

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, MAY, 1856—
Volume 6—No. 5

THE SEVENTH HEAD OF THE BEAST OF THE SEA.

BY THE EDITOR.

In treating of the Seven Heads, John says, “One is, and the other is not yet come; and when he cometh he must continue a short space.” The existing one’s duration in Rome continued three hundred and sixty years after John wrote. It was, therefore, all that time before the Seventh Sovereignty was established upon the Seven Hills.

Augustus was the first, and Augustulus the last, of a long catalogue of emperors who administered the power of the Sixth Head in Rome. Of the latter Gibbon remarks, “Augustulus, the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire of the West, did not leave a memorable rea in the history of mankind.” With the banishment of this beautiful and inoffensive, but helpless, youth to the Lucullan villa, the authority of the Sixth Head ceased to reside imperially on the Seven Hills. Odoacer, the bold leader of the confederate barbarians, had inflicted a blow upon the imperial power by the sack and pillage of Pavia which compelled its vanquished representative to implore his clemency. He spared the life of Romulus Augustulus, dismissed him and his whole family from the imperial mansion, and settled upon him an annual allowance of six thousand pieces of gold; but instead of assuming the title and insignia of the Augustan Order, resolved to abolish what he considered a useless and expensive office: and though saluted by his troops with the title of King, he abstained during his patriciate from the use of the purple and diadem.

In abolishing the imperial office, Odoacer made Augustulus the instrument of his own disgrace. “He signified,” says Gibbon, “his resignation to the Senate; and that assembly, in its last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly “disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had

given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the emperor would invest him with the title of PATRICIAN, and the administration of the DIOCESE of Italy.”

The deputies of the Senate of Rome were received at Constantinople with some marks of displeasure and indignation; and when they were admitted to the audience of Zeno, he sternly reproached them with their treatment of the two emperors, Anthemius and Nepos, whom the East had successively granted to the prayers of Italy. “The first,” continued he, “you have murdered; the second, you have expelled; but the second is still alive, and whilst he lives he is your lawful sovereign.” But the prudent Zeno soon deserted the hopeless cause of his abdicated colleague. His vanity was gratified by the title of sole emperor, and by the statues erected to his honour in the several quarters of Rome; he entertained a friendly, though ambiguous, correspondence with the patrician Odoacer; and gratefully accepted the imperial ensigns, the sacred ornaments of the throne and palace, which the barbarian was not unwilling to remove from the sight of the people.”

Odoacer was the first barbarian who reigned in Italy over a people who had once asserted their just superiority over the rest of mankind. After an interval of seven years he restored the consulship of the west; and which, though modestly, or proudly, declined by himself, was still accepted by the emperors of the east. Their laws were strictly enforced, and the civil administration of Italy was still exercised by the praetorian prefect and his subordinates. The government of Odoacer, which was in the main administered with prudence and humanity, continued fourteen years. These formed, as it were, a transition period in which the Sixth Head was yielding to the ascendancy of the Seventh. Odoacer was the emperor of Constantinople’s patrician of the diocese of Italy, which he governed in his name. The emperor accepted him with reluctance; and was therefore not slow in embracing a favourable opportunity of cancelling the bond. In 489, Theodoric the Goth offered his services for this purpose. “Italy,” says he, “the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend: if, with the divine permission, I succeed, I shall govern in your name, and to your glory, the Roman Senate, and the part of the republic delivered from slavery by my victorious arms.” This proposal was accepted, and is supposed to have been suggested by the Byzantine court; whose ambiguous commission, or grant, left it doubtful whether in the event of success Theodoric should reign as the lieutenant, the vassal, or the ally of the Emperor of the East.

In many obscure, though bloody encounters, Theodoric cut his way through Dacia and Pannonia; and surmounting every obstacle, at length descended from the Julian Alps, and displayed his invincible banners on the confines of Italy. His Ostrogoths gave Odoacer’s mercenaries (the fragments of many tribes and nations) three terrible defeats. Theodoric reigned by right of these victories from the Alps to the extremity of Calabria: the Vandal ambassadors surrendered the island of Sicily as a lawful appendage of his kingdom; and he was accepted as the deliverer of Rome by the Senate and people, who had shut their gates against the flying usurper. Ravenna alone remained to Odoacer, whose fortifications afforded him an impregnable asylum for nearly three years. A treaty of peace was at length negotiated between Theodoric and Odoacer, who agreed to rule with equal and undivided authority the provinces of Italy. But in ten days after Odoacer was treacherously slain, and Theodoric reigned over the fairest portion of the western empire without a rival, having been proclaimed

King of Italy by the Goths, with the tardy, reluctant, ambiguous consent of the Emperor of Constantinople.

March 5, 493, is then the date from which the Seventh Head, in its continuance for “a short space,” takes its beginning. Though the chiefs of this sovereignty were Goths, the constitution of the state was Roman. Theodoric’s genius did not display itself in legislation; for “while he indulged the Goths in the enjoyment of rude liberty, he servilely copied the institutions, and even the abuses, of the political system which had been framed by Constantine and his successors.” He declined the name, the purple, and the diadem of the emperors; but he assumed under the hereditary title of king, the whole substance and plenitude of imperial prerogative. His addresses to the eastern throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed over the kings of the earth * the same pre-eminence which he modestly allowed to the person or rank of the emperor of Constantinople. Such pretensions became the founder of the seventh sovereignty of the Seven Hills.

* “The Woman which thou sawest is that great city, which reigneth over the kings of the earth.” —Revelation 17: 18.

The reader can now see the import of the words, “I saw one of its heads as if slain unto death.” Fourteen years before the fall of Odoacer, an emperor resided in Rome and reigned over Italy as the colleague of the sovereign of Constantinople and the east. He was deposed, and banished from the city by an usurper, during whose ascendancy there was neither king nor emperor in Rome. This, however, was not slaying the sixth head. Imperialism still ruled on the Seven Hills in the person of its Patrician. It was to receive the stroke of “a sword” which would be almost fatal to its future existence. “The wicked are the sword of the Lord,” and in this instance the sword was Theodoric the Goth, who destroyed the imperial patriciate; so that when his work was done, the Sixth Head was completely superseded by the Seventh.

The Seventh Head, then, having come A.D. 493, “He must,” says John, “continue a short space.” The Spirit, however, did not reveal to him the number of years this short space was to contain; we can therefore only discover it in the history of the Gothic kingdom of Italy.

Thirty-four years after the establishment of the Seventh Head, Justinian ascended the Byzantine throne. This event brings us to A.D. 527, which introduces us to a reign of thirty-eight years, seven months, and thirteen days; a period during which by war, pestilence, famine, and earthquakes, a visible decrease of the human species was produced, that in some of the fairest countries of the globe has never been repaired to this day.

Justinian may be classed with Constantine, Theodosius, Charlemagne, and Napoleon the First; all of them being the notables of remarkable and important eras in the history of mankind. His government was illustrated by conquest, legislation, and theology; while he himself was a barbarian spoiled by luxury and excessive superstition. His contemporaries of Africa, Spain, Italy, and the West in general, regarded him very much as France and England now do the Autocrat of All the Russias. This appears from the representations of the Gothic ambassadors from the king of Italy to Chosroes the king of Persia. “We stand before your throne,” said they, “the advocates of your interest as well as of our own. The ambitious and faithless Justinian aspires to be the sole master of the world. Since the endless peace (made

seven years before in 533) which betrayed the common freedom of mankind, that prince, your ally in words, your enemy in actions, has alike insulted his friends and foes, and has filled the earth with blood and confusion. The Moors, the Vandals, the Goths, have been successively oppressed, and each nation has calmly remained the spectator of its neighbour's ruin. Embrace, O King! the favourable moment; the east is left without defence, while the armies of Justinian and his renowned general are detained in the distant regions of the west. If you hesitate and delay, Belisarius and his victorious troops will soon return from the Tiber to the Tigris, and Persia may enjoy the wretched consolation of being the last devoured."

His treatment of Theodatus, the reigning king of the Seventh Head, justified these complaints. Theodatus, though descended from a race of heroes, was ignorant of the art, and averse to the dangers, of war. Avarice and fear were the predominate characteristics of his mind, spoiled by the study of the philosophy of Plato and kindred writers. Apprehensive of a fate like that of Gelimer, king of the Vandals, who had recently been led in chains through the streets of Constantinople in the triumph decreed to Belisarius, the Napoleon of his age, he signed a treaty by which "it was stipulated that in the acclamations of the Roman people, the name of the emperor should be always proclaimed before that of the Gothic king; and that as often as the statue of Theodatus was erected in brass, or marble, the Divine Image of Justinian should be placed on its right hand. Instead of conferring, the king of Italy was reduced to solicit the honours of the Senate; and the consent of the emperor was made indispensable before he could execute against a priest or senator, the sentence of death or confiscation. He resigned the possession of Sicily; offered, as the annual mark of his dependence, a crown of gold of the weight of three hundred pounds; and promised to supply, at the requisition of his sovereign, three thousand Gothic auxiliaries for the service of the empire."

The successful agent of Justinian, satisfied with these extraordinary concessions, set out for Constantinople. But he had not proceeded far before he was recalled in all haste by Theodatus. "Are you of opinion," said he, "that the emperor will ratify this treaty?" Perhaps. "If he refuses what consequence will ensue?" War. "Will such a war be just or reasonable?" Most assuredly: every one should act according to his character. "What is your meaning?" You are a philosopher—Justinian is emperor of the Romans: it would ill become the disciple of Plato to shed the blood of thousands in his private quarrel: the successor of Augustus should vindicate his rights, AND RECOVER BY ARMS THE ANCIENT PROVINCES OF HIS EMPIRE. This reasoning completely subdued the weakness of Theodatus, who consequently entered into another treaty, (which, however, was not to be produced unless the former were rejected) in which he agreed to resign the kingdom of the Goths and Italians, and spend the remainder of his days in the innocent pleasures of philosophy and agriculture, for the poor equivalent of a pension of £48,000 sterling. Both treaties were intrusted to the Byzantine ambassador; who, regardless of his oath to the contrary, delivered them at once to Justinian; who, of course, selected the most advantageous to himself, and required and accepted the abdication of the Gothic king.

But in the interval between the signing and return of Justinian's agent to Ravenna with the ratified treaty, two Roman generals had been defeated and slain by the Goths in Dalmatia. This success converted the blind and abject despair of Theodatus into groundless and fatal presumption; and caused him to receive with menace and contempt, the ambassador of Justinian, who claimed his promise, solicited the allegiance of his subjects, and boldly asserted the inviolability of his own character. But the march of Belisarius dispelled this visionary pride; and the invasion of Italy inaugurated the second year of the GOTHIC WAR.

This Gothic war destroyed the Seventh Head of the Roman Empire, and restored the ancient provinces it had subdued to the imperial sovereignty of Constantinople.

Theodatus having been assassinated, Vitiges assumed the diadem of Italy with the unanimous consent and acclamations of his troops. Having taken and fortified Naples, Belisarius prepared to march his army against Rome. The Goths assenting to the policy of their king, consented to retreat in the presence of a victorious enemy, to delay till the ensuing spring the operations of offensive war; and to trust Rome to the faith of its inhabitants. "But," says the historian, "a momentary enthusiasm of religion and patriotism was enkindled in their minds. They furiously exclaimed that the apostolic throne * should no longer be profaned by the triumph or toleration of Arianism, (which, as opposed to the Trinitarianism of the Athanasian Catholics of Constantinople, was the creed of the Seventh Head,) that the tombs of the Caesars should no longer be trampled by the savages of the north; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of the Roman emperor as a new era of freedom and prosperity. The deputies of the Bishop of Rome and the clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance and to enter the city, whose gates would be thrown open for his reception."

* This was the throne of the Majesty of the Seven Hills whether occupied by emperor, king, or pope. It was then held by Vitiges the Goth, who was an ARIAN.

Belisarius accepted their invitation, and having fortified his recent conquests, advanced to take possession of the Seven Hills. After a march of a hundred and twenty miles without combat, he entered Rome on December 10, 536. As he passed through the Asinarian gate the Gothic garrison departed without molestation along the Flaminian way; and the city, after sixty years servitude, was delivered from the yoke of the Seventh Head. Mutual congratulation and public joy characterised the celebration of the ensuing Christmas by the Catholics of Rome, but when they came to learn that the Gothic forces in Italy numbered two hundred thousand warriors, and that the city would have to sustain a siege in the spring against the powers of the Gothic monarchy, the joy of the senate, clergy, and unwarlike people was turned into fear and trembling. The Sixth and Seventh Heads both claimed Rome as the throne of their Western dominion. It was not, therefore, to be expected that either Sovereignty would relinquish it without a contest. The Seventh had acquired it after a sanguinary struggle, and it was not to be doubted that with an army of one hundred and fifty thousand within a few miles of the city, it would commence a war that should terminate only in the abrogation of its power, or in the final extinction of Roman Imperialism over Italy.

This sanguinary contest began in March A.D. 537, between the Sixth and Seventh Heads of the Dragon and Beast; for whether upon the Dragon or the Beast, they represent the same antagonist sovereignties. It continued sixteen years, ending March, 553, when the Seventh Head fell with the defeat of Teias, the last of its kings, who lost his life and crown after a brave and vigorous resistance on the banks of the Dragon. "He fell; and his head exalted on a spear, proclaimed to the nations that the Gothic kingdom of Italy after sixty years continuance was no more."

With the fall of the Seventh Head fell also the renowned SENATE, whose audience six hundred years before had been solicited by the kings of the earth as its slaves or freedmen. This institution founded by Romulus had continued to exist as the contemporary of all the Seven Crowned Heads of the Beast and Dragon. Ten years after the entrance of Belisarius

into Rome it was retaken by the Goths after a siege of seven months. This siege, in which the sufferings of all classes were intense, was the death of the Roman Senate. The Gothic king reproached it, as the vilest of slaves, with the perjury, folly, and ingratitude of its members; sternly declaring that their estates and honours were justly forfeited to the companions of his arms. He consented, however, to forgive their revolt, and the Senators repaid his clemency by despatching circular letters to their tenants and vassals in the provinces of Italy, strictly to enjoin them to desert the standard of the Greeks, to cultivate their lands, and to learn from them the duty of obedience to a Gothic sovereign. Against the city which had so long delayed the course of his victories, he appeared inexorable; one third of the walls, in different parts, were demolished by his orders; fire and engines prepared to consume and subvert the most stately works of antiquity; and the world was astonished by the fatal decree, that Rome should be changed into a pasture for cattle! The firm and temperate remonstrance of Belisarius suspended the execution of this decree. The general of Justinian besought him not to sully his fame by the destruction of those monuments which were the glory of the dead and the delight of the living; and Totila was persuaded by the advice of an enemy to preserve Rome as the ornament of his kingdom. When he had signified to the ambassadors of Belisarius his intention of sparing the city, he stationed an army at the distance of fifteen miles, to observe the motions of the Roman general. With the remainder of his forces he marched into Lucania and Apulia. The Senators were dragged in his train, and afterwards confined in the fortresses of Campania: the citizens with their wives and children were dispersed in exile; and DURING FORTY DAYS ROME WAS ABANDONED TO DESOLATE AND DREARY SOLITUDE.

This was the Day of Judgment upon Rome and its Senate before the rise of the Papacy, which belongs to none of the Seven Heads, but to THE EIGHTH only: that is, it is not contemporary with the Seven, or with any one of them. Down to the crisis before us there was no "Pope" in Rome. The ecclesiastical chief there was only Chief Bishop, and subject to the Sixth and Seventh Heads as they happened to get the ascendancy for the time. During the forty days or more that the "Eternal City" was a solitude, there was no "church of Rome;" for this phrase in those days applied only to the Catholic congregation inhabiting the city. The bishop, the church, and the Senate were all dispersed. Belisarius, however, at the head of a thousand horse, cut his way through the army of observation, and once more erected the Roman standard on the Capitol, and sent the keys of the city a second time to Justinian. But it was retaken again by Totila A.D. 549, who retained it till July, A.D. 552. He no longer entertained the wish of destroying its edifices, but respected it as the throne of the Gothic kingdom. He restored the Senate and people to their country, the former having yet a brief space ere it closed its eyes in death forever. "The fate of the Senate," says Gibbon, "suggests an awful lesson of the vicissitude of human affairs. Of the senators whom Totila had banished from their country some were rescued by an officer of Belisarius and transported from Campania to Sicily; while others were too guilty to confide in the clemency of Justinian, or too poor to provide horses for their escape to the sea-shore. Their brethren languished five years in a state of indigence and exile; the victory of the Constantinopolitan forces under Narses, the successor of Belisarius, revived their hopes; but their premature return to Rome was prevented by the furious Goths: and all the fortresses of Campania were stained with patrician blood. After a period of thirteen centuries the institution of Romulus expired; and if the nobles of Rome still assumed the title of Senators, few subsequent traces can be discovered of a public council or constitutional order."

With the fall of the Gothic Head of the Dragon, Rome lost her dominion until the appearance of the Eighth Head upon the Seven Hills. Till that event Rome was without

majesty. Neither the conquests nor the legislation of Justinian “healed the plague” which deprived her of the imperio-pontifical sovereignty she had enjoyed under Augustus and his successors. At the request of the Bishop of Rome, the civil state of Italy, after the agitation of a tempest of twenty years, was fixed by a pragmatic sanction of twenty-seven articles promulgated by the emperor. Justinian introduced his own jurisprudence into the schools and tribunals of the West: he ratified the acts of Theodoric and his immediate successors, but every deed was rescinded and abolished which force had extorted, or fear had subscribed under the domination of Totila. The throne of the Gothic kings was filled by the Exarchs of Ravenna, the representatives in peace and war of the emperor of Constantinople. Under the exarchs, ROME WAS DEGRADED TO THE SECOND RANK. The date of the Sanction was August 15, 554. A long period of 246 years followed the settlement of Italy by this instrument. Though the times were stormy, and the ire of the Italian Catholics greatly stirred up against the Image-Breakers of Constantinople, the moderate counsels of the Roman Bishops delayed and prevented the election of a new emperor, and the Italians were exhorted not to separate from the body of the Roman monarchy. The exarch continued to reside within the walls of Ravenna; and till the imperial coronation of Charlemagne the government of Rome and Italy was exercised in the name of the successors of Constantine.

The reader will be able to discern from this exposition that though the events of a prophecy may be ordinal, they are not, therefore, immediately consecutive. That is to say, the Seventh Head comes after the Sixth, and the Eighth after the Seventh; but neither the Seventh nor the Eighth appear immediately after their predecessors. Transition periods must therefore not be overlooked in the correct interpretation of prophecy and its sign-numbers. By transition period, I mean the time occupied in the passing away of the things of one state to the establishment of those of another. Ignorance of this leads to signal and mortifying blunders. Thus, on the supposition that Mr. Miller was right in saying that the 2300 days terminated in A.D. 1843 of the vulgar era, he was wrong in rushing to the conclusion that what was styled in the Common Version “the cleansing of the sanctuary,” was therefore immediately to ensue. A transition period, styled “the time of the end,” ought to have been taken into the reckoning, during which things would work and mature into the cleansing of the sanctuary, or properly, “THE AVENGING OF THE HOLY” Land and City, as at this day.

In concluding this article, it may be as well to present the reader with the dates scattered through it chronologically arranged. He will then see at a glance the things elaborated herein concerning the Sixth and Seventh sovereignties of the Queen of Nations enthroned on the Seven Hills.

DATES.

1. Rome founded on the banks of the Tiber by Romulus, B.C. 752
2. The Sixth Form of Sovereignty established in Rome by Augustus Caesar consequent upon the victory of Actium gained, B.C. 29
3. JESUS CHRIST born in the 29th of the reign of Augustus; this is the true era of his birth. A.D. 1
4. Augustus dies after a reign of 43 years, being also the first year of the sole reign of Tiberius. February 1, A.D. 14

5. The 15th of the sole reign of Tiberius, “The word of the Lord came unto John in the wilderness,” this being the beginning of the last of the 70 weeks, or 483 years from the 20th of Artaxerxes, John being 28 years and 9 months old, and Jesus 6 months younger. A.D. 29
6. One year and nine months after John began to deliver his message to Judah, Jesus was immersed by him in the Jordan. A.D. 30
7. Five years and three months after his immersion, ending Nisan 490 years after 20th of Artaxerxes, being the conclusion of the Seventy Weeks, Tiberius Caesar having reigned twenty-one years, Jesus Christ is crucified by the Sixth Head of the Dragon, being thirty-five years and three months. A.D. 36
8. The apostle John an exile in Patmos under the Sixth Head, A.D. 96
9. The plague which ultimates in the seeming death of the Sixth Head commences with the suppression of the Imperial Office, and the recognition of the emperor of Constantinople as the sole imperial ruler of the empire, A.D. 479
10. A transition period under Odoacer, which continues fourteen years, and terminates in the occupation of the “Apostolic Throne” by the Seventh Head of the Dragon. A.D. 493
11. Justinian undertakes to recover Rome and Italy from the Seventh Head; Italy therefore invaded by Belisarius: Rome opens its gates to the imperial general, who enters it, December 10, A.D. 536
12. Rome recovered by the Seventh Head and reduced to a vast and dreary solitude for 40 days or more; the Roman Senate led into captivity, and its members scattered among the fortresses of Campania, December A.D. 546
13. Rome after being again lost and won continues in the possession of the Seventh Head till A.D. 552
14. The Sixth Head recovers Rome; Teias, the last king of the Seventh Head, slain; and the Senate expires after having existed 1300 years; termination of the “short space” of the Seventh Head’s continuance. A.D. 553
15. Italy, after a tempest of twenty years, in which several millions lost their lives by the calamities of the times, settled by the Pragmatic Sanction of Justinian; the seat of government transferred to Ravenna; and Rome reduced to a provincial town of the second rank in the empire of the Sixth Head. August 15, A.D. 554
16. The majesty of the Seven Hills in that “third part” subjected to the Seventh Head, and for years previous to this date contemporarily subordinate to the Sixth Head, and Ten Horns, smitten into darkness; so that the day of its majesty shone not forth “for a third part of it, and the night likewise”—being a period of 240 years, in which Rome continues a provincial town under the dominion of the Sixth, and previous to its becoming the imperial throne of the Eighth Head. The appointed period of the eclipse of Rome’s firmament ends A.D. 794

17. A transition period of six years, at the end of which Rome again becomes imperial by the revival of the Roman Empire of the West under Charlemagne and the Pope: — the plague of the smitten head healed, in the restoration of imperio-pontifical sovereignty to the Seven Hills, December 25, A.D. 799

April, 1855.

* * *

COLLOQUIAL.

NO. 2

What is necessary to be believed before Immersion to constitute the Obedience of Faith.

Josedec. I am happy, my dear Elpis, in meeting you again; and in having leisure to resume our conversation. As time, however, with all the leisure we can command, is precious, I will at once refer to the subject upon which I should like to interchange some thoughts with you. You are aware, I suppose, that we have mutual friends whose ideas are somewhat peculiar to themselves on the question affecting the validity of immersion?

Elpis. I am; but as you are more intimately acquainted with them than I, I should prefer the expression of them in your words rather than in mine; and as you are exactly of their opinions, you can defend them where you consider an objection that I may suggest, is not admissible, or cannot be sustained.

Josedec. We hold, then, that no immersion is valid unless it has been administered to a true believer of the gospel. —Mark 16: 15-16, Expositor p. 21.

Elpis. Then you admit the principle of re-immersion; in other words that a professed believer, if not a true one, is equivalent to an infidel; and that the immersion of such professed believer, but real infidel, is invalid; or as President Campbell expresses it, “No better than a Jewish ablution,” and therefore not the “One Baptism?”

Josedec. Verily, my dear friend, our words will admit of no other construction. A true believer, we hold to be the only proper subject for immersion.

Elpis. I am glad to hear you say that. Thus far, then, we are perfectly agreed; for without that faith defined by Paul in Hebrews 11: 1, no one can please God; “for he that comes to God must believe, because he is, and becomes a rewarder to them who diligently seek him”; and without his good pleasure, or approbation, no man can be justified.

Josedec. Yes, that is doubtless the correct definition of the faith Paul preached, and by the profession of which the ancient worthies acquired so much renown. There are but “One Faith” and “One Hope of the calling” both of which the apostle includes in his definition; they are the glad tidings or the gospel, called “the faith,” because they are the subject-matter of faith or belief; and “the hope,” because the believer embraces them as the things promised of God, which he hopes to obtain. So that, “the Gospel we believe to be the proclamation of

God's infinitely wise, and most gracious and eternal purpose, as revealed in the Bible, relative to the peaceful and everlasting reign on the earth of his well beloved Son and his immortal saints—1 Corinthians 15; Galatians 3: 8; 1: 8-9; Revelation 5: 10; 20: 4, 6"—Expositor p. 21.

Elpis. That is all excellent. Now do I rightly understand you, that "a true believer in the gospel, is in your mind equivalent to "a believer of the gospel"; and that a man being a believer of the gospel, is thereby constituted "a true believer?" There is a real distinction, you know, in the phrases "of the gospel" and "in the gospel." The latter is never affirmed of the immersed but only of Paul, his fellow labourers, and their brethren, all immersed believers in Christ—Romans 1: 9; 1 Corinthians 9: 18; 2 Corinthians 8: 18; Philippians 1: 5; 2: 22; 4: 3; 1 Thessalonians 3: 2. A true believer in the gospel is therefore an immersed believer of the gospel—one who believed "God's infinitely wise, and most gracious and eternal purpose" as you have stated it first; and influenced by that faith, or belief, demanded to be immersed, that he might be like the men and women in Philippi, "in the gospel" with the apostle. To be "in the gospel" and "in Christ" are the same thing. The true believer in the gospel, therefore, requires no re-immersion under any circumstances; for christians should not be immersed a second time. Hence, it is important that I should understand what you mean by "in the gospel"; for if you use the words in their scriptural sense, then you affirm, that "No immersion is valid, unless it has been administered to a true christian"; which is teaching the re-immersion of christians, instead of the one immersion of sinners who believe the truth that they may put on Christ. But, I presume, this is not your meaning, but that you intend to say, "No immersion is valid, unless it has been administered to one who truly (or scripturally) believes the gospel; and as you have defined what you mean by the gospel, I understand your words to declare that, "No immersion is valid, unless it have been administered to one who at the time believes God's infinitely wise and most gracious and eternal purpose, as revealed in the Bible. Now, to this, I respond "Amen," with all my heart; and am happy to say, my dear Josedec, that between me and you and our friend of the Expositor, there is no difference on this important subject.

Josedec. I admit the distinction you have pointed out. A man may have knowledge of the existence of a house; its exterior form and decorations and interior arrangements, may be all distinctly before his mind according to the plan he has studied. He is then said to have knowledge of the house; but he is not therefore in it. But, I rather suspect, you have not apprehended our idea exactly, Do you, my dear Elpis, believe, that a man must be perfect in knowledge before baptism; so that after he can add nothing thereto? Dr. Jeffersonville, you know, affirms this; is he correct?

Elpis. The man that believes in the necessity of such perfection of knowledge or its attainability by the dull students of this crooked generation, would hardly expect to witness a single immersion all his days. I do not believe in the prebaptismal perfection of knowledge, as necessary to the validity of an immersion. I have never thought, dreamed, believed, or said such a thing. As far as it is attributed to me, the report is merely a weak invention of disingenuous people. If a man's knowledge were required to be prebaptismally perfect, what could Peter mean when he exhorts the baptised to add to their faith knowledge?

Josedec. Exactly so. I rejoice to hear you say this. "The apostles at the time of their baptism were imperfect in their faith"—Expositor p. 154; "we do not conceive that a person must be perfect in his faith in this gospel, to make his immersion valid"—p. 21. The gospel is made up of many particulars. They are the things concerning the kingdom and name of Jesus

Christ. It is not necessary to know all these things to fit a man for immersion. Now some of these things were delivered “first of all” such as, that Jesus was the Son of God; That he died for sins, and rose again for our justification. These were part of the gospel of the kingdom; and in believing them, that gospel was believed, though not perfectly.

Elpis. Excuse me interrupting you here; but by what rule do you define how many of these things of the gospel may be absent from a man’s faith without so far impairing it as to destroy its justifying power, which is equivalent to leaving his immersion invalid?

Josedec. The rule is the effect produced. “If the subject have a sufficient degree of the right kind of faith to cause him to die to sin and to live to God”—Speech at Slash Cottage; and Expositor p. 22.

Elpis. Here I perceive, is an issue grown up between us. I understand your proposition to be,

1. That a man is justified by the smallest amount of truth believed; provided the little he believes cause him to die to sin and to live to God; and
2. That that minimum of truth must comprehend the items, that Jesus is the anointed Son of God, died, was buried and rose again for the forgiveness of his sins who believes this minimum.

But to these propositions I object, that the minimum they define has never yet “caused a man to die to sin and live to God.” Sin is the transgression of divine commands; and one of these commands is “Hear ye him!”—Matthew 17: 5. This is Jehovah’s commandment concerning Jesus. Now Jesus preached the gospel of the kingdom before he died and rose again; and said before he suffered, “He that rejecteth me, and receiveth not my words, hath that which judgeth him; the word that I have spoken (“the gospel of the kingdom”) the same shall judge him in the last day”—John 12: 48. What doth it matter if a man confess that Jesus is the Son of God, but “receiveth not his words.” From whatever cause, no matter, he doth not do what is required to be done; and therefore does not live to God; but continues dead in sin, which breaks out from time to time in the leprosy of Campbellism, Millerism, Mormonism, Spiritualism, and any thing, but are earnest and enlightened obedience to the gospel.

Josedec. But you have admitted that it is not necessary to know every thing as a qualification for immersion, how much is required?

Elpis. Jesus and his Apostles require, that the gospel as a whole, be understood and believed. It is nowhere written, “He that believes a part of the gospel, and is baptised, shall be saved”; but the command of Jesus is, “Repent ye and believe the gospel”—Mark 1: 15. To believe (especially as ignorant Gentiles profess to do) that Jesus is the Son of God, that he died for sins, was buried, and rose again, is not “the assurance of things hoped for, and the conviction of things unseen,” “which are eternal”; and therefore not the faith which justifies. The gospel is a whole made up of divers elementary parts; so that faith in an element thereof is no more belief of the gospel, than the knowledge of a part is the knowledge of its whole.

Josedec. How would you define the gospel as a whole in the fewest words?

Elpis. In the words of Paul, “God will justify the nations by faith”; or in their equivalent by Moses, “In thee, Abraham shall all nations be blessed”—Galatians 3: 8. How

much do panchristendom sentimentalists who say that Jesus is the Son of God, &c., believe in such a gospel?

Josedec. It must be confessed, not much. But then we hold that “the plain requisite to immersion demanded by the Scriptures, is not perfection of faith, but faith in Jesus Christ as the Son of God, the promised Messiah—Acts 8: 37. The plain literal word should be our guide in this case”—Expositor p. 21.

Elpis. So it should, and therefore I am the more astonished that after such an admission you do not walk under its guidance. The right kind of faith “is the understanding of the word of the kingdom in the sense of God’s teaching heartily believed in honesty and goodness—Matthew 13: 23; Luke 8: 15. You talk much about imperfection of faith, as if the Scriptures demanded an imperfect faith for justification. Imperfection of faith is Scepticism. A man whose faith is imperfect is in doubt; and cannot obey the apostolic exhortation to “draw near with a true heart in full assurance of faith”; to “hold fast the confession of the hope without wavering”; and to show diligence to the full assurance of the hope to the end—Hebrews 10: 22-23; 6: 11. Abraham was justified by the faith defined by Paul in Hebrews 11: 1—the faith by which all his children by adoption can alone be justified. Their faith must be the same in “kind,” but greater in amount or “degree”; for they have not only to believe what their adopted father believed, but to believe also the “things concerning the name of Jesus,” which he knew nothing about.

Now, my dear friend, first reflect upon the “plain literal words,” description of the nature, or “kind of faith,” the father of the faith-ful (not of mere creedists) had, when his faith “pleased God.” Hear Paul, who says, that “the promise that Abraham and his seed should be **THE HEIRS OF THE WORLD**, the heirship is of faith, to the end that the promise might be sure to them who are of the faith of Abraham.” These are Paul’s words condensed from Romans 4: 13-16. Now, from them, you cannot fail to perceive, that the heirship of the world without limitation, is promised to those “who are of the faith of Abraham,” who believe the promise he believed, and something more. Will, you venture to affirm in face of this “plain literal word,” that panchristendom sentimentalists dipped or sprinkled—such as in the mass, their leaders not excepted, are defined by the terms “Church of God, the Christians, the disciples of Christ”—epithets prostituted by Dr. Jeffersonville to the designation of the Gentile pietists of this stiff-necked and perverse generation; will you affirm, that these are of the faith of Abraham? That they came to the waters because they believed with Abraham, that they should be with him the heirs of the world of nations. —Psalm 111: 6. Did you, or elder Critonus, or Dr. Jeffersonville, or your imperfect believers for the validity of whose immersion you plead—did you, my dear friend, and they, believe this, when you were immersed, or even for an age after? On the contrary, were you not all, not only ignorant of such a promise in its literal sense to men; but when, in the providence of God, it came to be announced to you, did you not all for a time reject it as mere “Carnal Judaism,” opposed to the truth of God; which in your “imperfect faith” you supposed (mere scepticism) to teach, the burning up of those nations, so that both they and the earth should be annihilated; and of Adam’s sons, only the saints should escape to a new earth, where they would be with Abraham’s seed forever. You will not now call this Abraham’s faith, dear Josedec; for you are too enlightened for that. No, such was not the faith of Abraham; and as you were, at your immersion according to your own showing not a believer with him, but a believer of what he had never heard of—that Jesus was his seed, died and rose again for sins—you were not of the faith of Abraham; and though dipped into “the names,” your dipping could not make you a son of his and joint-heir with him of the matter of his faith, an inheritor of the earth and

nations; which, if your old faith had prevailed, you would have consumed as the fat of rams into everlasting smoke away!

Josedec. But the “kind of faith;” our faith was like Abraham’s in kind. He believed a part of what is now “the truth,” as a whole; we also believed a part of this whole; and the part we believed we believed it sincerely and honestly as he.

Elpis. I was coming to that: but, I pray you, my Josedec, bear with me in saying, that I regard the imperfect faith you talk about, as being equally as unabrahamic in kind as in degree. In defining the kind of faith he had when justified, Paul says, that “Abraham against hope believed in hope that he might become the father of many nations * * * and being not weak in faith, he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was also able to perform: and THEREFORE it was imputed to him for righteousness,” or remission of sins—Romans 4: 18-22. Now, compare this faith with our friend’s faith, which is also yours. “Josedec believed with all his heart that Jesus Christ is the Son of God; and fully and unfeignedly repented of all his sins; and was then immersed with the understanding that in the act he put on Christ, confessed him before the world, manifested his faith in his death and resurrection, took on him the badge of a disciple, separated from and died to the world, and unreservedly consecrated himself to Christ to hear, believe, and follow him, and none other,”—Expositor p. 156. Now, what a meagre affair is this by the side of Paul’s account of the “kind of faith” Abraham had as the basis of his justification! You, Josedec, my friend, believed an isolated proposition; sorrowed for your sins; and were dipped into certain “names,” by which you understood very erroneously certain things; for upon such premises, you could not “put on Christ;” and failing to do this, you really only assumed to do what you honestly thought you were doing.

Look again, at the kind of faith Paul preached for justification—strongly believing in hope, with the full persuasion that the things promised, however improbable, and believed, God is able to perform. This was the kind of faith Abraham had; and is styled by Paul “believing God,” and “believing upon God,”—Romans 4: 3, 5, 24.

Josedec. If these things, Elpis, be so, who then can be saved?

Elpis. What have I to do with that? It is our business, my friend, to discover the truth; and when found, to let our fellow-men know what the Scriptures teach; that they may believe and do. It is no use then swelling into towering indignation, and crying out about iron bedsteads and popery; there is the truth, and they have got to embrace it or encounter it as foes.

Josedec. But what is to become of those “thousands of pious people in the sects, who have sincerely believed in the God, the Christ, the Spirit, the Church, the Kingdom, in a word, the Gospel OF THE BIBLE, viz.: that all has been, is, and will be, just as God has revealed it in that book; and have joyfully submitted to his requirements as they understood them. The faith of such persons has been as perfect in kind as the faith of Abraham; but in degree it has been imperfect. If, for the last reason, their immersion is not valid, whose is? Let him answer whose faith is perfect in degree.”

Elpis. Then Josedec, I undertake to answer you; for when I was immersed in 1846, I could read Romans 4 as an account of what I believed and understood. I believed the same

things Abraham believed, and other things the apostle taught that he had not heard of; and I was, and continue to be, as fully persuaded of them as it was possible for him to be. Others there are among the living, who, doubtless, can honestly testify the same. Their numbers, however, in this dark and cloudy day, are not legion; still there are sufficient to stand shoulder to shoulder by Noah, and by their Abrahamic faith to condemn the religious world for its unbelief, Hebrews 11: 7.

Your pious people in the sects believe nothing aright. “God,” “Christ,” “Spirit,” “Church,” “Kingdom,” “Gospel,” as they understand them, are not the God, Christ, Spirit, Church, Kingdom, and Gospel of the Bible. Their understanding of these things, is THE APOSTASY IN ITS FAITH AND PRACTICE. Many of them have been burned for their understanding of the Bible; but their martyrdom did not transmute their erroneous and word-nullifying understanding into “the truth as it is in Jesus.” Every form of human abomination has its martyrs in which it glories; but what of that? “If I give my body to be burned and have not” that “charity” defined by Paul in 1 Corinthians 13, “it profiteth me nothing:” now that charity does not substitute sincerely believed error for sincerely believed truth, for justification; it requires that professors “rejoice in the truth, believe all things, and hope all things.” Hence Paul’s teaching is, that, if a man give his body to be burned, but do not rejoice in the truth, believe all things, and hope all things, it profiteth him nothing. Body-burning even is not accepted in lieu of the truth believed, not in part, but as a whole. He that believeth not the gospel of the kingdom shall be condemned; —Mark 16: 16. These are the words of Jesus—“Hear him!!”

Josedec. But the apostles were so fundamentally imperfect in their faith, that the vision of the sheet was given to teach them the truth relative to one important doctrine of the Gospel; nevertheless we have no account that this defect in their faith rendered their immersion invalid.”—Expositor p. 21.

Elpis. The admission of Gentiles to a joint-heirship with Jesus and the Saints, of all nations blessed in Abraham and his seed, was not preached to the apostles as an element of the faith that justifies. They were not, therefore, fundamentally imperfect in that faith. Jesus himself cleansed them by the word; and perfected his work in regard to them by washing their feet; which could not be dispensed with in their case, under pain of everlasting exclusion from the inheritance—“Ye are clean through the word that I have spoken to you;” that is, the gospel of the kingdom, and “If I wash thee not, thou hast no part with me”—John 15: 3; 13: 8. The apostles believed all Abraham believed, and more too; and were, therefore, of the faith of Abraham, which panchristendomites are not. Obedience is not rendered nugatory by not believing what God purposely conceals until the time arrives for its manifestation. There are yet a law to go forth from Zion, and a word from Jerusalem; but our not believing this will not invalidate immersion predicated on belief of what is revealed for faith. The admission of Gentiles upon the same principles with Jews to joint-heirship of the Kingdom of Israel, was not the gospel; but “the Fellowship of the Mystery which from ages had been hid in God.”—Ephesians 3: 6, 9.

Josedec. But we are not expected to believe the promises of God for justifications; but only that Jesus is Son of God, as is clear from the case of the Ethiopian: the promises can be learned afterwards.

Elpis. In that I differ from you altogether. Paul says, that what was written about Abraham’s faith and justification thereby, “was written for our sakes to whom faith shall be

imputed, if we believe on God who raised up Jesus from the dead, who was delivered for the offences of believers on God, and raised again for their justification.” Now, you say, that you believed that Jesus was Son of God; well, “the demons believed that and trembled;” But when you attained to as much faith as they, by your own showing, you did not also “believe on God who raised him” in the sense explained by Paul in Romans 4.

Josedec. I believed in his existence.

Elpis. So did Mohammed. For a man to believe there is a God only saves him from being a fool; for “the fool has said in his heart there is no God.” But to believe on God and on his Son Jesus Christ is more than to believe in their existence; it is to believe what the one promised, and the other preached; which ancient and modern demons do not do. God sent Jesus to evangelise his promises to Israel—Acts 10: 36-37; which he began to do in Galilee—Matthew 4: 23. He told his apostles that those promises should be preached to the Gentiles—Matthew 24: 14; and that whosoever should believe them and be baptised should be saved—Mark 16: 15-16. The apostles fully executed their mission—Colossians 1: 23; so that all who honestly professed to believe that Jesus was God’s Son proved it by “receiving his words,” and being immersed. They believed in God’s messenger, and evinced it by also believing his message. The gospel of the kingdom was that message; and he that gave heed to it, was alone recognised as “believing on God” and his Son Jesus Christ.

Josedec. But you have forgotten the Ethiopian; he only professed faith in the Messenger.

Elpis. Nay, my friend, I have not forgotten him. Do you mean to say, that the Ethiopian, and a piously disposed religion-getter of our day, are of like intelligence in Scripture?

Josedec. So it appears to me, judging from the Ethiopian’s reply.

Elpis. But in deciding upon a case ought you not to take into consideration all its circumstances?

Josedec. Unquestionably.

Elpis. Then why do you not? The story covers not less than fourteen verses, and you are satisfied to find an argument in defence of your justification by assent to a few historical facts at most, on a solitary sentence insulated, from the whole. Now look at the following points,

1. The Ethiopian was a worshipper according to the temple service in Jerusalem, 8: 27;
2. He was a student of the prophets, verse 26;
3. He was reading about the Son of God in his sufferings, verses 32-33;
4. He was reasoning with himself whether what he read in Isaiah referred to the prophet or to some one else, verse 34;

5. Philip in explanation “preached to him Jesus” from the prophet, verse 35;
6. Philip being the same who had been preaching and baptising in Samaria; and having but one gospel to preach; in preaching to him Jesus, could only have announced to him the same as stated in verse 12;
7. Philip convinced him that Isaiah speaks of the Son of God.
8. Isaiah was not then divided into chapters and verses; and though we are told at what place of the prophet Philip began to expound, we are not informed of the limit of his exposition;
9. On the supposition, that he did not go beyond the fifty-third chapter, even that chapter speaks of the military promise of the Son of God. “Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong,” verse 12.
10. The details of Philip’s discourse are not given; but the question put by the Ethiopian shows that in preaching to him Jesus, he preached obedience as well as faith—“What doth hinder me to be baptised?”
11. Philip did not say, “if thou believest that Jesus is Son of God thou mayest;” but “if thou believest with all thine heart thou mayest”—believest what! Hear Jesus! —the gospel, or good news.
12. What the Ethiopian believed was glad tidings, and must therefore have been more than the sentence. “Jesus is Son of God;” for he went on his way rejoicing in hope of the glory of God. —Romans 5: 2;
13. His confession “I believe, that the Son of God is that anointed Jesus”—is the key to Philip’s discourse;
14. The Ethiopian being a disciple of Moses and the prophets, was acquainted with what they teach about the Son of God in his glory; in other words, with the hope of Israel, before Philip joined company with him: it was what they testify of that Son’s sufferings—the mystery hidden from the ages and generations—Romans 16: 25; Ephesians 3: 3-5; which they themselves, nor the Ethiopian, were able to unravel—1 Peter 1: 10-12—that puzzled him; and caused him to say “How can I understand except some man should guide me?”
15. As the result of the whole he was immersed, verse 36.

Now produce me any Gentile as intelligent, and subject to like circumstances, as the Ethiopian, and on hearing him make the same confession I will agree, that there is no good reason why he should not be baptised, and his immersion considered valid.

Josedec. That is an enlarged view of the Ethiopian’s case, which, I confess, had not occurred to me. I am much obliged to you, Elpis, for the trouble you have taken of recording these points, and shall certainly consider them with all the candor possible. “I have no favourite dogma or theory to defend; no sectarian party to please; no selfish interest to

subserve, applause of friends to court, nor frowns of enemies to fear. My whole aim is the truth in reference to this matter, as it is revealed in the infallible word of inspiration, regardless of the opinions or actions of others.”—Expositor p. 462.

Elpis. If I had not believed this of you, I should not now weary my flesh in labouring to convince you of what I believe is the truth of the matter. Neither you nor I have any other interest than to know and do the truth. In my intercourse with you, I have found you without prejudice, and swift to hear—ready to prove all things, and to hold fast what is good, when you perceive it. To deal with such is a real pleasure; for in contending, it is not for victory, but that truth may be evolved.

Josedec. Our esteem, I believe, is mutual and sincere, and not at all diminished by difference of views, which a few years ago, were wide as the poles asunder, but now converged almost within striking distance of the truth. Whether your position or mine is that focus God’s testimony must decide. For “ I hold that the plain word of God is the only basis of true Christian faith. If we cannot read our faith in the Bible without the note, comment, inference, or affirmations of erring mortals, we may be very certain that it is not a genuine one. For ‘faith comes by hearing’ the word of God. This is as true of baptism and its prerequisites, as it is of the high and Holy Ones into whose names the believer is baptised. — Expositor p. 463. “It is necessary to be understandingly and sincerely immersed into the names of the three, to make the ordinance valid.” p. 21.

(To be continued.)

* * *

THE TRUMPET OF THE KINGDOM BLOWN IN WASHINGTON.

At 11 A.M., March 14th, we arrived at the Washington Depot, D.C., where we were received, not by a deputation of honour seeking to glorify themselves in lionising us, but by three working men, almost as poor as Jesus of Nazareth and the primeval disciples, but “rich in faith, and heirs” of the poor man’s kingdom, which God hath promised to those that love him, keeping His testimonies and commands. —James 2: 5; Revelation 12: 17; 22: 14. These three worthy men, constituting as many elements of what Dr. Barclay, ex-Campbellite missionary to Jerusalem, and Pastor of the Bethanians of the Capital, elegantly and courteously styles “a mouldering rabble,” (a titular epithet of cousin-german relationship to that of the “offscouring of all things,” bestowed upon Paul and his associates by the enemies of the truth)—these three, we say, received and welcomed us to Washington with that warm cordiality which can only be exchanged between those who know and appreciate the truth.

Having refreshed the outward man, and spent an hour or so in conversation upon the politics of the Kingdom, and Dr. Barclay’s theological discomfiture by the Word, in the hands of the unlettered, we visited the Navy Yard, in one of the departments of which Bro. Bearman, in whose hospitality we shared during our sojourn in the Capital, is foreman. He conducted us over the establishment, and explained to us in general terms, the arts and mysteries of the Yard. There are over a thousand men at present engaged in the fabrication of cannon, shells, bullets and stores, &c., &c., &c., by means of which the “SOVEREIGN PEOPLE” propose to guarantee their peculiar liberty and independence for ever! Nothing seems more feasible to them; nothing more consummately foolish to the “heirs of God,” and “joint-heirs” of His glorious Son. The “material guarantees” of their sovereignty they so

trustingly confide in, are certainly formidable, and their use of them scientific and expert. Indeed, there seems to be no chance for hostile ships of equal force but mutual destruction, all hands going to the bottom, and leaving none to recount the disaster. Modern warfare, aided by science, is more massacre than combat. Shells charged with powder and one-hundred-and-eighty bullets, grape shot and canister plunging with incessant fire into battalions of flesh and blood, would seem to afford no chance of escape. Were I a general, I should not waste time in pyrotechnics; but sword or bayonet in hand, make for the batteries, and put their science to sleep. He that can silence the guns makes the victory his own; at least, so it appears to me.

Men who have great faith in military and naval science, and can boastfully point to their millions of cannon, balls, shells and bullets, and at the same time, know not the Scriptures, regard with scorn and contempt the proposition, that the saints and their people shall wrest the world's sovereignty from those who now possess it and monopolise it themselves. How, say they is such a thing possible? Are not all the arms and munitions of war in the hands of the governments? What can naked, unarmed men, raised from the dead, at the head of cowardly Jews, effect against an iron and leaden hail from the cannon's mouth? Why, the armies of the nations would eat them up like bread, and scatter their bones as lime upon the fields. It is indeed true that there is no power extant in the earth equal to the work expressed in the proposition. But a true believer "walks by faith and not by sight," and is therefore not at all discouraged in his hope, because the means of its establishment do not appear. He knows that the Jews are cowards; that they flee when no man pursues, being faint-hearted, and chased by the sound of a shaken leaf. But this only strengthens his faith; for it is exactly what Moses wrote concerning them in the latter days, over three thousand years ago.—Deuteronomy 28; Leviticus 26: 26. Existing facts compared with his predictions having established his faith in Moses, he believes the good as well as the evil he foretells of Israel. The present cowardice and powerlessness of the Jews is only temporary, for "the people shall rise up as a great lion, and lift up themselves as a young lion; Israel shall not lie down until he devour the prey, and drink the blood of the slain."—Numbers 23: 24; "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows, and do valiantly."—Chapter 24: 8, 18.

It is true that all the armies, fleets, and munitions of war are at the disposal of the enemies of Israel, and of their princes, the Saints; but this fact by no means dismays the true believer. By the light of prophecy, he sees the kings of the earth and their armies in battle array, defying the armies of Israel, as the Philistines did of old. He sees their death-dealing batteries, shotted with grape and shell, ready to open fire upon them; clouds of cavalry threatening their flanks and rear; and whole battalions of infantry, with bayonets fixed, ready to move down upon them au pas de charge, for close and deadly encounter. A spectator, prognosticating the issue from what appears, would certainly expect Israel to be devoured. But their faint-heartedness will then be gone, "for the Lord is with them," and they neither tremble nor flee; for "Jehovah is a man of war: Jehovah of armies is his name;" "whose strength is in the clouds."—Exodus 15: 3; Psalm 68: 34. A little army with the artillery of the clouds at its command, though armed no better than David, with sling-stones—Zechariah 9: 15 will have no cause to tremble before the destructive machinery of modern warfare. Let Israel stand still and see the salvation of Jehovah, who will fight for them as when he fought in the day of battle in former years. —Zechariah 14: 3. Hark! What is that crashing, brattling roar, that shakes the earth and heaven? Not a cannon booms from the Gentile batteries, yet infantry, artillery, and cavalry are all in wild commotion! Oh! It is Jehovah thundering in the heavens, and the Highest giving forth his voice. He is raining upon them hail and balls of fire, scattering them with his arrows, and discomfiting them with his lightnings. —Psalm 11: 6; 18:

13-15. Now, let Israel to the charge, as the sword of the Lord and of Gideon! As hinds they pursue the foe and overtake them; neither turn they till they are consumed. They cry to heaven for help, but there is none to save them; even to the Lord, but he answers them not. Then doth Israel beat them small as the dust before the wind; and cast them out as the dirt of the streets.—Psalm 18: 37, 50; and the words of Moses are fulfilled, that “Five Jews shall chase an hundred, and an hundred of them put ten thousand to flight; and their enemies shall fall before them by the sword.”—Leviticus 26: 8; Deuteronomy 32: 30.

A warfare of this character and with these results is no fiction of the imagination. It is a warfare abundantly illustrated in the history of that wonderful people, the Israelites; and more abundantly predicted of their future by the prophets. After a few such battles in the lands of their enemies, they will have no lack of weapons of war. They will have more than they will need, for “they shall burn the weapons with fire, and they shall spoil those that spoiled them, and plunder those that robbed them, saith the Lord God.” What defence have the governments provided for their armies in the field against the artillery of the clouds? Hail stones and balls of fire? Or what can fleets do against a people whose commander, in the days of his flesh, even, could walk upon the water, and command the winds and the waves to be at peace, and they obeyed him? It is manifest, then, from the Scriptures, that the occupation of all Navy Yards and Arsenals will be gone when the time comes for “the Saints to take the Kingdom and dominion, and the greatness of the Kingdom, under the whole heaven.”—Daniel 7: 27. Sevastopols and Silistrias will be no defence against Israel then; for these are only a defence against missiles in parallel projection with the ground. Earthworks may breast these off, but against “a burning tempest” from above, they are no defence, but utterly untenable. Hence, “they shall move out of their holes like creeping things of the earth.”—Micah 7: 17. “They shall fade away and be afraid out of their close (or fortified) places.”—Psalm 18: 44. Unable to keep the field or weather the stormy sea, and their fortifications useless, what becomes of the dominions of the old and new worlds? They become the kingdoms of Jehovah and of his Christ. —Revelation 11: 15; and the sovereignty of the people, and all other sovereignties but His, fall to rise no more.

On Saturday we visited Alexandria, Va., in fulfilment of a promise to a friend to let him know when we might lecture in Washington. The Potomac being still closed with ice (a very unusual thing for that latitude), we took the stage to Alexandria, which is distant about seven miles from the Capitol. Though our friend was not in the city, we were fortunate in applying to the right place, the Episcopalian book store, for information concerning him. They told us that he was studying divinity at the Theological Seminary, about three miles from Alexandria, and would be ordained a minister of the Episcopal Church in the spring. We were profoundly sorry to hear this, for he is greatly in advance of the whole Episcopal bench and its clergy, in his knowledge of the Scriptures. They can add nothing to his proficiency in these, and as to the theology of Queen Victoria’s church, which is also that of the Episcopal Church of the United States, it is not worth a moment’s consideration. We were in hope that our friend, who, by his long residence in Jerusalem in connexion with the Anglo-Prussian bishopric, is intimately acquainted with the corruption of episcopacy in its most pious manifestations, would have renounced what we regard as the Anglo-Hibernian daughter of the Mother of Harlots, (and if the State Churches and their colonies in Europe and America, be not the “Harlots” and defiling “Women,”—Revelation 14: 4; 17: 5—the Daughters of Babylon the Great, there is nothing in “Christendom” answerable to them), and, having obeyed the Gospel of the Kingdom he is looking for, have commenced a firm and uncompromising testimony for the truth against the systems of spiritual pride and vanity by which all nations, without exception, are hood-winked and beguiled. We were, therefore,

much grieved at the words of the biblioplist that he was going to be ordained. We were incredulous, and hoped he was mistaken, especially as he added, that our friend was going to erect several houses in the city in the exercise of his profession of an architect, when the spring opened. This is an honourable profession, but that of a clergyman is mere “humbug.” The reader will we trust, excuse the word, but we know of no other word in our mother tongue so expressive of our sense of the imposition practised on the world by the clerical profession. Only look at it for a moment. A boy is sent to a college or seminary to learn how to preach the traditions of his father’s sect, so as not to offend its creed or hurt the feelings of his patrons. He is to thunder forth damnation against sins which they have no mind to; but to be exceedingly cautious, under the pain and penalty of the loss of their patronage, how he questions received opinions, or rebukes sins which they approve. He goes, therefore, to the school to learn the Art of Trimming, or of navigating his craft between the Scylla of the creed, and the Charybdis of their peccadilloes. This is no easy matter. If a man boldly throw the Bible overboard, and make the “authority of the church” his compass, there is no difficulty. He can then lash down the helm and let her drive. He will pass the rocks in safety, and be applauded as a skipper wonderfully skilful and expert. But, if he be too naturally conscientious to adopt the orthodox system of navigation, and propose, like Pius IX, in 1847, to manage his people upon Bible principles, there will be no end to the vexations of his life. A boy, licensed by his patrons to “cure souls,” dare not, as he values his living and standing in the sect, preach the truth. He cannot do it, for the art of trimming is not the art of preaching the truth; and the former is the only art he was apprenticed to. But, under the supposition that he know the truth, we repeat, that he dare not preach it; for the “vested interests,” and policy of sects are opposed to it. The truth believed and obeyed, would dissolve and abolish all the Sects of Christendom; that is, Christendom itself, which is anything but Christ’s dominion.

But, the grand imposition in the case, is, that the licensed boys issue forth from their doleful places, pretending to cure diseased souls! Now, this is sheer pretence, arrant, unmingled imposition; for they cannot tell what a soul is, nor can they give a scriptural answer to the question, “What must a soul do to be saved?” Is not, then, this clerical profession a bald imposture, by which a singularly gullible generation is befooled? All other forms of knavery and empiricism are eclipsed by this. They may ruin a man for life; but the clerical “humbug,” binds him to eternal ruin—a condemnation from which redemption never comes. But our friend is not a boy; but a sober-minded and reasonable man, with all the courtesy and good feeling of the best civilisation extant. We hoped, and still do hope, that he will not suffer himself to be degraded from his present honourable and independent position of an architect, by episcopal ordination to that of a curer of souls, according to Anglo-American clerical prescription. In this hope we left a message with the vendor of books for our friend, informing him where we might be found, should it be convenient for him to visit Washington. It was now about 1 P.M., and the stage did not return till 3 P.M., and after that there was no more conveyance. What could a stranger do in such a dull, uninteresting city as Alexandria—a sort of Necropolis, for two long hours? For time is long, and only fit for killing, when a man has nothing, and can contrive nothing, to do, but saunter through dirty and deserted streets. We concluded, therefore, to occupy the time in pedestrianising towards the capital. The day was springlike, but windy, and the road tolerably good. It was spring above, and winter below and quite a day for exercise. The walk was pleasant, but without variety; the pleasure being mostly derived from muscular action, and the contemplation of the future destiny of Washington and the valley of Potomac, when the Saints shall possess the dominion “under the whole heaven,” and the sinners who now inherit it shall be bound over to keep the peace for a thousand years. At twenty minutes to four we reached our place of rest, after a walk of nine miles, being quite indisposed to any further exertion for the day.

But, in fine, concerning the report of our friend's ordination. We were favoured by a visit from him the ensuing week, when we dined and spent two or three hours together. We informed him of the Alexandrian biblioplist's report, which we supposed was a mistake. But he certified us that it was not altogether so. He was not going to be ordained a priest of the Episcopal order, but a deacon. We inquired what advantage he expected by such an ordination? He replied that he felt it his duty to "preach the Word" without pay. But that in the church to which he belonged, he could not preach without ordination, and that, as he thought he could do more good there than elsewhere, he concluded to become a deacon, who received no pay for preaching, and who had no right to administer ordinances as a priest; and to continue the exercise of his profession as a means of support. This was a shade better than we had feared. Still we regard it as a degradation. Every man who understands, believes, and has obeyed the Gospel of the Kingdom, has a right, and is bound in duty and honour, as far as he hath ability, to preach it, or say, "Come!" The words of the Spirit are, "Let him that heareth say, Come!"—Revelation 22: 17. Come to what? Come to God's Kingdom and glory. —1 Thessalonians 2: 12. When a man obeys the truth, he is, in so doing, ordained of God, to go to all that will listen to him, and to invite them to become heirs of God and joint heirs with Jesus Christ, of the coming Kingdom and glory; and to administer to them the ordinance of baptism. He may also administer the Lord's supper to his brethren in Christ, without further ordination, if they request him. "Bishops of Virginia," however, have neither ability nor right to preach and administer ordinances in the house of God; and, consequently, they can confer none. However learned in Episcopal theology, argumentative, and voluble, they may be, they have not the ability to preach the word, or to "say Come." They do not know how to say "Come;" nor do they understand what to tell their hearers to come to. Our friend, we believe, will not dispute this. In other words, if a man do not understand the Gospel of the Kingdom, he cannot preach it; and no man understands that Gospel who believes in the heaven and hell dogmatised in the Papal and Protestant Christendom. The Bishops of Virginia and their clergy, (and we particularise these only because our friend is about to subordinate himself to their unhallowed lordship) are not only unable to say "Come," but they have no right to do so. Understanding, faith, and obedience, must precede the right to officiate in things holy. They are without these, being like Isaiah's watchmen, "Shepherds that cannot understand."—Isaiah 56: 10, 12; and, therefore, their assumption over men is unhallowed usurpation.

Our friend is mistaken in the idea of his ability to do more good in the Episcopal Church than in opposition to it. We know that, as he says, he does not agree with us in all things: but we know, also, that he agrees with the prophets and apostles too much to be able to do any good, in the Episcopal sense, if he preach their word faithfully. The faithful preaching of their word will inevitably exclude a man from all "the churches" of Christendom; because such preaching convicts their Christianities of falsehood. If he be not prepared for trouble, as a valiant man. Let him not essay to do good by preaching the word from an Anglo-American "sacred desk:" but if he have courage let him do it earnestly, and make the best of his opportunities, with the assurance that when the conclusions of his premises are discerned winged-serpents full of deadly poison—James 3: 8—will beset him, and he will have no rest for his soul till he and his diaconate are formally divorced, with all the degradation ecclesiasticism can inflict upon him. To do good we must work with God, with his saints, with his word, and against the enemy; of which Anglo-Episcopacy, in England, Ireland, and America, is an element, blind, obstructive, deadly, a political antagonism to a Romish monopoly of the loaves and fishes, nothing more.

On the Lord's day after our arrival, we spoke twice in the Methodist Protestant House, near the Navy Yard. The congregation usually assembling here may average about thirty. In the morning it is supposed there were three hundred, and at night the house was full to excess. We spoke on the subject of Heaven's message to the world—to the Jew first; and afterwards to the nations at large. We showed what this was, —a message of peace from God to his people Israel to be enjoyed under the government of David's Son; to which administration, all, both Jews and Gentiles, were invited, who believe God's promises concerning it, and do the truth. During the week, our discourses, expository of the "things concerning the kingdom of God and the name of Jesus Christ," were addressed to earnest and respectable audiences of working men, in the Odd Fellows' Hall. People of all sects lent us their outer ears, and not a few, we were told, their inner ones also. We spoke every night except Saturday night, to quite numerous assemblies, save on one occasion, on account of a snow-storm. The audiences were non-clerical; that is, instead of being constituted of nearly all fashionably attired females, dotted here and there with sleek-looking gallants; three-fourths were the hardy sons of toil, accustomed to think for themselves, and to call in question the temporal and spiritual optimism of the day. The other fourth were women, who considered that heads were given to them for a nobler purpose than to be worn merely in advance of the occipitals, or rather cervicals, humorously, we presume, styled "bonnets?" The Gospel of the Kingdom is for thinking men and women, and it is only such that can comprehend it. Hence, if we begin our discourses with a plus of weaker vessels, before the end is reached, it turns into a minimum; although we are careful, as far as is consistent with faithfulness to the truth, not to offend the occipital organs of their heads. We speak to the frontal and sincipital regions of both sexes; while the clergy speak to the inferior parietal and basilar. The world being chiefly in accord with these, the world hears them, and as the propensities in these regions are more active in females than in men, the majority of the world that hears them is composed of women, through whom they control the men. This seems to us to be the philosophy of the case, which we offer in explanation of the question put to us, namely, "How is it that the greater part of your audiences are composed of men?" we cannot divine any other reason; and suppose, that, if we were to speak comfortably to the flesh, and proclaim a heaven peopled with all our blood relations, where all the affections of "this mortal and corruptible" shall be gratified in its reunions, the feminine element would be numerically orthodox.

On Lord's day, March 23, we continued our discourses at the Odd Fellows' Hall, morning and evening. This was our last night in Washington, and closed a series of nine discourses on God's message to the world. We have reason to believe that our endeavours will have gained more students for the Scriptures in Washington than it can have boasted of since it became a city. We do not say readers, but students; who alone can hope to be "taught of God."—John 6: 44-45. The hearts of brethren have been encouraged and confirmed, and they themselves stirred up to continued and greater efforts than before. We have planted, others may water; but it is God only that can give the increase. So then, neither is he that planteth anything, neither he that watereth; but God, that giveth the increase. —1 Corinthians 3: 8. The following letter from a brother in Washington to another in New York, will convey, perhaps, more to the reader's mind than we can, the impressions of things as they are consequent upon our meetings there. The writer says:

Dear Brother,

I know you will be anxious to hear how we have progressed in this place since Bro. Thomas' visit. He arrived here on the 14th inst., at 11 A.M., and was welcomed at the depot by myself and two other brethren. And you may depend upon it that the sight of his venerable

countenance made me “feel good,” as the Methodists express it. I spent all that day with him; and, in the evening, all the brethren surrounded him, anxious to hear him converse on the things we are hoping for, and expect soon to realise. His conversation was edifying and soul-reviving. I spent all the time I had to spare in his company.

He commenced his discourses on Sunday morning, in the Methodist Protestant Chapel. We obtained this liberty through Brother Boarman, who is pretty well acquainted with some of their chief managers. He obtained their consent on condition that the preacher had no objection. We are all well acquainted with him (he believes a good many things with us), and he was also acquainted with Brother Thomas when he lived in Richmond, Va; so that, dispositions being all friendly, he was willing that the lectures should be commenced in their place of meeting.

I am sure had you been there you would have marvelled mightily, and have been no little amazed to have seen Brother Thomas on a Methodist platform, sitting alongside of the preacher! A stranger might have supposed that one of the Ancients had appeared in rebuke of Methodism, this being as beardless as the Doctor’s is luxuriant. Generally speaking, there are not more than thirty meet at this chapel from week to week; but on this occasion there were about three hundred. And you may depend upon it their attention was riveted. All eyes were fixed on him, and many with open mouths. In the evening, the house was crowded, some standing at the door. We took a hall for him to lecture in during the week. The meetings were as successful as on Sunday; and considering how little people are disposed to attend “religious meetings” in the week, more so. Many were anxious for him to remain here three or four weeks longer. To sum up the whole matter in few words, I never saw so much interest displayed as on this occasion. The word of the kingdom was faithfully sown by our dear brother. At present we cannot tell how many will obey the truth; but we know this, however, that there are a good many who have fallen in love with it. We are going to rent a hall here for the purpose of giving everybody a chance of acquiring with us a participation in the glorious hope we enjoy. *

* The hall has been taken—Anacosta Hall, near the Navy Yard.

We desire the brethren in New York to join with us in praising the Lord for the door which has been opened here. It is the Lord that is doing it. There must be a people taken out for his name. The work formerly begun by Peter must be completed in the preparation of the Bride for the Bridegroom’s return. Let us see to it, that we do not hide our talent, whatsoever it may be, in a napkin. Jehovah works by means, and in preparing, as we learn the truth, let us show it to others; and so much the more, as we see the day approaching. I hope you will let me know if Brother Thomas gets safely home. Be good to him, for he is a noble soldier. Remember me to all our brethren.

Hoping that we may all continue in well-doing, seeking for glory, honour, incorruptibility, and life.

I remain yours, in Israel’s Hope,

ALEXANDER CAMPBELL.

Washington, D. C., March 25th, 1856.

On our return we passed a pleasant evening with Brother Lemmon, in Baltimore. The affairs of the Herald would not allow us to tarry here, so we pushed on next morning towards

home. But in making for this, we had need to visit Newark, N. J. Therefore, on arriving at New York by steamer from South Amboy, at 8 P.M., we retraced our course to Newark. We stayed there that night and the next, speaking according to previous arrangement, on the latter evening. Upwards of thirty persons met in a private house, where Brother McDonald is in the custom of expounding the Scriptures to them every week. There are some six brethren there, who have declared for the Gospel of the Kingdom, and we hope by their instrumentality there will soon be more. They have invited us to address the public, and as their mouth-piece on the occasion to say "Come!" This we have consented to, and expect to commence operations there on the 13th inst., in the afternoon.

EDITOR.

ANALECTA EPISTOLARIA.

THE DOG AND HIS MASTER, OR THE GENTILE AND THE JEW.

Dear Brother Thomas:

I recollect to have possessed in my youth some pictures called the "Perverse World." Under the different representations, showing the corruption of our time, there was one which struck me particularly. It was a big dog sitting on a well served table, whereon was set a large piece of meat, and eating thereof continually; while a poor-looking man was bowed down on the ground, looking steadily on high, to see if he could catch some crumbs from the dog's mouth. Seeing that the animal was not willing to give him anything, he commenced to talk about it with him, and said: "Don't you know that I am the man through whom you are so big and strong, and that I have given you food for a long time?" The dog replied, that it was true, but that he had served him a good while, and oftentimes had received stripes. The man continued to reason with him, saying, "Don't you know that according to divine appointment, I am your master?" The dog answered and said that, "this has been in former days, under an old constitution; but that this is now all changed, and all were now equal." The master replied, that "if that was the case, he might at least give him some of the meat." The dog could not resist any longer, and said, "I am willing to share with you under condition that you don't talk any more about the old preference above me." And he gave him a dry bone, from which he had already appropriated all the meat to himself.

However perversed this state of things represented by the "Dog and his Master" seems to be, it is but a shadow from the perverseness and corruption of mind existing in the world in regard to the Gospel of the Kingdom of God, and especially in reference to the Jews and Jesus of Nazareth, as being their brother according to the flesh.

In the days of old, or rather under the Mosaic institution, every Gentile who would share in the commonwealth of Israel, must of necessity, become a Jew, and was in this way adopted as a proselyte. The same was according to the doctrine of Christ and his apostles. In our days, when a Jew confesses that Jesus of Nazareth is the promised Messiah, he must become a Gentile, or (as it is illustrated by the above picture), he must cease to claim his rights as the chosen and appointed one of God, and dare not talk any longer about his original position, and the mastership connected with it. Only by doing so, and by accepting the new doctrines of those who call themselves "reverend divines," and representatives of Christ, he will receive some dry bones, that is to say, that he obtained the promise that his soul, equal to theirs, immediately after death will go to Heaven; meanwhile, those "servants" are nourishing

themselves from the very “meat or Word of their master,” and make themselves for the time being, as comfortable as possible, although their master, even Christ, in his days had not a place where to lay his head; and whenever he shall make his appearance, and claim his right and title as “KING OF THE JEWS,” and to take back to himself his Kingdom, they will say to him that “all that was under the old constitution, and that we don’t believe on such a man, but on a Christ, who once was crucified for our sins in order that we may live in a better state of things, and in more comfort in this world; and that our souls, after death, may go to him into Heaven, where he is, and for ever shall remain.

I don’t know whether you will find it proper to give these few lines a place in your HERALD, or not, as perhaps not being profitable to your readers, or because of the language itself, being written, as you know, by a foreign Jew, unlearned in the English tongue, being but a short time a sojourner in the United States.

If it should be inserted, I will try to furnish you hereafter with some facts which will plainly illustrate what I have affirmed, and show that through experience I am justified in using such language in regard to those who claim to be teachers of the Gospel, and to those Jews, who, unfortunately, are satisfied with their gifts, and believe as they have been taught by them.

I remain, yours in the hope of Israel,

T. MITCHELL.

New York, March, 1856.

REMARKS BY THE EDITOR.

In delivering Jehovah’s message to the Jews, the Lord Jesus, in speaking of the Gentiles, styles them “dogs,” and his own countrymen, “the children,” and “the children of the kingdom.” “It is not meet,” said he unto a woman of Canaan, “to take the children’s bread, and to cast it to the dogs. And she said, truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table.”—Matthew 15: 26. Bro Mitchell’s fable is strikingly illustrative of how completely things are perverted and reversed at the present time. If a clergyman get hold of a Jew, and succeed in proselyting him into the barren confession that “Jesus is Christ,” he makes a dog of him; and throws him a bone to gnaw (not to pick, for the bone is dry) at the foot of a table or altar of Gentilism. His theology turns a Jew into a Gentile, instead of the Gentile into a Jew, as the Apostles did. This single fact is enough to prove, that Protestantism and Popery, in all their names, denominations, and schisms, are not Christianity, or the system of faith and practice taught by those Jewish celebrities, Jesus and his Apostles. The great burden of their ministry was not to turn Jews into Gentile dogs, but to make both Jews and Gentiles “Jews inwardly” and “Abraham’s Seed,” in a higher sense than that of the accident of birth, which “profits nothing” in regard to reigning with Messiah for ever over Israel and the nations.

Jews, then, on becoming Christians, do not cease to be Jews; but, on the contrary, become more intensely Jewish, that is, they are Jews in two senses; first, by natural descent from Abraham; and, secondly, by becoming Christ’s. As to Gentiles, they are “not a people;” therefore the Scriptures do not recognise them as having “fathers” for whose sake they are beloved. Their descent is not from Abraham; still they may become Abraham’s children by becoming Christ’s. It is in this sense they become Jews—by adoption through Jesus. Christian Gentiles, therefore, become Jews in the adopted sense; while all who are not

adopted by belief and obedience of the glad tidings of the Kingdom to be restored again to Israel, remain dogs and swine, and shall not be partakers of “the children’s bread,” therefore Jesus said to the Apostles, before the “fellowship of the Mystery” was announced to Cornelius and his friends, “throw not your pearls before swine; and give not things holy unto the dogs.”

There are many Jews in this Empire City who confess that Jesus is Christ; but marvellous to tell, they become more intensely Gentile than the Gentiles themselves. We cannot get rid of the conviction that they Gentilise for the sake of worldly gain. We know some who profess to believe the Gospel of the Kingdom, and have been dipped, and yet have gone to study Gentilism, that they may be able to preach it at certain theological doggeries, under dumb and greedy dogs that cannot bark, and that can never have enough. —Isaiah 56: 10-11. These are Jews in needy circumstances. There are others of them, preachers of Gentilism, that deny the restoration of Israel, and proclaim a heaven among the stars! while others, again, are members of sectarian churches, believing they will be whizzed off to glory at death like a whistle sound by steam! What can be done with such a people? We answer, Not much, until the Lord comes; for “blindness in part has happened to Israel, until the fulness of the Gentiles be come in.” This was the teaching of a celebrated Jew 1800 years ago, and experience proves that the veil is yet untaken away. Gentiles are doggish and swinish enough, but a hundred Gentiles can be enlightened for one Jew, which shows that the “fulness” is not yet complete. If the Lord, however, delay his coming much longer, the Gentiles will become as impervious to the Gospel as the Jews. Both races are stiffnecked and perverse, and neither, as without sin, can undertake to cast the first stone at his neighbour’s skull.

No foreigner or “alien from the commonwealth of New York can inherit official honour and emoluments, unless he first become an American citizen by adoption; so, also, no Gentile, who is by birth of necessity an “alien from the commonwealth of Israel—Ephesians 2: 12, and a stranger from the covenants of promise” can inherit the Kingdom, when restored again to Israel, in its glory, honour, incorruptibility, and life, unless he first become a Jew, or “Israelite indeed,” by adoption, through Jesus of Nazareth, as King of the Jews. Let this principle be well considered and it will not be difficult to discern the force of that King’s words, —“SALVATION IS OF THE JEWS.”

* * *

THE GOSPEL OBEYED IN WASHINGTON.

Bro. Thomas—We have reason to be thankful to the God of Abraham. Through your efforts and since your departure from this city, I have to communicate to you the pleasing intelligence that we have immersed four persons who were formerly believers in the Kingdom said to be set up on Pentecost, (by the Campbellites and those of other sects), but after having had their attention called to the Gospel of the Kingdom, which Gospel Paul affirmed in Galatians 3: 8, 17 was preached to Abraham 430 years before the Law of Moses was given and also that that law cannot disannul these promises for they were expressly concerning Christ, and must, therefore be fulfilled by him.

Hear the testimony of Paul concerning these promises; he says Acts 13: 32-33, “We declare unto you glad tidings, how that the promises made to the fathers God hath so fulfilled the same in that he hath raised up Jesus from the dead.”

The four persons to whom I have reference Berean like searched the Scriptures believing that in them was eternal life and that eternal life is a promise; for says Paul to Timothy 2nd Epistle 1: 1 & 10, I was made a minister “according to the promise of life,” and that life is now made manifest by the appearing of Christ, “who abolishes death, and brings life and incorruptibility to light through the Gospel.” Seeing these things they gladly received them as being sustained by the language of Paul to the Hebrews in chapter 6: 18, concerning the promises made to the Fathers, speaking thus “that we might have a strong consolation who have fled for refuge to lay hold on the Hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil.” Paul then consoles the Gentile element of the Ephesian church in chapter 2: 19-20, by informing them that they shall be fellow heirs, and of the same body, and partakers of his promises in Christ by the Gospel: and also tells them in 2: 12, that they were “once Gentiles, and that at that time they were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world, but now in Christ Jesus, ye who were sometimes far off, are made nigh by the blood of Christ.” May we all see this hope consummated; and may we hear the voice of the great multitude in Revelation 19: 6, and of the mighty thunderings, saying—“Alleluia. For the Lord God omnipotent reigneth.” Why? Because the kingdoms of this world have become the kingdoms of our Lord and his Christ, and He shall reign for ever and ever—Revelation 11: 16.

In hope of eternal life, I remain,

Yours affectionately,

R. A. BOARMAN.

Washington, D.C., April, 1856.

The above will be gratifying to many of our readers as well as to us. The gospel of the Kingdom is advancing, though not with rapid strides. This is not to be expected. It will, however, progress in spite of all obstacles, and accomplish the pleasure of him who gives the increase, where the increase is of any account. The time yet to elapse before the appearance of the King of Israel is too brief for a great deal to be effected. The time and means are unequal to vast results. All that can be done is to finish the work began by Peter in the house of Cornelius, Acts 15: 14. By the time this is perfected, the Sin-powers will have congregated their armies in Armageddon; and the Lord will be at hand to build again the tabernacle of David, which is fallen down and prostrate—a work to be inaugurated by their signal overthrow.

We pen these few words between our visit to Newark, New Jersey, and to Elizabethtown in the same State. At the former place we have just concluded six discourses, of which five were spoken in Oration Hall to respectable and attentive audiences. Circumstances were rather unfavourable, in that the city was darkened by a cloud of locusts filling the air. The Methodist Conference was sitting; and all the pulpits, as we heard, save those of the papists, anglo-episcopals, and Jews, were filled with special pleaders for John Wesley’s heresy. Our audiences were, doubtless, affected thereby. Still by no means discouragingly so; but quite the contrary. We all felt encouraged; and are of opinion that some will ere long declare themselves on the side of Israel’s Hope. There are half a dozen brethren in Newark who meet in Monument Hall, Broad Street, where the public are invited to come and learn. This nucleus will grow; for it has the truth, and is endeavouring to improve itself and to diffuse it. In Washington, there are now ten. They also rent a hall for meeting at 2.30 P.M. every Lord’s

Day. Since we left, Bro. Lemmon of Baltimore visited them, and discoursed on two occasions, and I believe, baptised the recent converts to the faith.

Next Lord's day, we occupy the Baptist Meeting House in Elizabethtown, morning and night; and the three succeeding nights at the same place. As doors open we walk in; tell people the message God sent to Israel and the nations by Jesus and the apostles; then retire, and leave the rest to God, whose seven eyes penetrating into all the earth, are ever on the truth. —EDITOR.

* * *

WORD FROM AFAR.

My Dear Friend—Upon a review of the many events characteristic of the rapid fulfilment of prophecy in these “latter days,” none appear to me to be more prominent than the universal perversion by professing “christians,” of the pure “doctrine of Christ;” showing the fearful amount of “gross darkness” that now prevails amongst people boastful of their spiritual light. None deny that our Lord commenced his ministry by preaching “the Gospel of the kingdom”—Matthew 4: 23; Mark 1: 1; and many admit that his parables, &c., were the amplification of that particular doctrine in its obvious meaning—“Thy kingdom come that thy will may be done on earth as in heaven.” And further, that immediately preceding his ascension, he commanded his disciples to “preach the glad tidings to every creature,” a doctrine they then expounded as “that blessed hope,”—Titus 2: 13 “the Faith which was finally delivered unto the Saints,”—Jude 3 the “One Faith”—Ephesians 4: 5 and without which “it is impossible to please God”—Hebrews 11: 6. They also warned men that “in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons”—1 Timothy 4: 1—“after the commandments and doctrines of men”—Colossians 2: 22; Mark 7: 7. Nevertheless, the doctrine of the glad tidings of the kingdom of God, which reveals to fallen man the alarming contrast between his present perishable condition, and the glorious immortality, or eternal life, which he is commanded to “seek”—Romans 2: 7 through Christ in that long promised kingdom on earth renewed, as paramount to the ordinary requirements of natural life, —Matthew 6: 33 is universally construed to mean, a spiritual kingdom of Christ now existing on earth, although in his “good confession” before Pontius Pilate he exclaimed, “My kingdom is not of this world,”—John 18: 36. It can only arise contemporaneously with the “New Heavens and New Earth,” when he will “make all things new.”

Nor is this “gross darkness” diffused by the “blind leaders of the blind,” the less excusable in the teeming multitudes who do not “acknowledge the Lord,” but prefer their condition as idolaters of Mammon. “Lovers of pleasures, more than lovers of God,” who in their eagerness to amass wealth, resort to the most dishonest means of gain by “false balances,” and deteriorating almost every article of human food; and deluging the markets of the world with spurious manufactures, whilst the more distinguished class of once honourable traders, have degenerated into fraudulent bankers, swindling merchants, reckless railway jobbers, and dishonest contractors; to which catalogue might be added numerous deep-stained evils immediately engendered by “the Prince of this world;” and who, forsooth, it is falsely alleged, reigns contemporaneously with the “Prince of Peace, the Everlasting Father.”

That the weapons of your warfare, which are not carnal, may prosper mightily through God, to the casting down of sectarian “imagination and every high thing that exalteth itself

against the knowledge of God," until you are privileged to receive your heavenly reward, that inestimable gift, "the Wedding Garment" of immortality—for "this mortality must put on immortality" ere we can attain the likeness of our risen Lord; and that you may thus enter his glorious presence with triumphant songs of everlasting joy, is the heartfelt prayer of

Yours very faithfully, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,"

RICHARD ROBERTSON.

89 Grange Road, Bermondsey, Surrey, England; January 29, 1856.

We thank our valuable friend for his kind wishes, which we heartily reciprocate. The morality and scriptural intelligence of "respectability" in this new world, are not at all behind the darkness and hypocrisy of its brother in the old. The "gross darkness" predicted by the prophet is confined to no nation or particular locality; but as he said it would before and at the redemption of Jerusalem, "darkness covers the earth, and gross darkness the people." Protestantism is less shocking to reason and humanity than Catholicism and Popery; for this distinction is now extant; but in regard to its knowledge of "the gospel of the kingdom," it is in all its forms equally with them, "darkness visible." But the time is at hand for the Lord to come out of his place to punish the inhabitants of the world for their iniquity, for it is very great. May it be ours to escape with our lives, and to rejoice in the kingdom of God. — EDITOR.

* * *

JOY IN THE PRESENCE OF THE ANGELS.

Dear Sir. —I should be gratified in receiving some information on Luke 15: 7 and 10. How is there joy in heaven? It reads, "Joy shall be," not "Joy is;" but in verse 10, we find it, "There is joy in the presence of the angels of God." Is their habitation in the presence of the Eternal Father?

I could fill pages with questions; but they would be tedious to you. Answer this one at present, and you will oblige yours, in the "one hope of the calling."

J. M. STONE.

Henderson, Ky., January 11, 1856.

"I say to you, that likewise there shall be joy—*χαρα εσται*—in the heaven—*εν ζω οντανω*—over one sinner that repenteth, more than," &c.: and in verse 10, "So I say to you, joy comes into existence—*γινεσται not εσται*—in the presence of the angels of God over one sinner who repents."—Luke 15. But, at what time? When the Son of Man shall confess him before the angels of God. —Luke 12: 8. When will that be? When he comes in the glory of his Father with his angels. —Matthew 16: 27. Where? In the heaven, when the repentant meets the Lord Jesus "in the air."—1 Thessalonians 4: 16-17. He descends from heaven; and the resurrected and transformed ascend to the heaven. The ascent and descent find their conterminous for a brief space "in the air," as illustrated in Luke 2: 8-15, where "the gathering together unto him"—2 Thessalonians 2: 1—occurs. Here are the time and place of the joy and confession in the presence of the angels, after which Jesus and his saints descend in company to Mount Olivet—Zechariah 14: 4; Acts 1: 11-12, whence they proceed to Mount Zion. —Revelation 14: 1.

EDITOR.

PEACE AND SAFETY AGAIN!

The plenipotentiaries, or “Demons,” of the Sin-Powers, are said to have signed a treaty of peace. In this the disciples of Mammon rejoice greatly; and are screwing up their fiddles to their old song of “Peace and Safety.” The reader, however, who knows what God has revealed in the word, and who does not interpret it by the intelligence of the last steamer, (which would be to walk by sight and not by faith) will not be thrown off his guard by such a syren melody. The elements of discord created by the war are too many for the present interruption of it to terminate in an assured and permanent peace. The present situation created by the “Unclean Spirits” is a transition—a passing from the attack and defence of the Euphratean power to a work to be developed in the heart of Europe. The events of the last two years have rendered certain the entire and speedy evaporation of the Ottoman Power. Turkey in the hands of France and England will not be long in attaining her “manifest destiny.” The details of the process are not revealed; but the end is certain, and the interpretation thereof sure. Turkey is doubtless doomed to partition among its friends and faithful allies; for what so natural as that a man’s estate should be inherited, not by his enemies, but by his friends! France and England are in the Sultan’s house, and have hinted their intention of making themselves as comfortable there as possible for some time to come. This is what they propose; but will God dispose events to suit their purpose? Nay, verily; as will soon appear.

The drying up of the Euphrates, then, being secured, the second “chapter of accidents” is now opening to the world. What do we read there as the conclusion to be tried? The formation of Ezekiel’s Russo-Gogian Confederacy. This is the solution of the problem set forth in the words—“The ten horns receive power as kings one hour with the beast (the Eighth Head). These have one mind, and shall give their power and strength unto the beast. For God puts in their hearts to fulfil his will, and to agree, and give their kingdom to the Beast, until the words of God shall be fulfilled.” When this is perfected, Daniel’s Fourth Beast will be complete, and ready for the two-edged sword and burning flame. The continuation of the late war in the direction of the Crimea could not have developed this result. Hence its interruption, and that the powers may find scope for operations more conducive to the fulfilment of the words of God. —EDITOR.

* * *

THE END APPROACHING.

“All over the East, the Mohammedan power is wasting away, and, like all doomed things, begins to be conscious of its approaching end; insomuch that they say, the Ottoman Porte is paralysed with prophecies of its speedy end; a notion which one of my school companions, who travelled lately into Central Africa, found to be spread abroad among the Mohammedans there, though he was the first Christian who had conversed with them face to face. They continued to say, ‘But our religion is to come to an end within thirty or forty years. Is it not so written in your book?’ And what is very remarkable, another friend of mine, who stood upon the Himalayan Mountains of India, by the, ‘Most Holy Pool,’ where never Christian had dwelt before, found there also an expectation spread abroad of a religion from the West, which, in the short space of thirty or forty years was to possess the earth. Both of which reports they made to me with their own lips.”

The above is extracted from page 446 of a “Discourse on the Prophecies of Daniel and the Apocalypse,” by Edward Irving written in 1826. Thirty years added to this date, gives 1856, or forty, 1866— an interval of ten years, which from present appearances bids fair to develop into reality the apprehensions of the Mohammedan world.

EDITOR.

* * *

COLLATERAL TESTIMONY.

The London Quarterly Journal of Prophecy testifies that; “All classic myths relative to the expected era of bliss, announce a Mighty one to come. Sibylline verses, deriving their name from a Chaldee word, which signifies ‘to prophecy,’ are traditional predictions, and as we have them presented by Virgil, they point us to an ‘age to come,’ and ‘a new birth of nature’ and at the same time, link the glorious kingdom they depict with an exalted Personage, who would, they say, ‘reduce all mankind into a single empire’”

The Encyclopaedia of Religions Knowledge informs us that the Mohammedans, all believe in a general resurrection and future judgment, adding: “The time of the resurrection they allow to be a perfect secret to all but God alone—however, they say the approach of that day may be known from certain signs which are to precede it.”

Sir Paul Ricaut, in his work on the “Ottoman Empire,” published in the seventeenth century says: “There is a sect of Mohammedans called Haicitites, who believe that the Messiah took a true natural body; and that being eternal, he became incarnate as the Christians believe.” “Wherefore,” says Ricaut, “they have inserted this article in their confession of faith, that Christ shall come to judge the World at the last day. For the proof whereof, they cite a text out of the Koran, in these words, ‘O Mahomet! thou shalt see thy Lord, who shall come again in the clouds!’ They affirm that this is foretold of the Messiah, and confess that this Messiah can be no other than Jesus, who is to return into the world with the same flesh which he assumed.”

Robert Hort, A.M, in the seventeenth century, in a sermon on the millennium, wrote as follows: “In Plato’s dialogue, the philosopher having spoken of the first happy condition of the world, and its fall, adds: ‘But in the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reins of empire; then he will change, embellish, and restore the whole frame of nature; and put an end to decay of age, sickness, and death.’ Hort again continues: “Plutarch having related the doctrine of the ancient Persians concerning the evil introduced into the world by Arimanius, concludes it thus: ‘But there will come a time appointed by fate, when Arimanius shall be entirely destroyed and extirpated; the earth shall change its form, and become plain and even; and happy men shall have one and the same life, language, and government.’ According to the authorship of Strabo, the ancient Gymnosophists had a similar tradition, and believed in a time when ‘the ancient plenty shall be restored.’ All the heathen nations believed that the renovation would be brought about by some divine hero. Virgil, in his fourth eclogue, describes the renovation both of the physical and moral world, in a manner very little differing from the sacred writings; and the Chinese philosophers entertain the same notions concerning the corruption, and the future renovation of the world.”

Dr. Joseph Wolffe. From his travels in the east we gather the following traditions, current among the Asiatic nations:

In Arabia, the Jews of Yemen, the Rechabites, and the Children of Israel, of the tribe of Dan, expect the speedy arrival of the Messiah in the clouds of heaven. The children of Rechab say: "We shall one day fight the battles of the Messiah, and march toward Jerusalem." Rabbi Alkaree, one of the Jews of Yemen, said: "We do expect the coming of the Messiah * * There is war in the wilderness unprecedented in our memory."

In Tibet, one of their chiefs said: "When you shall see corn growing upon my grave, then the day of resurrection is right at hand." The people of Cashmere assured me that corn had begun to grow upon his grave, and therefore they considered my words to be true, that Jesus will come.

The Jews in Persia say the world is to exist six thousand years, and that the Messiah will appear, and the sabbatical year shall have its commencement. One of their Rabbis read to Mr. Wolffe, from Maimonedes, that "The King Messiah shall rise to make the kingdom of Davis return to its former condition and power," that whosoever does not hope in his coming denies the words of the prophets and the law of Moses, "that in his days the Messiah shall rule alone, and only he," that "on his arrival the battle of Gog and Magog shall be fought," that "we must wait for his coming," and that, "at that time there shall be hunger and war no more, and envy and anger shall cease among us."

The Guebers of India and Persia who worship fire are acquainted with the history of the fallen angels, and believe in the deluge, and that a time is coming when the world will pass away and another will be created. The Mussulmans, the worshippers of Ali and Mohammedan Jews and Mullahs, many of them believe in the coming of a deliverer called "Mohde," (translated from Shiloh) who shall restore all things before the day of judgment, and be proclaimed sovereign; a messenger going on before him. They told Wolffe that they were glad to find he expected the speedy arrival of the Messiah Jesus; for the signs of the times prove that Mohde must soon come, one stating to him that she had discovered by the book called "Khorooj Namah," that Christ will come again in the year 1861. "They derive," says Wolffe, "most of this from their Hadees or traditional prophecies."

The Hindoos have a tradition that Vishnoo is to destroy the world for a season, a belief analogous to the advent of Christ to judgment. They have also a record of the submersion of the world by a deluge.

The following dialogue occurred between Mr. Wolffe and a Persian Dervish.

Wolffe. —What will become of this world?

Dervish. —The world will become so good that the lamb and the wolf shall feed together, and there shall be general peace and fear of God upon the earth; there shall be no more controversy about religion, all shall know God truly; there shall be no more hatred, &c.

Wolffe. —Who then shall govern the earth?

Dervish. —Jesus.

Dr. Wolffe says they got this from their Hadees; and he adds, that in his opinion more light is to be found among them than among the most learned neologists and infidels in Europe.

In Yemen (Teman of Scripture) a Rabbi told Mr. Wolffe that his tribe did not return to Jerusalem after the Babylonish captivity. When Ezra by letters invited their princes in Tanaan to return, they replied, “Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the temple; therefore we will not go up until He shall have scattered the power of the holy people—till the 1290 days (meaning years) are over. * * * But we do expect the coming of the Messiah,” &c

Seiler, a German spiritualist opposing the faith of the ancient Jews in relation to a personal reign of the expected Messiah, makes the following admission: —“Concerning many things they formed erroneous conceptions, some of the prophets themselves not excepted. * * * They expected it—the kingdom of God—to arrive earlier than it did. They fancied that God would subdue the heathen by miraculous punishments. They had no conception of supersensuous or heavenly happiness, and therefore as being persons whose notions were entirely sensuous, they could not conceive of a kingdom of God otherwise than as possessing a visible king, ruling on earth in splendid majesty.”

Nevertheless this kingdom will come. It will be a literal kingdom. Immanuel will reign on David’s throne “in splendid majesty” forever. He will be a “visible King,” making “all things new.” O those will be happy times! We are confidently expecting them, and they are at hand. —Millennial Advocate.

* * *

FUTURE DESTINIES OF ITALY.

A recent number of the *Unione*, Turin, Sardinia, contains an extraordinary leader headed “Political Equilibrium and Italy,” from which we give some extracts which appear to us most noticeable: —“The cutting of the Isthmus of Suez will change the political conditions and Equilibrium of the world. By reconducting to the Mediterranean international life, this undertaking, which will give the character to the age in which we live, will change the relations between different nations, and will substitute the stable equilibrium of diplomacy—To bring India nearer to Europe now that by means of the cutting of the Isthmus of Panama, America is brought nearer to the Indies, is for England a necessity of international policy, if the fear which would urge her to it on the one side does not restrain her on the other. . . . England, however, fears this undertaking; and little wonder, when she is accustomed to depend solely on the artifices of diplomacy. But let us allow the work of nature freely to proceed, and the European equilibrium, having lost its centre in Austria, will find it in Italy. —The revival of Italy will become the point of intersection of the new movement of the world, and Italy, once more a rich and potent nation, will serve the interest of all far better than ever Austria has done. Italy will be the vanguard of the Latin races, which will close the way to the Oriental races, as she did for so many ages. Italy a maritime power between France and England, will be a counterpoise to both, and will create, by a natural equilibrium, the neutralisation of the Mediterranean, which is of far greater interest than the neutralisation of the Black Sea. The cutting of the Isthmus of Suez will cause the civilisation of the North to descend towards the South, and the centre of oscillation must follow this descent, and also descend from Austria to the great Peninsula of the Mediterranean. To make divided Italy the

battle-field of their ever renewed and eternal wars of arms and diplomatic influences, or to make united Italy the equilibrising power of the world; such is the problem that the cutting of the Isthmus of Suez offers for the solution of the statesmen of Europe. If they will not attempt to solve it, it will be no matter of surprise, for the statesmen of our day are little and mediocre; and such are the preoccupations of the moment, and individual and family interests, that they clip the wings of all great political aspirations. But whether they take heed or not, great world-wide events, and the inevitable revolutions of nature, will pursue their course independently of them. . . Even at present, English diplomacy, if it had any perception whatever, must perceive that it is not Austria which maintains the equilibrium of the world. It is the weight of Italy and Italian menace which has withdrawn Austria from the Russian embraces, and made her, by force, not the faithful ally, but the timid handmaiden of the Western will. Let the Isthmus be cut, and that very day, the word of nature, imposing silence upon the imprudent Babel of the mediocrities of the age called statesmen, will say to all, either Italy or eternal war between you. It will say to England, either Italy or French supremacy in the Mediterranean. It will say to France, either Italy or constant threats from the North against your civil and political progress. It will say to Germany itself, either Italy, or your division, and the dualism which lace-rates and holds you in restraint; and the men of Frankfort will learn that Austria, dominant in Italy is dominant in Germany, and that the days of the riches and liberty of the Hanseatic cities were the days of commercial prosperity, and the political and independent life of the Italian Republics.”

* * *