

HERALD
OF THE
KINGDOM AND AGE TO COME:
A Periodical,
DEVOTED TO THE INTERPRETATION
OF THE
“LAW AND THE TESTIMONY,”
AND TO THE DEFENCE OF THE
“FAITH ONCE DELIVERED TO THE SAINTS.”



This is the Olde
Armys of France

BY JOHN THOMAS, M.D.

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

—Revelation 16: 13-15.

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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, JANUARY, 1856
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THE MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED.

(Concluded from Volume 5, December Edition.)

Supposing, then, that a man believes the covenant and testimonies, or the gospel, which exhibits Abraham’s seed as the world’s sin-bearer as well as Jehovah’s glory-bearer, with whose blood the covenant is purged—if he would be sprinkled by that blood, he must admit with all his heart the claims of Jesus to be that covenant seed. This can only do by believing the testimony of the apostles, which leaves not a shadow of doubt upon the mind that Jesus is “he of whom Moses in the law, and the prophets did write.” Now if his faith comprehend these things, it is clear that it is created within him by “the testimony of God;” and what remains is, that he should be built upon them as a foundation, through whom he has come to the understanding and belief of the doctrine concerning the Christ, and the conviction that Jesus is he. This is a necessity which cannot be dispensed with; and which was never omitted in apostolic times. Hence those Gentiles who then constituted “God’s building,” are thus addressed by an apostle, “Ye are no more strangers and foreigners, but fellow-citizens with the saints (of Israel) and of the household of God: having been built (epoikodomethentes) upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner.”—Ephesians 2: 19-20.

As far then as faith is concerned, the qualification of the candidate for justification by faith is unexceptionable. God hath purified his heart by faith—Acts 15: 9, and in the words of ancient Israel before Moses sprinkled them with the blood of his covenant, he saith, “All that the Lord hath said will I do, and be obedient.”—Exodus 24: 7. The reader will please note particularly the order of the type—Moses first read the Book of the Covenant in the audience of the people, which they believed unto righteousness of the law; next they made confession unto the salvation of that law; then Moses sprinkled the blood of the covenant upon them with the sprinkler made of scarlet wool and hyssop; after which some of them were permitted to see the glory of the God of Israel. Though the altar and the book—Hebrews 9: 19—were already sprinkled with the blood before them, faith in the words read from the sprinkled covenant, in the blood itself, or in the altar, did not constitute them a sprinkled people: though they believed and confessed they were still unsprinkled until the sprinkler was brought into operation upon them.

Now the point to be observed in the antitype individually (that is, not nationally) applied is this, that believers, however unexceptionable their faith, are not sprinkled with the blood of the New Testament in simply believing with the heart and confessing with the mouth. Belief and confession are “unto righteousness and unto salvation”—Romans 10: 10, or unto remission of sins and eternal life.

Belief and confession are for righteousness and salvation, in the sense of qualifying a believer for remission to eternal life in the name of Jesus, so that when he puts on this name he will have attained “unto justification of life;” that is, to a salvation from all his past sins, by which deliverance he has passed, and in being delivered passes, from death unto life; that is, he is no longer under sentence of death, and is therefore under sentence to eternal life, which he attains as part of his reward if he continue a faithful well-doer to the end. A man, then, may be pure-hearted, confess the truth, and promise obedience; nevertheless in none of these things is he sprinkled with the covenant blood. “Blessed are the pure in heart, for they shall see God;” this, however, is on the presumption that they will “do and be obedient.” Will any one say that an unsprinkled heart is an acceptable heart to God? The apostle did not think so, for he says, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of the hope (homologia tees elpidos, not pisteos) without wavering; for He is faithful that promised”—Hebrews 10: 22-23. If he had considered the heart-sprinkling and body-washing nonessential in drawing near to God, he would probably have said nothing about them. He might have reduced the text to fewer words by saying, “Let us draw near with a true heart without wavering.” But no; he did not consider a heart true that was unsprinkled; because it had still “a conscience of sins,” or “an evil conscience;” and with such a heart no man may venture to draw near to God with any well-grounded hope of acceptance.

When it is considered what a pure heart is abstractly considered, its incompleteness will become manifest. The “heart” is constituted of the intellectual faculties, moral sentiments and propensities. When the intellect and sentiments are under the control of the propensities, the heart is earthly, sensual, and devilish, or impure. To purify such a heart the intellect must be enlightened by the testimony of God, which is of such a nature that it not only enlightens, but develops a moral disposition in harmony with the divine mind, and compels the propensities to keep within the limits of his law. Such a heart as this believes unto righteousness, and expressing its conviction confesses unto salvation. But what becomes of that body of sins which had accumulated from the earliest times till its rectification? The impure heart by which sins had been added to sins had been crucified and slain, but what had yet happened to relieve the enlightened conscience of the guilt that had been contracted? The rectification of the heart had served only to reveal the evil, and to create a determination to sin no more; but it had imparted no token that its sins were blotted out. Without this token the pure-hearted do sigh or groan, being burdened.

The impure of heart do not sigh or groan, but rejoice in the pleasures of sin; nor do the pure in heart who have the token, because they can point to that in proof of their being justified from all their past sins, at peace with God, and free to rejoice in hope of his glory. An enlightened, believing, Abrahamicly disposed, or repentant sinner, is the pure-hearted man without the token of the covenant upon the foreskin of his heart. After recounting the goodness of God to Israel, Moses said to them, “Circumcise the foreskin of your hearts, and be no more stiffnecked”—Deuteronomy 10: 16; and again, “Circumcise yourselves to Jehovah,” says the prophet; “and take away the foreskins of your hearts, ye men of Judah,

and inhabitants of Jerusalem.”—Jeremiah 4: 4. This circumcision of the heart, then, is a thing to be done by him who owns the heart.

But how is a faithful and repentant sinner to do this? The answer is “do and be obedient;” for says Peter to such as had obeyed, “Ye have purified your souls in the obedience of the truth.” Is it not obvious, then, that there is something to be done? Clearly so; and it is in the doing of that something that the doer circumcises his heart. The thing to be done has to do with blood, or it cannot be a circumcision. It is not blood-shedding by the knife, however; but the sprinkling of the shed blood of a circumcised man upon the heart. It is termed “the circumcision made without hands;” which is said to consist “in putting off the body of the sins of the flesh,” casting it away as the heart’s foreskin. But how can this body of sins be put off? The apostle tells us in these words, “Ye are circumcised by the circumcision of Christ.” This is getting a little nearer to the point. But seeing that Christ is in heaven, how is a man upon earth to be circumcised by his circumcision? “In whom,” says Paul, “ye are circumcised, &c.” Ah, then, it is obvious the believing, repentant sinner, must get into Christ, or “put him on;” so that being “in him,” he may be “complete in him.” If a man put on a garment, he is in that article of apparel; and he appears to the eye, not as a natural, but as an artificial man; so, if a believer in the covenant and testimonies of God put on Christ, he is in Christ; and appears in the eye of God as “covered with the robe of righteousness,” in which he appears not as a natural man, but as Christ himself. Having the same faith and hope as Jesus had, being animated with a like spirit, and clothed with him as with a garment, he becomes another Christ in all but his personality; and hence he is called a Christian.

The next point, then, to be ascertained is, how can a true believer of the gospel of the kingdom put on Christ? The apostle answers this query by saying, “As many of you as have been baptised into Christ have put on Christ.”—Galatians 3: 27. This is remarkably explicit. Then he says in another place, “Ye are circumcised by the circumcision of Christ; having been buried with him (suntaphentes auto) in baptism.”—Colossians 2: 11-12. But how can baptism circumcise a man, or how can immersion sprinkle him? It cannot. If a man believe not the things of the covenant and the name of Jesus, it can do nothing for him. Immersion is just the act by which a believer of the gospel of the kingdom gets at that which can do everything for him. He believes unto righteousness, confesses unto salvation, and is baptised into the name, that in that name he may obtain righteousness or justification; and salvation, or remission of sins and eternal life.

To be “baptised for remission of sins,” is for a true believer (not any man who may present himself under excitement, but) for an intelligent believer in the covenant, to be immersed into the name of Jesus for the remission of sins through that name—not through the act, but through the name. Now to put on that name, and to be in it, are the same as to put on Christ, and to be in him. When a believer presents himself for baptism into the name he has done all that is required of him, or that he can do in the matter of circumcision and sprinkling. The people under Moses did not sprinkle themselves. It was Moses who sprinkled them. It is so also with the believer. He cannot sprinkle himself, neither can the administrator of the ordinance. It is the function of the High Priest within the Veil, that is, of Christ, to report him to the Father, that he may sprinkle the heart of the new member of his son’s household. How does he this? On the same principle that He justified his friend Abraham. Abraham believed God, and therefore it was counted to him for righteousness; so, in the act of putting on the name of Jesus does Jehovah count to the believer his faith in the covenant and in the blood of sprinkling for the remission of all past sins. Thus “in the obedience of the truth” is the

believer sprinkled with the blood of the covenant, and circumcised with the circumcision of Christ.

Thus, as circumcision of the flesh was the token of the covenant till it was made of force by the death of its representative testator; so, from and after that event, the putting on of Christ, and consequent putting off of the body of the sins of the flesh, is the token of the covenant in the hearts of all its children. The children of the covenant have the witness in themselves, God also bearing witness with them. They have peace of mind, not a false peace, but a peace that the world can neither give nor take away, founded upon intelligence, faith, and obedience. Jehovah's representative has said believe the gospel, and be baptised; they have believed, and have been baptised; and therefore, having faith in God, their confidence is that through faith and patience they will inherit the promises. They have not put off their flesh, but they have put off the body of its sins, which before God is to them the token. He, however, who has with the heart believed unto righteousness, but has not obeyed, attains not to that righteousness for which he has believed; for the sprinkling of the heart unto purification is "in the obedience of the truth."

Human wisdom, or foolishness rather, denies this. It maintains that heart-sprinkling is coetaneous with the truth heartily believed, not with the truth "obeyed from the heart." Were the Israelites sprinkled in believing in the book and the altar which had been sprinkled, or after they confessed? Were they sprinkled in promising to do and be obedient? No. The covenant was first delivered; the altar was then built; next the sacrifices were slain, and the book and altar sprinkled; afterwards the covenant was read to the people; they believed; confessed willingness to do and be obedient; and were then sprinkled by Moses, the representative of God. After the same order is the antitype. The New Covenant was first delivered; Jesus our altar manifested; he was then slain; in being sprinkled with his own blood, the New Covenant was also sprinkled or dedicated; it was afterwards spoken to the people; they believed; then confessed; and lastly put on the blood- sprinkled name, through which, as with scarlet wool and hyssop, God justified them from all things from which they could not be justified by the law of Moses.

This is God's way of righteousness, from which he never departs since the resurrection of his Son. The type and antitype are as correspondent as the nature of things would admit; and the true believer who submits to the process is "purged with hyssop, and made clean; washed, and made whiter than snow."—Psalm 41: 7. Here, then, we suppose, stands before us a man, be he Jew or be he Gentile matters not, he is a man who has been sprinkled by the ever living testator with the blood of his covenant or will; and by this constituted one of His heirs or legatees. Now, concerning such a man we ask. What is the legacy to him bequeathed? This question will admit of but one answer, and that is, The things promised in that covenant and its testimonies to Abraham and his Seed, which is Christ. But then, it may be inquired, How can a thousand other people be entitled to a legacy willed to these two? The explanation of that difficulty is that the covenant testimonies expound the word "Seed," as expressive of One Person indeed, but of that one also in a federative sense; just as if 144,000 individuals were regarded as one person, and he were called Christ: thus it is written, "If ye be Christ's (that is, by having put him on) then are ye the Seed of Abraham, and heirs according to the promise"—Galatians 3: 29, or covenant. This is styled being "one in Christ Jesus." But this "One" is not restricted to a few thousands; it comprehends the whole Twelve Tribes, who are termed "the children of the covenant"—Acts 3: 26, or its Seed. But, it might be objected that the Twelve Tribes are not Christ's, having never put him on; and therefore, they cannot on this showing be Abraham's Seed in the covenant sense. True

they are not Christ's yet; but when the testimonies we have produced are fulfilled; and the New Covenant is made with the House of Israel and the House of Judah, they will be both Ammi and Ruhamah; for "I will have mercy on them, and they shall be called the sons of the living God." Will they not be Christ's then? Clearly so.

To Abraham and the Christ were the promises made, says the apostle. To Abraham, as the federal father; and to Christ, his son, as the federal elder brother of the great family, or nation, was the inheritance bequeathed. The Will, however, was not to come into full force until "the dispensation of the fulness of the times appointed," which dispensation, or economy, will be introduced when "the times of the Gentiles shall be fulfilled." When this Administration exists as an accomplished fact, the united Jewish nation will be existent in the covenant-land, solely constituted of the Sons of Abraham, and brethren of Christ by nature and by faith. But the nation inherits only by faith, and not by virtue of the Mosaic law, or its natural descent. If by law and by nature, then all the generations of the nation's dead would rise, and possess the land under Christ; but the inheritance being by faith, they only will possess it of the dead and living, who believe the things of the covenant and are sprinkled by its blood.

Abraham, Christ, and the Twelve Tribes in the fulness-of-times dispensation, are the legatees under the will, which bequeaths to them the Holy Land for an everlasting possession. It says to Abraham and to Christ, ye shall possess the land for ever. This was equivalent to saying, Ye shall live for ever; for without immortality they could not possess the land for ever. Hence this promise of the land is the promise of eternal life; so that if any one Jew or Gentile attain to immortality it will be as a legatee of this will, and of this only. Now the testimonies of the covenant show us that men become Christ's in two senses, —in a special, and in a general sense. Individuals, whether Jews or Gentiles, become Christ's in a special sense in believing the gospel of the covenant and being baptised before "the door is shut"—Matthew 25: 10; the Twelve Tribes become his in a general or national sense when they are grafted into their own olive after the shutting of the door. When the door shuts it closes against all both Jews and Gentiles who would inherit the land for ever in a personal sense; that is, as deathless occupants of the land. While the Jewish nation in Abraham and in Christ is immortal, the generations of the nation, though of patriarchal life, are subject unto death until "the end"—1 Corinthians 15: 24, come. The eternal life, then, of the covenant is first personal, then national; and when the thousand years' dispensation is superseded by a still more perfect economy, it will be both personal and national to every dweller upon the earth.

But in all this, it may be objected, perhaps, "the Israelites are everything, and the Gentiles nothing." Well, this is somewhat mortifying to Gentiles, who have been accustomed to think everything of themselves, and contemptuously of the Jews! But remember what the Scripture saith to Gentiles, "Be not wise in your own conceit." God thinks more of the despised sons of Abraham than of all the world besides; for "they are beloved for the father's sakes," and his own Son was born a Jew. But his love to Israel, "whom he hath created for himself," flows from his love to that world, which will inhabit the earth for an eternity which begins when the thousand years of the covenant dispensation shall have passed away: a world, redeemed from Adam's race, in which all present distinctions, civil, ecclesiastical, and social, will be merged into the "all things new." "Salvation," recollect, "is of the Jews;" therefore it is through them that God will save the nations from all the evils that afflict them. Hence it is written, "Rejoice, O ye nations, with his people." And again, "God be merciful unto us (Israelites) and bless us; and cause his face to shine upon us"—for what reason? "That his

way may be known upon earth, His saving health among all nations. O let the nations be glad and sing for joy; for thou, O God, shalt judge the people righteously, and govern the nations upon earth.”—Psalm 67.

But the blessings of the covenant are by no means confined to Israel; for the gospel of the covenant reads, “In thee, Abraham, and in thy Seed shall all the nations of the earth be blessed”—Genesis 12: 3; 22: 18; and again, “A father, O Abraham, of many nations have I constituted thee.”—Genesis 17: 5. This shows that the nations as well as Israel will be sons of Abraham, and consequently brethren of Christ their king; for even he is descended from a Gentile, that is, from Abram. From these promises is revealed the purpose of God, which is this, that from the beginning he has determined at a certain period of the world’s history to organise a confraternity of nations, of which Israel’s should be the First-Born, which of course would make the father of the Jewish nation the father of all the rest, and the king of Israel and his nobles, the king and princes of the earth. It is to the time, when this great work shall have been accomplished, that all those glowing predictions of the prophets concerning human affairs are to be referred; while all the evil denounced happens to the nations in the time antecedent to the era of blessedness. The nations will be Christ’s when they are brought into federal relationship to Abraham after his resurrection from the dead. Gentile settlers may then inherit the land with the Jews, as it is written, “Ye shall divide the land by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall be, that in what tribe the stranger (or Gentile) sojourneth, there shall ye give him his inheritance, saith the Lord God.”—Ezekiel 47: 22-23. How different this to the settlement of the land under Joshua. Then the Gentile was to be exterminated from the country—Exodus 23: 33; but under Christ, they will be entitled to all the rights and privileges of native born citizens.

This comes from their becoming sons of the covenant after the door is shut. This is something for the “pious” (if they escape the judgments coming upon the nations) who are so pure hearted, and so full of love to God and man, that they cannot believe it possible that there can exist any necessity for them to believe anything more than “the eternal sonship,” and “triune deity,” and “infinite satisfaction,” of Jesus, whom they regard as especially theirs from all eternity! It is perfectly absurd to suppose that such pious souls as they need baptism in the name of the Lord Jesus that they may be sprinkled with the blood of the covenant! Very well; it remains with you to do as you please just now; but enter in at the door you cannot. You may cry “Lord, Lord open to us!” but it will avail you nothing. If you would attain to the honour and glory of the kingdom you must not only be pious, but faithful and obedient; if on the contrary you are content to “take your chance,” and if living at the time, to become an emigrant to Palestine, and sojourn there, the new law will sanction the movement; but your eternal life, if you ever attain to it, is deferred for a thousand years!

It was in accordance with this element of the covenant that its gospel was preached to the Gentiles. If the covenant had related only to Israel, Abraham would not have been constituted a father of nations; and the gospel would have been announced only to the Jews. But, one may say, If the Israelites be the sole legatees of the will, why preach the gospel to them at all? Because as legatees of the new covenant they inherit on condition of not continuing in unbelief; and besides, as a kingdom is the subject of the will, the question naturally arose, Who of Israel shall be the associates of the Christ in the government and eternal glory thereof? To determine this the gospel was preached to them in the name of Jesus. This was the reason for preaching the gospel to the legatees. Then comes another

question, Seeing that the nations are eligible to the blessings of the covenant in national association with Israel, are the nobles and governors of the Abrahamic World to be of the Jewish nation only; or will Gentiles be admitted to equality and fraternity with them as the immortal associates of the king?

This was a mystery which for several years after the day of Pentecost no man, no not even the apostles, could solve. The prophets plainly teach Jewish and Gentile national confraternity in the Age to Come; but the fellowship of believing men from all nations with believing Israelites in an everlasting possession of the power, glory, and honour of the kingdom to be set up on the covenant-land, through faith in it, and the name of its king, “was not made known unto the sons of men as it was revealed to the holy apostles and prophets by the Spirit” in the days of Paul. —Colossians 3: 5. The gospel of the kingdom, which for the first few years was preached only to Jews, was announced to the nations by Peter at Cornelius’ house, and thenceforth to the present time, and hereafter, until the door is shut at the appearing of Christ, for the purpose of taking out from among them a people for the Lord’s name—Acts 14: 14, who shall become Jews by adoption, that they might inherit Jehovah’s Israelitish Kingdom, and be associated with the “King of the Jews” in everlasting dominion over the dwellers upon earth. “The flesh profiteth nothing” in the kingdom of God. Although a Jewish kingdom, no man can inherit the things belonging to it, such as glory, honour, eternal life, might, majesty, power, dominion, &c., because he is born a Jew and circumcised in the flesh. Even a Jew must become a son of Abraham by faith, and circumcision of the heart, before he can inherit the kingdom; how much more necessary in the case of Gentiles, seeing they have no hereditary claim on Abraham at all.

These things being so, it is not difficult to define the position of Israel and the nations at the present time. Israel is in the Lo-Ammi and Lo-Ruhamah relation to God—they are not his people, nor have they yet obtained mercy. They believe that Moses, in whom they trust, is dead; hence they are dead likewise. His law is to them a dead letter and without Spirit, for they neither understand it, nor keep it, nor can they if they would. And for this reason, because they “continue not in all things written in the book of the law to do them,” they are “cursed” of Moses; and have therefore not even a righteousness according to the law. They seek another Christ than Jesus, therefore at present he does nothing for them; as it is written, “Their sorrows shall be multiplied that hasten after another: their drink offerings of blood will I not offer, nor take up their names into my lips.”—Psalm 16: 4. Concerning Israel, then, until they are grafted into their own olive, there is but one scriptural conclusion, and that is, that they are “dead in trespasses and in sins.”

And what can we say of all other nations? “Jews and Gentiles are all under sin,” says the apostle; “and all the world guilty before God.”—Romans 3: 9, 19. The nations at present without a single exception all belong to Satan, whose high priests are the chiefs of their hierarchies for the time being. “The power and glory of them belong to me,” says he; “and to whomsoever I will I give it. If thou therefore wilt fall down before me, all shall be thine.” The condition was an easy one to perform, and the offer quite liberal—Satanically so. But Jesus refused to accept them of him upon any terms; so the power and the glory of the nations belong to Satan unto this day, to keep them until a stronger than he appears to wrest them from his grasp. Aggregately they constitute Satan’s kingdom, lying under sin, and awaiting unconsciously the punishment that is due. Until the vengeance falls upon them, and the judgment written is executed, they have no interest in Christ. The Pope, and the Commander of the Mohammedan faithful, and the Grand Llama, and the Brother of the Sun and Moon, and the Archbishop of Canterbury, et id genus omne, are their mediators with heaven; but

who like themselves are without credit, reputation, or influence there. Not a single non-Jewish nation was ever constituted a holy nation, and peculiar people to God. The unsprinkled “pious” among them (unsprinkled by the blood of the covenant, I mean) are useful in antagonising vice and tyranny by their benevolent schemes. For this the faithful may commend them, and be grateful to them too; for the Bible, though not understood by them, has been made a humanising and civilising agent in their hands; for without the Bible, earth would have been an orthodox hell in which the children of the covenant, if permitted to live, would have lived only to endure the malice and tortures of the foe. All Gentile institutions, then, religious and political, are from beneath, and consequently “earthly, sensual, and devilish.” They serve for that sort of “order” which is the admiration of the governments and their peoples. A son of the covenant can have no sympathy with it, though he submits to it for the Lord’s sake, so far as is compatible with his allegiance to the truth; being consoled with the assurance, that the time is at hand when it will be overthrown, and the kingdom of God set up instead thereof to the joy of Israel and the world.

EDITOR.

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LECTURE ON PROPHECY

[Substance of a Lecture delivered in Queen Street Hall, Edinburgh, in April last, by “Mr. Ridley Herschell,” of London. Mr. H. is a son of Abraham, who ministers to a large congregation of converted Jews in London.]

SUBJECT. —THE JEW—HIS PAST AND FUTURE.

The lecturer was averse to giving out a text, but read a verse from Isaiah which embraced the whole lecture. —“This people (Israel) have I formed for myself; they shall show forth my praise”—Isaiah 18: 21. God sends a message to Israel by the prophet, and after comforting the people by a variety of promises, he gives a general declaration addressed to all the world, declaring that whithersoever his people should be carried, those reading their prophets should read also their positive declaration, —“this people have I formed for myself; they shall show forth my praise.”

We shall look at one or two facts in the past history of Israel, showing how remarkably this declaration has been fulfilled even under most unlikely circumstances. Take the history of Israel during their Babylonish captivity. We find that after repeated messages sent to them they gave no heed. At length the appointed time came, and they were carried captive. Who could have supposed that during their captivity this declaration of God should still be accomplished. Such, however, was the fact. There had been a remarkable time of reformation in Israel before the captivity. Under the young and good king Josiah, the reformation went on to that extent, that the idolatrous altars were broken down, the high places of Baal were demolished, and a glorious Passover celebrated, the like of which had not been kept from the days of Samuel. This act was a distinct declaration that their national existence was entirely owing to God’s mercy. This reformation, however, seemed not to produce the desired effect; for in the course of a few years they were taken captive. But it was producing great effects, although to the outward eye it seemed a failure. It had been the nursery of Daniel, Shadrach, and Abednego, and thus a number of earnest men who were fitted to be in captivity, and were fitted to bear witness for God while they were captives, were produced. We find these captive Jews standing forth before the great and mighty

monarch, with a dignity and authority, far surpassing that of the “head of gold,” testifying that there was none other God but Jehovah. In that land the record had to be inscribed, and facts relating to the wonder-working of God through his captive people, and predictions inspired by God, stretching forward to ages to come, which spoke of kingdom after kingdom that should rise and fall, and the kingdom of the Redeemer should be ultimately set up, though he himself should previously be cut off for the transgressions of the people. Thus in the kingdom of Babylon this very captivity was far from frustrating God’s purposes, for even there His declaration by Isaiah was true, —“they shall show forth my praise.”

If we look at the last captivity of the Jews, we still find the purposes of God fully accomplished. This captivity did not come upon them suddenly. Look at the preparations which had been for a long time going on. Before the birth of our Saviour a Grecian kingdom had arisen and spread over the East, and the Greek language had become so much cultivated, that it was found necessary to translate the Jewish Bible into that language, and thus for nearly three centuries before the Christian era the Scriptures were carried into the West, with all their predictions concerning the rise and fall of kingdoms. All this was preparatory to a great event—the second captivity of Judah. At length came an announcement of the birth of John the Baptist. His public ministry told not only on the Jewish people; Roman soldiers, tax-gatherers, governors, &c. went to hear that extraordinary man, who was proclaiming that the kingdom of God was at hand. Then after this our Saviour sends forth his twelve apostles endowed with miraculous powers; afterwards the seventy; this, with his own public ministry, produced a great effect. The people received information, their minds were stirred up. After our Saviour’s crucifixion and ascension, we find that on the day of Pentecost there were multitudes of Jews from every nation under heaven, who listened to the proclamation of the gospel, and that thousands were converted. This was only a preparatory work to the casting away of Israel as a nation, in order that the gospel might be preached among the Gentiles. It was necessary that the Jewish economy should be abolished—with its temple, altars, and priesthood, in order that justification might be proclaimed among the Gentiles fully and freely; because the Jews who believed still clung to these rites. So the prediction—“Every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire”—and why? —“For unto us a child is born, and unto us a son is given, and the government shall be on his shoulder.” Again, the casting away of Israel was necessary, in order that the predictions concerning the ushering in of the new dispensation might be fully seen to be of God. For instance, when the Jews were scattered those of them who were converted preached the gospel everywhere, and their scattering was an evidence of the truth of inspiration. There was not at that time so many Bibles as there are now, and wheresoever these Jews were scattered, they were like so many verses of Scripture, and the prediction—“I will scatter you among all nations”—was fulfilled. We find also that Israel was not scattered before there existed a remnant. When Isaiah was sent to tell the people their doom and downfall, (Isaiah 6.) the prophet knew it could not be final, and therefore asked, “Lord, how long?” Certain signs were given connected with their own land, and its desolation, to which was added, “But yet in it shall be a tenth, and it shall return and shall be eaten: as a teil tree and as an oak whose substance is in them, when they shall cast their leaves: so the holy seed shall be the substance thereof.” When sent to go down to the conduit of the upper pool to meet Ahaz in view of the place where the people had offered sacrifices to Moloch, he was told to take with him his son Shear-jashub—the remnant shall return. The very name of his child was to be a witness that the kingdom of Judah was to be put on a basis that could not be overthrown. See Isaiah 7. The same thing is intimated in chapter 8. The prophet stands forth representing the Messiah and his disciples—“Behold I and the children whom Jehovah has given me are for a sign and for wonders in Israel.” While the destruction

of Israel's nationality is intimated, the Shear-jashub is introduced. In Micah 5 we have the same thing—the casting away of the people in connection with the remnant and the birth of the Messiah.

As regards their unbelieving state, this also is a literal accomplishment of God's purposes. In Hosea 3 it is predicted—"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without idolatry and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David (The Beloved) their king, and shall fear the Lord and his goodness in the latter days." Living in countries called "Christian" that have become idolatrous, this people have testified against the idolatry. Thus the Government of Spain thought it worth their while to persecute a few Jews, because they were a standing testimony against popish idolatry.

It is a remarkable circumstance in connection with their present condition, that they have assumed a position of influence and power among the nations that is wonderful. I may almost say miraculous. There is not a nation where they live without having gained such a position that governments think it necessary to show them favour. After the Revolution of 1848, the first thing that was manifested was to show favour to the Jews. Even in Italy and Austria this was the case. And why? This age is so peculiarly a metallic age that the worth of a man is estimated by the gold he possesses. In such an age nothing could so gain influence as the metallic condition of the Jews. Although few in number, they yet possess a power to govern the rulers of the earth by their loans and mercantile influence.

In completing the future of the Jews, we shall look at some of the predictions and the present position of the people in their own land. Let us look first at the prediction uttered concerning the most momentous event for which the world had been looking for 4000 years—the announcement of the birth of the Saviour. The angel Gabriel is sent to Nazareth, a town in Galilee, a degraded town that had sunk very low in civilisation and religion—to a poor young woman, no doubt a simple-minded woman, who understood language only in its plain and natural sense. We find that the angel communicated to Mary three distinct predictions respecting the son she should bring forth. 1st, "He shall be great."—2nd, "He shall be called the Son of the Highest."—3rd, "The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Luke 1: 32-33. Notice then the child was literally born, so that the language, thus far, was not allegorical but literal. But who could have conceived when he was the babe of Bethlehem that the first prediction concerning him would be fulfilled—"He shall be great?" When he afterwards lived a private life of sorrow and suffering, who could have conceived that his greatness was to be such that the greatest potentates of the earth should call themselves by the name of this Jesus of Nazareth? Who could have supposed that he should be called the Son of the Highest? If we had stood in Jerusalem and had seen the Sanhedrin arrayed in all their glorious majesty, and heard them with all solemnity, condemn him as a blasphemer because he said, "I am the Son of God," could we have supposed that after 1800 years, education should make so much progress that everywhere, though insincerely, friends and foes acknowledge him as a divine being? Even that papist system that makes the virgin immaculate has only power to do so from his divinity. Who could conceive that the greatest nations under heaven should recognise him as the Son of the Highest? Yet such is the case, and that literally, not figuratively. Now comes the third prediction. This has not been fulfilled, and forthwith we find out at once that we must adopt some very refined theological definition—the throne of David means the heart of man, the reign over the house of Jacob

means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business who said one thing and meant another. If an angel from heaven coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, tells her she shall bear a son, and it is so; that he shall be great, and it is so, though not to the full extent: that he shall be called the Son of the Highest, and we find that it is so; and again, that he shall sit on the throne of David, and we are told it shall not be so; whether I can understand it or not, I am constrained to receive it in its plain meaning. And further, has not Mary been singled out as of the house of David? What could she know but that it was spoken in its simple, natural sense? And what could she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the prophets with which she was doubtless familiar?

Let us now look at some other passages in which will be seen the effect of Israel's restoration upon the nations. Psalm 69: 35-36, "For God will save Zion, and will build the cities of Judah; that they may dwell there and have it in possession." I refer to this passage because in this psalm, is the prediction of Israel's downfall, quoted by the apostle in Romans 11. Again in Isaiah 60: 1, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee And the Gentiles shall come to thy light, and kings to the brightness of thy rising." We have in this passage a distinct declaration, that the rising and shining of Israel is to be the glory of the Gentiles. Isaiah 61, "The Spirit of the Lord God is upon me And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This passage was quoted partially by our Saviour, as referring to his preaching of the gospel to the poor; the waste cities must therefore refer to a date posterior to the time of Christ's preaching; their repair is hence manifestly yet future. The connection of this passage shows great blessing for the Gentiles. Jeremiah 33: 7, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first And it shall be to me a name of joy, a praise and an honour before all the nations (Gentiles) of the earth, which shall hear all the good that I do unto them." See also Jeremiah 23; Isaiah 66: 10; Ezekiel 36 & 37; Romans 11.

I will now conclude with a brief statement as to the present position of Palestine and the Jews residing there. I was in Palestine in 1843, and again last year, and was much struck with the change which had taken place in the interval of eleven years. On my first visit the difficulty of access to them was very great, and as to making them understand anything about Christianity, it was almost impossible. And no wonder. They lived there with all the associations of their former nationality around them—every ruined heap before their eyes was a verse of the Bible; the very stones in the wall where they mourned were crying out, "Behold! this desolation is come upon you!" They came not to live but to die, thinking it a very great honour to be permitted to die in the city of their former solemnities. In these circumstances, the religion called Christian is presented to them as the grossest, vilest idolatry imaginable; the Greek church with all its pictures and devotees being rampant there. At the Easter period is enacted the strange lie of professing that fire comes down from heaven in the presence of the assembled pilgrims. Besides, a Jew in Jerusalem was not permitted to enter the church-yard for fear of being stoned to death. How could you suppose the Jews could look on abominations and cruelties like these with anything but condemnation and disgust. Tell them of the founder of such a religion, and what could be expected but abhorrence? However, through the residence of Protestants, and the establishment of places of mercy hospitals, where they are received with kindness, and treated with consideration and tenderness. They understand this; it is a language everywhere understood. In this way Christianity began to be

expounded in the language of the heart, and eleven years after I found that I could speak to them; and they did not wonder when I told them of Christ and his religion. Another fact also struck me. This war no doubt interests them. They seem to feel that something is coming. Mahomedans know nothing of the matter. The only people that really prayed for success were the Jews; because they look upon the Russian Government as not only resembling the Egyptian tyranny, but surpassing it in cruelty to their own people.

Another remarkable feature in the condition of the country was the wasting of the Mohammedan influence throughout the whole of Syria and Palestine. Where there is any enterprise it is not among the Mohammedans. Their energy seems paralysed, absolutely dried up and withering away.

Then, as to the land. It was an interesting sight when I went to see a little farm established near Jerusalem by the British consul, Mr. Phin, for the purpose of teaching the Jews agriculture. 123 Jews were at work, some of them aged men; one, a very learned Jewish Rabbi who knew six or seven languages, was employed with a little basket gathering a few stones. I look upon this farm as an interesting fact, not only because it showed their readiness to engage in agriculture in their own land, but also that the two overseers who superintended them in their work were both of them Protestant Jews, the Jews working under them with great submission. There is a great increase of agriculture in the neighbourhood of Jerusalem; olive yards, vineyards, pomegranates, mulberry trees in great abundance, while eleven years ago all looked so desolate.

What is most remarkable all this was brought about by Russian money. The bishop of the Greek Church told me that for two or three years there was no gold seen in Jerusalem except Russian gold; so you see how much the Czar had his eye on the holy sepulchre. Russian influence was also manifest in the construction of a fine carriage-road leading to the convent of the Holy Cross about four or five miles off Jerusalem. This convent had been recently built in the style of a fortress. The reason of its being called the convent of the Holy Cross may serve as an illustration of what people will do when they once depart from the truth. The priest took me down to the grotto and showed me a spot where he said the tree grew of which the cross was made. He then showed me a picture representing Lot carrying water from the Jordan to water the tree, and the devil who came to drink out the water.

As indicative of the great fertility of the soil, I may mention that Indian corn, in the course of six weeks after being sown, produces 2400 fold. An experiment instituted by the American consul at Beirut, demonstrated the peculiar fitness of the soil for producing a fine quality of cotton. He had some cotton seed brought from the United States, and the produce and quality was such that the crop when sold in Liverpool brought one shilling per pound, although the cost of raising it was only 3½ pence per pound. Trade has also greatly increased recently, for while the annual exports from Jaffa a few years ago amounted to only £20,000, the exports last year amounted to a million and half sterling. Other signs of improvement might be noticed. I saw several hundred men employed in repairing the aqueducts in connection with Solomon's pools, the largest of the latter being from 400 to 500 feet in length, 300 in width, and 100 in depth. Zion, which on my former visit, presented the appearance of a sepulchre, was now quite changed, shops and bazaars being numerous and busy. *

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* We are much obliged to some unknown friend for the Truth Promoter containing this lecture. It is quite interesting. We hope he will forward us more of the same sort falling in his way. Our readers as well as we will be much refreshed. Please send us Mr. Herschell's direction. —Editor of the Herald.

* * *

From the Newark Daily Advertiser.

“SIX HUNDRED THREE SCORE AND SIX.”

“Here is wisdom, Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three score and six.” —Revelation 13: 18.

This remarkable passage of sacred Scripture has suggested a great variety of speculations. It attracted the notice of the learned and curious in the earliest ages of the Christian Church, and the Fathers have left on record the result of their conjectures respecting it. Modern commentators too have discussed it at great length and with greater ingenuity. But all these efforts have failed to arrive at certainty; and doubtless it will be veiled in more or less obscurity until this prophecy (of which it forms a part) shall have been turned into history.

It may not be uninteresting, however, nor altogether profitless, to review some of the opinions which have been advanced, and endeavour to ascertain the probable import of the passage. Upon examination the words present some peculiarities worthy of mention:

“Here is wisdom. Let him that hath understanding;”—this implies that the number can be counted, but not without the exercise of intelligent skill. This very statement shows that the passage is designedly enigmatical, which is a prominent feature of all prophecy; such portions of Scripture are explicit enough to interpret themselves unmistakably in the accomplishment of the predicted event, but not so explicitly that they may be clearly determined beforehand.

“The number of the beast;”—this phrase seems almost unintelligible to the ordinary reader, who is not conversant with the usages of antiquity. It refers to a custom which prevailed among the ancients, of designating their mythical deities and distinguished heroes by the sum of the numerical letters which occurred in their proper names: e.g., Mercury was represented by the number 1218, &c.

“The number of the beast;”—this therefore means “the number of the name (see v. 17) of the beast,” which is “six hundred three score and six.”

“For it is the number of a man;”—this clause determines that the term “beast” is only figurative. Others insist, however, that it means simply that it is a number which a man is able to compute. Others, that it is equivalent to saying that the beast is designated in a way that was perfectly familiar to the men of those times. The first seems preferable, though the three interpretations may be very easily combined.

Where shall we look for the Beast? Inquirers have turned their eyes in almost every possible direction; and some, in so doing, have been powerfully influenced by considerations

of interest—have looked in directions where they most earnestly desired to find him, but which afforded them not the slightest probability of gratification.

A careful perusal of the Apocalypse will leave the candid reader little reason to doubt that the Beast stands in close relations to other portions of the Sacred Word, and figures largely in the spiritual affairs of the world; also, by comparing it with the prophecy of Daniel, that that ancient prophet had caught a glimpse of him (among three beasts), in prophetic vision. Commentators have long since agreed that the “fourth beast,” of which Daniel wrote, represented the Roman Empire; and thither we look for the interpretation of our passage, bearing in mind that the political affairs of that kingdom have been wedded to the spiritual, and that the Pontiff sways the sceptre over both church and state. It is certainly remarkable how many names are here suggested (some referring to the church, some to the state, some to the Pope, and some to all), which suit the conditions of Revelation 13: 18. A few will be adduced, with the numerical computations annexed to each, and brief explanatory remarks.

$$1. \quad \Lambda \quad \alpha \quad \Gamma \quad \epsilon \quad \iota \quad \nu \quad \omicron \quad \zeta \\ 30 + 1 + 300 + 5 + 10 + 50 + 70 + 200 = 666$$

This Greek adjective signifies “the Latin.” Under each letter of the word is placed the number which it represents (according to the Greek mode of notation), and the sum of all is “six hundred, three score and six.”

An objection may be raised to taking a word from an ancient language. But the propriety of so doing appears from the fact that the New Testament was written in Greek, the writer, therefore, thought in Greek, and we most naturally look for a Greek word to answer our present purpose.

Another objection has been raised by some, who would rob us of this example, against the orthography of the word. They insist that it should be Lat-i-nos instead of Lat-ei-nos. But we have only to meet them with a reference to Paul-ei-no, Anton-ei-nos, Sab-ei-nos, and hosts of other words which they have never found it to their interest to dispute.

The signification is peculiarly applicable to the Roman power; the head quarters of the hierarchy is at Rome, the old Latin city; the Pope is therefore the Latin Man; the Church is Latin, from beginning to end; its members read the Bible in Latin and pray in Latin; Mass is read in Latin, and in this language almost all the exercises of public worship are performed to this very day. And if we take into consideration the much more extended power of the Roman kingdom in the days of the Apostle John, which was so great as to be called “the Latin World,” we can see a remarkable propriety in his designating the “Beast” as Latin, if he was indeed predicting with reference to Papacy, as is most generally supposed.

$$2. \quad \text{H} \quad \Lambda \quad \alpha \quad \Gamma \quad \iota \quad \nu \quad \alpha \quad + \\ 8 + 30 + 1 + 300 + 10 + 50 + 8 + \\ \beta \quad \alpha \quad \sigma \quad \iota \quad \lambda \quad \epsilon \quad \iota \quad \alpha. \\ 2 + 1 + 200 + 10 + 30 + 5 + 10 + 1 = 666.$$

“The Latin Kingdom.” This phrase has also been suggested as a solution of our passage, and is altogether plausible in sentiment. Opponents object to it because the adjective

is spelled with an i in the middle syllable instead of ei, for which we contended in No. 1. But as they disapproved of the ei there, they will of course be gratified with the simple i here; we insist that either may be used. It may be remarked that this solution is applicable to the Latin kingdom, spiritual or temporal, or both.

$$\begin{array}{cccccccc}
 3. & \text{I} & \text{r} & \text{a} & \text{\lambda} & \text{i} & \text{\kappa} & \text{\alpha} & + \\
 & 10 & + 300 & + 1 & + 30 & + 10 & + 20 & + 1 & + \\
 & \text{E} & \text{\kappa} & \text{\kappa} & \text{\lambda} & \text{\eta} & \text{\sigma} & \text{i} & \text{\alpha}. \\
 & 5 & + 20 & + 20 & + 30 & + 8 & + 200 & + 10 & + 1 & = 666.
 \end{array}$$

“The Italian Church”—another solution which has been offered by some. And, although the final letter of the first word should properly be Eta instead of Alpha, it is nevertheless somewhat remarkable, when taken in connection with the others.

$$\begin{array}{cccccccc}
 4. & \text{A} & \text{\pi} & \text{o} & \text{\sigma} & \text{\alpha} & \text{r} & \text{\eta} & \text{\zeta}. \\
 & 1 & + 80 & + 70 & + 6 & + 1 & + 300 & + 8 & + 200 & = 666
 \end{array}$$

“The Apostate” also lays a fair claim to being the “Beast,” whose number John said was “six hundred three score and six.” The numeric value of the letter Sigma is 200, and of Tau 300; but the Greeks combined and represented them by a distinct written character, which is still retained as the representative of the number six.

5. In Hebrew there are two words, both of which are translated by the English Roman, or the Latin Romanus, but differing in signification; the former denotes a Roman dwelling-place, and the latter one who occupies a Roman dwelling-place. But it is a very remarkable fact that each of these words, although varying from the other in orthography, exactly answers the conditions of our text, as may readily be seen. We give the names of the Hebrew letters and their numerical value.

Resh	200	Resh	200
Vav	6	Mem	40
Mem	40	Ayn	70
Yodh	10	Nun	50
Yodh	10	Vav	6
Tav	<u>400</u>	Shin	<u>300</u>
	666		666

6. One more solution: In the first verse of this chapter (Revelation 13.) we read that this “Beast” had upon its seven heads “the name of blasphemy,” which means that it would not only take to itself high-sounding titles, but such as no man might wear without robbing God of his glory.

The Pope is guilty of the most blasphemous arrogance when he styles himself “Vicarius Filii Dei,” (Vicegerent of the Son of God,) which is engraven on his mitre, and is considered his most honourable appellation. The amount of the numbers represented by the numeral letters which occur in this name (as ascertained by the Roman system of notation) is as follows:

In VICARIUS.		In FILII.		In DEI.	
V	5	I	1	D	500
I	1	L	50	I	<u>1</u>
C	100	I	1		501
I	1	I	<u>1</u>		53
U*	<u>5</u>				<u>112</u>
	112		53	TOTAL	666

* U and V were originally represented by the same character.

These are a few of the solutions which have been received from various sources, all pointing towards Rome. A great number are rejected, as they seem altogether too fanciful, while those presented in this article bear striking marks of plausibility.

There are also many ingenious solutions on record which are to be rejected, because not at all consonant with the connection in which Revelation 13: 18 stands; having been advanced either by Romanists, who are, of course, extremely anxious to avert the expectant gaze which this passage directs to them, or by civil monarchs, who were eager to read therein the destiny of opposing powers.

In conclusion, we grant as before that some degree of obscurity still shrouds our text, and are willing to wait for the fulfilment of the prediction to clear it. But it is most remarkable that the solutions which we have offered (although drawn from a variety of sources, ancient and modern, and embracing three different languages,) should not only so palpably agree in pointing to Rome and the Papacy; but also most positively tend to confirm the well grounded opinion which Biblical interpreters have long entertained with reference to this part of Revelation. In short, they seem but one step removed from actual demonstration; for, if it can be proved that they are not "to the point," then the context at once becomes an unintelligible mass; and some prominent portions of Old Testament prophecy, with which it is undoubtedly most closely connected, are thrown into inexplicable confusion.

SCHWARZERDE.

Alicubi, N.J.

* * *

ANALECTA EPISTOLARIA.

ISRAEL'S HOPE AND THE POTTAWATOMIES.

Two letters have been sent to us from Utica, in this State, for our "Analecta" by a friend who spent the winter of '54-'5 in the Kansas Territory among the Indians and frontier settlers. The "Red Brother" of the great American family, who writes to Mr. Ryan, is named Jude W. Bourassa, and belongs to the Pottawatomie tribe. He is a man of consideration, both with the Reds and Whites in the region round about, being miller, farmer, government agent, and keeper of the Hebrew manuscript, which has been the property of the tribe time immemorial.

This manuscript is of great interest to the ethnologist. The Pottawatomies had two, one of which they lost in crossing a river. The canoe in which it was, upset, and the manuscript went to the bottom. The one in possession is preserved with religious veneration and care. It was sent to Washington city some time ago for translation, and was found to consist of portions of the Mosaic writings. The translation, we believe, is in the custody of Mr. Bourassa. How did this manuscript come into the possession of the Pottawatomies? Who can tell? Will Mr. Bourassa write to me and tell me all he knows about it, and concerning the traditions and customs of his tribe, supposed to be derived from the Hebrews? The information he can give would be highly interesting to the readers of the Herald.

Popery and Baptistism are the Gentilisms which principally distract the Indian mind in Mr. B's vicinity. Mr. Ryan tells us that the influence of their missionaries is considered by enlightened people there, as of a highly injurious nature. We should like to receive some account of this matter also from Mr. Bourassa, with certain facts in his experience illustrative thereof.

The following are extracts from the letters referred to, whose chirography is excellent, and far superior to nine-tenths of the writing current within the bounds of white civilisation.

LETTER NO. 1

Mr. Ryan

Dear Friend, —I would have written to you before this time, if it had not been that I was expecting a letter from you; but having received none, I have determined in my old head not to wait any longer for you to write to me.

I have heard from you through some one at Wau-baun-see, that you had got home safe and sound. I was really glad to hear that you had got back to your old establishment, and with the hope of doing well: and may the Almighty bless you and grant you a good living, &c.

Now, dear friend, one great object is the things pertaining to our souls. You know the good book you left with me; for that book one day I will certainly recompense you. You will recollect the book I allude to is from that great man, * John Thomas—Elpis Israel. You said that the same man published something monthly; and now I want to know where I can send for it. I want it if I have to pay double price for it. I must have it. I think it is called The Herald of the Kingdom and Age to Come. I must have it, and anything else, so it is from John Thomas; for I believe that his works are the best in the United States. I believe his interpretation of the Scripture is right; and none other will do for many of us here now. It is astonishing to see the effect it has on everybody that reads this book—Elpis Israel. Let me know where this man, John Thomas, is at present. Now, my friend, one thing will be hard here for us—that is, How shall we be baptised? We have no man here like that same Thomas that can perform baptism. Can you tell me what can be done in this case?

We are all well. Good crops here. Big fuss here about slave question, &c.

Your friend,

Jude W. BOURASSA.

Pottawatomie, Kansas Territory, August 16, 1855.

* This phrase is expressive of the great value set upon the book by Mr. B. For our own part, we have no joy in present greatness, to which we make no pretension. Unenlightened by the grammatical and doctrinal import of the Bible, we are like all the great men of this world, a

great sinner, a great ignoramus, and a great fool; a greatness from which mere human wisdom cannot redeem us. —EDITOR.

LETTER NO. 2.

Dear Friend—I have just received your letter, stating that you and your family are well. I am, dear sir, very glad that you are blessed with good health; which is more than many of your friends in this country can boast of. It is sickly all over the Territory. Wau-baun-see is deserted. It is not doing anything. There is there only a small store. It has been an unusual year for sickness. Among the Pottawatomies there has been much. Some deaths, though not many. There will be no treaty between us and the government this year; but I hope we shall not pass another without one.

Now on another subject. I have received your letter, but nothing else. I am very anxious to receive something from John Thomas. Any of his works will satisfy me; for I believe he understands more than any person I ever knew. I believe I can learn some things from him that will lead me into the right path. Dear friend, I feel grateful for the books that you left with me, especially John Thomas' book *Elpis Israel*. Oh, what a good book that is! How I felt relieved when I saw it! All the time before I did not know whether there was anybody that would agree with me or not. I was afraid (being that I did not agree with anybody around me) I was wrong. I was always uneasy until I saw you. Oh, how I loved you when you spoke about things that I believed! I prayed for God to enlighten me every day, and you were sent to do it. I will never forget you. I will always think of you and will pray for you at all times!

Dear sir, thank, thank the Almighty, that you have left this Territory. It was for your good. It saved your family from a great scourge. I am glad that it so happened that you had to leave us. It was for your good. Not that I did not like to see you; by no means. I wish you were with me every day. How happy I should feel! I feel as though I was lost at present. Nobody believes like us here. I have not the happiness of conversing about those things we used to.

We are well. My best respects to your beloved family. God bless you!

Your friend,

JUDE W. BOURASSA,
a Pottawatomie.

Lawrence City, Kansas Territory, November 1, 1855.

* * *

“WHO IS AUTHORISED TO BAPTISE?”

Brother Thomas, —The Herald and Anatolia have been duly received. They have been diligently perused, and with much satisfaction; and it is matter of joy to know that the Herald is opening the eyes of some that had been blinded by the dogmas of the Gentiles; whose merchandise is of no real value, but just fit to make people bigoted and superstitious, and to perpetuate their ignorance.

There are three families in this place, which are constant readers of the Herald. The Anatolia received has been read by many, and admitted by all to be a book of books. I wish I had a dozen; I could find readers for them all.

I would take this opportunity of asking you a question or two in regard to baptism. If a man have learned the gospel, and is desirous to obey it, who, in this day of universal apostasy, is authorised to administer it? There are some inquirers here after the truth, some of whom have been immersed by the Baptists, and others by the Campbellites, but who are dissatisfied with their immersion upon the premises of those sects. I make the above inquiry that they may know to whom to apply for assistance in obeying the truth.

Another question is this. If a person believe in the gospel of the kingdom of the heavens set forth in the name of Jesus as the Christ, and was baptised by one who believes in the sky kingdom of the Gentiles, is that person baptised into Christ?

If the Herald be filled up for the next month, please to send me an answer to these inquiries by letter immediately, as we are desirous of obeying the gospel straightway. We should be pleased to have you come to this place to speak to the people upon the kingdom that is approaching. I think that seed might be sown here to advantage.

Yours, in hope of the promises,
Martville, Cayuga, N.Y.

WILLIAM MONROE.

* * *

Dear Sir—I should like to see this question scripturally answered, viz., Who has authority to administer baptism?

Yours respectfully,
Queenville, C.W.

PETER DEGEER. *

* Not waiting for a reply, the writer came to N. York City to be baptised—some 500 miles from Queenville.

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THE QUESTIONS ANSWERED.

In reply to Messrs. Monroe and Degeer, who give expression to an inquiry which has troubled the minds of many, we would say, that any one who believes in the truth is authorised to proclaim it, and to assist others to obey it. Their commission is contained in these words of Jesus Christ, “Let him that heareth say, Come!” Here, ὁ ακουων, ho akouon, rendered “him that heareth,” signifies also him that understands. —Revelation 1: 3; 22: 17. Under this high authority, all the members of the Christian body in Jerusalem, when scattered abroad by persecution, went everywhere preaching the word. See Acts 8: 1-4. The apostles only remained in the city; all the rest, men and women, elders, deacons, &c., turned preachers of what they understood; they went forth everywhere saying, “Come!” To whom did they give this invitation? To him that thirsteth after righteousness; as it is written, “Blessed are they that hunger and thirst after righteousness; for they shall be filled.” “If any man thirst, let

him come unto me and drink:” and “Let him that is athirst, come.” And to what shall he come? To a free participation of the water of life; as it is also written, “Whosoever will, let him take the water of life freely.”

But, what would be the use of inviting thirsty men to drink, if those inviting them were not authorised to give them to drink? When the invitation was accepted by the thirsty, and they came, the evangelisers of the truth assisted them to drink of the fountain of living water; that is, to drink the blood of Jesus by introducing them into his name: for “His flesh is meat indeed, and his blood is drink indeed;” so that, saith Jesus, “He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” Introduction into Christ’s name is a believer of the truth’s baptism into him; at which time, and by that act, the efficacy of his blood is communicated to his heart, or conscience, and he is said to drink of the fountain. Christ dwells in him by faith; and he dwells in Christ by baptism and continuance in well doing, walking in him.

But, of the Jerusalem body scattered abroad, many, doubtless, came into condemnation by apostasy; and others by blending the Mosaic law and gospel together, and so rendering the latter of none effect. These were the Judaisers. But, because of their misdeeds, it is not to be supposed either that the baptism of those they had previously immersed was invalidated; or that the immersion of those who came to them in good faith, whom they afterwards baptised, was of no account. A saint’s resurrection to life will not be nullified because he was buried by the wicked or unwise. Men can only answer for their own hearts before God, not for those of others.

The first and nineteenth centuries, however, are not exactly parallel in this matter. This is true. In the first, everything had a fair and scriptural beginning; in the nineteenth, everything is in confusion and out of joint. We are now, therefore, placed in a situation to do the best we can, and not the best we would. In the case at Martville, we should advise, that A who believes immerse B who believes; and that B then baptise A; upon which either of them can immerse the rest.

The following things appear to us from the premises:

1. Every justified person, irrespective of office, is authorised to preach, and therefore to immerse.
2. If such an administrator be burned in the fire, his destruction does not affect his building, if its materials be precious stones.
3. If a clean person cannot be found to bury those who have died to sin through belief of the covenant, the best that can be done is to avail ourselves of the services of one ready to be cleansed.
4. If even such cannot be obtained, the next best thing to be done is, to procure the services of the most decent dead man in sin to bury the dead to sin.

In answer, therefore, to the second inquiry, we are of opinion, that the sky kingdom administrator’s deficiencies do not at all invalidate a baptism; provided that the subject of it be a believer in the unadulterated truth at the time, there occurs to us no objection to his

having been truly baptised into Christ, and so being Abraham's seed, and an heir according to the promise.

EDITOR.

* * *

THINGS IN DETROIT.

Dear Sir, —The situation of things in Detroit at this time is peculiar. There is no meeting where one can show forth the Lord's death in partaking of the supper of the Lord. Formerly there was a meeting of about a dozen to which myself and wife belonged, when we became believers in the glad tidings of the kingdom. At that time I went to the pastor of the "First Baptist Church," and related to him the change that had occurred in our views. There was another minister present, quite an old man. Elder Harcall told him that I had been attending a tent meeting, and that Bywater had perverted my mind in regard to future punishment. The old minister remarked that he had ordained Bywater, and was very sorry for it. He began then to ridicule the views of the Adventists; and told of attending Millerite meetings, and of seeing Himes and another preacher quarrelling at a tent meeting. He said people would be looking for Christ to come just so long as the Jews would be looking for the same event. Granted: but what had I to do with Millerism! He proceeded to question me in regard to my views of future punishment. "Now," said he, "I will give you a text. Let us see what you can do with it: 'And these shall go away into everlasting punishment.' Now," said he, "the word 'everlasting' is the same word in the Greek as that translated eternal in other passages." Here was a puzzler for a novice, who had not possessed faith in Christ, according to any creed, over six months. I replied, however, that this text proved the "punishment" to be everlasting, but did not define what the punishment consisted in. I quoted 2 Thessalonians 1: 9. "Stop, stop," said he; "explain this first!" "Well, then," I rejoined, "I understand the punishment of the wicked to be death; and that the text under consideration teaches that those rejected by Jesus at his appearing, should go away into eternal death. Upon this, he broke out into a "horse laugh," and exclaiming, "Why, they must everlastingly exist in order to be everlastingly punished!" I was silenced by the expression, but not convinced. My perceptive faculties, according to phrenology, are pretty large: but if what he said were a logical necessity, I could not discern it; so for the rest of the evening I held my peace, and allowed him to do the rest of the talking. "How much better," said he, "if you would meet with your brethren at the Baptist Church, and not be led away." So much for old, grey-headed Baptist ministers: they ridicule and jest with Bible truths in the mouths of the unlearned; and too often confounding them with their "philosophy and vain deceit after the tradition of men."

But, God be thanked, there are here and there one or more capable of lifting aside the veil, who regard not the silver and gold of the apostasy, nor what people think or say against the things they set forth from the Scriptures of truth. I can truly say, that I have received more light from your pen's point, than from all preachers and books together. I have Lord on the Apocalypse; five of Dr. Cumming's works; two of Keith's—in short, I have read all the writings I could get hold of on this "new-fangled notion," as a Baptist styled the appearing and kingdom of Jesus.

When our little meeting was scattered, I joined the Second Baptist Church here, under the Rev. James Inglis. About this time I became uneasy about my baptism; and conversed with him upon the subject. He seemed to think it unnecessary to be immersed again, after questioning me about my supposed "conversion." But I saw the trouble. If he should deem it

necessary for me, who had been immersed in ignorance of the glad tidings of the kingdom, to be immersed again, because I had subsequently to my immersion, become acquainted with the truth, what excuse would he have for not doing likewise? So we followed our own convictions, and myself and wife were immersed in Detroit River by our “lay brother,” Donaldson, and never have we since regretted it. Mr. Inglis had gone to Hamilton, Canada West, when this occurred, and another was his successor in the pastorate. I had neglected to attend meeting for some time; for I could not approve myself in partaking of the Lord’s Supper while convinced that I was not “in him.”

For the cause herein exhibited, I was excluded from the Second Baptist Church. I have now no place where I can partake of the Bread and Wine. There is but one man, in this city of 40,000 people, that I know of, whose views harmonise with mine; and he goes to the Second Church to commune. He does not belong to it; but there is a general invitation every Lord’s Day. I attend there, but retire at the end of the sermon.

I feel uneasy, but not discouraged. I hope your life will be spared until Christ’s appearing. It seems as though a man who devotes his time and talents to the study of the word of God, as you have done, should be spared to witness the end. I have not written to flatter, but to encourage, and, as I think in my heart, so have I expressed myself.

Yours, in hope of inheriting the kingdom,

B. G. CHASE.

Detroit, Michigan, November 10, 1855.

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QUERY FROM TORONTO.

Dear Sir, —Do you ever think of visiting Canada? Your work has “made its mark” in our colony. In a work recently published by the Rev. Mr. Lanton on the Second Advent, by request of the Montreal “Quarterly Meeting,” to combat “Millerite” tendencies in that portion of Wesleydom, I noticed copious extracts from the “Coming Struggle,” &c. &c.

I have been informed that we are to have the “celebrated Dr. Cumming” here this winter—at least the “Protestant Association” of Kingston has invited this stalwart champion of the dominant ism to lecture for them—he has consented to come out, and while in Canada will doubtless pay a visit to the “Queen City.”

Perhaps I may be not intruding if I tell you in brief how the leading Baptist minister in Canada came in possession of your Herald. It was in this wise. Having become quite tired of that fractional system of Christianity called Methodism, I had of late attended the Baptist church here, and while listening to the doctor’s vigorous, stirring, lucid, and scriptural appeals in favour of a literal millennium with ‘a visible king enthroned on earth’ as opposed to the dreamy spiritualisms of the future of the other sects here—I was at a loss to understand how he reconciled these views with his belief in immortal soulism, intermediate heaven, &c. &c. I addressed a note to him, stating my views, my past state, enclosed the Herald and requested an interview. I received the following as answer, as well as two or three sermons intended for “my case” prior to his leaving: —

“My dear Sir, —Your note of the 10th inst. was duly received. I regret to say that I am unable to treat your request with that attention which Christian courtesy as well as the importance of the subject demands. You are perhaps aware that I leave the province on the 1st October (two weeks hence), and I am, I can assure you, overwhelmed with duties to be attended to, otherwise I should have been most happy to have had as many interviews with you as you pleased. I have sifted the matter in question as closely as I am capable of sifting any matter, and I cannot avoid the conviction that the views advocated by Dr. Thomas are subversive of the teachings of the Spirit of God. From the clear and intelligent manner in which your note is written, I should think that however gratifying it might be to you and to me to exchange views on the subject referred to, you are just as capable, to say the least of it, as I am, of giving an opinion with God’s word before your eyes. That the Spirit of all truth may guide you and bring you safely into the coming kingdom is the prayer of

Your friend,

JAMES PYPER.”

I have lately been reading Whately’s sermons on a “Future State,” how painful to see so noble a mind enthralled unconsciously by false teachings. Could you send me his sermon on the “Second Death?” But I may weary you, and will therefore close abruptly.

I am, my dear Sir,

Very respectfully yours,

J.C.

Toronto, C.W.; November 11, 1855.

If Hades be merely the invisible and unseen, how can you account for Christ conveying, nay teaching, that in that state of mere nonentity there was torment? “In hades he lifted up his eyes, being in torment.”

J.C.

* * *

TORMENT IN HADES.

The Invisible Future, or “Hades,” is a state in which certain now dead will be bodily existing upon earth, holding such a relation, morally and geographically, towards each other as that represented in the parable of the Rich Man and Lazarus. The hades state, parabolically illustrated by Jesus, occupies the interval of time between the resurrection and the termination of the existence of the Gentile governments. This interval is “THE GREAT DAY OF GOD ALMIGHTY,” during which a terrible war is waged between the Jews, aided as of old by Omnipotence, and the Powers of the Earth, for the dominion of the world. The calamities of this war are the torments of the now invisible, to which the Rich Man class of the first and nineteenth centuries (not to mention the other centuries) will be subjected. Then will “Jehovah show strength with his arm; and scatter the proud in the imagination of their hearts; and put down the mighty from their thrones, and exalt them of low degree; then will he fill the hungry with good things, and send the rich empty away;” for these in their pre-resurrectional lifetime received their good things, but are now tormented; that is, when Abraham and his Lazzaroni shall be comforted in the kingdom of God.

EDITOR.

DID JESUS EAT OF THE PASSOVER ON THE DAY OF THE CRUCIFIXION?

My Dear Friend and Brother, —Do you remember talking with me in Halifax on the subject of the crucifixion as to the day of the week on which it occurred? An article in the current number of the Herald renews my recollection of an attentive reading of all the narratives which I made on my return home, and about which I intended at the time to write you, but a press of business prevented. The general notion is that the Christ was crucified on Friday, and that “the preparation” of which the narrators write, was the day before the Jewish Sabbath, or 7th day, and I notice that in Elpis you suppose that Jesus ate of the Passover before his death that year. This could not be. Paul says, “Christ, our Passover, is sacrificed for us,” and Moses says it must be slain on the 14th day of the first month, and John testifies that Christ fulfilled this law, for he says (chapter 19: 14), “And it was the preparation of the Passover and about the sixth hour” when Pilate gave him up to be crucified. This is important, especially in argument with a Jew, to show him that “not one jot or tittle” failed to be accomplished in him. And besides, if not assured on this head, how know we that he was the Lamb of God. This, then, must have been on Thursday and not Friday, as Protestants all suppose, and Catholics too, for the two who were going to Emmaus on Sunday (the first day of the week) say “today is the third day since these things were done,” if the third day since then it could not have been Friday, for that would have made Sunday only the second day “since,” and then the sign of the prophet Jonah would not have found its accomplishment—three days and three nights—Thursday night, Friday night, Saturday (Sabbath) night. Thus Thursday makes all the predictions to have their fulfilment. If so, then the “last supper” could not have been “the fragments of the Passover.” In the first place, when supper was ended there should have been none—and secondly, the Passover was not slain till the following day. A casual reader of any of the narratives, except that of John, would suppose that it was the Passover of which Jesus and the apostles were eating, and more especially would it appear so from Luke. But still an attentive perusal, with a knowledge of the requirements of the law and the prophets in the case, will show that Christ, our Passover, the Lamb of God, was sacrificed without the gate of the place where God had placed his name on the 14th day of the 1st month at even; and consequently could not have been alive to have eaten of the Jewish Passover that year. Luke says he told the twelve that he earnestly desired to eat of it, but would not until it was fulfilled in the kingdom, and in his prayer to the Father, subsequently, he says, “Father, if thou be willing, remove this cup from me;” but when the angel strengthened him his resolution “to be offered” continued firm as when he told the twelve he would not eat. You will excuse my enlarging and enforcing this so much; but, as I said before, you have adopted the general supposition that Christ Jesus ate of the Passover, in Elpis, in that year; and I should deem it a fatal position to be forced into by a Jew that “our Passover” was not legally sacrificed.

All around me here are fast asleep, and to what confusion will they awake when their houses are broken into and they spoiled of their goods! To be sure these writings of yours awaken a sort of political curiosity; they want to see if Dr. Thomas’s predictions (as they term your expositions) will “come out right” or not. Some of my Granville Street relations have ceased to correspond, because I will now and then force “these things” upon their attention. A certain sort of slavery (moral slavery) seems to be a concomitant of sin in the flesh, from this they will not let the Truth make them free—they actually prefer the bondage of the pulpit to the freedom of the gospel. But I fear I shall weary you, so wishing you health and success in your warfare, I am proud to write myself, Your affectionate brother,
Pugwash, Nova Scotia, June 12, 1854

CHARLES CREED.

THE DIFFICULTY REMOVED.

The law did not require the Passover to be killed on the evening of the 14th day of Nisan; but “between the evenings” of that day. The lamb was to be put up on the 10th day, and to be kept up “until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it (bain hāārbāim), between the evenings.”—Exodus 12: 6. The feast was also to be kept between the evenings. “Let the children of Israel keep the Passover at his appointed season. On the 14th day of this month between the evenings ye shall keep it in his appointed season, &c.”—Numbers 9: 2-3. These evenings would be what we term Thursday and Friday evenings, between which was the fourteenth day of the month.

We have no doubt but Jesus did really eat the Passover with his disciples. This appears from his sending Peter and John, saying, “Go, and prepare us the Passover, that we may eat.” Afterwards, being seated at the table, he said, “I have heartily desired to eat this Passover with you before I suffer: for I say unto you, I will not any more (that is, after this eating) eat thereof, until it be fulfilled in the kingdom of God.”

According to Mark, the disciples said, “Where wilt thou that we go and prepare that thou mayest eat the Passover?” In reply he said, go to a certain place and say, “The master saith, where is the guest-chamber, where I shall eat the Passover with my disciples?” Having made ready, “In the evening he cometh with the twelve, and as they sat and did eat, Jesus said,” &c.

But, Jesus and “the whole assembly of the congregation of Israel,” doubtless, did not eat it at the same hour. Mark says, the Passover was killed on the first day of unleavened bread; and this day began at even. Jesus and his companions ate the Passover at the first evening; the Jews at the second, the intermediate day being their “preparation.” Jesus was apprehended after eating at the first evening. During that night he was arrested, and taken before the High Priest, and upon false testimony judged worthy of death. On what we call Friday morning, they held a council, which sent him bound to Pilate. Having confessed to him that he was the King of the Jews, he was therefore condemned to be executed for treason against Tiberius Caesar. Sentence being passed, they crucified him at 9 A. M. —“the third hour.” At 12 M., “the sixth hour,” darkness overspread the land, and continued for three hours, or “till the ninth hour,” or 3 P.M.; when the veil of the temple was rent, and the body of Jesus broken. And now when the second even was come, “because it was the preparation, that is the day before the sabbath,” the body was taken down, for it was not lawful for it to remain there all night; as it is written, “If a man be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is the curse of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.”—Deuteronomy 21: 21.

“And the evening and the morning were the first day.” Thus the Bible reckons. From Thursday evening to Friday evening was the first day; from Friday evening to Saturday evening was the second day; and from Saturday evening to Sunday evening was the third entire day. The Jews reckoned this as three days. Jesus rose very early in the morning of the Day 3 as typified in Jonah. If the law had confined the eating of the Passover to the second evening of the 14th, Jesus would not have eaten; but as it was to be eaten between two evenings, Jesus could both eat the Passover, and be slain as such.

EDITOR.

NOTICE OF BOOKS.

DEBATE ON THE PUNISHMENT OF THE WICKED AND THE KINGDOM OF GOD; Its Character, Locality, and the Time of its Establishment: between Allan B. Magruder, of Charlottesville, Virginia, and Edward E. Orvis of New London, Pennsylvania, held at Acquinton Church, King William County, Virginia, on the 11th, 12th, 13th, and 14th June, 1855.

The above is a transcript of the title page of a work published by the reporter, P. Kean, and Ambrose White, a disciple of immortal-soul-skykingdomism Campbellised. We judged it is published by them, because the copyright is secured in their names. We have not had time since receiving a copy from bro. Magruder and sending this number to the printer to read the "Debate;" and, as we are not disposed to do as the President of Bethany College did with Elpis Israel, give our opinion of the work before we read it, we shall now issue no judgment of its deserts, be they good, bad, or indifferent. We may say this, however, without committing ourselves, namely, that Mr. Allan B. Magruder, is a lawyer, practising in Virginia; and, what is very remarkable for the Zenas generation of this age, a diligent student of Moses and the prophets; and an unsalaried advocate of "the truth as it is in Jesus." Of course, such a man will have something to say when he speaks to the public, which, by those who are not students of the prophets as well as the apostles, will be deemed new, strange, and even absurd. When Paul preached in Athens he was mocked by those who were wise in their own conceit. Mr. Magruder and his brethren lay their account with no better treatment; neither are they disappointed; for they receive the same. Hence, we venture to say in advance, that if we do not find his opponent laughing at him, and at the same time countenanced in his laughter-exciting efforts by the unreflecting, we shall doubt whether our brother altogether did his duty; for the truth is an object of ridicule to

"Laughter holding both his sides,"

when scripturally presented to any of the antichristian sects of Gentilism.

With Mr. Orvis we are personally unacquainted. We are informed, however, that he was a student of Bethany College, Va.; and a disciple of its President's traditions; which built up that institution, and are disseminated from it. That is, in common parlance, "a Campbellite." Besides this, he edits a paper for the propagation of the faith of Bethany; of which he is, or has been, a hired "Evangelist." From these antecedents and attributes the reader will know what to expect from Mr. Orvis' speech. We expect to find him harping upon the technical chords of the New Platonism of the schools, thrumming the old song about "Dives and Lazarus," the "Thief upon the Cross," and so on; but we shall see. Mr. Orvis, no doubt, did as well in the debate as any other that could have been selected to defend the particular Gentilism by which he and his brethren are enslaved. But at present we forbear. When we have read the book, we shall let the reader know whether our anticipations have been realised. In the meantime, we publish what follows, which has been extracted from the Richmond Whig.

The following is the letter referred to in the above.

THE KING WILLIAM CONTROVERSY. We publish this morning a letter from Mr. A. B. Magruder, explanatory of his position in the debate between himself and Mr. E. E. Orvis, which is to be published in a few days.

Our views of his argument in that controversy were offered rather as an index to the character of the work than a criticism. If in those we were incorrect, we can only plead a want of that thorough intimacy with the details of the debate which is only attainable by a close review of its contents. That, of course, was impossible in advance of its publication.

But the propositions themselves—more especially that referring to the non-existence at this time of the kingdom of God upon earth—might be said to imply in its mere recital enough of earthly pertinence and bearing to justify the conclusion at which we arrived with reference to the range of the debate. If we understand aright the relative positions of the debaters in this controversy, Mr. Magruder maintained the phase in the proposition presented above, while his opponent affirmed the existence of God's kingdom at present upon earth. The arguments must, therefore, be presumed to have had reference to the existence or non-existence at the present time of God's kingdom. In this view of the subject, it was not unreasonable that we should, in a doubtful manner, have represented the debate as relating properly to matters in the present and not the future.

We merely state these facts as a justification for the views which we presented a few days ago, in noticing the publication of the debate. Of course, Mr. Magruder's explanation is entirely satisfactory to us, and we cheerfully give place to it.

We beg to assure him that, in attributing the paternity of that doctrine to Dr. Thomas, we meant no disrespect for Dr. T. or himself. The designation was founded upon the similarity of his views to some ascribed to Dr. T., and was meant rather in an approximate sense than otherwise. We feel assured the debate, when published, will be read with a great deal of interest.

To the Editors of the Whig.

Gentlemen—In your notice of the forthcoming Debate between Mr. Orvis and myself, you have inadvertently fallen into some errors which I ask leave to correct.

The discussion involved the destiny of the wicked and the kingdom of God. I affirmed the proposition that "the punishment of the wicked will end in the eternal extinction of their being," that is, as I argued, in their everlasting destruction, an expression equivalent to eternal extinction. In proof, I cited such familiar passages of Scripture as Psalm 45, "The Lord preserveth them that love him, but all the wicked will he destroy." "Whose end is destruction."—Philippians 3:19, "Who shall be punished with everlasting destruction from the presence of the Lord," &c. —2 Thessalonians 1: 9.

The nature as well as the duration of this punishment was also considered. On this point, my opponent maintained the popular view that the wicked were doomed to eternal conscious suffering, misery, torment, &c., while I insisted that the Bible taught that they should be punished according to their deeds, which would end in their final destruction. The Debate embraced in its progress the constitution of man—the Bible doctrine of future life in opposition to the heathen dogma of the immortality of the soul, &c.

On the second topic—the kingdom of God; its character, locality, and the time of its establishment were all canvassed. Mr. Orvis affirmed that it was already organised and established on earth—was synonymous with the Church, &c. This I denied, and maintained,

on the contrary, that it was yet future, and would be established at the coming of Christ (the King) in person, and the resurrection of the righteous and the beginning of the millennium.

This I regarded as the introduction of a new and glorious epoch in the world's history—the age of “peace on earth and good will among men”—the good time coming, in which all nations are to be blessed—a tradition among men in all generations, as old as the race, and which is clearly foretold in the Bible. You perceive, thus, that the Debate did embrace a “reference to the state of things after the resurrection,” both the first and the second resurrections; for it must be borne in mind that the Bible teaches two resurrections. The first, that of the righteous, at the coming of Christ, and the beginning of the millennium; the second, that of the wicked, at the end of the millennium and at the general judgment.

In conclusion, I readily persuade myself that you intended nothing reproachful in your allusion to “the Thomasite character of this doctrine.” If, indeed, I took my “doctrine” from any man or recognised any individual as my leader in religion, I would as soon install Dr. Thomas in the chair of theology as any other. But in truth, when we attribute this “doctrine” to Dr. Thomas, we do him too much honour—honour which he makes haste to disclaim, for he knows as I do, it is not his, but God's “doctrine”—a discovery, I venture to hope, the candid public will make when they come to examine, in the forthcoming Debate, the mass of Bible testimony by which conclusions, so imposing in their consequences and so deeply interesting to mankind, are defended and proved.

Very respectfully,

A. B. MAGRUDER.

Charlottesville, Va., October 12, 1855.

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CRITICISM.

In relation to the phrase, “hath translated us into the kingdom”—Colossians 1: 13—I observe that the key to the difficulty is recognised by you in *Elpis Israel*, p. 208, London edition. The three verbs in verses 12 and 13, rendered “hath made us meet,” “hath delivered,” and “hath translated,” in the common version, are made to appear as if they were in the perfect sense; whereas the fact is, that not one of them is in the perfect. They are all in the aorist, or indefinite sense; and may have a reference to past, present, or future time, which can only be determined by the subject treated of. The case referred to in *Elpis Israel* is clearly an illustration. The word rendered in the common version “hath prepared” is the aorist, and is indefinite as to time, and appears to require the future—he shall prepare, see Hebrews 11: 16. The late Professor Stuart, of Andover, in the introduction of his *Commentary on the Apocalypse* speaking of the use of the aorist tense for the future, thus writes, page 197—“Nor is this use of the aorist strange. Homer, Plato, Euripides, Demosthenes, and others employ the aorist (and also the perfect) to designate with intensity the certainty of future events. Kuhner has given abundance of examples to illustrate this, § 443, 2. The aorist is even more intensive than the perfect for this purpose, inasmuch as it denotes completed action in distinction from continuance, which the perfect more appropriately attaches to itself as an adsignification. Virtually do we find the same use of the aorist in John 13: 31; 15: 6, 8. Whatever difficulties may have existed among critics in times past with respect to such a usage, it would seem that there is now no more occasion for them.”

Numerous instances might be selected from the New Testament of this usage. So much is this the case, that I always suspect the translation where the English perfect is used. I may give an instance or two which occur to me. ! Thessalonians 1: 10, “Jesus who delivered us from the wrath to come.” This, as it stands, carries absurdity on its face. But take Dr. MacKnight’s rendering, in which the English present (which is indefinite) is employed, and all is plain—“Jesus who delivers us from the wrath which is to come.” Again, Hebrews 12: 22, “Ye are come to the heavenly Jerusalem, &c.” This, as it stands, was not true; * but Dr. MacKnight, determining the time by the facts of the case, does not hesitate to employ the future in his translation, thus: “But ye shall come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, &c.” In Ephesians 2: 5-6, “Even when we were dead in trespasses and sins God hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ.” Now the verbs, “hath quickened,” “hath raised,” and “hath made us sit together,” are all in the same indefinite tense, and may be translated in the past, present, or future, to suit the facts in the case. And what are these? In what sense were Paul and the Ephesians quickened together with Christ? In what sense were they made to sit together in the heavenlies with Christ? Were the thrones promised to the apostles already erected? —Matthew 19: 28. Had the time arrived when they who were asleep in Jesus would be brought with him from the dead? —1 Thessalonians 4: 14. I trow not. What then does the passage mean? I venture to suggest the following translation—“Even being dead by sins God shall quicken us together with Christ, and shall raise us up together with Christ, and shall raise us up together, and make us sit together in the heavenlies with Christ Jesus.”

(*Not true as to time; but quite true as to faith: for “we walk by faith, and not by sight.”—EDITOR.)

To return to the passage in Colossians, I might ask, what are the facts in this case? Were Paul and the Colossians made meet for the inheritance? were they delivered from the power of darkness, or were they translated into the kingdom? If they were “made meet for the inheritance,” how does that agree with Paul’s declaration that “flesh and blood cannot inherit the Kingdom of God?”—1 Corinthians 15: 50. If they were “delivered from the power of darkness,” how does that harmonise with the fact that Paul had to wrestle with its rulers—Ephesians 6: 12? The adoption of the plainly recognised principle found in the usage of an indefinite tense to denote past, present, or future time, appears to me to be the true solution of this hitherto supposed difficult passage. It might then be read as follows: “Giving thanks unto the Father, who maketh us meet to be partakers of the inheritance of the saints in light; who delivereth us from the power of darkness, and translateth us into the kingdom of his dear Son.” Or, to bring out the future more distinctly: “Giving thanks unto the Father, who shall make us meet for the inheritance of the saints in light; who shall deliver us from the power of darkness, and translate us into the kingdom of his dear Son.”

That such may be our experience, as it is our hope, is the earnest wish of

Yours, in the Hope of Israel,

JAMES CAMERON.

Edinburgh, Scotland, March 18, 1853.

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“THE BENEVOLENT INSTITUTIONS OF THE DAY.”

“The idolatry of these societies exceeds all conception. Their supporters are for ever prophesying blessings from them, whilst even non-professing people, who are acute in their several ways, can perceive that a shaking of the nations is at hand. Idolaters of societies, and partakers of the good things proceeding from them, and the manufacturers of reports alone, are blinded by their vanity, and misleading the people. We say, that the Word of God prophesies judgments: they prophesy blessings: let the people consult their Bibles, and decide between us. As Michal, the worldly-minded daughter of Saul, mocked and laughed at David to whom she was so nearly related, when she saw him throw off his outermost garments, and exulting with great joy before the ark on its coming up to Jerusalem; so do worldly-minded professors of this day join with the openly profane, in mocking and laughing at those who are believers of the word, when they see them casting off all outward systems of expediency and policy, and exulting with great joy in the expectation of the speedy coming back of the Lord to Jerusalem. Michal was cursed with barrenness for her unholy levity; and neither shall they who imitate her in these days produce fruit unto God.

“So great is the idolatry of religious societies, that at a meeting of that institution, the Bible Society was styled ‘the saviour of the world,’ without exciting that disgust which ought to have followed such an ascription. At an anniversary in London, one of the speakers is reported to have said, that if he had done anything to oppose the proceedings of the Society, he should have considered that he was ‘fighting against God.’ Even men without any pretence to the light of revelation, can see that the idea of the perfectibility of man by such instrumentality is absurd. The Edinburgh Review remarks, ‘The extraordinary fact of the stationary or degenerate condition of the two oldest and greatest families of mankind, those of Asia and Africa, has always appeared to us a sad obstacle in the way of those who believe in the general progress of the race, and its constant advancement towards a state of perfection.’ The downfall, and not the amelioration, of all the present framework of human society, is unavoidable and necessary; but the only answer we can get to such remarks from the votaries of ‘the benevolent institutions of the day,’ is, that they cry for about the space of ‘two hours,’ Great is Diana of the Ephesians!”—Dial. on Prop. p. 367, vol. 1.

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LITTLE BUT HINDRANCES FROM MEN.

“Nothing is more painful than disappointment, and doubly so when it arises from quarters which we cannot help esteeming for some excellencies. This is a severe trial in the Christian’s walk He expects when he first enters upon it, that his brethren in one common hope will help him on his road; stimulate him when he is disposed to flag in his career; and comfort him when he is weary. But no; much intercourse with them will rather tend to relax his exertions, and to make him loiter by the way. As our great forerunner was “alone, and of the people there was none with him,” so is our salvation a personal thing, an individual fight; and of the people there will be none with us. Expect little from men, be they saints or sinners, but hindrances. There are many who, in their vain endeavours to entice the world into the church, fail in that, whilst their conduct is the means of drawing back weak Christians into the world. Though Paul said at one time, “bring Mark, for he is profitable for the ministry,”—2 Timothy 4: 11; he saw at another time that same Mark abandon him, and go not with him to the work, —Acts 13: 13; 15: 38. Though he found Demas ready at one time to join as a brother in saluting the church at Colosse (chapter 4: 14), he experienced his subsequent

desertion through love of this present world, —2 Timothy 4: 10-11. When the Israelites were determined to reject the Lord, it was Aaron's hands which prepared the idol, —Exodus 32: 4. The prophet who was sent to Ahab was not to be subdued by the power of the tyrant, nor seduced by the blandishments of the court; but he was ruined by a man of God. There is many a professor now, who would lay down his life for the name of the Lord Jesus, who nevertheless daily betrays him to please the "religious world;"

"Who treads the path that old Spinoza trod,
To man a coward, and a brave to God;"

—the religious world is the Capua of the soldiers of the Most High God."

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