blood of Christ shed for sinners has lost its efficacy, and that the Spirit of God has ceased to strive with mortals?

Though we have several hundred Christian Jews in the United States, many of whom are occupying highly-respectable positions, as merchants, clergymen, and physicians, yet there is comparatively little known of them. On scarcely any other occasion will we hear the name of Christian Jew mentioned, publicly or privately, unless it be to expose the hypocrisy of some poor son of Abraham, who has been so unfortunate as to be surrounded by evil influence and to be overcome by temptations. Then may we hear it heralded throughout the length and breadth of our land that all converted Jews are hypocrites and impostors; that there is no hope for Judah. Now, it is plain that such opinions arise from ignorance and prejudice. Such will continue to be the opinion, until Christian Jews will abandon their isolated positions, and be known to the Church and the world as an organised body.

Let us therefore meet in convention. Let us organise an association admitting such only to membership as have been long tried—men of integrity and intelligence. Let us hold annual meetings, and spread before the public such interesting and profitable information respecting the scattered sons and daughters of Judah as we may gather in our own and foreign lands.

Let it no longer be said that the Christian Jew is an infidel among Jews, and a hypocrite among Christians. Let us show Christians that we are not ashamed to profess our faith in Messiah Jesus before the world. In a word, let us set the example of our ancestors for Christians, in renouncing every ism (the great stumbling block to the Jews) and be united to our Messiah by a living faith.

Your brother in Christ,
MORRIS J. FRANKLIN.

P.S.—Due notice of time and place of meeting will be hereafter given.
New York, January 6th, 1855.

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A CLERGYMAN'S EXPERIENCE OF SOCIETY.
NO. 2.

SUNDAY-SCHOOLS.

September 10, 18—.

Englishmen seem to be impressed with the conviction that dullness is inseparable from religion. They certainly take great pains to instil the notion into the minds of their children. Towards the close of the last century, a certain Mr. Raikes, of Gloucester, opened a Sunday school in that city. I had always been taught to look upon this man as a benefactor to humanity. I had been told that it was impossible to exaggerate the good effects which had flowed from the introduction of this novel element into the religious organization of a Christian country. I do not question, for one moment, the sincerity of Mr. Raikes, nor the capabilities of his discovery, but I am persuaded that the method by which it is attempted to religionise the infant mind, in many families and many parishes, is wrong and cruel. I only ask the good people who are so earnest in the cause of religion, to realise, if they can, the sensations of a child at the close of a "well-spent" Sunday. To what condition has he been reduced?

I was what nurses call a "naughty" child. That is, I strove with all the might of a precocious rebel against their petticoat tyranny. My governesses fared no better; and, before I had escaped from their clutches, I became profoundly convinced that the whole business of education, as carried out in these days, is a gross sham. It was a system of restraint. The thoughts that leaped within my brain—all outbursts of natural feeling—were denounced as "naughty." It was bad enough on week days, but no language can describe the intensity of horror with which I looked forward to the recurrence of a Sunday. Of course I dared not so much as breathe a murmur; but I often thought how strange it was to call that a holiday which presented only one round of irksome occupation. There were hymns and collects to be learnt—prayers to be repeated—it was a heinous offence to gather flowers or to seem to enjoy any one sensation in the world. I was forbidden to walk, except to and fro from church; and if I tried to take refuge in reading, I was in perpetual danger of being caught with what was not a "Sunday book." I was taken twice

a day to church, and how shall I record the weariness induced by services which I could not, for the life of me, comprehend! It was so dull—that narrow pew—that sleepy voice—that wonderful talk about Hell and Heaven (especially the former)—that cold, gray, stupid eye of my governess, watching as if to revenge on me the humiliation of her position—will ever live in my recollection. Oh, with what satisfaction did I scamper off to bed, hoping, if my digestion happened to be in good order, that I should some time attain to the perfect sainthood of the fine ladies who repeated the responses in an audible voice, and looked at their neighbours' bonnets. For my own part I like naughty children, and I think they are oftener in the right than the very good ones, who turn out such terrible bores or such hopeless profligates in after life.

People in the higher classes are growing more sensible in this matter, and I devoutly trust that few children now-a-days are condemned to pass so wretched a childhood in respect of Sabbath observances as I have. But, in the name of common humanity, think of the treatment you inflict on the children of the poor. Young ladies who love your church, you are beautiful as angels, you are the homes of guileless innocence, you were sent to purify, refine, and elevate humanity, you have noble instincts and loving hearts, —but, to tell the truth, you are the dupes of clergymen. They are sad fellows those clergy, be they old or young. Very pleasant it is, no doubt, for them to be regarded with such devotion by beings so bright as you; but let me show you the other side of the picture. You think it a very grand thing to spend a few hours in a Sunday school, instructing the children of the poor. Oh yes, it is your mission, it smooths your way to heaven; but do you know what you are about? Those children of toil and sorrow have emerged from an atmosphere that would well-nigh choke you. It is a great relief to the parents to get them out of the way, else certainly they would never be “in your class,” gaping at your costly dress, and wondering what you mean by your fine stories about not caring for appearances. For six days in the week they have been cooped up for as many hours in a stifling atmosphere. Look at their faces! If you were physiognomists you would very soon close your book, and fly away with your little band to the green fields and fresh air. What lessons you could teach them! It was not in close rooms, but by the sea shore or on the mountain top that he whom you worship used to teach. And why, again, will you take these wretched babes to church? They do not understand it. Of course they “look about,” as you call it, eat lozenges, and “fistle” on their seats. Did not you do all this, and don't you know that it would be simply unnatural if young life could ever wear the habits of the old. Often have I stood before three hundred children, stricken almost dumb with shame! Why, I heard once from the lips of a dying child thoughts that would have made the fortune of a Christian poet. The babe had fashioned its own beautiful creations out of the hints it had gathered from the world-worn sayings of men. And yet in that school-room have I stood, a jaded master on one side, and you, with your earnest but mistaken zeal before me; the grand old sun, too, pouring his divine light through those grim windows, and lighting up the story that I could read on the faces of those pauper children. How could I hope to catch their attention? Oh! it was cruel. God knows I am not writing against religion. I would do every thing in my power, if I were a parent, to develop the religious faculty in my children, but I would not cabin and confine their young souls. Let nature lead the way, and do you follow humbly in her track.

A PROTESTANT MOCKERY.

November 20, 18--.

The Church of England is an unhappy compromise. The Roman Catholics manage things much better. They boldly assert that their priests are possessed of supernatural powers. They are the instruments of communication between man and Heaven. The Pope is the vicar of God—standing in his place, the appointed medium of spiritual influence—in short, a God upon earth. To a man wrestling with himself, goaded by temptation, wandering up and down, “seeking

refuge and finding none,” the Church of Rome must be a very city of refuge—that is, if he can once accept the fundamental dogma; otherwise I do not see how he can escape the only other alternative of refusing all human aid and of speaking face to face with God. Now, say what you may of the doctrine of apostolic succession, it forms no portion of the creed of the Church of England. The priests in that Church are men, and yet, according to the ordination service, they have been “called” by the Holy Ghost, and are invested by the Bishop with the terrible and responsible authority of forgiving sins. This doctrine is stated in as many words, and the power is conveyed by the imposition of hands. Was there ever such a mockery? The young priest is told that he has the power of absolution, and he is forbidden to exercise it except by asserting what everybody knows, that the Deity does pardon sins. The priest is, therefore, powerless, for, most assuredly, I believe that, with the exception of the High Church section, no clergyman would dare to teach that he is clothed with any power beyond that possessed by the humblest member of his congregation. Hence, we are all in a false position. Why not openly acknowledge the fact, instead of aiming at a fatal compromise between the two extremes?

BAPTISMAL REGENERATION.

November 27, 18--.

It was decided the other day by high legal authorities—only think of judges, not bishops, deciding points of doctrine! —that the Church of England does not believe in baptismal regeneration. And yet the liturgies and services directly assert the contrary. At least whenever I baptised or christened children, I said, “Seeing that this child is regenerate.” The practical effect is that baptism is a fashion, and, as a rule, the parents and sponsors have no more faith in the spiritual effects of that ceremony than Voltaire or Rousseau had. Except that it assists the registry in establishing the legitimacy or illegitimacy of a child, I know at a fact that very few persons believe that it serves any purpose in the world. High Churchmen hold a contrary opinion, and in this, as in many other respects, they are the only consistent men in the Church of England. Another consequence is, that many clergymen of the Evangelical school, are placed in a very false position. Here is one instance. Today I was sent for to bury a child. The announced hour was four o’clock. It had been a thick foggy day, and towards the afternoon a drizzling rain had set in. I waited for three hours at the church. It was not till seven o’clock that the sexton told me that the people had come. * * * * * An old hag, a hired mourner, came in to register the child. I went into the desk to read the first portion of the service, and saw besides the clerk and myself, two persons in the church. One was the old hag whom I have mentioned, the other a counterpart of herself. The dull flickering of half a dozen gas-lamps spread an unearthly glare, and my voice echoed mournfully through the aisles and galleries. I went out into the churchyard, and saw, to my intense horror and disgust, that these two creatures had brought the child to be buried in a candle-box. * * * * * Had I obeyed the ritual, I should have asked if the child had been baptised. I felt certain that it had not, and if I had asked the question, I must have refused to have performed the service. I learnt, afterwards, that the child had been still-born. It was brought, not to be buried, but to be registered, in order that the parents might receive their wretched mite from a burial club! To this alternative are we reduced. We must either violate our professed belief, or countenance a fraud. In early times it was different. Christians believed in the reality of the Sacrament, and the whole system was harmonious. Now all is discord, confusion, and practical unbelief. Religion has degenerated into a fashion. * * * * *

I find that very few persons think it necessary to partake of the Holy Communion. This shows that the religion of the Church of England has lost its vitality. It is impossible to conceal the fact that belief in the communication of spiritual influences is fast dying away. The second

sacrament is administered in this parish about fifteen times in the year! The congregation ought to number about 1,500; out of these there are in general scarcely a hundred communicants. I know that this is an exceptional case. In many churches, the Sacrament is administered more frequently, and the communicants are more numerous—but as a rule, there is an obvious want of faith in sacramental efficacy. And yet, as it seems to me, partaking in this Sacrament is the only test by which one can decide whether there is any living faith in the whole Church system. * * * * *

Is it true or false that the millions of people who never enter a place of worship are condemned to eternal perdition? If true, what a fearful doctrine! If false, why is it perpetually taught? The other day I went from door to door through one of the most wretched districts in the town. As a clergyman of the Established Church it was my duty to inquire into the spiritual condition of every soul in my parish. Here is a scene I witnessed: In a room about eight feet square, I found four women and a man; one of the women was lying, half-dresses and in a drunken sleep, upon a filthy bed, the others were lounging about on chairs. A “dirty” fire was smouldering in the grate, near which the man sat with a short pipe in his mouth. A torn hat was crushed down upon the back of his head; his eyes were bloodshot with drink; there could be no mistake about the matter, he was sunk in the very lowest depths of animal degradation. The women greeted me with a bewildered stare, the man turned round as soon as I entered, and I shall never forget the intensity of hate with which he eyed me. He burst out into a volley of imprecations, and frantically ordered me to leave his presence. By this time a crowd of idlers had made their way into the room, and I saw at once that, if I yielded to the brute, my influence would be gone for ever. I sat down, and by dint of a little patience, and a few kind words, subdued his wrath. I did not open my lips on the subject of religion, and our interview ended in my obtaining leave to visit him again.

Now, this man was the type of an enormous class of persons in the district. It was very obvious that as a clergyman I could not approach them. In their minds religion was identified with priestcraft, tyranny, and covetousness. It had no relation with the wants and sufferings of humanity. A priest was useful in his way, he “could make it all right” on a death-bed, but he could solve no problem of social life. I soon discovered, however, that when I addressed such persons on purely human grounds, when I came to speak to them—as one suffering in some respects like themselves—at all events, most willing to heal their wounds—my words found ready acceptance. Where then, in truth, is my congregation? Is it among the few hundreds only who appear in Sunday costumes in the church, or among the outlaws of society who make up the heathendom of Christian England that I am to deliver my message? My sympathies are with the poor and outcast far more than with that other class who seem to tell me by every look that they can take care of themselves. H.

* * *

ANALECTA EPISTOLARIA.

OUR LABOUR NOT UNFRUITFUL.

My Dear Christian Brother, —I trust, ere long, a balance in hand will be obtained for remittance on account of Anatolia, notwithstanding the very unpopular opinion in England of “Russia Triumphant.” Nay, the mere mention of such an event is ridiculed as tending to harden the heart of the Czar, this modern Pharaoh; and is held by some as treason, after the manner of the ancient nations, who punished the people as traitors for daring to despair of the fortunes of the commonwealth.

On the other hand, however, there is, my Christian brother, at least something in the good providence of God, both to strengthen and encourage you still to persevere in your onerous labours to proclaim “the gospel of glad tidings of the kingdom of God,” according to the noble example and instructions of our Lord. I here refer to an item in the account forwarded, showing the free-will offering of a grateful heart in Paisley, anxious, by his mite, to aid in relieving you from any loss sustained in the publication of the Herald of the Kingdom and Age to Come. Nor is it less encouraging to receive voluminous testimony, as I continue to do from time to time, of the inestimable value of your literary labours in leading many persons, not only to “search the Scriptures,” but at the same time to render their tribute of praise to the “Author of every good and perfect gift,” for the spiritual benefits they derive through your instrumentality; this is indeed as it should be, the seeds of heavenly life and light thus shown, in the sterile hearts of men, springing up in fragrant incense around the divine fountain. But, doubtless, there exist other incentives for your zealous perseverance in the holy enterprise of “making ready a people” for the glorious advent of our blessed Lord; for I see, or think I see the dawn of morning redness on the mountain-tops in the East, which ere long will become the effulgence of everlasting day. Forget not the inspired song of “the sweet psalmist of Israel,”—“He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

That you, richly laden with the heavenly treasure, may in the end come forth like a gallant stately vessel returned home from some grand expedition, thus to enter the long-promised haven, whilst my little bark glided humbly after, and we both rest together in perfect, endless peace, is the heartfelt prayer of

Yours, very faithfully, “waiting for the kingdom of God,”

RICHARD ROBERTSON.

London, England, January 18th, 1855.

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RIPENING IN THE EAR.

Dear Sir. —The January number, with all of 1854, have come to hand, and without exception are very interesting and of great price to any one seeking to know the truth as it is in Jesus. I am happy to say that my wife and myself have reaped great benefit, so far, in reading your Elpis Israel, Anatolia, and the Herald. They are truly all great teachers of the word, by which we are enabled to search and understand the law and the testimony; and through the blessing of God we are determined to search on until we have found sufficient to make us wise unto salvation, and to be baptised into the name of the Father, and of the Son, and of the Holy Spirit; and hope, though at this late hour, to become heirs of the kingdom of God.

May God Almighty bless and prosper you in your honest endeavours to publish to the world the gospel of the kingdom, as it was preached, believed, and obeyed, in the days of the

Apostles! This is the heartfelt prayer of

Yours, in the hope of the kingdom,

S. —H. —.

Connecticut, January 11th, 1855.

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AN INTELLIGENT CONFESSION.

Dr. Thomas, —I hope you will visit this region. Great good, I think, might be effected. The people are liberal, candid, and disposed to hear—to prove all things by the Bible, and to hold fast that which is good. I intend that Elpis Israel, Anatolia, and the Herald, shall be read attentively, if they come to hand. I hope the latter will arrive regularly; for it affords me great pleasure to read so valuable a periodical in connection with the Bible.

I believe, with all my heart, the gospel that was preached to Abraham; and that Jesus is the seed of the woman, who is to bruise the serpent's head; and the seed of Abraham, through whom all the nations of the earth are to be blessed; and the Son of David, promised in the covenant made with him, and recorded in 2 Samuel 7, 1 Chronicles 17. I believe that he is the Son of God, who suffered, died, was buried, rose again on the third day, was seen of his disciples about forty days, during which he discoursed with them about the kingdom of God; afterwards ascended into heaven, where he is now on the right hand of the throne of the Majesty, and will continue there until his enemies be made his footstool; but at that time he will return in the same manner that he ascended, that he may establish and henceforth sit upon his father David's throne, restoring the kingdom again to Israel, and reigning over the house of Jacob forever in the land the Lord gave to Abraham, Isaac, and Jacob, on Mount Sion in Jerusalem, and before his ancients gloriously. I believe that His kingdom is an everlasting kingdom, and that all nations shall serve and obey him; that he will raise the dead, plant a new heaven and earth, in which dwelleth righteousness; and that the kingdoms of this world will become the kingdoms of the God of heaven. All that he has promised, I believe he is able and will perform. He that scattered Israel will gather them as a shepherd doth his sheep. Israel's hope is indeed a glorious hope, the only true hope, and the hope of every Bible Christian.

I did not understand these things when I was immersed. I was taught to believe that the old Bible was done away with, and therefore, the Law and the prophets I rarely read. Recently, however, I have been brought to appreciate them by reading the Herald of the Kingdom. If I am sufficiently intelligent in the truth, I should very much like to become obedient to it in baptism, that I may be united to the name of the anointed Jesus, and receive thenceforth, by patient continuance in well-doing, glory, honour and immortality, at the revelation of Jesus Christ from heaven in power and great glory; that I may see him as he is, be like him, and be forever with him—a consummation which is the ardent desire of my heart.

I am very anxious to understand, believe, and obey, the gospel of the kingdom of God. Excuse, therefore, my presumption in troubling you with my convictions. I was immersed among the Campbellites in Virginia, some ten or twelve years ago. Since then I have been very worldly-minded, done many things I ought not to have done, and left undone what I ought to have done. If the Lord will but pardon my offences, and accept me for Christ's sake, I shall be happy and endeavour henceforth to walk in accordance with his word, the remnant of my days.

I hope you, or some one that has obeyed the gospel of the kingdom of God will visit Trenton soon, that I may have the privilege of being baptised into Christ. I regard my former immersion as nothing, because I did not understand the first principles of the oracles of God. If it were in my power, I would visit New York for the express purpose, but this I am unable to do.

I remain, in friendship, yours,

MARY B. R.

Grundy Co., Missouri, January 13th, 1855.

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REMARKS.

Mary's confession of faith is very intelligible, intelligent, and scriptural, and reveals no reason why water should be forbidden that she should not be baptised. All intelligent in the word will readily perceive, that she has been "taught of God" in having imbibed His thoughts as they are set forth in the writings of the Prophets and Apostles. Happy is she in having attained to this. Being enlightened, she can now see herself as in a state of alienation from the life of God through the ignorance that was in her when she went down into the water many years ago under the God-dishonouring supposition, that "the old Bible was done away with," or as the Bethanian dogma expresses it, that it had become "no better than an old Jewish Almanac!" She now perceives that the gospel preached by Paul to the Gentiles, was promised of God afore in the holy writings of the prophets; which, if she had learned from the New Testament, she would have seen shining forth from the pages of the old. A person who says that the old Bible is done away, in effect, proclaims his ignorance of the gospel treated of in the new. The old Bible is a telescope shut up, giving a view of things to an end indicated in the Abrahamic Covenant—the blessing of all nations in his seed. The New Testament is a slide of that telescope drawn out; so that a right focus being obtained, the spectator is enabled to behold the objects presented with great clearness of vision. There is yet another slide to be extended which will carry the sight of the observer into the eternal ages, when the thousand years' constitution of the kingdom shall be succeeded by a new and unchanging order of things. Men are not yet invited to take up a position in the Mosaic Eden, and, looking through the ages and generations of seven thousand years, to scan the eternity beyond; they are invited to view from that stand-point the eventide of the sixth millennium of the world; for "at eventide it shall be light," even "the manifestation of the Sons of God," "shining forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

If Mary had been told twelve years ago that she was blind and unfit for immersion, she would have been, doubtless, offended. Certain stereotyped notions concerning Jesus had been stamped upon her infantile mind by the dark bodies of the system into which she had been involuntarily introduced. Tradition was poured into her ears from the cradle, by which her thoughts of Jesus were generated, so that when she attained to maturity she felt and spoke as she had happened to be led. This was not the utterance or feeling produced by faith; for faith, which is "the assured expectation of things hoped for, and the conviction of things unseen," comes by hearing the Word of God; and which she had so little concern for, as to deem it abolished. At that time, then, what her system called faith was mere credulity—an unreasoning assent to current dogmas. Now, credulity is not justifying, sanctifying, nor saving: but, as in Mary's case, productive of worldly-mindedness, and malfeasance in omission and commission. Paul says, that it is, ek pisteos, from, or out of, faith, as the source or origin thereof, we are justified, and have peace with God. But, if the faith be wanting, there is no source from which

justification or pardon can flow to us in being immersed. "Baptism saves us," to use the words of Peter, from all past sins, in the subject of it having a well-spring or fountain within him, from which "his inwards," (as the law expresses "the inward man,") can be sprinkled, while his outward man is passing through the NEW-BATH LAVER, *dia loutrou palingenesias*. Hence, the "purifying the heart by faith" is perfected with the "washing of the body in water," made purifying by the operation going on within. In the absence of true faith, that is, of belief of the truth witnessed by Jesus before Pilate, the water of baptism is not "pure water," but the contrary. In default of this, it is no better than the "holy water" of the Roman Mother of Harlots. To make the water of a bath pure water to the person bathed, Christ must dwell in his heart by faith, in comprehending with all the saints the breadth, and length, and depth, and height, of the knowledge. In other words, "the things of the Kingdom of God, and of the name of the anointed Jesus," must be believed. —Acts 8: 12. These were what Philip preached in preaching Christ, —verse 5, and the things the Samaritans believed; so that when they believed them, "Christ dwelt in their hearts by faith," and they comprehended with all the saints, the knowledge in its length, breadth, &c., and were then "baptised both men and women."

Will any man intelligent in the word of the kingdom, venture to affirm that an unreasoning assent to any of the dogmas of "Christendom" is a scriptural and sufficient qualification for the "One Baptism?" If the subject be devoid of the faith, immersion cannot be "the obedience of faith" in this case. If we did not know the intense darkness of the Gentile theological mind, we might suppose that this was self-evident to all. But how contrary to this is the fact! Mary, however, has come to see it at length, because her eyes have been opened by the truth. We congratulate her on her deliverance from the power of darkness, which is Satan's power, and her translation into the light or knowledge of the kingdom, which is the gospel, or power of God. If men believe this, happy are they if they obey it. Let her, then, by all means, follow the example of the great apostle of the uncircumcision, as soon as she can find an Ananias, and "Arise and be baptised, and wash away her sins," thus "invoking the name of the Lord."
February 10th, 1855. EDITOR.

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PROTESTANTISM IN ITALY.

FROM THE SUNDAY TIMES.

To the People of England—Fellow Countrymen: —On Wednesday, the 29th of October, the first stone of a Protestant church was laid at Turin. Accustomed to the laying of the first stones of churches in this country, it will not, perhaps, be easy for you at once to comprehend the

importance of this announcement. But if you call to mind the fact that in Italy the Roman Catholic superstition is in close alliance with absolutism, and that until now, both have refused to recognise the existence of Protestantism in that peninsula, you will perceive that a very great advance has been made, and that the Italians are beginning to deliver themselves from that sacerdotal yoke the supporting of which is incompatible with civil liberty.

I have often ventured to point out to you the undoubted truth that what in Italy is called the revolutionary principle is synonymous in one of its phases with Protestantism. Wherever men have begun to think of freedom they have felt the necessity of inaugurating their career by throwing off the authority of an infallible church, no absurdity being more obvious than the attempt to reconcile spiritual oppression with liberal institutions. Experience will not, of course, permit me to maintain that popery cannot exist in a free country. It may be, and indeed it is found practicable to keep up the superstitions of the Vatican, not only in Great Britain, but in the United States of America—the highest form of human Society known to modern times. But this happens, because, in all large nations there must necessarily be found multitudes of men of weak minds incapable of thinking for themselves, and therefore naturally desirous of devolving upon other individuals the task of thinking for them. This is the true rationale of Catholicism. It is a contrivance for being religious by proxy, which, of necessity elevates the sacerdotal order into a sovereign caste, ruling every thing through the machinery of conscience.

But, as it is found that weak men exist in free countries strong men make their appearance from time to time, who are as naturally inclined to Protestantism as their moral antipodes to popery. History proves that Italy has, in nearly all ages, produced at least some of these men, though they have never until now existed in sufficient numbers to avow their predilection openly, and set up a church in opposition to the Vatican. But the Italian nation, having, almost as a whole, acquired a tendency towards democracy, that other twin tendency of the human mind—I mean the tendency towards Protestantism—has necessarily become visible at the same time. It is true that in most parts of the Peninsula, concealment, reserve, and Jesuitism are forced upon the people by the circumstances of their condition. They do not find themselves equal to the sacrifice of martyrdom, and, therefore, they dissemble their scorn of Popery, believing, however, that the day is at hand for throwing off the mask, and trampling their ancient idols under foot.

While we observe, therefore, among our own puny ecclesiastics, some wretched enthusiasts gone over to Cardinal Wiseman's red stockings, bowing before morsels of dough, putting faith in vials of the Virgin's milk, or carrying about in their pockets feathers from the wing of the angel Gabriel, the masculine minds of the Italians are becoming equal to comprehend the simple grandeur of Protestantism, which I don't scruple to denominate the only religion the world knows of, worthy of a rational existence. It is certainly the only faith that in the present stage of the world's mental development is compatible with liberty. From this day forward, we may, consequently, expect that the foundations of absolutism will crumble away rapidly throughout Italy, for the corrosive principle of Protestantism will inevitably go on destroying the substance by which the church was united to the state, and will set the bodies of the people free by emancipating their minds. The English in Rome perform public worship in a barn under the ban of the authorities; in Florence they are cooped up in a little chapel, with a body of soldiers at the door, to scare away the natives from hearing the preachers; at Turin a Protestant church is now founded, for the use, apparently, of all members of the reformed creed. The 29th of October, 1851, may accordingly be regarded as the first day of a great revolution, —the greatest, without comparison, ever effected in Italy, for the subversion of

dynasties, the change of governments, and the union or dismemberment of States are nothing compared with the revolution of opinion, which nothing can suppress, and which it has always been most dangerous for the mightiest government to contend with.

With Protestantism the Bible will be enthroned in Italy, and the Bible is a book of liberty. It inculcates the equality of men before God; and, while teaching the most profound respect for the laws and civil institutions, it inculcates the most unbounded scorn for the pomps and vanities of despotism. Christianity first destroyed slavery in the world—I mean the slavery of man to man—personal domestic slavery. It will end by destroying political slavery, and even we, perhaps, may live to witness this, its grand triumph in Italy. Popery is not Christianity, but a vile counterfeit, palmed off upon the world in its place. For all religious, social, and civil purposes, a man might as well be a Mohammedan, as a Papist; indeed, in a theological point of view, the Moslem is far superior to the believer in the bestial legends of Rome.

But the darkness is passing away from Italy, after ages of struggles, carried on secretly in the depths of society by calm and meditative philosophers, who are driven to adopt all manner of disguises, for the purpose of combating the monstrous superstition. Venice, more than two centuries ago, was on the point of throwing off the Papal yoke and declaring itself Protestant; but the design having been formed after the republic began to decay and lost much of its energy, timidity, under the disguise of prudence, postponed the decisive measure, and thus failed to accomplish the emancipation of Italy. It was reserved for Piedmont, the country of the Waldenses and Albigenses, the old heroic Protestants of the Alps, to set the example of intellectual independence to Italy. The fire, however, will spread from the snowy regions of the north to the volcanic regions of the south. Already, the Apennines are filled with Protestants in every thing but in name; Tuscany has thousands and tens of thousands ready, like her brethren of Turin, to build Protestant churches; and throughout the Papal States republican Bibles, distributed by the triumvirs, are still cherished in secret as pledges of future deliverance. Even Naples, where intellectual activity is not believed to be so great, the very *lazzaroni* look with contempt on the phantasmagory of Popery.

The writer of Austria and Italy illustrates the freedom from prejudice existing among the Neapolitans by showing the readiness with which they cooperated with Jews and Protestants in the attempt to throw off the yoke of despotism. Differences of creed no longer constitute a bar to social intercourse—I mean among the liberal portion of the Italian people. The members of a dotting church, who believe in the efficacy of prayers for the dead, who eat wafers and fancy they are swallowing the divinity, and who pay idolatrous worship to saints, would not associate with a Jew or Protestant for any great purpose of life. But as Protestantism penetrates through

the country, carrying along with it entire freedom of conscience, delivering women from the pollution of the confessional, striking a blow at the tyranny exercised by priests over the beds of sickness and death, and imparting instruction to all ranks of people, those base principles which associate civil rights with the holding of certain religious opinions, will be obliterated from the Italian mind, and political and civil freedom will be erected on the broad basis of humanity.

You, yourselves, are far too enlightened to be scared by the bugbear of revolution; you have gone through that ordeal. You have had your revolution; you have conquered for yourselves the apparatus of reform; you have emancipated public opinion, and you are enjoying the fruits of these great victories. It is not for you, therefore, to dissuade others from following your example. You have taught them historically that revolution is the sacred duty of an oppressed people—revolution in faith, revolution in manners, revolution in government. Where men worship wafers it must be clear to you that a revolution is necessary in religion; where women go to the abhorred confessional, where their minds are debased and their consciences polluted, you will recognise the necessity of a revolution in manners; and where a man is deprived of every political and civil right, has no part in making the laws, and so forth, a revolution in government is called for. Italy could never be freed while Popery held undisputed sway over the public mind. It was requisite to knock down the priest before you could get at the despot. Protestantism will do the former, and then the people will do the latter. Revolutionise religion, and you may easily revolutionise the State; and as the former process has commenced in earnest, I think we may say that a future is dawning upon Italy.

GREVILLE BROOKE.

November 9th, 1851.

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