

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, APRIL, 1856—
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LECTURE ON PROPHECY,

By “Dr. William Anderson,” United Presbyterian Minister, Glasgow, Scotland.

SUBJECT—THE RESTORATION OF THE THEOCRACY THE HOPE OF THE WORLD.

The lecturer read the dream of Nebuchadnezzar concerning the metallic image, as given and interpreted by Daniel, chapter 2: 27-44, after which he proceeded to say, —“the characteristic doctrine of that system of prophetic interpretation which it is the design of the present course of lectures to explain and establish is, that the heavens must receive Christ only for a short time; and that as the nobleman who has gone to a far country to receive for himself a kingdom, that is, the title of authority to the kingdom, he will return to put that title into force, and set up and administer the kingdom of the millennial age as its manifested, visible king. Briefly, instead of our feeling that he may delay his coming so long as the end of the Millennium, we expect that he will come and introduce the Millennium and continue to regulate it. While those of a contrary opinion expect a Millennium without Christ’s presence, except such spiritual presence as is just now enjoyed, we on the other hand contend that his personal manifested presence will be the great secret of all the happiness and glory, and that without it a Millennium of joy could not possibly have any existence; for this obvious reason that in absence of the bridegroom the bride must mourn. We have Christ’s own express authority for maintaining that his personal, manifested, visible presence is necessary to constitute the presence of the bridegroom, for which no merely spiritual presence can prove an adequate substitute. You who think that you enjoy that spiritual presence, are you quite satisfied with it? If you are, your satisfaction convicts you of self-delusion; for a principal evidence of the spiritual presence being enjoyed is that it excites an ardent longing for the personal presence, when the saved shall behold his glory and see him as he is. Is not that your expectation, all of you, that you shall one day see Christ, see him of whom you have heard so much, on whom you have depended so much, of whom you have felt, I trust, so much? Oh! that you shall yet see him in the glory of his majesty, in the grace of his love—see him to be saluted by him so familiarly as his well-loved brethren who have been faithful to his cause, and welcomed to abide with him for evermore. Is not that your hope for the far distant heaven? Until you have attained to the realisation of this hope you feel that you will never be completely satisfied, that you must see him as he is. And yet how many reprobate us as carnal in our hopes? Once they called us sensual, but in their great charity they have mitigated the accusation these two or three years and are now in the habit of calling us only sensuous.

When we believe and hope that the same beatific vision of the glorified Redeemer which you expect will enrapture you far away up and distant in that heaven; when we expect that when the New Jerusalem comes down from the heaven, the heaven will be transferred to mother-earth, —Christ's mother-earth as well as my mother-earth, for his human nature is taken out of mother-earth—in that day when the tabernacle of God will be with man; not less must you than we be implicated in the charge of sensuousness, since it is the same God we both desire, the seeing of Christ personally. You expect all that billions of billions of miles and the intercommunion with Christ away from mother-earth—we expect it down here, and if we be sensuous you are sensuous too. How pretentious the men are to criminate impartially in the utterance of their revilings! Let them abide by the old English and say carnal, and then let the matter be tried by that issue. Whose hope is the most carnal? Theirs. What is their hope? That the millennial church will be happy and glorious without the presence of the divine bridegroom, and that she will manage the household very well in his absence, by the agency of her pastors and the princes of the earth; being only needful of the influences of the Spirit sent from that distant country whither he has gone, where let him abide! Our hope is that he himself will come and be present, manifested in his glory; and instead of the kings and emperors of this world, replenish the offices of power with his glorified saints, for he has not subjected the world to come to the angels but to the saints. I demand which of these hopes is the less carnal? Christ coming to take the kingdom of the whole earth! That is spirituality. The church can manage the world well enough in his absence! That is carnality.

In this statement of the characteristic of our system, I have been led to repel an objection which is frequently plead against it with much offensiveness of imputation, of grossness to our brotherhood, and not less offensiveness of affectation of a sanctified concern about the spirituality of Christian faith, which they say they are constrained to defend against our millenarian sensuousness. There are a number more of these objections which I should like very much to have an opportunity of discussing, more especially these two, —novelty of our faith, that we are innovators on the church's faith, —and the other that it is a degradation of Christ to bring him back to this world. With respect to the first, it may be a novelty to some of you but it has been no novelty to the church. We have the testimony of Justin Martyr that this was the orthodox faith of the church in the year 150, those who held opposite views being regarded as heretics; while the chief men of the Westminster Assembly, with the Moderator, Dr. Twiss, Mr. Marshall, the great advocate of Presbyterianism, Dr. Godwin, the champion of Independency, Mr. Palmer, who drew up the Shorter Catechism, and twenty more that might be named, held my faith and the faith of my brethren who appear on this platform. It is nothing to me what Dr. Twiss believed, but there are some poor weak popish minds who need to be told that the gods of their idolatry hold our faith. With respect to the manner in which our doctrine is stated to degrade the Son of God by bringing him back to this world, I have simply to say that I question very much if the man who makes that an objection to our faith believes in his first advent. It is not one-half the wonder that he should come to take his own blood-bought kingdom into his possession, as that he should have come the first time as a “man of sorrows and acquainted with grief” to make the purchase of it.

The dream of Nebuchadnezzar, as interpreted by the prophet Daniel, has been expressively and beautifully characterised by the great Joseph Mede as being the sacred calendar, the great almanac of prophecy, by the guidance of which all our millennial calculations must be conducted if we would conduct them successfully. The image viewed as a whole is emblematical of that system of human power—infidel, idolatrous, or antichristian, principally affecting the interests of the children of Abraham and the disciples of Christ which should have dominion from the time of the captivity of Judah to the era of the establishment

of divine power under the reign of the Son of God. Observe the chronology of the prophecy. God had reigned in the Shekinah over the kingdom of Israel. That kingdom was overturned by Gentile power and taken into captivity. Gentilism succeeded. It is in reference to this that the disciples said, "When wilt thou restore the kingdom?" Did Christ say that kingdom would never be restored? On the contrary he says by implication, There is to be a kingdom, but it is not for you to know the times or seasons of it. There is a great work to be done before that. God's kingdom shall be restored in more than its ancient glory. Remark then the chronology of the prophecy—the time of the dream and its interpretation. Just when the kingdom of God had been overturned in Israel, and Gentilism had taken possession of the kingdom, the prophecy is given to explain how long this Gentilism is to continue, and when the kingdom of God shall be again restored.

When examined more particularly, we find that this Gentile power should consist of a series of four successive kingdoms, monarchies, or empires, exhibited respectively under the emblems of gold, silver, brass, and iron, the latter under two conditions—first pure and afterwards mixed with clay. The prophet himself expressly determines for us that the monarchy symbolised by gold was the empire of Babylon. After this the process for determining the application of the other symbols is very simple. It is simply to interrogate history, to read Rollin, and ask the question—What power overturned or succeeded that of Babylon? The answer is, the Medo-Persian, which consequently corresponds to the silver. The Medo-Persian was succeeded by the Grecian, represented by the brass; this again was succeeded by the Roman, symbolised by the iron. As the Roman power descends it becomes mingled with clay. Prophetic expositors agree that this was verified in the irruption of the Gothic and other barbarous tribes from the north, their settlement in the midst of the Romans, and the partition of the empire of Rome into the various principalities of modern Europe. And here we are called to remark with admiration, the superiority of the Bible in its politics to the speculations of uninspired men. Gibbon discourses of the Roman empire having fallen under this eruption, whereas Scripture prophecy represents that empire as having only undergone a modification; with what singular propriety, let the philosophical historian judge. At all events, whatever may be the views taken by others this must be the view of the scriptural politician,—that we are now the Roman empire in that condition of being mingled up with the Gothic clay. Here is something in which we are directly interested. The prophecy has a bearing on ourselves as being a part of the kingdoms of Europe. What are our rational prospects? Let us not deny ourselves the inquiry. It is conduct only for a child to cover its eyes with its hands and imagine that it is hidden from danger, because the danger is hidden from it. The part of wise men is to acquaint themselves with the approaching evil that they may be prepared. For this deadness to inquiry there would be some excuse were there nothing but the fallacious oracles of worldly politicians; but when God has given us a "sure word of prophecy," it is worse than foolish, it is deeply criminal to remain contented in ignorance of what is coming on the earth. Shall this Roman empire, then, of which we form a constituent part, continue to stand forever? No, surely, say many; there will be no Roman empire, you know, in eternity, after the world has been burnt to nothing and scattered as the dust of a cinder, and when we have been all carried up to heaven. I turn from such imbecility and shape the question for the thoughtful—Shall Rome stand much longer? Do you think she shall stand another century? When Babylon, Medo-Persia, and Greece were overturned, has Rome any plea to advance for exemption from the common fate of empires? Can the kingdoms of Europe of which Rome is now composed—Can Britain show good cause before the judgment seat of God in the conduct of her rulers or her people of her dominion having been so righteously exercised that Britain should, any more than Babylon, the night that it was sacked by Cyrus, be continued another hour? Well, after all, say some, when we seriously think on the subject,

it does not appear impossible; we venture to say it is not unlikely that before the end of time Rome shall fall too. And is this the amount of your patriotism for the church? is this the expression of the ardour of your hope for the happiness of the world? Oh! how much you have yet to learn of the character of God as a God of holiness. You have yet to commence the study of his purposes. He has declared, so as to leave no room for uncertainty in the mind of any believer, that as Babylon, Medo-Persia, and Greece fell, so shall Rome fall also; and that another empire, even the fifth in order of dominion over the world, shall be advanced to her place long before the time when you imagine the earth shall be blotted out of existence. This is not one of the points which is left to the higher probability, for “the dream is certain and the interpretation is sure.”

It is at this point the controversy commences; and though little confident in my own powers yet greatly confident in my argument, I submit for examination the following series of propositions deduced from the prophecy:

1. The whole of the present dynasty of Roman Europe shall be demolished in order to the establishment on the earth of the empire of the stone. Not only shall the power of the house of Bourbon or Napoleon be demolished, but that of France; not only that of the house of Brunswick, but that of Britain; they shall be no longer known and remembered as independent kingdoms.
2. The abolition of the Roman power shall be accomplished with violence. The stone was seen by Nebuchadnezzar to smite the image on the feet of iron and clay, and break it to pieces. There can be little doubt it was principally by this scene of vengeance that Nebuchadnezzar’s mind was so much troubled, otherwise the dream was such as a king’s fancy might be delighted with. It was the breaking of the image which afflicted him. Although the kingdoms and churches of Europe were all as pure as the strictest of Presbyterians or Independents could desire, yet would the Lord come and abolish the system and supplant it with one of surpassing glory. Although Israel had remained faithful to the law, yet would the Redeemer have made his first advent, and introduced a new dispensation. The Jews had no greater reason to expect a change than we have. How stand the scripture promises? Are we not given the prospect of something called the binding of Satan, the “first resurrection,” the reign of the martyrs, the “coming of the Son of man,” the “kingdom of God?” Let this prospect be allegorised as much as men may, still would it not only amount to the improvement, but to the supplanting of the present system with a new one—as new, compared with the one under which we live, as this dispensation is compared with what existed in the days of Saul and David. And, Oh! what need this cold world has of something new. The Lord knows his own, and his own he will reward. To Europe he will come as an avenger of wrong, and these words shall be fulfilled, —“And the kings of the earth and the chief captains and the mighty men, hid themselves in the rocks of the mountains; for the great day of his wrath is come, and who shall be able to stand.”
3. The Roman dynasty having been abolished, no earth-born power shall succeed it. All interpreters agree that the stone being cut without hands is descriptive of its heavenly origin. No invasion from China or any other quarter of the world can meet the demands of the prophecy. No, Rome has this honour and distinction reserved for her pride that, though doomed to destruction, she shall not fall by the hand or be succeeded by the power of any earthly rival. The stone is of God. There is a striking perfection in the symbols of the dream. Four metals of the mineral kingdom, all that

were then or are now known as metals of strength, are employed in the construction of the image. These being broken and dissipated, there is no other metal of strength with which you can form a fifth kingdom. The mines of the earth are exhausted and for another dominion you must look on high. And down it comes in that adamantine stone from heaven's territory, and of heaven's own cutting and fashioning.

4. The stone is the church, with Jesus Christ consequently as head of that church, the sovereign king. All interpreters are still thus far agreed, the controversy being agitated as to the nature of the reign, whether spiritual or also external. In the mean time with this proposition before us assented to, I remark that surely ours must be an easy task. Had we received a commission such as Daniel's was, when he was ushered into the presence of the king of Babylon, our hearts might have failed us. But though it were directly into the presence of the princes of modern Europe, since our proclamation for them and their councils and cabinets is, that the Son of God by one kind of advent or another is on his way to be the individual successor of them all, himself to administer the government of that religion for which they have long legislated, —when such is our proclamation, wherein is it invidious? Do they not all confess that they are Christian princes holding their thrones from heaven, and as the lieutenants of Christ, ruling for his glory? And when they perceive that their efforts for his cause are so unavailing, and when crime and other evils are so much on the increase, how weary one should think they must be of their royalty, how welcome the proclamation that the master himself is coming! An easy task would it be? It were harder than was Daniel's. There are kings in Christendom whom the report of the appearing of the Son of God would trouble as much as the report of the first advent troubled Herod. And as for their subjects, there are millions on millions of them shouting the church is in danger, or loudly vociferating about liberty and the rights of the people, who would rather have Nero or Domitian for their king than the Christ of God; and yet come he shall to take the kingdom to himself. The event indeed is yet in the womb of futurity, but it is nigh its birth. The word of God labours with the burden of its prophecy—“Be wise now therefore, O ye kings; be instructed, ye judges of the earth.”
5. In the days of the stone, the church shall not only exercise the power of which she is at present possessed, in a greater degree of strength, but shall be invested with additional power of a different nature. At present the whole of the genuine power of the church is spiritual, being exercised only on the conscience. When she calls on kings to levy taxes for her support, to enforce observance of her sabbaths, to disfranchise the heretic, or to incarcerate the infidel for his blasphemy, so far does she act the part of apostasy and harmonise with the man of sin. And yet the church is decreed to execute a work of violence on the image, to smite it and break it to pieces. This is evidently a work unsuited for the exercise of the power she at present holds. The gloomy night of error is descending on the world when there will be something more substantial for them than an appeal to conscience. The church will then be invested with authority greater than that usurped by Popery in its worst time. It will not explain the terms of the prophecy to say that the church as a spiritual power shall, in virtue of the light emanating from her, christianise the governments of the earth. This would be an accidental work, whereas the work of the stone is a violent work, and one of direct intention. It assails the image with full purpose to destroy it. The time assigned in the prediction for the appearance of the stone shows that the church in its present state is not the instrument of the image's destruction; for the destroying agent does not appear till the feet of the image were manifested in the condition of iron mixed with clay;

whereas the church was established when the legs of the image had only reached the development of pure iron. Again, no sooner does the stone appear than it proceeds to demolish the image; but as a spiritual institution the church has existed for eighteen centuries. The continuance of the image is altogether inconsistent with the growth and prosperity of the kingdom of the stone. It further appears evident from the prophecy that the kingdom of the stone shall be invested with all that power previously possessed by the various empires symbolised by the image.

But some may ask, Is such a measure of church-power a hope for the world? Has there ever been any power so destructive as church-power? Look at the church of Popery, or the bishop of Exeter? Would you not rather have any infidel power imaginable for the happiness of the world than church-power? But the church in what state? With its head present—under the great theocracy—when the Son of man shall have come. Not under the administration of men in the flesh. My hope for the earth is the saints of the olden time—the Abrahams, Davids, Isaiahs, Johns, and Pauls, with all who shall be “accounted worthy to obtain that world and the resurrection from the dead; for the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

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From Tait's Magazine.

THE JEWISH SUBJECTS OF THE RUSSIAN CZAR.

Much interest was awakened, a short time ago, by an account in the daily papers of a visit paid by Sir Moses Montefiore to what were called his Russian co-religionists among the prisoners of war brought home by our ships. The interest felt would no doubt have been greater still, had the history of the Jewish communities to which these individuals belong been better known. This history, in a consecutive form and in a philosophical spirit, remains to be written; but in the meanwhile a few jottings relative to the past and present condition of the Jews among whom Russia recruits her fleets and her armies, may prove acceptable.

The indiscriminate application of the name of Russian to the various peoples under the dominion of the Tzar, is one among the many indications of how imperfect a knowledge we have hitherto had of the true constitution of the colossal empire with which we are at present engaged in so close a struggle. In no case is the denomination more inapplicable than in that of the Israelites who live under the sceptre of the Tzars, but who have never been tolerated on Russian soil. From the early times this people was denied the right of establishing themselves in the Russian dominions, and to this day they are not allowed to sojourn for any length of time in Russia proper; and it was not until Poland was brought under subjection to the Russian Tzars, that the latter ever counted any Jewish communities among their subjects. Poland, on the contrary, may be considered the home of the Jews in Europe; for in that country their numbers amount to that of a nation, and they hold a position which, however degraded it be, gives them a certain weight in the State, and could under present circumstances be filled by no other class. In every town throughout the countries which once constituted the independent kingdom of Poland, all handicrafts, with the exception of that of the smith and the carpenter, all branches of trade, be it en gros or en detail, are in the hands of the Jews; and no business, be it of the most important or the most insignificant nature, can be transacted without their

aid. Through the mediation of a Jew the nobleman sells the corn grown on his estate to the skipper who exports it; and through the mediation of a Jew the serf sells his pigs and his fowls to the consumer in the town. Through the mediation of a Jew the upper classes engage their servants, and sometimes even the tutors and governesses for their children; and through the mediation of a Jew the voiturier settles his contract with the traveller who requires his conveyance. Through the mediation of the Jews landlords settle conditions with their tenants, and housewives lay in their winter provisions. In short, whether you would eat or drink, rest or travel, change your lodging or renew your toilet in Poland, you must have recourse to the Jews, who divide among themselves houses, inns, lands, and every description of property belonging to the Christians; so that each Jew has his prescribed field of activity, from which he may draw as much profit as it will yield, while he is strictly prohibited from trespassing upon the hunting-grounds of his neighbours. * The Jews swarm in the streets of the towns throughout all the Polish provinces, and are met also in great numbers in the villages and on the high-roads; ever busy in turning a penny, but almost invariably presenting a picture of squalid misery, and mental and moral degradation painful to behold, and in strange contrast with their importance as the monopolisers of almost all the industrial activity in the society amid which they live, and with their numbers, which amounting to upwards of two millions and a half, must give them a certain weight in the State: and the stranger inquires, with startled curiosity, how it is that a people has so multiplied on a soil which seems to deny them every comfort of life.

* This strange custom is called Chazack; and, though now prohibited by the law, continues in a great measure to prevail.

There are, perhaps, few instances in history in which we can trace in such unmistakable evidences the elevating influences of just laws, and the debasing effects of lawlessness and persecution, on communities as well as on the individuals who compose them, as in the case of the Jews of Poland. At a very early period of Polish history, when in other christian countries the commonest rights of humanity were denied to the Israelites, they enjoyed in Poland the protection of the laws; and in the 14th century, when the most atrocious persecutions drove them from all the western countries of Europe, they flocked in thousands to the banks of the Vistula, where the Polish king, Casimir the Great, afforded them an asylum, and extended to them privileges commensurate with those of his other subjects. Invested with the rights of citizens, the Jews soon became such in the best sense of the word, and Casimir reaped his reward in the rapid development of the prosperity of his realm. The people of Poland were divided into two classes: the nobles and the peasants; the first of which considered the pursuit of commerce or of the useful arts as beneath their dignity, while the second occupied themselves exclusively with the tillage of the soil. The Jews thus proved most useful in filling up the gap between the two; and during Casimir's reign already seventy towns arose on the banks of the Vistula, and commerce and industry were developed and flourished, these branches being entirely in the hands of the Jews; who, enjoying the protection of the laws, and being free to follow their religious convictions unmolested, soon ceased in all other matters to distinguish themselves from the people of which they formed a part, and proved themselves as estimable as patriots as they were useful as citizens.

The consideration which the Jews enjoyed in Poland during this period is by popular tradition attributed to the influence of the beautiful Esterka, or Esther, a Jewish maiden, who for a time held captive King Casimir's fickle heart. But although Esther's influence may have been great, in consequence of her having bestowed two sons # (see next page) on the king, who had no legitimate children, and may have been exercised in favour of her race, Casimir's

extension of favour and protection to the industrious and persecuted Jews was too much in accordance with the general character of the system of wise and beneficent policy which acquired for him the surname of the “King of the Peasants,” whom also he protected from the oppression of the nobles, to need any such inspiration; and as long as his spirit continued to animate the Polish rulers, the country was prosperous and powerful. Cardinal Commendoni, the Pope’s legate in Poland during the reign of the last of the Jaghellons in the 16th century, expresses his surprise at finding the Jews in that country enjoying the rights and well-being of respected citizens, while in other parts of Europe they were only able to purchase a contemptuous toleration at the cost of immense sums of money—

“There are in these provinces a large number of Jews, who are not despised as elsewhere. They do not live on the vile profits of usury and service, although they do not refuse such gains; but they possess lands, are engaged in commerce, and even apply themselves to literature and science, particularly medicine and astrology. They are almost everywhere entrusted with the levying of customs and tolls on the import and transport of merchandise. They possess considerable fortunes, and are not only on a level with gentlemen, but sometimes hold authority among them. They do not wear any mark to distinguish them from Christians, but are even allowed to wear a sword and to go about armed. In short, they enjoy all the rights of other citizens.”

(See previous page)—The extraordinary tolerance with which the Jews must have been regarded in Poland at that time, is evidenced in the fact, that although their sons were educated in the Christian faith, the daughters whom Esther bore to the king were allowed to follow their mother’s religion.

But with the extinction of the Jaghellon dynasty matters took another turn in Poland. The monarchy, which had until then been elective in name only, now became so in fact, and the reign of anarchy commenced. The kings, holding the crown by the suffrages of the nobles, ventured not to restrain their unlawful proceedings; and, fanned by the Jesuits—whose disastrous influence in Poland also dates from this period—the superstitious and fanatic hatred of the Jews, which the Polish Christians shared in common with those of Western Europe, though it had been held in check, now burst forth with indescribable fury. Forbidden thenceforward the privilege of bearing arms or of serving the country in a civil capacity; forced to take up their abode in the lowest and dirtiest quarters of the town, apart from all the other inhabitants, and to wear a distinguishing badge of infamy on their vestments; fleeced by all kinds of taxes and extortions, and impeded in every way from gaining openly an honest livelihood, the persecuted race soon sunk down morally and materially, to a level with their oppressed brethren in other countries, and became deserving of the repugnance they inspired; while the prosperity of the towns, the centres of the industry, commerce and riches of the country, declined, and with them the power and independence of Poland, which, invaded and partitioned, fell a victim partly to the anarchy of the nobles, partly to the influence of the Jesuits.

The numerous laws concerning the Jews which emanated after this period, having merely reference to their relations with the Christians, while all transactions between themselves were left to the jurisdiction of the rabbis, who even possessed the right of pronouncing sentence of death or of exile, the Israelites of Poland were thrown back upon the Books of Moses and of the Talmud for their laws. Jewish customs in their most rigid form became in consequence their rule of conduct; and thus the chasm between them and their fellow-citizens grew wider and wider; and what was at first merely a religious difference,

became a strong national antipathy, and Jew and Pole, though remaining necessary to each other, became animated by mutual hatred, disgust, and contempt. The strong prejudices which have always characterised the Hebrew race, being not only strengthened by the injustice and persecution of their antagonists, but by the study of the works, which were to them the sole fountains of law and justice, they sunk deeper and deeper in the scale of civilisation, while their brethren in other lands were slowly emerging from the bondage in which the religious fanaticism of the people and the mistaken policy of the Governments had held them; and the great mass now represent, in a hideous picture, the degrading influences of popular fanaticism and exclusive legislation.

The rabbis—who have much to answer for in relation to the degraded state of their co-religionists—having held the threat of anathema over those who learnt the Polish language, or who adopted the dress or manners of their Christian countrymen, —the greater number of the Polish Jews understood no other language than the corrupt German, which has always been their spoken idiom; and they are thus excluded from such culture even as they might pick up in their business intercourse with the educated classes. Indeed, all studies, except that of the Talmud, —the Zoar, and the Commentaries upon these, are held in utter contempt among them; and the Jew, who, emancipating himself from the trammels of strict orthodoxy, attempts to raise himself to the level of the age in which he lives, is scouted as a traitor to Israel. He who would enjoy the esteem of his co-religionists, on the contrary, must dress strictly after the Jewish fashion; must let his beard and his peysi, or long side-locks, grow; must go at least twice a day to the synagogue; must every morning exhibit large thephilin * on his forehead and on his hand; must remain a long time before Chemona Ethra; # must pour water over his hands, or rub them on the ground, every time he has touched anything, be it only his hair; he must shun even the neighbourhood of a Christian temple; + take care that the zizzeses, or tufts attached to the skirts of his caftan in memory of the commandments of God, be of the orthodox length; and kiss the mesures, or words of the law engraven on his door-posts, each time he enters or goes out. He must, moreover, when rising in the morning, wet his hands three times with water, to drive away the evil spirits that settle upon the nails (the evil spirit of dirt being alone left unmolested), taking care that the ewer containing the water be of the prescribed form, and that he begin with the right hand; and if he would have a reputation for piety, he must three times a day repeat various prayers, and read passages from the Talmud, the Mishna, the Zoar, and other holy books, written in Hebrew or Chaldean, of which languages he most likely does not understand a word; and he must pare his nails every Friday, and carefully burn or conceal the parings, and then make a notch in his table or his window-post, to mark that it has been done, lest after death he should be condemned to return to earth to fetch the spoils.

* Words from the Scriptures, worn thus in literal accordance with the words in Deuteronomy 6: 5.

The fourteen benedictions of Esdras.

+ As late as 1834, some Jews who had followed the funeral of a Polish nobleman, whose virtues had made him beloved by all classes of his countrymen, were anathematised by their Rabbi, because of their having entered a Christian church.

Such, and many more, are the observances which occupy the leisure time of the Jews in Poland, and which are considered necessary for peace with God; and it is plain that the violence done to the religious feelings of those who serve in the armies and navy of Russia,

must tenfold aggravate all the other sufferings they have to endure. Well may Sir Moses Montefiore have been greeted as an angel of consolation, when he brought to the poor prisoners the means of celebrating one of their most important religious festivals. To how many of these poor Russian prisoners will not, in every respect, captivity in England seem liberation from the house of bondage!

The strict orthodoxy that prevails among the Polish Jews is farther evidenced by certain cords or wires, called aireph, or Sabbath-cords, which run from roof to roof across the openings in the streets in the quarters of the town inhabited by the Jews, and which have so much puzzled travellers in Poland, and given rise to so many absurd stories. The origin of these cords is derived from the law which forbids the Jews to carry anything in their hands or about their persons on the Sabbath, and which being attended with great inconvenience, mothers being even interdicted to carry their babes in their arms, it became necessary to invent some lawful means of evasion. The aireph marks the boundary within which the law may be transgressed without sin; beyond these precincts, however, the Jew must not even carry his handkerchief in his pocket on the Sabbath; but if he cannot do without such useful appendage, must tie it round his arm or wrap it round his hand, in which case it passes for part of his vestments, so well has Jewish ingenuity known how to evade the inconveniences of Jewish orthodoxy. Whoever destroys an aireph is severely punished. The fact of the destruction or dis severance of such a cord, in whatever manner it may have occurred, is made known in the synagogue, and until it be repaired, the encircled precincts cease to enjoy the immunities it conferred. Happily, children under the age of thirteen do not come within the ordinances of the aireph law; and by their aid the inconvenience is in some measure mitigated. The reknitting of the broken line cannot be performed by a lesser personage than the rabbi of the place. If it be a rope, it must not be mended by the application of a knot, but an entirely new cord must be provided; if it be a wire, the dissevered parts may be linked together again by means of a hook and eye. Among the things interdicted on the Sabbath are also driving in a carriage, or walking to a greater distance than 2000 ells from the house in which they dwell, —which distance may, however, be doubled, if, on the preceding Friday, a fresh wheaten loaf be deposited midway on the rope.

The customs here alluded to no doubt are, or, at least, have been, common to the Jews all over the world; but the distinction between the Polish Jews and their co-religionists of the West, is that the former adhere to them in the present day as rigidly as in the middle ages, and mix them up with as numerous superstitions. Scenes are of daily occurrence in Poland, and attract no attention, which would excite the greatest wonder in other parts of Europe were they exhibited there. At full-moon tide, for instance, you may, in any Polish town, come upon a crowd of Jews in the street, performing what looks very much like worship of the moon, some gazing at the luminary with fixed glance and murmuring indistinct prayers, while others make obeisances to it and cry out in a loud voice: others again, in long, white flowing robes bordered with black, grouped around small reading-desks on which their holy books lie open, read in these by the light of lanterns, and from time to time lift up their voices and smite their foreheads.

When observing the rigid orthodoxy of these stagnant Israelites, one cannot help regretting that among the religious observances so staunchly adhered to, there are none that enforce cleanliness; for the reverse of this virtue is so prominent a quality in the Polish Jews, as to make them objects of almost unconquerable repugnance, and the filth and discomfort in their dwellings is as great. The dirt, the misery, the squalor, and the extreme poverty of the great majority of the two millions and a half of Israelites who inhabit the Polish provinces, is

the more surprising as they are addicted neither to drunkenness, gambling, nor idleness; and it must, therefore, in a great measure, be attributed to their extreme ignorance, and to the fanatic zeal with which their rabbis and congregational superiors have resisted every reform and innovation proposed by the Government; for however many sins the Poles, as all the Christian nations of Europe, may have to answer for as regards the Jews, it cannot be denied that during the present century at least, a great part of the nation has sincerely desired to ameliorate their position. Even the Emperor Nicholas, at one period, made a pretence of wishing to enforce enlightenment among them. He invited Dr. Lilienthal, a learned German Jew, to St. Petersburg, to assist with his advice a commission instituted for the purpose of devising means for diffusing light among his Jewish subjects. The advanced minds among the Jewish population in the Emperor's dominions hailed these preparations as the dawn of a new day; but the orthodox Jews fasted and smote their breasts, and prayed, fearing that a fatal blow would thus be levelled against Judaism. Happily for them, according to their own ideas, Nicholas seems to share the views of the great Catharine, who, writing to the governor of Moscow once, on the subject of schools, said: "If I institute schools, it is not for us but for Europe, where we must maintain the rank we hold in public opinion; but the day that our peasants evince a desire to become enlightened, neither you nor I will remain in our places." Dr. Lilienthal sojourned in Russia many years, enjoying a high salary, but the schools that he was to organise were never established.

Even when not discriminated by their filth and rags, the Jews are distinguished from the rest of the population by their dress, which is of a decidedly Oriental character; but among themselves the similarity is so great, that in travelling through the Polish provinces from the Black Sea to the Baltic, one might fancy oneself pursued by the same individuals, the illusion being further encouraged by the similarity in the size and figure of the men, who are almost invariably tall and thin, and distinguished by the pallor of their countenances, which seems more a characteristic of the race than the result of individual suffering. Their complexion is clear and transparent, their eyes dark, their features delicate and chiselled, and their hair and beards dark, curly and glossy, their hands being remarkable for great delicacy and elegance of shape. The contrast between the beauty and noble expression of the countenances of these men, and the abjectness of their character and meanness of their pursuits, is a source of constant wonder to the stranger. As some one has strikingly remarked, it is as if you beheld King David or King Solomon engaged in the pursuits of hucksters and peddlers, or the patriarchs committing petty roguery. If nature be not a deceiver, how much nobler destinies might not these men have worked out for themselves, had not bigotry and persecution done their worst against them! In Lithuania, in particular, some travellers aver that every Jew is a handsome man; and the meekness, mildness, and gentle melancholy expressed in the countenances of the younger men especially, is described as singularly touching.

As a general rule, the women are less handsome, and are much inclined to a degree of embonpoint which oversteps the limits of the beautiful; however, their turban-like head-dresses, formed of gaudy-coloured handkerchiefs, give them a certain picturesqueness of appearance; and the rich coronets of pearls and precious stones with which the wealthy Jewish ladies encircle their brows on festive occasions, harmonise well with their dark hair and brilliant eyes. Altogether, however the male attire, consisting of a long, dark caftan, fastened round the waist, with a broad, silk sash, and a high, conical, fur cap, is more striking than that of the women. But when, in summer, the fur cap is exchanged for a low-crowned, broad-brimmed hat, the dignified Oriental sinks down into the common-place Jew. Says a traveller, who visited the country lately: —

“The hundreds of thousands of the poorest Jews in Poland would afford an excellent study to any one who should desire to ascertain the minimum of nourishment on which the human body can be sustained, or to what perfection the art of making a whole garment out of innumerable rags can be carried, or in how far the air inhaled by human beings may be loaded with pestiferous smells without becoming deadly, or how children may be reared without clothes, without water, without soap, without comb, without brush, without medicine, without instruction, or without care of any kind. . . . The misery, the want, the sickness, the hunger, the suffering of all kinds that reigns in the damp, filthy, pestiferous dwellings of the poor Jews in Warsaw, Cracow, Lemberg, Mittau, Wilna, and Odessa, where half a dozen families, all richly blessed with children, live in one wretched cellar, amid dirt and rags, with little light and less heat—the squalid figures, the many-coloured tatters, worthy of being exhibited in an ethnographical museum, which may be seen in the Polish market-places, only those can picture to themselves who have read descriptions of the Esquimaux, of the New Hollanders, or of the inhabitants of Terra del Fuego.”

This is a distressing picture, and it is not viewed with indifference in Poland: but the hands of the nation are tied by the tyrannical despotism which weighs upon Christian and Jew alike.

Towards the close of the last century, when the Polish nobles were in every way exerting themselves to retrieve the errors of the past—while their weak king, the minion of the worst enemy of his country, was unconsciously preparing its downfall, strenuous efforts were also made to ameliorate the condition of the Jews; and a “project of reform” relating to this subject was drawn up in a just and liberal spirit, by a member of the Diet, and would no doubt have passed into law, had not the partition of the country intervened. According to this project of reform, the Jews were once more to be admitted to all the rights of citizens, while their duties to the country were not made to interfere with their liberty of conscience. It was enacted that as citizens of the State they should learn the language of the country, and should send their children to the national schools, but at the same time their religious rights were secured, and all honourable careers were opened to them. But the vultures that were to rend Poland asunder, were already hovering over the doomed land, and these noble efforts at self-reformation, which might have served as an example to the freest and most enlightened nations of the times, only hastened the action of its enemies, lest the nation should grow too strong before the blow that was to fell it to the ground was levelled. The Israelites, fully aware of the sincerity of the intentions of the Polish patriots in their favour, proved by gratitude in 1794, when the people flew to arms in despair, by freely mingling their blood with that of their Christian compatriots; and they fought with bravery for the independence of the country which promised once more to become a true home to them.

Those among the Polish Israelites who in consequence of the partition were transferred to Prussian rule, were the most fortunate. They have obtained many privileges they did not before possess; and they have in consequence abandoned their distinctive garb, and have lost many of their distinguishing features. Under Austrian rule, the influence of the Jesuits, who had contributed so much to their sufferings and degradation in Poland continued to be felt; and the Jews of Galicia still maintain all their characteristic features. But it was the Israelites transferred to Russian dominion that were the most to be pitied. They were left entirely at the mercy of the caprice of the governors of the provinces, and other ignorant, barbarous, and rapacious officials, who all hoped to make their fortunes by despoiling the Jews, whose riches they conceived to be boundless. If the victims refused to deliver up the gold which in reality they did not possess, the tyrants put them to the torture to wrest it from

them. The underlings imitated the example of their superiors; even the Russian soldiers—poor miserable slaves, ill-treated and trampled upon themselves—when they met with a Jew, played the masters for a while, and added their share to the misery that weighed down this unhappy people. The Government also oppressed them in every way, by advancing every pretext to squeeze money out of them, by the creation of monopolies, by increased taxation, and by illegal persecutions, while at the same time it denied them all rights. They were not allowed to hold real property, or to frequent the schools of the country; entrance into the capital was entirely denied to them, as also the right of lengthened sojourn in any of the populous cities.

In 1807, when the Grand-duchy of Warsaw was constituted, equality before the law was proclaimed for all citizens, and the Jews among the rest; but this liberal constitution remained a dead letter under the rule of the House of Saxony, and the Jews continued to be burdened with exceptional taxes, administrative decrees depriving them of the rights which the organic law accorded to them. All attempts to transform the Jews into Polish citizens were abandoned, and except that the additional hardship of performing military service was added to their other burdens, they remained what they had been for centuries. To relieve themselves from this to them most hateful service, they offered to pay an annual sum of 700,000 Polish florins to the Government, and under pretext of raising this sum, a tax called kosher, (The word “kosher” signifies permitted food.) was imposed in 1810 on all meat consumed by Jews. This odious and vexatious tax, which weighs most heavily on the poor, is farmed out every year (for the Russian government most unjustly continues the tax, though the exemption from military service, for which it was a commutation, has been withdrawn) to the highest bidder; and it is but too often Jewish speculators who come forward to bid, in the hope of enriching themselves by the oppression of their brethren. However, the extraordinary tenacity and perseverance of the Hebrew character has frequently been exhibited in resistance to this tax, whole communities having for six months together abstained from eating meat, thus reducing to bankruptcy the heartless framer of the tax. At the same time that this tax was imposed, the right of keeping taverns or public-houses in the villages, was withdrawn from the Jews, and a great number of families thus reduced to a state of perfect destitution.

The treaty of Vienna brought a new change in the state of Poland. Again a charter was given ensuring the rights of the citizens, Jewish as well as others, and again the people were delivered over to arbitrary rule, and this time to that of a capricious and tyrannical despot; for while the Emperor Alexander at St. Petersburg planned benevolent reforms for Poland, the Grand-Duke Constantine, nominated commander-in-chief in the kingdom, was grinding the people under his heel. The burdensome taxes and restrictions weighing on the Jews were not relieved, while the prohibitive commercial system of Russia further injured them in their trading relations. Some sought relief in smuggling, in spite of the heavy penalties attending detection. This led to the establishment of a regular system of extortion, having for its object to despoil the rich Jews for the benefit of their denouncers, who shared their gains with General Rozniecki, the Chief of the Secret Police. The word of a single spy was sufficient to cause the incarceration of the most respectable citizen, and whether innocent or guilty, there was no escape from such captivity except through means of a golden key. The poor Jews, against whom no political plottings could possibly be invented, were made to follow their Polish fellow-citizens to Siberia, under pretext of being guilty of smuggling. At this time also (1823) the Jews were again forced to separate from the other citizens, and to take up their abode in distinct quarters of the town; and, upon the whole, their condition became more intolerable than ever.

An incident, closely connected with an arbitrary measure, from which the Jews, in particular, suffered very severely, will suffice to show how constitutional government was understood by the Russian masters of Poland. Monopoly in the distillation and sale of spirits and beer was suddenly introduced by the Minister of Finance, Lubecki. The monopoly being, however, restricted to the towns, the price of the two commodities soon rose enormously in Warsaw, and other populous cities, as compared with the price in the villages; and many poor Jews, who had been deprived of every honest means of subsistence, were induced to smuggle spirits into the towns, though many lost their lives in conflict with the custom-house officers.

At length, the citizens of Warsaw finding themselves great sufferers by the enhanced price of the two necessary articles, drew up a petition to the Emperor, couched in the most respectful terms, but representing that the introduction of this monopoly was a violation of the rights guaranteed to the Polish people by the charter. The day after the petition had been sent in to the government office at Warsaw, the six respectable citizens whose names stood first among the signatures, were dragged from their homes, conducted to an open square in the city, and there made to cart earth in wheelbarrows, like common malefactors, in the presence of an immense concourse of people, who looked on in profound and melancholy silence. One of the sufferers on this occasion, a venerable old man with silver hair, was Mr. Czynski, who had served as Captain under Kosciuzko, and whose son has distinguished himself among the Polish emigrants, in Paris, by his generous efforts in behalf of the Polish Jews. Among the means resorted to, at this period, for extorting money from the Jews, were also threats of displacing their cemeteries, and of pulling down their synagogues; and the unhappy people, already reduced to great privations, imposed long and severe fasts upon themselves in order to raise the sums required to bribe the authorities to desist from these plans. So great was the terror inspired by the Grand-Duke Constantine, that, it has been observed, not a single Israelite at that time ventured to inform his co-religionists abroad of the dreadful oppression they were subjected to in Poland.

One only of Alexander's benevolent and wise measures in favour of Jewish reform was carried out, at least partially. A commission was instituted at Warsaw to inquire into the condition of the Jews and to propose ameliorations; but the only permanent fruits of its labours, was the establishment of a school in Warsaw for Jewish rabbis, with a view to forming tolerant and enlightened teachers, capable of exercising a salutary influence on their co-religionists; and the suppression of the Jewish authoritative bodies called *cahal*, who exercised a most despotic and tyrannical rule over their fellows by means of the anathema which they had the power of pronouncing. These two measures have at least emancipated a great number of the younger generation of Polish Jews from the thralldom of ignorant orthodoxy in which the rigorous Talmudists endeavour to keep their people.

For the Emperor Nicholas was reserved the distinction of levelling against his Jewish subjects the most cruel blow which has ever yet fallen upon this much-oppressed people. Shortly after his accession, being desirous of creating a powerful navy, and being advised that the Jews, hitherto exempt from military service, possessed peculiar aptitude for naval service—by the stroke of a pen he caused 30,000 children to be torn from the arms of their parents and transported to the coasts of the Black Sea during a most rigorous season. Many perished on the road, others succumbed to the cruel discipline of the Russian navy; and, if we are to believe the Jewish archives, a few years afterwards there remained only 10,000 young men alive of this first levy of Israelites. From one point of view the military service imposed upon his Jewish subjects by the Emperor Nicholas may be considered a step in advance, as it places them on an equal footing with the Christians, and as such it is indeed represented; but

we must not forget that this equalisation as to burdens has not been accompanied by any equalisation as to rights, and that the Jews continue to be excluded from serving the country in any other capacity, and to be burdened with many exceptional imposts. But should the Tzar ever sincerely desire to place the Jews on a level with his Christian subjects of the same rank, he would only be making them the equal of serfs and slaves. However, the sufferings the Jews are exposed to by being subject to military conscription are also of an exceptional character.

By far the greater number of the Jews born in the Polish provinces do not understand the Polish language, and much less the Russian; the position of the Russian soldier, as is now well known, is one of indescribable hardship and privation. He is badly fed, badly paid, badly housed, and ill-treated by his superiors from the sergeant to the commander-in-chief; but added to this the Jewish soldier has to bear the hatred and contempt of his comrades in arms, who look upon him with abhorrence as belonging to the race who crucified their God; and such being the case, it is no wonder that these unhappy creatures resort to the most desperate expedients to evade a service which is also most repugnant to their unwarlike tastes and habits. A few years ago, a sledge with ten corpses was brought into Wilna one morning: they were the bodies of ten young Jews, who had preferred death from cold and hunger in the forest, to life among the barbarous Russian soldiers and officers. Such tragedies are of daily occurrence in Russia; but in 1843, a tragedy of a new character, and on a grander scale than had ever before been witnessed, was got up by order of the Emperor. In that year an ukase was published ordering all the Jews dwelling on the frontiers of Prussia and Austria to remove fifty wersts further into the interior: and thus a population of no less than 200,000 souls were suddenly uprooted from the soil on which their fathers had been established for many centuries, and cut off from their accustomed sources of livelihood.

The Jews exerted themselves to the utmost to avert this dreadful calamity. They sent deputations to St. Petersburg to prove to the Government that not one in a thousand of them had been guilty of the smuggling which served as a pretext of this tyrannical measure; they offered to renounce entirely all participation in the frontier trade, or, if any of their members took part in it, to make all responsible for each; but the Emperor, who no doubt had ulterior objects in view, remained inflexible. Animated by the reforming spirit of his great ancestor, Nicholas has also declared war against the beards and caftans of the Jews, as Peter did against those of his Boyars. It is not, however, European civilisation which Nicholas wishes to introduce, but that perfect uniformity which would render the power of his colossal empire more easy to wield. The idea of a wholesale conversion of the Jews is not either foreign to Nicholas, for he cannot renounce the hope of embracing these two and a-half millions of his subjects also within the arms of the orthodox Russo-Greek Church, which are eventually, according to his plan, to encircle all the nations that dwell within the shadow of the Muscovite sceptre. That the Russians are fully aware that hitherto persecution and oppression have only strengthened the faith of the Jews, is proved by the oath that is administered to them on entering the army or the navy: they are made to swear not to abandon the Emperor's banners even when the Messiah appears.

COLLOQUIAL.

PANCHRISTENDOM SENTIMENTALITY.

“Dr. T’s zeal for the discovery of something new and diverse from the sentiments of all christendom has carried him into a system of theological ultraisms.”—Dr. Field of Jeffersonville, Indiana.

Elpis. —My dear friend Josedec, how do you do? It is quite an age since I had the pleasure of seeing you in the sunny South. I have heard from you quite regularly; yet after all, a tête-à-tête is oftentimes more profitable, and to be desired; as more can be accomplished orally between friends than by whole volumes of manuscript.

Josedec. —I thank you, dear Elpis, for the gratification I enjoy, from the assurance of the pleasure our meeting confers. Pen and ink is of necessity the chief medium of communication; but unavoidably very brief, because the demands upon us professionally leave us but little time for correspondence. Of late, I should have been much gratified by an oral interchange of thought; as certain topics of mutual interest could have been more satisfactorily considered in *sancto et privatim*.

Elpis. —That is true. I should have liked to talk with you about the onslaught of our rather impetuous friend, Dr. Jeffersonville; in which he tumbles over from the towering heights of his alpine liberalism like a sweeping avalanche upon that exclusive personage, Ishmael Procrustes, iron-bedstead manufacturer to the Pope! And then again, there is the restless zeal for controversy of our quasi amiable friend Critonus with that same Ishmael Procrustes, whose teaching seems to be a disturbing influence on every side. A little information upon the merits of this case would have been enlightening. And besides these, there is, lastly, though not least in interest and importance, our friend Expositor’s speculations, (he will excuse the word, for merely such do they appear to me) upon the details of the principle sufficient to constitute a dipping in water the “One Baptism” of primeval Christianity. A little conversation upon these details would no doubt tend very considerably to dissipate the mists which seem to hang over the subject in the estimation of some.

Josedec. —The three “preachers of the word,” Dr. Jeffersonville, Ishmael Procrustes, and Critonus, you refer to, Elpis, “I highly esteem as brethren and faithful fellow labourers in the cause of our common Master. They are men of sterling worth, and have sacrificed much for the cause of truth: yet they are not infallible, neither do they agree on all points of the word. Each is confident he is right, and speaks and writes with confident zeal, and sometimes with seeming severity, when defending what is sincerely believed to be the truth.”—Expositor, p. 324.

Elpis. —I am personally acquainted with them all; but most intimately with him, whom Dr. Jeffersonville supposes to be an iron bedstead manufacturer of the Pope. I have known him for many years, and I am intimately informed of all he believes, teaches, practises,

and aims to accomplish. But of Dr. Jeffersonville and Elder Critonus, I cannot say as much. In regard to them, your knowledge infinitely exceeds mine. As men, I have found them both estimable; and if they have no objection, I hope still to be regarded by them as a friend: for I know nothing to the discredit of their characters; and if anything of the kind exists, (which I do not suppose) I do not wish to know it. I am glad to hear you speak so highly of them; for, from my intercourse with you, I do not believe you would certify other than your convictions of the truth.

Josedec. —I do not consider any of the three infallible; but I believe their intentions are good.

Elpis. —Did either of them ever put in a claim to infallibility?

Josedec. —I am not aware of the fact, if it exist. Dr. Jeffersonville intimates as much of Ishmael Procrustes, in saying, “Certainly he cannot suppose that his friends can admit his infallibility;” and again, “if they claim to be infallible, we want to know it.”

Elpis. —Well, that seems as though Ishmael and his friends had set up such a claim, which others were not disposed to allow. Being rather interested in this reputed iron bedstead manufacturer, I should like to know what else Dr. Jeffersonville says concerning him.

Josedec. —You will find the Doctor’s “personal severities” in the Expositor, p. 152; and though they appear in that paper, the editor remarked on p. 166, that he offered his decided objection to all unkind or discourteous personal allusions in communications designed for his pages. He hoped that none of this character would be furnished for that purpose; for he would not publish them. The object of his sheet is the candid investigation of the truth; and therefore he hoped that no one would try to transcend that rule in future; and that if they did, he would feel much tried in his inner man.

Elpis. —The rule is a good one if impartially applied. But is it not a little curious that personal severities upon Ishmael appear on p. 152 and 166, and an impersonal rebuke on such writers between them? Would it not have been more consistent with the sentiments of the rebuke to have excluded Dr. Jeffersonville and Elder Critonus, “personal allusions” altogether; or if they must be inserted to pacify the writers, to have balanced their insertion by that of the Pope’s mechanic?

Josedec. —The suggestion is not without force. But editors are sometimes so persecuted by the scribbleomania of some of their particular friends at hand, that the scales of rigid justice now and then tremble in the balance; and a good natured fellow elsewhere gets a little the worse of the rule. Procrustes is not quite so much of an Ishmaelite as some regard him.

Elpis. —I guess not; but what said Dr. Jeffersonville?

Josedec. —Well, he has a whole page about him. He says, that “after many years of labour he has manufactured an iron bedstead” which Dr. Jeffersonville, who considers himself quite a connoisseur of couches, does not approve. He does not consider it wide or long enough. As this is a day of feather-bed christians of extremely liberal growth, he is satisfied with no bedstead that is not large enough for Og, king of Bashan—Deuteronomy 3: 2; and adapted to the liberal spirit of the Gospel.

Another item of accusation is, that “Ishmael has made out a hobby on which he intends to ride as the leader of a new, and exclusive sect.” He says “he presumes his intentions are honest; but that Ishmael’s zeal for the discovery of something new and diverse from the sentiments of all christendom has carried him into a system of theological ultraisms.

Elpis. —That is, I suppose, that Ishmael’s conclusions are in advance, or beyond, Dr. Jeffersonville’s? Is that a crime? But proceed.

Josedec. —I think not. The Doctor says, that Ishmael is “on extreme ground, utterly untenable, when explored in the light of facts and apostolic precedent.”

Elpis. —That, then, is the Doctor’s decree! Is there no appeal to a higher court in the case? It is not impossible that Ishmael may know something about “facts and apostolic precedent,” that hath not yet occurred to Dr. Jeffersonville, which will go to show that the ground, however extreme, is not only tenable, but impregnable also. Pray what does he define Ishmael’s ground to be? Perhaps, he does not know what it is?

Josedec. —He ought to know it; for he has been a reader of Ishmael’s writings for many years: especially ought he to know it, seeing that he has undertaken to define it, and to pass sentence upon its scripturality. He says concerning it, “It is not enough that a man shall believe in the Lord Jesus Christ as the Messiah, the Son of God, and keep his commandments as a condition of salvation or fellowship—but he must believe in the kingdom, understand all the details of its future organization, the place of its location, citizens, subjects, administration, &c., &c., before he can be called a christian. He must, in a word, be perfect in knowledge, a graduate before he enters the school of Christ. Upon Ishmael’s principles there is no room for improvement in a knowledge of the Gospel from and after immersion.”

Elpis. —Well Josedec, my friend, that out Herod’s Herod! However much Dr. Jeffersonville may have read Ishmael Procrustes’ writings, he has evidently read them to very little purpose. There is no one acquainted with those writings better than I am, as you also know; and I testify for Ishmael, that Dr. Jeffersonville does not state the matter correctly; and that, if all his statements are as loose as this before us, his decrees and opinions concerning other men must be received with great caution. Have you ever heard from Ishmael, or read from his pen, such a statement as you have quoted from Dr. Jeffersonville?

Josedec. —Candidly, I have not. I never saw from him the sentiment that a man must be perfect in knowledge before he enters the school of Christ; and that there was no room for improvement in the knowledge of the gospel from and after immersion. Dr. Jeffersonville has certainly no right to make such a statement.

Elpis. —That is my judgment also. You see then from this, that this charge against Ishmael in respect of the iron-bedstead, is untenable; and that if such a thing exist, his evidence in the case cannot be admitted, seeing that he cannot describe it. A man cannot describe what he has never seen; and this is the doctor’s predicament.

Josedec. —The doctor’s intentions are good; but he is afraid of things “new and diverse from the sentiments of all christendom.”

Elpis. —True, my dear friend; but you know that a certain place, not to be named to ears polite, is said to be “paved with good intentions.” Dr. Jeffersonville should not only intend to speak the truth, but be very careful to see that he does it. As to “Christendom,” is that a pure and holy thing, enlightened by the word, that we should be particular to hold nothing new to it, or diverse from its sentiments? Res non verba quaeso. “Christendom” is a mere name, not a reality; signifying Christ’s dominion. Where is Christ’s dominion? It is not that thing called “Christendom.” The true Christendom will appear in the Age to Come; the Christendom of today belongs to “the Devil and his Angels.” For this and its sentiments, so revered by Dr. Jeffersonville, his friend, Ishmael Procrustes has no respect. Aiming to be a scribe, instructed for the kingdom of the Heavens, he bringeth forth out of his treasure things new and old. —Matthew 13: 52; nor is he at all solicitous whether they harmonise with the sentiments of all christendom, or not. Christendom and its gods are sold under sin; and the doctrine and works of sin they approve. No independent mind, and ingenuous student of the word, can join conclusions with it. Its wisdom is mere foolishness, and its sentiments perverse.

Josedec. —I do not think that things are to be disputed because they are new. New things have made this generation rich; and yet newer things will bring great blessedness to men. The doctrine of Peter was new to all the world on Pentecost.

Elpis. —Verily, Dr. Jeffersonville is the last man that should reproach his friend Ishmael with the novelty of his teaching. When better acquainted with him than I am now, he was head over ears in novelties of the most grotesque figure! First a Campbellite; what he was before I trow not; then a Millerite; and now, I know not what: in all these phases of opinion, how did he stand related to “the sentiments of all christendom?” He had then read the Bible twenty-seven years “with as much impartiality as any man living”—but what did his reading bring him to? To Millerism! —a term equivalent to the repudiation of “the exceeding great and precious promises of God.” He denied the restoration of Israel to Palestine; the reign of the Saints with Jesus over the natural Israel, and the nations of the earth; and of necessity, therefore, rejected the kingdom of God, beloved Josedec, as you and I believe it now. Now I ask you as an honest man, what is a man’s Bible-reading worth that does for him no more than this?

Josedec. —Truly I can sympathise with Dr. Jeffersonville in his experience of 1843. We were then all infidels of the truth. We were in Babylon, and Babylon was in us; for we were confused, and in confusion worse confounded. When I look back upon that dark and gloomy crisis, I shudder; and “my hair stands almost on end, like quills upon the fretful porcupine.” We were intoxicated with the wine of Millerite abomination; and though honest, and sincere, and well-intentioned, it was the virtue of a drunken man, who is most pious when he least knows what he is about! Our Bible-reading puffed us up, and made us arrogant and presumptuous. We saw something in the Bible more than our ignorant brethren of the denominations saw; and from this we bounded to the conclusion, that we were the only wise, and all the world besides mere wicked ones and fools.

Elpis. —I remember 1843 well; and though happily not enthralled by ‘43ism, I was a good deal among persons who were. I can therefore abundantly certify the truth of your statement. You were truly a stiff-necked and perverse generation; doggedly and swinishly determined to consider nothing that threw a doubt upon your infallibility. You had said, that Christ was to come and burn up the world in almost no time; and so you would have it, and nothing else. Dr. Jeffersonville was highly infallible. His forehead was like brass upon the

subject; and his neck an iron sinew. Tenacious of his own infallibility, he is naturally very zealous against other people's. In those days he thought himself infallibly right; but time has proved that he was infallibly wrong; so that you see there are senses in which infallibility may be properly affirmed of men. But, human infallibility has been brought into disrepute by His Roman Holiness assuming it as one of his attributes. To get rid of his assumption, his enemies have roundly affirmed, that the human mind cannot be infallibly right on any point. This, however, is more specious than true. Without the ability to decide without fail or error, which is infallibility, no man could please God; for the faith he recognises is "the hypostasis of things hoped for; the elenchos of things unseen"—styled by Paul, "the full assurance of faith," and "the full assurance of hope." There is no doubt in "full assurance." Two and two make four. That is infallibly true; and he that knows it is infallible, and speaks with an air of infallibility on that point. Those who have knowledge enough to perceive that two and two make four, admit the infallibility of him that affirms it: but if they are ignorant, they either refuse to admit it, or admit it upon authority. Those who assent to the Pope's infallibility, receive it upon authority as a thing they know nothing about. Dr. Jeffersonville's friend Ishmael pretends to no such infallibility as this; nor does Ishmael expect Dr. J. to admit his infallibility upon any point of faith, as he has yet to learn (having had no personal acquaintance with him for thirteen years) whether the doctor has attained to the demonstration in gospel science that two and two make four infallibly. Ishmael expects his friends to hold on to "their reasonings, researches, and conclusions," until they get knowledge enough to let them go. He expects no one to receive his teaching because he himself has full assurance of its truth. He believes, and therefore he speaks; he speaks confidently of the gospel, because he has confidence in the word; and is certain that that word is as logically and demonstrably true, as that two and two make four.

Josedec. —The doctor does not intend to do Ishmael injustice; though it cannot be denied that he has done it. He says, that "he makes his interpretations and expositions of the Bible the platform of christian union;" and that he goes through the land urging every one to be reimmersed upon pain of non-fellowship by him and his associates! All of which I know to be untrue. I have heard him often and can testify that Dr. Jeffersonville is mistaken. Indeed, the doctor writes as if he had doubts of his own accuracy; for he says, "If I misunderstand Ishmael's present position and views, I wish to be corrected."

Elpis. —Your testimony is true. Ishmael shows the people what Jews and Gentiles believed and practised in apostolic times; and exhorts them to go and do likewise. He contrasts the apostolic teaching with the "sentiments of all christendom;" and shows that they are totally different, and mutually destructive of each other; and that through the doctrine and institutions of christendom, there is no salvation. This is the head and front of his offending. He takes his stand in the primeval time, regardless of all fellowships but that which comes from "walking in the light, as God is in the light."—1 John 3: 7. It matters not to him by whom he is repudiated, or by whom denounced. His course is onward, and no man can interrupt it. Truth has no terrors for him, and appear before him in what form she may, she is always welcome.

Thirteen years ago, he was like his friend Dr. Jeffersonville, groping for the wall. At length he reached it, and crawling along, found the door at last, which flew open, and he entered in; leaving the dark and wretched prison of the dead in trespasses and sins to those who prefer society in bondage to the glorious liberty wherewith the truth emancipates her own. He "intrudes" upon none; going only where he is invited. When he writes he pens what he believes is true; when he speaks, he speaks the same: some rejoice in what they learn, and

become obedient; others repudiate it, and stir up a dust to blind the people lest their own nakedness appear. Dr. Jeffersonville's friend, Ishmael Procrustes, is before the public as a teacher and expounder of the Scriptures. All they need of him is, that he conscientiously and candidly show them the truth they set forth; and all he wants of them is, that they understand, believe, and obey it: if they want a man to echo "the sentiments of all Christendom;" to preach to them the Gentilisms of "the schools;" to chant lullabies of peace and safety, when he knows that destruction is at the door; to sear their consciences with smooth things; to establish them in a false peace by teaching salvation by dipping irrespective of "the faith;" if they want a man to do one, or any, or all, of these villainies, Ishmael Procrustes is not the tool for them to work with. Liberal gospellers, and sectarian sophists, may stigmatise him by what epithets they please. Hard names break no bones. My friend asks no quarter from priests, editors, doctors, or people. If he is to be subdued into silence, it is not by hue and cry; but by heavy and mortal strokes of the Spirit's sword, which is the word of God, prophetically, apostolically, historically, and logically applied. In the expression of these sentiments, it is to be hoped that he will not be misunderstood.

Josedec. —I do not think he will. I think however, that his expressions are sometimes severe; but we are none of us perfect; and I highly esteem him as a fellow-labourer in a good and noble cause.

Elpis. —The severity of an expression is in proportion to its truth, and the sensitiveness of the conscience of the sinner. I have heard Ishmael say, that the many hard things published against him only excite in him commiseration and a smile. They pass by him as the idle wind which he regards not. He endeavours to be faithful to the truth, and to maintain a conscience void of offence; and then, says he, "let come what will." It is the wounded only that shriek upon the battle-field.

But, my dear friend Josedec, a thought occurs to me here which I will mention to you, as may be, you can help me out of the difficulty. What do you mean by styling Dr. Jeffersonville, Ishmael Procrustes, and Elder Critonus "preachers of the word," and "faithful fellow-labourers in the cause of their common Master?" What sort of a word do they preach in common; and in what common Master's cause do they labour together?

Josedec. —They preach the law and the testimony in promotion of the cause of Christ.

Elpis. —With the premises before us, I really cannot see how that can be. They both of them agree in repudiating the doctrine set forth by Ishmael; whom the one accuses of making iron-bedsteads on which the feather-bed christians of the day—professors of liberal-gospelism—cannot stretch themselves out; of being the inventor of a religious hobby which he loves, which in scripture terms signifies, one who loves and invents a lie—Revelation 22: 15; of being stranded "into a system of theological ultraisms;" of occupying utterly untenable ground; as setting forth a new condition of salvation—which is equivalent to being a setter-forth of strange gods; of teaching the re-immersion of christians; of repudiating all the knowledge of the gospel he had thirteen years ago, and at present endorsed by Dr. Jeffersonville as gospel; of being an intruder; as being a quasi-claimant of infallibility; and of wishing to re-establish popery in some form or other. Such are the counts of Dr. Jeffersonville's indictment against his fellow labourer, and in the cause of one and the same master! And Elder Critonus comes out on the same side, seeking to do interminable battle with his co-preacher of the word; because of the exclusiveness of Ishmael's doctrine, at which he "laughs aloud;" and for the manifestation of which as an existing evil, "gratitude to God

arises in his heart.” Thus, these two “preachers of the word” combine against their “fellow-labourer;” who in turn, repudiates their doctrine interpreted by their practice. He does not believe in their Christianity—he denies that such an abomination can be found in the word, expressed or implied, as is defined in the practical illustration of their doctrine—a practice, which teaches that a man may be an immersed anxious bench-proselyte of the pan-Christendom sentiments ordinarily enunciated from Gentile pulpits, notoriously ignorant of Moses and the Prophets—he may be this today, and tomorrow, he may repudiate it all as a Campbellite, and reduce his creed to the latter clause of Matthew 16: 16; and Acts 2: 38; and the third day turn around upon Campbellism for its contempt of the old Testament, and embrace Millerism, which makes the word of God of none effect by its monstrous and absurd traditions; and on the fourth day, renounce Millerism as an impiety, and receive into his bosom with fraternal hug sprinkled semi-Methodistic Storrism, and on the fifth day begin to question them all in favour of Carnal Judaism, as he once styled the restoration of the Jews, and Christ’s reign over them in Palestine on David’s throne; and on the sixth day, admit that Carnal Judaism is the gospel; but a gospel, however, requiring no distinct obedience; but liberally tolerant of the anxious-bench, or Gentilistic dipping, which it fellowships as obedience to itself, when the proselyte was as ignorant of it as a horse! These six days’ works of a professor makes up the Christianity of multitudes; by virtue of which they pass current for liberal christians of Pan-christendom sentimentality. We need not ask of such a definition of their faith in relation to their dipping. Words with such a totality before us are but air; we take a comprehensive view of the practice from the dipping to the present hour, and “the christian,” from head to foot, stands out in bold relief. Now Ishmael maintains that “a christian” of such a type, is not the antitype of the Ethiopian, the Thyatiran seller of purple, and the Philippian Jailer. An immersed pan-christendom sentimentalist is not the disciple, true believer, or christian of the New Testament. If such a Gentile would become a Bible-christian he must cease from the works of his six days mystification, as God also rested from his—Hebrews 4: 10; Let him enter on a seventh day, resting from his pan-christendom sentiments by “believing the things concerning the kingdom of God, AND the Name of Jesus Christ,” and being baptised thereon as the Samaritans were—Acts 8: 12; that in due time he may enter into the rest of the Seventh Period, which God has arranged for the nations, when in Abraham and his Seed they shall become his peoples and be blessed.

Josedec. —When I reflect upon the words in apposition with the facts, I must say that they are not in strict accordance with the truth. It is not so much the things taught by Ishmael in the abstract, that excites their zeal; but it is the application of the principles he advocates as a sort of touchstone to the foundation of their Christianity, that torments them. If Ishmael would admit the scripturality of their position, they would not have a word to say against him; and I feel justified in saying this, inasmuch as there are many, to the theory and practice of whose Christianity Ishmael would not object, whom Dr. Jeffersonville and Critonus do not denounce, being under the impression that these co-believers with Ishmael admit them to be christians as well as themselves.

Elpis. —Verily, my dear friend, that is doubtless the head and front of Ishmael’s offending. It is the old issue between the flesh and spirit revived—OBEDIENCE. It is easy enough for men to get along together in religious peace and fellowship upon the principle of the “liberal spirit” so congenial to the flesh. Let us agree that we are all good christians; don’t call that in question for a moment; and then advocate what you please that is not very unpopularly opposed to “the sentiments of all christendom,” and all will be well! This is what Ishmael calls a fellowship of iniquity; and however profitable in a pecuniary and honorary sense it might be to him, I have often heard him say, that he would rather sink into social

nothingness than be found co-labouring with it. He will not consent to stultify himself by admitting that men are justified by the “one faith,” and by contrarious systems, called “faith,” which ignore it, or indirectly, or flatly deny it. He has devised no new terms of christian fellowship; all he undertakes to do, is to show what was believed and practised by those whom the apostles enlightened and made Christians; and as he has “full assurance of faith” for himself (not for others) that he understands their teaching (or that two and two make four in scripture as well as in numbers), he contends earnestly for it, as all the faithful are commanded to do—Jude 3. Let God be true, though every man thereby be made a liar. What has the “little flock” to whom it is the Father’s good pleasure to give the kingdom, to do with “the sentiments of all christendom?” All they need care to know is, what is the truth? and what doth that truth require to be done? If this be ascertained, a fig for christendom and its sentiments, one and all, if not in harmony with it. When the spirit made men Christians through apostolic teachers, and they were well made, “they continued steadfastly in the apostles’ doctrine;” and not like Ishmael’s denunciators, Dr. Jeffersonville, Elder Critonus and others, chopping and changing about as divers winds of doctrine happened to take their sails aback! When will men learn to do justice to “the truth, though the heavens fall?”

EDITOR.

February 2, 1856.

* * *

PEACE, WAR, AND POLICY.

Peace is silence, quietude, tranquillity, rest; war is thunder and lightning, roaring and rushing torrents, deluge, confusion, bloodshed, and destruction. The cessation of all this is peace. Peace and war and the inactivity of policy, which is the “wisdom of the Serpent,” without the harmlessness of the dove. Peace alone, war alone, policy alone can effect nothing when the carrying out of a predetermined purpose is desired. Policy directs war to a certain end; when that end is reached, war must cease in that direction, or policy will be defeated by its own war.

But war in a given direction develops results not expected by the policy which commenced it. These results modify or change the policy, or, as the phrase is, create complications, which change the direction of the war. This sometimes causes an armistice, or suspension of arms, which is the transition period of war from one object to another—the stopping and backing of the craft, that she may head off in a new direction, or come to moorings in loco, which is called peace.

While we write, every thing is redolent of peace. The great war, we are told, is about to come to an end; for Russia is humbled, and Turkey saved. This was the policy of the Allies. They did not want to destroy Russia as a power, but so to adjust things between Russia, Turkey, and the rest of Europe, that no one power should be a terror to the rest, with the ulterior view of being the lord of the situation. They profess to believe that they have crippled Russia, and that, in another campaign, they could almost annihilate her; but that this they do not wish, and will not attempt, if Russia will be reasonable, in their sense of the word.

Inspired by this policy, England and France formed an alliance which they proclaim is eternal! Only think of eternities between the powers that be! It is eternal until one party or the other finds it to be its interest to withdraw. The treaty which bound these two powers in eternal alliance, also bound them to make no territorial acquisitions for themselves, but to

fight for the integrity and independence of the disciples of Mohammed and their dominion. Disinterested and orthodox philanthropists! Would Turkey do the same for them? Not a bit of it; for never did the sons of the prophet draw their sword for the perpetuity, independence, and integrity of the Giaour—the sword of the Moslem is for the hearts of idolaters and unbelievers. To what, then, can be attributed the self-martyrdom of France and England upon the altar of Mohammed? It was not sympathy with the oppressed, or they would have manifested some sympathy with the Italians, Hungarians and Poles. It is attributable to nothing else than to intense commercial selfishness and vain ambition. The French Emperor let out the secret before the alliance was thought of. When President of the Republic, he declared, that the interests of France required that the Mediterranean should become a French Lake! But how could these interests be gratified while Russia was omnipotent in the Black Sea; or, worse still, enthroned in Constantinople, and lord of Asia Minor? The annihilation of the naval power of the Muscovites in the Euxine, was necessary to Gallic ascendancy in the Mediterranean; and the pretence of fighting for the integrity and independence of the Ottoman, afforded a convenient mask to veil the policy from the jealous scrutiny of England. The policy of the Frog-power always tends to, and ends in, mischief to the other powers.

But the most remarkable incident of the situation is, the subserviency of England in promoting a policy as destructive of her commercial interests in the Mediterranean as if Russia herself were enthroned in Constantinople. England would be as ill at ease in beholding the Mediterranean a French lake, as if it were a Russian; for France and Russia have more sympathy for one another, than for England. They both hate Protestantism, Constitutionalism, her Free Press, her maritime ascendancy, &c.; and would joyfully make her riches a spoil, and transfer her commerce to themselves. Russia and France could do without England. She is an intruder, and regarded as such, and is only courted by Continentals when her interference is feared, or her assistance coveted to serve a turn. She would not have permitted France to attack Russia in the Black Sea, without her cooperation and restriction. Louis Napoleon perceiving this, invited her to unite with him. The true policy of England (we speak apart from the purpose of God) would have been to involve Louis Napoleon in a contest with the factions at home, and the Austrians abroad; and to have taken upon herself the defence of Constantinople. She could easily have destroyed the Russian navy in the Black Sea, and have rendered all its ports useless by a strict blockade. In this way, she might have foiled both France and Russia, preserved Turkey, and placed the Mediterranean at her own absolute disposal.

But with peace at home and abroad, would France have consented to look on as a spectator, while England was establishing her dominion over the Mediterranean? By no means. The Mediterranean, or Great Sea, belongs to Daniel's Four Beasts, which arise out of it," as the result of "the four winds of the heaven" striving upon it. No element of these Beast-dominions will stand by in peace, and behold a sovereignty established there by another power. England could not move against Russia alone, without being involved in war also with France, which she was not prepared for. If Russia were, therefore, to be fenced off, England and France were of necessity compelled to unite; first, for peace between themselves; and secondly, for as repressional defence of Turkey.

Hence, the alliance is not one of affection, but of policy; so that when the ends of the policy are attained, the alliance is dissolved. England's policy, like that of France, is anti-Russian, but on different grounds. England has no sympathy with Napoleon's idea of converting the Mediterranean into a French lake. She does not desire to repress Russia in

order to exalt France, but to make Turkey strong against Russia, because Turkey is the better customer for her wares, a free-trader, and in no condition to rival her in arts, commerce, manufactures, or arms. Russia, though a customer, is less enriching, and a rival of boundless ambition. Turkey is “England’s old and faithful ally,” with whom she is well-satisfied, so long as by the counsel of her “demon” at the Ottoman court, she can shape the Sultan’s policy to suit her commercial interests. What is it to commercial England whether the Jews are treated like dogs in Jerusalem and Constantinople, or the Greeks enslaved: her sympathies are bowelless for the oppressed, if her trade, commerce, and manufactures flourish by the favour of the oppressor. Prove, however, that these would be doubled by the independence of the Greeks, and the emancipation of the Jews, the case would then be marvellously altered; and the cotton-politicians of Manchester and Liverpool would be as eloquent for a war-policy to that end, as they are now for a peace policy for the promotion of free-trade. Turkish policy, inspired by the English Ambassador, is the “sick man,” about whose articulo mortis the Czar Nicholas was so deeply concerned. Turkey is the commercial vassal of England, yielding to her a tribute of over £3,000,000 per annum; and which would be indefinitely increased, if she could so far invigorate and reform the administration of the empire, as to make it safe for capitalists to invest their funds in its agriculture and internal improvement. As long as Turkey exists and needs assistance to maintain its integrity and independence, the enemies of Turkey are the natural foes of England. England cannot, therefore, be satisfied with the mere neutralisation of the Black Sea; this may do for France; but England requires more indeed. Nothing less ought to satisfy her than the withdrawal of the Russians beyond the Caucasus.

From these considerations the reader will perceive that the grounds of the anti-Russian policy of England and France are unequal, and that in this inequality lies the germ of disagreement between them—we may say, the certainty, at some future time, of the dissolution of the alliance. Now, how does it happen, that at this particular crisis, when England has become fully wakened up, and is preparing for a desperate onslaught in the Baltic, that a cry of peace arises on all sides, with every appearance of consummation? Our answer is, that not Austria, but the Frog-power, is the instigator of the cry—the wire-puller of the situation. The truth is, that the end for which Louis Napoleon entered on the war is attained. Russia is no longer a present obstacle in the way of the Mediterranean becoming a French lake. Why then should France continue the war? What interest has she in upholding Turkey, or what is it to her that Russia has become paramount in Persia and the East? Let England see to that. This is what the war has accomplished for France and England—it has destroyed the jealousy between France and Russia, and made Russia more an object of jealousy to England than ever, without making Turkey a whit stronger than before. Napoleon’s end is attained; England’s is not. If, then, France continue the war, it will be for the sole purpose of assisting England to consummate her views. This would be too much to expect of France and Frenchmen, till 1853 the “natural enemies and rivals” of England.

We believe, then, that the Frog-power has been indirectly and secretly working upon Russia, with a view to stop the war, having nothing more to gain by it in its present direction. Russia, Austria, Germany, and France, all seem to understand one another on the point. They all desire peace, and seem to think it within their grasp. It certainly does appear useless to carry on the war, contemplating it from the French point of view. As it never was popular with the French people, and has become burdensome, it is not surprising that Napoleon should desire to put an end to it. But then, these powers are only instrumentalities in the hand of God to fulfil his purpose. Their purposes are not his. They may combine for peace; but then, what becomes of the problem, “the gathering of all nations to battle against Jerusalem?” Peace

will not accomplish this. How then are we to interpret the present situation of affairs with respect to that inevitable consummation?

The Eastern question is a Gordian knot, that can neither be cut nor untied by “the powers that be.” They cannot carve out its solution by the sword, neither can they untie it by the diplomatic skill and sagacity of their representatives. They have cut their way in, but find it impossible to cut their way out of the difficulty; so the tongue is appealed to, to do what the sword is impotent to effect. But “the tongue is a fire, a world of iniquity; boasts great things; sets on fire the wheel of nature; and is set on fire of Gehenna. It is untameable; an unruly evil; full of deadly poison.” To this mischief-making agent have the powers appealed, to devise means for returning the sword to its scabbard, with honour and profit to all concerned!

But, “there is no peace for the wicked, saith Jehovah.” He has decreed the triumph of Russia; and the stamping of the residue with the Brazen-Clawed Feet of the Fourth Beast—in other words, the chaining of Europe to its chariot wheels. Peace cannot accomplish this; so that we may safely say, there will be no permanent peace. Neither can war, hewing its way in one direction, bring it to pass. Russia, on the defensive, as for two years past, delays the crisis. She must be released from an attitude of defence, and made aggressive. But to do this the present situation must be changed. Continued blows would only cause her, like the tortoise, to retire more deeply into the recesses of her shell. She must be withdrawn from thence. New questions must be mooted, and new combinations formed, by which she may become identified in policy with other powers, which shall “agree, and give their power and strength to her, until the words of God shall be fulfilled”—Revelation 17: 13-17. The first stage of the war is passed; and diplomacy must now prepare the second. An armistice will perhaps be decreed, during which diplomacy will be indefatigable; and having its headquarters at Paris, the inspirations of the Frog-power will incessantly direct its operations according to the course predetermined and delineated in Revelation 16: 13-14. Interesting and stirring results may be looked for; for the effluences are “the Spirits of Demons working miracles.” Troubles for Austria and the Papacy, involving, consequently, Germany and Italy, will probably arise from the present labours of the tongue. Then will be Russia’s opportunity. The war, in its second stage, is the transition which the nature of the case demands.

EDITOR.

February 23, 1856.

* * *

“WHY?”

Dr. J. Thomas. —Why do you continue to call us Campbellites, knowing that we unanimously repudiate such designation? Is it because you wish your views to be called Thomasism, and your coadjutors Thomasites? “Whatsoever ye would that men should do to you, do ye even so to them.”

Yours respectfully,

* * *

BECAUSE!

The above emanates from one of the corps editoriel; but as the note from which it is copied was marked “private,” we have suppressed both the name of the inquirer, and his local habitation. This will meet all that privacy requires; but as we have very little time for private correspondence, and others of our Campbellite friends may concur with the inquirer in his desire to know the “Because” of his “Why,” we have concluded to record it for their gratification in the columns of the Herald.

And first, we would remark, that the words of Jesus with which the “Why” is rounded off, are excellent, and ought always to be present with us; and its admonition had in lively exercise, especially by editors. It is, however, surprising, yet truly gratifying, to find it emanating from such a source. We are surprised that the Lord’s admonition should be administered to us by a Campbellite editor, who complains of our doing what is so common for his particular brethren to do. They have bestowed epithets upon us to which we in no wise respond. We would, therefore, offset the admonition by another, namely, “Physician heal thyself.” But on the ground of honest-heartedness, we presume that they have done to us what they would we should do to them—they have applied to us names we do not accept, that we, according to the rule quoted, might give to them a name they say they repudiate. Our inquirer’s party should work by the rule first; and then they may with a good grace begin to preach to us by example as well as precept.

We are gratified, however, in being reminded of the golden rule by a Campbellite editor, who, we are disposed to imagine, is willing to act more in conformity with it than the “Magnus Apollo” of his denomination. On this hypothesis, it is a hopeful sign, signifying, we trust, an ultimate return to the candor, independence, and love of truth, which characterised the friends of the “Christian Baptist” before the immersed Presbyterian divine of Bethany placed “a bridle in their jaws”—Isaiah 30: 28, and a saddle on their backs, to ride them with whip and spur to the goal of his ambition.

As to why we continue to designate Mr. Campbell’s coreligionists by his name, notwithstanding their unanimous repudiation of it, we reply, because debt is one thing, and repudiation of debt another. That is the reason, pure and simple.

Though we never graduated at Bethany College, nevertheless we know Campbellism, as the saying is, “like a book.” For seven months after our first acquaintance, in 1832, with what was then styled “Reformation,” we say it as the sin of our ignorance, that we studied the “Christian Baptist” very diligently, yea more so than the Bible. By the hearing of the ear, and the seeing of the eye, the mysteries of Bethany became familiar. “The three kingdoms,” “the three salvations,” “the three facts,” “the ancient gospel,” “the ancient order of things,” “the Coronation of Jesus,” “baptism for remission of sins,” “the operation of the Holy Spirit,” &c., &c., &c., as distilled from the pens and tongues of Messrs. Scott and Campbell, are familiar all as household words. While a student of these mysteries, and ignorant of the apostolic and prophetic writings, circumstances forced us into the advocacy of them. We became thoroughly grounded in them, but happily, not rooted in them, nor enslaved by them. Twenty-two years ago we taught them with considerable acceptance in Virginia; and had we been contented to stand still, and preach “Christian Baptism,” modified by the Millennial

Harbinger to suit the times, instead of being “everywhere spoken against,” we should have been highly popular, and have reaped the harvest of popularity which has lined the pockets of our successors. But, God be thanked and praised forever! His word became our teacher; and in proportion as we acquired an understanding of it, our hold on the traditions of immersed Presbyterian anti-creedism relaxed, and was finally abandoned.

Now, we have recited these things in support of our saying that we know Campbellism like a book; and to show that we have the advantage of our Campbellite friends in knowing their system as well as themselves; and in knowing besides what the candid among them confess they do not know, namely, Moses and the prophets, and the Psalms, which Jesus says, all testify of Him. And here we would say, that it is a fact worthy of remark, that in proportion as we advanced in our knowledge of the Scriptures, in the same ratio were we spoken against for heresy, and disowned! And that, too, by a people professing to be in pursuit of truth. The more truth we found the more they reproached us! This was before our inquirer’s days; nevertheless the evil is in full force, to the injury, however, only of those who practise it.

Now, from these premises, we consider that we are a better judge of the scripturality of the claims of Campbellism than Campbellites, be they laymen, evangelists, or supervisors and editors themselves. They only know Campbellism: we know Campbellism, and the doctrine of Moses and Jesus too. Is it not perverse and presumptuous in them, seeing that they admit their ignorance of the “Old Bible” for which they have doctrinally no use than for occasional reference to the fifty-third chapter of Isaiah to show that Jesus Christ must needs be a sufferer; or, to the twenty-fourth Psalm for the scenery of Christ’s coronation in their transky-kingdomian Jerusalem—is it not strange, yea “passing strange,” that they should close their eyes, and stop their ears against our earnest testimony that the Scripture condemn their system totally! Jesus said, “If ye believed Moses, ye would believe me; for he wrote concerning me. And if ye believe not his writings, how shall ye believe my words?”—John 5: 46. Hence the doctrine of Christ Jesus is in rigid harmony with the teaching of Moses; and is as much contained in his writings as in the New Testament: that is, this book and the Pentateuch are in strict accord. We say, then knowing as we do the doctrine of Moses, that Campbellism, in the light of his testimony, is anti-Mosaic, and therefore anti-Christian—it is neither in conformity with the writings of Moses, nor the words of Jesus.

Again, “the great teacher,” as many call him who pay no more regard to his words than they do to Moses’ writings, says, “Imagine not that I come to nullify the law and the Prophets; I come not to nullify, but to fulfil. For verily I say unto you, until that the heaven and the earth pass away, one iota or one point can in no wise pass from the Law, until that all things come to pass”—Matthew 5: 18. Now, Campbellites do not profess to be acquainted with Moses and David, (and the writings of the latter were sometimes comprehended by Jesus in the term “law”—John 10: 34, —how, then, can they tell what things predicted have come to pass, and what others yet remain to be fulfilled? The thing is impossible. They cannot tell. But we who study Moses and David can; and we can, and do, bear demonstrative testimony, that a large proportion of what they prophesied concerning Christ (which things belong as much to Christianity as those of their writings already fulfilled,) is yet unfulfilled prophecy. Campbellism is as innocent of these things as a babe; and therefore has no more faith in them than a puling infant: hence, it cannot understand the New Testament; four divisions of which treat chiefly of the words of Jesus in harmony with the writings of the Law.

Campbellism is equally condemned by the doctrine of the Apostles as by the words of Jesus and the Law. Paul, the apostle to the Gentiles, proclaimed the identity of his faith and teaching with that of Moses and the Prophets—"I believe all things," says he, "which are written in the Law and in the Prophets: having hope toward God, which (hope) they (the Jews) themselves also expect, that there shall be a future resurrection of dead ones, both just and unjust"—Acts 24: 14-15. And in another place, he says, "Having obtained help of God, I continue unto this day, testifying to small and great, saying nothing except the future things which the Prophets and Moses declared to be: that the Christ suffer; that he shall be first of a resurrection of dead ones to proclaim light to the people, and to the nations."—Acts 26: 22-23. When, therefore, Paul preached his gospel, "He expounded and testified the kingdom of God, persuading concerning Jesus, both out of the Law of Moses and the Prophets."—Acts 28: 23, 31. Hear also what he says to his brethren in Romans 16: 25. —"Now to Him who is of power to establish you according to my gospel; and the preaching of Jesus Christ, according to the revelation of a mystery concealed from the times of the ages; but now made manifest, and through the writings of the Prophets made known to all the nations for obedience of faith, according to the commandment of the God of the Age—*τον αιωνιον θεον: to God only wise, to him the glory in the ages through Jesus Christ.*"

Now, can the Bethanians say with open face, that they believe with Paul all things which are written in the Law and the Prophets; and have hope in common with the Jews? — Acts 26: 6-7. Can their evangelists, college bred or otherwise, say honestly, that in their preaching they testify nothing except the future things which the Prophets and Moses declared? Or, do they in their ministrations, expound and testify the Kingdom of God out of Moses and the Prophets? If they were to answer these questions affirmatively, they know they would not speak according to truth. Their faith and teaching are not the same as Paul's; for they are ignorant of the things he believed; almost entirely ignore the "old Bible;" and in their preaching, do not expound Moses and the Prophets. Would it not, then, be a miracle for Campbellism to be in harmony with the doctrine of the Apostles, who preached Moses and the Prophets in preaching Jesus, seeing that it has been invented and promulgated by men notoriously and confessedly ignorant of the prophets? These spake as God moved them by his Spirit. Alexander Campbell, Walter Scott, ourself twenty years ago, and our co-labourers, as we were moved by reason perverted by tradition—"the thinking of the flesh." But the flesh and the Spirit of God are at enmity; and the former cannot penetrate the arcana of the latter: especially when first biased by tradition, it then begins its Bible studies at the end instead of at the beginning of the book. This was our mistake; and continues to be the fatal error of Campbellites and all other sectarians. The system, and schism, or ism, which is conveniently designated by the name of the professor of the divinity taught at Bethany College, is anti-Mosaic, and anti-prophetic, and therefore anti-scriptural, anti-Christian, and anti-apostolic, in all that distinguishes it from other systems of faith and practice whose names end in ism. We know that it does not teach the way of salvation. We say this in kindness and full assurance of faith. It does not teach the way Jesus and his apostles taught. We know this way, and know them to be diverse and opposite—mutually subversive of each other. How, then, can we honestly speak otherwise than we do?

But what has all this to do with the question? Much every way. Our inquirer says we know that his fraternity unanimously repudiates the name of "Campbellism" for its views, and "Campbellites" for their adherents. It is true, we are aware of the repudiation. When we were a part of the fraternity, we protested against the names also: because we then assumed what we now see we could not prove, namely, that we were disciples of Christ, and believers of the ancient gospel, and in the practice of the ancient order. For this cause we did not like the

names; for, in the use of them, it was a practical rejection of our pretensions by those who applied them to us.

But, if A owe B a thousand dollars, and he repudiate the debt, does his repudiation satisfy B that A owes him nothing? Prove the debt, and the repudiation is purely and simply dishonest. We have proved that the community to which we belonged in times of ignorance, at the head of which Mr. Campbell has placed himself, or been placed by circumstances, is in faith and teaching not in accord with Paul and his brethren. Secondly, it is notorious that the community is a schism from the Baptist denomination mainly produced by the writings of Mr. Campbell, and that therefore he did not receive his views from the community, but the community from him. Thirdly, Bethany College has been endowed by his brotherhood, which accepts the youths whose ideas he teaches to shoot in the direction of his theology, for its orators and spiritual guides. And fourthly, when outsiders wish to know assuredly the sentiments of the brotherhood, they consult his writings, such as the “Christian Baptist,” “Millennial Harbinger,” “Christian System,” “Life and Death,” &c.; not the writings of Moses and the prophets, &c.; which writings of his are very barren of expositions of the Word. Here, then, is the debt—the community is A, and owes its all that distinguishes it from others, not to the Bible, but to Mr. Campbell, (not to mention Mr. Walter Scott, from whom he plagiarised much that he published, as Mr. S. himself informed us in 1839,) President of Bethany College, who is B. Now this being incontrovertible by fair showing, Inquirer and his unanimous repudiators are dishonest and ungrateful in their repudiation. But for Mr. Campbell’s ism, the editors and evangelists of his school would not now be shearing the wool of his fold, or rather fleecing in many instances, the silly sheep, who, with the rich pasture of the word at hand, consent to be starved on Bethany philosophy oracularised by boys! If you adopt the views, seeing they have no place in the Bible, receive them reverently in their proper name, and be not ashamed of names which only designate the truth.

In opposition to these names, the repudiators say we are “Reformers,” “Christians,” or “Disciples.” But how can we consent to give them the names they claim, seeing that we deny them the things represented by the names? If we were to style them “Reformers,” it would be with mental reservation; for instead of reforming they have abandoned the little reformation they had attained to when we first knew them. How can we call them “Christians?” To do this would be to condemn ourselves as infidel rejectors of what we should be thereby admitting was able to make them Christians. This would be giving up the very point at issue. A faith like that of Campbellism, which does not embrace “the one hope of the calling,” cannot make immersion the “one baptism,” or the subject of it a Christian. We cannot therefore, concede to them the name. Show us the genuine article and its name will be readily bestowed.

Neither can we style them “Disciples,” if by that name they mean Disciples of Christ. How can men reasonably claim to be his disciples who do not regard his words? He preached Moses and the prophets in preaching the gospel of the kingdom; and that gospel the Bethanians in general know nothing about; or where they have heard it, or heard of it, few of them regard it, and still fewer honour God and bless themselves in obeying it. With our views of matters it is impossible, however disposed from friendliness we might be to gratify them, to style them “Disciples of Christ.” They learn the things they profess not from the Bible, for they are not there, but from the writings and preaching inspired from Bethany, and seek to impose upon themselves the delusion that they are learning of Christ! But we cannot be a party to such a deception. If we could find their faith and practice in the Old and New Testaments, we would have no objection to admit their discipleship, even though they acquired their creed through Mr. Campbell’s instrumentality. But this we cannot do; we

therefore refuse to style them by any of the names they covet; for clearly they have no scriptural title to the same.

Our inquirer will therefore perceive at a glance that we disregard the repudiation, not because we wish our views to be called Thomasism, and our coadjutors Thomasites; but because of the reasons before the reader. If what we teach cannot be demonstrated from the Word, then call it by what name you please, it matters not to us; but if what we teach be proved to be the teaching of God by Moses, the Prophets, Jesus, and the apostles, then call it Thomasism at your peril; unless by Thomasism you mean a system of doctrine taught by the apostles John and Thomas: but even then you might select for it a more appropriate term. But if this be not your meaning, then call God's system of truth by our name at your peril. You have nothing to fear from us, who, all told, are but a "little flock"—Luke 12: 32. The fearful looking for of judgment contemplates the indignation of Him who magnifies his truth above all his name—Psalm 138: 2.

If then you are ashamed of the names, we counsel you forthwith to repudiate the things. This is an honest way of getting rid of the annoyance. We do not call you Campbellites, and your chief's views which you fellowship, Campbellism, to irritate and provoke you or him, but because we do not know how otherwise to designate you and them according to truth. There is the thing, and there are you believing and practising it. It is not in the Bible; it is in Mr. Campbell's writings. He did not learn it from you; but you manifestly, directly or indirectly learn it from him. For the life of us, then, we cannot see what better name to give it than Campbellism; and they who patronise it Campbellites: which with all respect and good feeling we shall continue to do.

EDITOR.

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THE HERALD'S MISSION.

It is a fashion of our day to assign to everything a mission; so that there is no impostor or enthusiast from "my uncle's nephew" to the humblest sorceress of the Judge-Edmondite fraternity, but claims a mission from the "Spirit-world!" The Herald claims no such mission. The mission of the Herald of the Kingdom and Age to Come originates from the full assurance of the editor's faith and hope; which repudiate the CHRISTIANITY OF THE APOSTASY, styled by the partisans of that system of Gentilism—"The sentiments of all Christendom."

The editor, then, and those who cooperate with him, send the Herald forth,

1. To open the eyes of Gentilists by expounding and testifying to them the Kingdom of God, thereby persuading them concerning Jesus, both out of the law of Moses, the prophets, and apostolic writings. —Acts 28: 23, 31.
2. To turn Nineteenth-Century "Christians" from the darkness of their three-fact gospelism to the light of the glad tidings of the glory and kingdom of the Christ.
3. To turn them from the power of Gentile Theology endorsed by public opinion (which is the Satan the truth has to contend with in the Union-section of the Western Hemisphere) to the obedience of God, evinced in the precepts and examples of the

New Testament: “that they may receive remission of sins, and a portion among the sanctified by a faith (which inducts) into Jesus.”—Acts 26: 18.

4. To increase the knowledge and the faith of those already sanctified by the truth, that they may be edified, or built up; that they may be no more babes tossed to and fro, and carried about with every wind of doctrine, by the artifice of men, by craftiness with the art of the deceiver. —Ephesians 4: 14.
5. To solve all questions presenting themselves as obstacles to sincere inquirers after the truth.
6. To besiege and raze to the ground the strongholds of the deceiver; and to cast down imaginations, and every high thing that exalts itself against the knowledge of God. —2 Corinthians 10: 4-5.
7. To keep them whom the truth has sanctified informed of the Signs of the Times; that they may know where they stand in relation to the appearing of the Lord.

EDITOR.

February 20, 1856.

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IGNORANCE.

“If ignorance be bliss, ‘tis folly to be wise.”

Paul says to the “enlightened,” “Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the perverseness of their hearts, being past feeling.”—Ephesians 4: 18.

Speaking of Israel’s watchmen, Isaiah testifies that they were “blind; all ignorant, all dumb dogs, that cannot bark, talking in their sleep, lying down, loving to slumber. Yea, greedy dogs which cannot have enough, shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”—Isaiah 56: 10. Highly descriptive of Jewish Rabbis and Gentile ministers of this enlightened day!

“I would not have you ignorant, brethren.”—Romans 1: 13. “They have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”—Romans 10: 2-3.

Eschew ignorance as a dangerous and fatal evil. If ignorance were bliss, God would not have troubled himself to reveal so much to make us wise.

EDITOR.

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KNOWLEDGE.

The new man is made new again by exact knowledge—*ἐπιγνωσιν*—after the image itself of the Creator. —Colossians 3: 10.

“Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: through which (knowledge) are given unto us exceeding great and precious promises: that through these ye might become partakers of the divine nature.”—2 Peter 1: 3-4.

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