

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.

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MILLENNIAL PILGRIMAGE OF NATIONS.

“All nations shall flow unto the mountain of Jehovah’s house.”—Isaiah.

The kingdom of Christ having been established upon earth by force of arms, it will afterward be confirmed and conducted with judgment and mercy. In the present dispensation, or times of the Gentiles, the character assumed by the Lord Jesus Christ is that of “the Lamb slain from the foundation of the world.” He is now solely employed as High-Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as “the lion of the tribe of Judah,” laying aside for a period all his attributes of peace, and assuming that terrible power, that ineffable majesty which belong to him as the king of kings. Again, after he has asserted and established his claim to universal dominion, he will assume a third character—combining the two that went before. He will at once be the lion and the lamb—full of grace toward all his faithful subjects, but full of terror toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has known; permitting no opposition, and yet exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah 60, that Israel will be the foremost people of the earth. But in addition to this it must be remembered that as the Lord shall be king of all the world, it will become necessary to establish some centre of union, some universal metropolis which shall serve to bind all nations into one, and be regarded as the capital of the world. Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel; from the stupendous sepulchres of Nineveh down to the present age, we find traces of the capitals of departed empires. Babylon, Susa, Seleucia, Rome, Constantinople, Paris, have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper, and distinct in complexion and habits, have met together in peace within the walls of these centres of union. It was not the union that created the centre, but it was the centre which gave birth to the union. If Rome had been suddenly destroyed, the Roman Empire would have been suddenly broken up. In order, therefore, to form a grand centre of union, the Lord will erect Jerusalem into the CAPITAL OF THE WORLD, and make it the seat of the first and last universal empire. Again, in doing this, he will adopt the method which human reason has pointed out in all ages as the best. He will institute a centre of attraction within the centre of empire. The common sense, or penetration of ancient times, pointed out long ago

the wisdom of this method. The Olympian games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centres of attraction within the centres of union. The three great festivals of the Jewish law were evidently appointed with reference to national combination as well as national religion. The whole civilised world flocked to the Olympian or Circensian Games; and the nations of Greece or of the Roman Empire were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympian competitors, suggested ideas of personal violence, and physical superiority. The Roman games, the most atrocious scenes in the history of man, covered the amphitheatre with blood, and filled the heavens with cries of vengeance—and that cry was heard. But the kingdom of Christ will admit of no deeds of blood; its political and social combinations will be effected by a system of attraction equally original and divine.

“And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship THE KING, the Lord of hosts, and to keep the Feast of Tabernacles.” This prophecy of Zechariah describes in a few words the great religious and political engine by which the empire of the Son of man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity; and Jerusalem as the place appointed for the Feasts, will become the centre of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supersede those capitals of commerce or fashion which have been so long the centres of attraction alike to the frivolous and the wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ, is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It is one that has hitherto been almost overlooked; and yet it offers itself alike to the consideration of the politician, the philosopher, and the spiritually minded. There is nothing that takes in so wide a field of view, and presents such a variety of objects. It may not inaptly be called the main hinge of the Millennial Kingdom. A politician when he first hears of the Millennial Reign will naturally ask by what means, without a succession of miracles, can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask—what will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both inquiries at once. It gives us the political machinery and the statistical report at the same time. If we consider it statistically, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic inquirers—what will be the condition of the people at large during the Millennial Reign? And in what way are we to measure the material prosperity of that period? The Feast of Tabernacles furnishes the measure and the estimate. “All nations shall come up from year to year to Jerusalem.” But Jerusalem is situated in the centre of the world, at an immense distance from the greater part of the nations, even if we include only the inhabitants of the ancient continents, or of the prophetic earth. But it is not only said that all nations shall come up, but that every one that is left shall come up. Here is, then, a universal pilgrimage of mankind, of rich and poor, from the furthest extremities of the earth to Jerusalem. Such a pilgrimage as was never conceived before, and still less carried into effect from age to age. We boast now of the increased prosperity of the world—of the means of conveyance, which exceed all the conceptions of former times—of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of, except through absolute necessity; which even many rich men consider as too costly; which is

attended with difficulties and even dangers sufficient to deter the feeble or timid. The idea of whole nations going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible, since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor are there supplies in the Holy Land, or throughout the whole district of the Syrian coast, to enable such an assemblage of mankind to hold together for a month. It was considered a kind of miracle that the working men of England alone were conveyed from our provincial towns to the London Exhibition at a rate of charge the poorest could afford. But what would be thought of the conveyance of the working men of England to the shores of Palestine? And of the working population of France, or Germany, or Holland, at the same time? Such a thing would be impossible in the present state of the world. All our improvements in steam, by sea or land, would be unequal to the task; yet in the Millennial Reign it will no longer be impracticable. The pilgrimage of the Eastern nations to Mecca and Medina is perhaps the greatest movement of mankind in modern times; at least, it is one which most nearly resembles the future pilgrimage to Jerusalem, being conducted on the largest scale, and being annually carried on from the earliest periods. The first crusade was also an immense movement which carried forward the population of Europe upon Asia. But these vast emigrations were attended with hardship and loss of life, which can never be imagined during the reign of peace. The pilgrims of Mecca perished in the desert. Half the first crusade was extinguished before it reached the confines of Asia. But it will not be so in the Millennial Reign. All nations shall go up to Jerusalem, observes Zechariah in one verse, but in the next he speaks of those who come up. All that go shall come. There will be no destruction by the way; nor can we have any faith in the Millennial Reign, or in the goodness of God, if we imagine that the pilgrims of the Feast of Tabernacles will be allowed to perish by the way like the Mussulmans or Crusaders.

Let us reflect upon the subject in a statistical point of view. In the first place, we are struck by the evidence which it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible, when the multitude of travellers is considered. In the next place, it is proof of the wealthy and prosperous condition of all classes of the people. What working man would now be able to take a journey to Palestine? How much less could he bring his family along with him, or provide for their support during his absence. Again, what would be the effect of a general emigration in suspending the agricultural and manufacturing industry of nations? The world could not go on—the course of society would come to a stop—public and private misery would ensue, and the human race would sink into universal insolvency. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of its supporting columns. But not so during the reign of Christ. What is impossible or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation—the presence of the Great King will shed fertility and wealth upon all the earth—whatever is done shall prosper, and none shall make them afraid. When the Lord shall be King over all the earth, he will fulfil the long delayed promise of the seventy-second Psalm: —“In His days shall the righteous flourish, and abundance of peace so long as the moon endureth.” Thus every man shall prosper in the work of his hands, and possess both the means and the courage to undertake the pilgrimage to Jerusalem. Whole families will unite together—whole neighbourhoods vie with each other, with a holy emulation in contributing either to the numbers or to the expense of the pilgrims. For the first time since the creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst of gold, which now agitates the world, shall be changed for a nobler passion—the desire to behold THE KING in his glory. And every man who lingers

at home, will be reproached as insensible to his highest privilege, and be shamed into compliance with the world-wide impulse.

This universal pilgrimage is also an evidence of the peace and security of those times. At present, it would be equally unsafe for large bodies of men to quit their own country, and leave it open to the enemy; or to permit the passage of whole nations through intervening kingdoms. Pillage, violence, and bloodshed, have invariably accompanied great movements of mankind, however peaceable their original intentions. The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehensions of the nations whom they approached, have called forth every feeling of hostility. But, under the reign of Christ there will be no more hostility—nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey. There will be then no peace society to stir up war, and to encourage men to revolution and massacre. No benevolent society to take the part of murderers and pirates against the interests of true men. The government of Christ and of his saints will be one of perfect uprightness as well as of absolute power. He will proclaim peace first, and afterward enforce the proclamation with honesty and decision, so that they shall no longer hurt nor destroy. Nothing less than this, indeed, would enable so great a multitude from the ends of the earth to go up in safety to Jerusalem; and thus the very existence of so vast a movement as that foretold by Zechariah is a certain indication of the general tranquillity of the world. It is also an indication of the general diffusion of wealth and prosperity, which will enable men of every rank to undertake so remote a pilgrimage. The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the social condition, and the material progress of mankind during the Millennial Reign; and as such, it is one of the most remarkable prophecies in Scripture, full of meaning in every point of view; expressive of a complete renovation of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual good will, are all implied, as they are involved in this one prediction: “All the nations that are left shall go up from year to year to Jerusalem.” And the extinction of Peace Societies, with all their knaves and dupes, is a further blessing which may give comfort to every honest mind.

But we must now consider for a moment the limits and exceptions of this great movement. It is not to be supposed that literally all the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to the rules of right reason; for before God sent us his word he endowed us with rational faculties to prepare us to understand it. He deals with men as men, and not as children, in all cases not strictly spiritual. The prophecy of Zechariah is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled “common sense,” would suggest. It is not to be imagined that every individual person will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that all mankind will go up at the same time. Neither is it certain that this prophecy extends beyond the limits of the ancient world, or, perhaps, of the four prophetic empires of Scripture. These limitations must be observed in the first place: and while they still leave room for an immense movement, they exclude every idea of impossibility. The true meaning of the passage is this—that all the nations (at least of the prophetic earth) will be impelled by a general desire to visit the Holy City, to witness the glory of Jerusalem, to see the spot of which the Lord hath said, “Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.” Impressed by this desire, multitudes out of every nation, and from every rank of life, will undertake the journey to the land of Israel, and select the Feast of Tabernacles as being the most suitable occasion for the assemblage of Gentiles at

a Jewish festival, as being in fact, the only festival of which no Jewish ceremonies are an essential part; \* and which is therefore the best adapted for Gentile participation. And thus from year to year there will be a general and pervading feeling through the world, leading men to turn their steps towards Jerusalem, precisely as the Mussulman nations at present direct their steps to Mecca—not every individual man, but all that can make it possible at least one time within their lives. Within these limitations there is no absurdity or impossibility in the case; and therefore, the objections which have been urged by some spiritualising interpreters are as idle and unfounded as they are in every case where we have to deal with spiritualisers. The same tree will always bear the same fruit; and if the tree is but a shadow, its fruit will be equally unsubstantial.

The phrase “all nations” is also an evidence of the universality of the movement, as not being confined to one class of men only—to the rich, the great, or the learned; but as extending to all classes alike—to the poor and unknown equally with the wealthy and powerful; and thus it constitutes a precise statistical measure of the general condition of the world during the Millennial Reign.

Torquay, England; November, 1851.

\* This is a mistake, for sacrifice is connected with the celebration according to the Jewish law. —Editor Herald.

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## COLLOQUIAL.

NO. 3

Immersion into Three Names—Disciples—Know in Part—The Mirror—The Enigma—  
The Jailor—The Whole Gospel.

(Continued from our last.)

Elpis. —On a little reflection, I think you will modify what you have said. You cannot expect “the plain word of God,” to do more than it did in the primeval time. The plain word of God required the notes, comments, inferences, and affirmations of Philip, for the guidance of the Ethiopian. But Gentiles and Jews are not now as intelligent in the word as he; by so much the more then, do they require guidance in a similar way. God’s agency for the production of faith is testimony and reason, styled “the word of their testimony,”—Revelation 12: 11. Paul “reasoned with men out of the Scriptures.” The word is truly the basis of true christian faith; but God has appointed that it should be reasoned into men by their fellow men. It does not follow that a man’s faith is “not genuine” because it has been reasoned into him by all the appliances of that operation. “Erring mortals” may become “mighty in the Scriptures” and thereby “wise unto salvation”—2 Timothy 3: 15. When this is the case, they are “corrected, and instructed in righteousness;” and become, “workmen that need not to be ashamed, rightly dividing the word of truth”—2 Timothy 2: 15. In the knowledge of salvation they then cease to be “erring mortals;” while in many other things they may be deficient. They have learned that two and two make four, and in that knowledge they cannot err. The notes,

comments, inferences, and affirmations, of such mortals are valuable; and of great use to “the unskilful in the word of righteousness” to guide them in the way.

But not to dwell longer on this point. I would call your attention to the fact that in the apostles’ days true believers, or those who had been “taught of God” (and all that come to Jesus, Isaiah says, shall be so taught—John 6: 44-45; Isaiah 54: 13) were not “immersed into the names of the three.” Such an immersion in those days would not have been regarded as “understandingly,” however “sincerely,” done. There are not three names given for men to be immersed into. There is but one only; and that is, the “glorious and venerable NAME aith Yehowah Elohaikah, THE I SHALL BE THY GODS.”—Deuteronomy 28: 58. In Scripture, every god is associated with a distinct and separate name—“Be circumspect and make no mention of the names of other gods”—Exodus 23: 13. Plurality of Names stands for a plurality of gods, independent of each other; but where there is but ONE NAME, though there may be a plurality of Gods, their worship is no violation of the law, “There shall not be to thee other gods (elohim) in preference to me”—Deuteronomy 5: 7; or of the sayings, “Hear O Israel, the I SHALL BE our Gods is ONE I SHALL BE”—Deuteronomy 6: 5; and “There is One God and Father of all.”—Ephesians 4: 6.

Israel did not understand “the MYSTERY of Godliness, God manifested in flesh; God vindicated by the Spirit; God visible to messengers; God preached among the nations; God believed on in the world; God taken up to glory.”—1 Timothy 3: 16. They did not understand this, though it is revealed in Moses and the prophets. They do not understand it now; nor do the Gentiles: therefore it is that Jews talk of panchristendom sentimentalists worshipping three Gods; and that pious theologians deny the validity of immersion if the subject thereof have not been immersed into three names!

“I shall be thy Gods” is One Name, and equivalent to the Father MANIFESTED through the Son BY the Holy Spirit; and expressed in the formula, “the Name of the Father, and of the Son, and of the Holy Spirit,”—Matthew 28: 19. Matthew is the only writer that has registered this formula; because he wrote more especially for Jews; who recognising but one name of God, not three; yet knowing that “the Memorial”—Exodus 3: 13-15—embraced a plurality of Gods, would need special instruction concerning them, before they could be brought to submit to Jesus without incurring, as they supposed, the guilt of idolatry by admitting into their system of faith, the Name of Jehovah, the Name of Jesus and the Name of the Spirit—three names instead of the one and indivisible name delivered to their fathers for their descendants of all ages and generations.

Josedec. —My dear Elpis, your exposition begins to excite in me thoughts of a very disturbing character. If what you set forth be scriptural (and I am not prepared at present to say that it is not) the conclusion of the matter would seem to convict us of idolatry—worshippers of names of Gods, instead of the “Glorious and Fearful Name.” You seem also to have fastened upon us, “Another Baptism,” than the “One Baptism,” even a baptism into three divine names, instead of a baptism into one name manifested in a mystery. But, I console myself with the reflexion that “It will not do to say that a person must be fully taught and that his faith must understandingly grasp the whole gospel before he is qualified for baptism; for at the time that he submits to this ordinance, his discipleship commences. He is then a child in christian knowledge and faith. His baptism is the ceremonial act that inducts him into the name, the body or church of Christ, where his religious instruction and gospel faith increase and are perfected. New and elevated lessons in the gospel of the kingdom are

taught to, understood and believed by, him, after being baptised. In a word, there must be a limit to his instruction and faith in the gospel before being baptised.”—Expositor p. 463.

Elpis. — The discovery of truth is alarming when that truth condemns us; but it is strengthening and encouraging when we find ourselves in harmony with it. The alarm, however, need not become a panic, so long as there is scope for obeying the truth. According to your proclamation, I have not myself been validly immersed; and cannot therefore, be in Christ, in the gospel, or in his school, upon your premises; for I was baptised only into the one name of the I SHALL BE OUR GODS; but you say, my dear friend, that no one is validly baptised who is not understandingly and sincerely immersed into Three Names. I am by this condemned; so that if you will prove to me that “the plain word of God” requires me to be immersed into three divine names, I will forthwith pay you a visit and demand this, ‘three-name immersion’ at your hands.

But, on the other hand, if this Trinominal Baptism prove to be only the latest invention fabricated in the school of panchristendom discipleship, then you and I must change places; my baptism into the One Glorious and Fearful Name will remain good—but, my Josedec, what becomes of yours? Will you be willing to continue content with a baptism nowhere found in Scripture? If you still hold on to Trinominalism, you will have to go through the Bible pen in hand, and wherever you find the word “name” in connection with “Lord” and “God,” you must add an s, and read it names. Just try the experiment with your concordance, and see what strange work you will make of “the plain word of God,” as the basis of “true christian faith.”

You say, my dear friend, that discipleship commences with immersion. If by discipleship you mean the state of being a recognised learner, I have no objection to admit it; but if you intend to say, that the beginning to learn commences with immersion, I reject the idea in toto. The commission you refer to, and “the order of which” you “fully assent to,” reads “Go, *αθηγενσαζε*, all the nations, baptising them into the Name, &c.; *διδασκοντες* them, &c.” In the common version, these two Greek words are both rendered “teach;” a word, however, that does not convey to the mind the force and distinction of the originals. The first is used in Matthew 13: 52; as, “Every scribe *αθηγενθεις* instructed for the kingdom of the heavens, is like, &c;” the “Go teach,” them, has the force of “Go open their eyes, and turn them from darkness to light and from the power of the adversary to God.”—Acts 26: 18. This was the first thing to be done, and the operation is expressed by the word *matheteusate*. When they were thus *matheteusate*, they were “instructed for the Kingdom,” to which they had been invited by the preaching of the apostles. This operation was carried on before baptism; and until a separation ensued among the listening crowd, it was not known who were being *matheteusate* and who were not. The operation continued upon some minds for weeks, until its results were manifested. They might be *mathetes*, learners or disciples, and they might not; it could only be known by their doing as the Ethiopian did, and inquiring “what hindered that they should be baptised.” This question would bring them into personal communication with the apostles, who would ascertain whether they were *matheteusate* for the kingdom; if satisfied of this, they would do as Jesus commanded, “baptise them,” “that they might receive remission of sins, and part among the sanctified, by faith, which (inducts) into Jesus.”—*εις ε ε*—Acts 26: 18: and it is not all sorts of faith that leads into him; but the “one” only.

When instructed for the kingdom, and baptised, they are manifested by that act as disciples. But, I do hope, my dear friend, that you would not reduce them to a level with pious

panchristendom sentimentalists just dipped. The two classes will not bear comparison. You scarcely find any of the moderns, dipped or sprinkled, “instructed for the kingdom” to the day of their death. They have little to do with the scriptures, which they call “a dead letter” (dead enough to them) and what they read they do not understand, and their teachers are like themselves, blind gropers towards the ditch. Instead of expecting to find such pietists “fully taught,” he will be deceived who expects to find them taught at all, save in the quackery of the schools.

Being baptised, the apostolically discipled were prepared, like the Ethiopian, to go into a far distant country and disciple others—“instruct them for the kingdom of the heavens;” a very different sort of disciple, you perceive, to those, who, when they come up out of the water, can only tell the spectators, that “Jesus is Son of God;” and that they were very sorry for their sins; and that because they “had experienced a hope that they were forgiven,” they had gone into the water to follow the example of Christ. A miserable beginning of discipleship is this! It begins in darkness, and in confusion ends.

The apostolically discipled “continued steadfastly in the teaching, — *τη διδαχη*—of the apostles.”—Acts 2: 42. You seem to have a notion that a mathetes when manifested in baptism was as an ignorant child entering upon his a, b, c, after he had crossed the threshold of the schoolroom. This may very well describe Trinominalists; but it will by no means fit the case of an Apostolical mathetes, or disciple. This class of persons was prepared in the primary department without the pale of the church, or college of the professed. That primary department was “without the Temple.”—1 Corinthians 3: 16; and in “the Court of the Gentiles.”—Revelation 11: 2. But, when they had become sufficiently enlightened to understand the kingdom of the heavens, and to turn from the sentiments of all Christendom, which prevail in the Court, and are venerated by the members of it; they went to the laver and the altar, and so entered into the temple, of which they became a part. The teaching within the Temple differed from the teaching without the Temple; the latter being the expounding and testifying of the kingdom of God to sinners, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets. —Acts 28: 23; and the former, the *διδασκαλια* or preceptive direction, which is delivered to their brethren by official men, who are commissioned to enforce the commands of a superior—*διδασκοντες* “teaching them to observe all things whatsoever I have commanded you.”

Such is the difference between the two Greek words as used in the last two verses of Matthew. None were admitted into the Temple who were not “instructed for the kingdom” to begin with: but after their admission, they did not say that they knew enough about their inheritance. They searched all the documents continually that they might increase in knowledge and strengthen their faith. All our past and future was before them, the study of which afforded them ample scope for the activity of their minds. The prophets did not understand “the Mystery” that was revealed through them; and so there were the prophecies of Isaiah, Daniel, Zechariah, Ezekiel, John, &c., that afforded inexhaustible riches for the acquisition of those who worshipped in the Temple of God.

Josedec. — Then you do not consider it necessary to understand all the prophecies before a man can be regarded as qualified for immersion? It was my impression that you did.

Elpis. —The impression was a very erroneous one. What I say is, that the doctrine and examples of “the plain word of God,” clearly show, that a man must understand the glad tidings as a whole “the truth as it is in Jesus,” the gospel of the kingdom in his name, as the

subject matter of the “One Faith” and “One Hope of the calling,” as a qualification for admission into the Temple by immersion into the One Name.

Josedec. —But an inspired apostle has said “We know in part”

Elpis. —He did not say, “We know the gospel in part before baptism,” as you quote those words out of their connexion, to prove. The apostle is discoursing about “spiritual gifts,” such as, “the word of wisdom,” or “prophecy,” “kinds of tongues,” and “the word of knowledge.”—1 Corinthians 12: 10; 13: 8. These were coveted by the members of the “One Body;” some of whom only were privileged to possess them for the benefit of all—12: 7. He pointed out the best of the spiritual gifts, and exhorted them to seek after those, nevertheless, he would show them a way more excellent than even the possession of the best of the spiritual gifts—verse 31. This way, which should abide when the gifts “failed,” “ceased,” or “vanished away,” consisted of “Faith, Hope, and Charity; the greatest of which is charity.”—13: 13. He then defined what he meant by “charity;” (and according to his definition of it, the most loving pietists of the churches of the Gentiles are utter strangers to it;) and said “Charity never faileth;” but that “prophecies,” “tongues,” and “knowledge” would fail, cease and vanish away. He then gives the reason why these gifts should be withheld; and after which withholding, faith, hope, and charity would continue: “because,” says he “we know in part, and we prophesy in part; but when το τελειον perfection comes, then το εκ ερονς that which is in part shall be annulled.”—13: 9-10.

Now, εκ ερονς rendered “in part” does not bear the sense you attach to it. It is the same phrase as in 1 Corinthians 12: 27, is translated “in particular,” and refers to the same thing; namely, to the partial manifestation of the Spirit through the Spiritual Men of the congregations; which consisted of those to whom the Spirit severally divided the gifts as he pleased—12: 11; and the ιδιωροι idiotoi, or those “occupying the room of the private person,” or plebeian; rendered “the unlearned” in chapter 14: 16. These two classes of the Temple of God, the public, and the private, brethren, having been all, by the spirit’s teaching through the apostles, baptised into one body—chapter 12: 13 constituted that body in Christ; but the public brethren were “the members in particular,” the foot, the ear, the eye, the hand, the nose, the tongue, &c., —of the whole; and constituted thus by the special gifts, called “spiritual.”

This was an imperfect state of the “One Body,” whose prophesyings, faculty of speaking foreign languages, and revelations, were individual, or “in part,” and not general. But there is a time approaching, when το τελειον perfection will have come; and then the Body of Christ will no longer “know in part, and prophesy in part,” as in apostolic times; but all the individuals then composing it, will, without exception, be qualified in a higher degree than the apostolic “members in particular;” so that the least in the kingdom will be endowed with greater accomplishments than all the Spiritual Men of Paul’s day put together. In the apostle’s day, even with the Spirit’s manifestations through a part of the body, or “members in particular,” they could only say, “We see at present by a mirror in an enigma, but then (when the reality is manifested) face to face; now I am skilled γενωσκω (speaking for the Body,) εκ ερονς (by mirror-like partial manifestation) but then (when perfection is come) I shall know perfectly επιγνωσο αι as also I shall be known perfectly,” having then attained perfection by resurrection unto incorruptibility and life.—Philippians 3: 11-12; Luke 13: 32.

Can the miserable abortions, my dear Josedec, that pass current for christians in our day, say, that they see by a mirror in an enigma—“with unveiled face beholding in a mirror

the glory of the Lord”—do they see the image of that glory there, being transformed into it, “from glory,” comprehended by faith, “to glory,” inherited when perfection is attained. —2 Corinthians 3: 18; Colossians 3: 10? What sort of a school of Christ is that you talk about, where the pupils after all the ‘new and elevated lessons in the gospel of the kingdom,’ they are said to receive, are as ignorant to their latest breath, of the Image of Glory mirrored in the gospel, as if there were no image there? Will you be content to remain in that school of the Outer Court, the professors of which have not yet attained to the great principles of the truth? If I could I would seize you by the hand as another Lot, and bid you to escape to Zoar, nor look back at your old gloomy and dingy cloisters, at the peril of your life.

Josedec. —The things you bring to my ears interest me greatly; and in proportion as I perceive their import, I confess, I lose my admiration for the things which are behind. Will you be kind enough to add a little more in connexion with the mirror?

Elpis. —With great pleasure. When you take up a position before a mirror, you see delineated thereon by the rays of light passing from real objects, a beautiful and exact representation, or image, of the landscape behind you. You study it artistically; and the more you consider it, and dwell upon it, the more is your admiration heightened and the more you appreciate its excellencies, until by this operation the picture is transferred, as it were, from the mirror to the “fleshy table of your heart,” mind, or sensorium; which becomes to you a mirror, upon which also an image of the original is vividly impressed.

Such is the process by which realities that have existed, do exist, and shall exist, are stamped, written, engraved, or impressed, upon the heart of man. The fleshy tables of the heart, the way of access to which is ordinarily by the five senses, (extraordinarily by the direct operation of the Spirit upon “the tables” themselves) are in the aggregate the mirror. Now through the apostolic ministry of the Word, the Spirit of the living God, impinged “the light of the glad tidings of the glory of Christ, who is the image of God,” upon that mirror. In this way it “shone into” the mirrors of the unmanifested mathetes. The beauties and magnificence of the Christ’s glory fixed their attention, and they began to contemplate them artistically; until becoming so captivated with “the image,” its attributes began to shine forth from within them, and “they were known and read (or recognised) of all men,” who themselves understood the truth. —2 Corinthians 4: 4; 3: 11.

In this way, the Image of God, which is the Christ in his glory and sufferings, was depicted upon the fleshy tables of their hearts, and so long as it remained there, he “dwelt in their hearts by faith.”—Ephesians 3: 17—“the hope of glory”—Colossians 1: 27. Here was a new man formed within them by the creating spirit, and what they now had to do, was to put on this new man by baptism into him—chapter 3: 10. When they looked into their own hearts to see if they were in the faith, they beheld with unveiled face, as in a mirror, the Image of Glory there, “in an enigma”—chapter 1: 25-27.

Josedec. —I am deeply interested; but what doth the apostle mean by saying, “We see by a mirror in an enigma.” What is that enigma?

Elpis. — I have been explaining to you how “we see by a mirror;” I will, therefore, now, according to your request, show how an apostolically taught disciple saw by a mirror in an enigma; and in so doing define the enigma.

When Miriam and Aaron spoke against Moses, Jehovah summoned the three before him, and addressed them, saying, “If there be a prophet among you (Israelites), I, Jehovah, will make myself known unto him in a vision, and will speak unto him in a dream. Not so my servant Moses, who is faithful over all mine house. I will speak with him mouth to mouth, even in sight and not in riddles, and the Image of Jehovah shall he behold”—Numbers 12: 6-8. “Not in riddles, and the Image of Jehovah shall he behold,” is rendered by the King of Egypt’s seventy translators, “not through enigmas and the glory of the Lord shall he behold.” By vision and dream was the enigmatical mode of revelation in which Jehovah communicated his truth to the prophets, much of which they could not unravel. It was too enigmatical for them, and even for angels—1 Peter 1: 10-12. This enigma was the salvation of lives in connection with the sufferings of the Christ, and the glory that should follow. The Image of Jehovah came into Moses’ sight on the Mount of Transfiguration; Moses spake with him mouth to mouth, of his decease, which he should accomplish at Jerusalem—Luke 9: 31. This was the basis of the enigma; for without that decease there would be no salvation of lives, or souls, no joint-heirship with the Christ in his kingdom and glory. Isaiah, in vision, saw Jesus, “the King, Jehovah of armies,” as contemporary with “the whole earth being full of his glory”—chapter 6: 3-5; John 12: 41; 14: 9; but he did not see him in glory at the head of his armies, in the enigma of his decease and resurrection for the remission of the sins of those Jews and Gentiles who should share with him in that glory. It was revealed to Isaiah and the rest of the prophets, that their diligent search for a solution to this enigma, was in vain; inasmuch as it was purposely hidden from them; but would be revealed at a future time.

Josedec. —This was the reason, then, why the unsolved enigma is styled by Paul, “the hidden wisdom of God in a mystery, which God ordained before the ages unto our glory”—1 Corinthians 2: 7?

Elpis. —It is. And in another place he styles it, the mystery of the Christ, which in other generations—*γενεα* was not made known to the sons of men as it is now revealed to the holy apostles and prophets by the Spirit—Ephesians 3: 5; “and made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.”—Colossians 1: 25-27.

Before the sending forth of the apostles “the Mystery of the Christ” was not made known as they preached it; and when they announced it, they set forth the riches of its glory, which, when believed, became the hope of the believer. By their word, or teaching, the Spirit of the living God, daguerretyped the Mystery of the Christ upon the fleshy plates of their intellectual and moral sentiments and faculties, styled in the aggregate “the heart.” They saw that the purpose of God was to set up a kingdom in Judea, which should have dominion over the whole earth: and that its administration should be justice and righteousness. They saw the Son of God, the Lord—*eth-Adonai* highly exalted, sitting upon the throne of the kingdom, which was Jehovah’s Davidian throne, in the enjoyment of omnipotence, and riches, and strength, and honour, and glory, and blessing, for ever more—Revelation 5: 12. They saw Abraham, Isaac, and Jacob, and all the prophets, and many from the four corners of the earth—Luke 13: 28 associated with him in his kingdom, and ascribing glory, and honour, and thanks to him, because he had redeemed them out of all nations, peoples, and tongues, and had made them God’s kings and priests to reign on earth with him—Revelation 4: 9; 5: 9-10. They saw that both the King and his Associates were clothed in robes which had been made white and free from all spot, wrinkle, stain, or blemish, in the blood of One slain as a lamb in sacrifice—Ephesians 5: 27; Revelation 7: 14 and declared to be all undefiled, guileless, and without fault before the throne of God—Revelation 14: 3-5; and well fitted therefore, to rule

the nations with a rod of iron, —Revelation 2: 26 in righteousness, as their own peculiar and absolutely exclusive inheritance—Psalm 2: 8-9; 25: 13; 111: 6; Isaiah 54 to the end.

When they contemplated the Spirit's Daguerreotype artistically, they saw that the King, sitting upon the throne high and lifted up, was no other than the deceased Nazarene, named Jesus; and that he was, therefore, Son of David and Son of God. They perceived that he attained to his high exaltation over the mundane system, as the heir of certain wills and testaments made by Jehovah, the God of Israel, with Abraham, Isaac, Jacob, David, and their seed—Genesis 12: 1, 3, 7; 13: 15; 15: 7-8, 21; 17: 5, 8; 18: 18; 26: 3-4; 22: 17-18; 28: 4, 13-14; 2 Samuel 7: 12, 16; 1 Chronicles 17: 11, 14; as “the heir of all things,” and that, as he was “God manifested in flesh,” this decease was the death of THE TESTATOR of those Wills, which came into force thereby, and acquired a sanctifying efficacy for him and his joint-heirs—Hebrews 9: 16-17; 10: 10, 14; Matthew 26: 28. Sanctified by the covenant with Abraham, inaugurated and made purifying by the death and resurrection of his seed, this federal person and all in him, when that all is filled up, entered, they perceived, on the possession of the kingdom and glory by resurrection from among the dead, or by transformation if living contemporary with the event.

Here, then, were the kingdom and glory set forth in an enigma, styled by Paul, my gospel—Romans 2: 16; 16: 25-26. Those upon whose minds his declaration of the testimony—1 Corinthians 2: 1 and reasonings—Acts 17: 2; 18: 4, 19; 19: 8 daguerreotyped his enigmatical gospel, having searched the scriptures daily to see if it accorded with what was written there—Acts 17: 11 and finding it in strict accordance with Moses and the prophets, believed. If you do as the Bereans did with the scriptures I have quoted, you will comprehend their faith, which was something worthy of the name. It was “true christian faith based upon the plain word of God,” which they could not read for themselves, until the enigma it contained was expounded by the apostles under the guidance of the Spirit. To such believers with their eyes truly opened, the apostles presented an invitation, or call to the kingdom and glory they beheld with unveiled face in the mirror of their hearts—1 Thessalonians 2: 12. Joyfully they accepted the high vocation—Ephesians 4: 1; Acts 16: 34 being ready to do any thing commanded by the apostles. We do not read of any sorrowing for sins; they had fallen in love with the righteousness, and the goodness of God; and rejoiced in hope of his glory; and there repentance evinced itself in their joyous obedience to “the truth as it was enigmatically set forth in Jesus.”

Josedec. —In what do you consider that their acceptance of that invitation to God's Palestinian Kingdom and glory consisted?

Elpis. —In being immersed into the one name into repentance and remission of sins through that name. This is “obeying the gospel,” “obeying the truth,” as he only can obey who believes it; for the obedience required is the “obedience of faith.” But you, my dear friend, teach baptism into three names; tell me, I pray you, through which of the three come repentance and remission of sins? I thought there was but one name under heaven given among men for this purpose?

Josedec. —I beseech you, my dear Elpis, don't say another word about that three-name immersion or Trinominalism, as you term it; for I confess, I am beginning to get ashamed of it. It was the baptism wherewith I was baptised, and I do not like you to handle it so unceremoniously; for although my esteem for it is diminished, yet having no other baptism, my respect for it is not altogether gone. I would rather put you on the defensive, and bring

forward another objection to your position, by saying, that the faith you have defined (and which I admit is the true faith) can hardly have been that professed as a qualification for baptism; seeing that the jailor at Philippi was fitted for the ordinance in the short space of an hour—Expositor p. 463; and it would take much longer than that short time to learn it.

Elpis. —Can you inform me, my dear friend, whether the Jailor heard Paul for the first time in the prison?

Josedec. —It does not say.

Elpis. —Paul was “many days” in Philippi before his arrest; may not the Jailor have often heard him when showing to the people the way of salvation?

Josedec. —He certainly may; for as Paul “exceedingly troubled the city,” it is quite probable that the city-jailor may have mingled with the crowd to hear him, expecting to have him some day in safe keeping.

Elpis. —Does the account say, that he learned all he knew in the short space of an hour?

Josedec. —It does not.

Elpis. —Why then do you so affirm?

Josedec. —I infer it from the words, “He took them the same hour of the night, and washed their stripes.”

Elpis. —I thought you were opposed to the inferences of erring mortals; and that if you cannot read the plain statements, “we may be very certain that it is not the genuine one.” I am willing to take you at this; and working by your own rule, regard your inference as incorrect until a more convenient season. \*

\* We have an article written upon the Jailor’s case, which causes us to dispose of it here in brief.

Josedec. —But surely in the few brief moments which probably elapsed he could not have heard, understood, and believed all the gospel? It takes years to do that.

Elpis. —That is our experience, and more also; namely, that most are “ever learning, but never able to come to a knowledge of the truth.” This being the case in Paul’s day we need not be surprised, that it is the general rule now. The Spirit daguerretyped the word of the kingdom by apostolic agency much more quickly upon some fleshy plates than upon others. The Spirit was effective, and the agency good, yet both often failed, because of the extremely corroded condition of the plates; and their consequent insusceptibility of polish. But in our day, the Spirit is inoperative; the agency decidedly bad and inefficient; and the plates rust-eating, soft, and intensely dim. The daguerreotyping power of the Spirit is still in the word; but it is not read, and where read, it effects but little, because the plates, or tables, of the heart, are dimmed by other impressions. The agency that undertakes to carry on the work of the apostles, “the ministry,” as it is called, is worthless; being ignorant of their gospel, and the nature and design of religion, and utterly incapable of expounding the scriptures

intelligibly. Such are your professors, or pulpit orators, into whose hands your “disciples,” and “christians,” and “true believers,” fall for graduation and perfection in the gospel! From such schools, pedagogues, and disciples, may the Lord effectually deliver the people by a speedy and glorious apocalypse!

Josedec. —But I cannot get over the difficulty that if all the gospel is to be believed to qualify for immersion, in this day, at least, there would be none baptised or saved.

Elpis. —That difficulty is obviated by the fact, that many do believe all the gospel, and have been immersed in consequence. But, alas, what a generation must this be, that cannot attain to the belief of the whole gospel before immersion! One would suppose that it was as difficult as to commit the whole of Euclid to heart. Is there any difficulty in understanding,

1. That a kingdom once existed in the Holy Land, consisting of the Twelve Tribes of Israel, nationally organised under the Sinaitic Constitution; whose Royalty was forever established in the family of David, of the tribe of Judah; and the throne of the dominion inseparably attached to Jerusalem as the everlasting capital of the kingdom?
2. That this Kingdom existed there for many centuries, under the administration of men, who, being mortal, left the Kingdom to other people?
3. That this Kingdom, and all pertaining to it, was Jehovah’s, and therefore it is styled the Kingdom of God? and,
4. That, though the country, the subjects, the capital, and the Heir of the Royal House of David, all existed, though widely separated, the Kingdom and throne, are abolished and trampled under foot?

Josedec. —By no means. They are obviously set forth in the Bible-history of the Hebrew nation; so that he who runs may read, and understand.

Elpis. —Exactly so; and he that has the information, and believes it to be true, has historical faith in the Kingdom of God. Now, I would like to know if it be more difficult to understand the following proposition—

THE KINGDOM, WHICH FORMERLY EXISTED IN THE HOLY LAND, GOD WILL AGAIN ESTABLISH THERE, UNDER A NEW AND BETTER CONSTITUTION?

Josedec. —It is not difficult to understand the affirmation of the proposition, which is assuredly true, but biased by the general views of religion, and the obstacles in the way, it is almost impossible for people to believe it.

Elpis. —Even so; you admit its truth; and that, consequently it is revealed in the Bible, which reveals it with the plainness of history; but the difficulty lies in the little faith people have in what the Bible says of the future: and the tenacity with which they hold on to their traditions. Now, these people are your pious gospel-believers in the sonship of Jesus; and by immersing them into three names, you would blot out all their past sins, and recognise them as disciples of Christ, infidel of all he preached about his Kingdom. My dear friend, “the church” that such infidelity inducts into is no heritage of God; and no place for learning the

way of the abundant entrance into any kingdom, but that of the beast and his image; whose system is pious ignorance, and unbelief of the Kingdom of God.

Josedec. —The proposition you have stated is simple enough; but from what you have already said, I should conclude, that you would not be satisfied with the faith that comprehended no more, as a qualification for baptism.

Elpis. —Truly not. But besides what it expresses, is it a long, abstruse, and difficult process, to come to the knowledge of “the Covenants of Promise” in which that proposition takes root? The biographies of Abraham and David are fascinating stories; and cannot be attentively read without knowing all that those Covenants decree. Thus, the Covenant with Abraham, says,

1. I will make of thee a great and mighty nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all nations of the earth be blessed.
2. Unto thee, and unto thy Seed will I give all the land of Canaan, from the river of Egypt unto the great river, the river Euphrates, for an everlasting possession.
3. Thy seed shall be as the stars for multitude; for a father of many nations have I constituted thee.
4. In Isaac shall thy seed be called: but take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. On the third day he laid the wood of burnt offering upon Isaac his son; and bound him and laid him on the altar upon the wood to kill him; but a substitute was ordered and slain on the Mount of Jehovah; and Abraham received him from the dead in a parable. In a voice from heaven the second time, “By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

Here, then, are other four points set forth in Jehovah’s Will and Testament to Abraham and his seed, as federal persons. The whole gospel of the kingdom in an enigma, is therein set forth; as,

1. The great and mighty nation descended from Abraham, planted on the land of Canaan permanently—the kingdom:
2. The Seed represented by Isaac, as the fee simple proprietor of the country—its King:
3. The world of nations of which Abraham is father—the dominion.
4. The Seed to be slain and rise again the parable or enigma:

5. At some time after his resurrection, the Seed to conquer his enemies—the second appearing:
6. All nations then to be blessed in Him—time when the gospel takes effect:
7. All predicated on obedience—“because thou hast obeyed my voice.”

Josedec. —But even this amount of knowledge would not satisfy you. It is all very plains so far; but still you want more.

Elpis. —Of course, all this little amount of knowledge believed would leave a man’s faith defective. He might believe all contained in the four historical points, and in the four covenant points, and his faith be no further in advance than the faith of John’s disciples, who were familiar with the things adduced; a faith, however, which we know for certain, was not sufficient to make immersion the “One Baptism:” for in twelve cases the faith had to be perfected and immersion to be repeated, to put the believers upon the true foundation—Acts 19: 1-7.

In reflecting upon the covenant made with Abraham, you would, perhaps, not readily determine, apart from the apostolic writings, whether Abraham’s Seed was to be merely a Son of Abraham, or Son of Abraham and Son of God; nor could it by that covenant be settled, in which family of the great and mighty nation, the sceptre should be established. This made another covenant necessary—the everlasting Covenant with David. This provided,

1. That his family should be the Royal House of Jehovah’s kingdom for ever;
2. That one of his sons should be resurrected or “raised up” to sit upon his throne—Acts 2: 30:
3. That David’s throne thus occupied should be established for evermore;
4. That said resurrected Son of David should be Son of God; and,
5. That He should build a house for Jehovah.

These covenant promises as a whole are styled in Isaiah 4: 3, and Acts 13: 34, in the common version “an everlasting covenant, the sure mercies of David,” or sure gracious things of David. These are promised to “every one” who “inclines the ear, and hears,” or understandingly believes. The word shimu, signifies to listen attentively, to understand, to obey. The things of the covenants or “of the kingdom of God,” which are the same things, are the “wine and milk,” and “fatness” offered to all, who are invited to come to the waters and partake of the gospel by faith.

Now, the additional things of this covenant complete, or supply, the deficiencies of the first. They show that “the Lord God of Israel chose David to be king over Israel for ever; for he hath chosen Judah to be the ruler; and of the house of Judah, the house of David’s father, and among the sons of his father he liked him, to make him king over all Israel: and of all David’s sons (for Jehovah had given him many sons) he chose Solomon to sit upon the throne of the kingdom of Jehovah over Israel”—1 Chronicles 28: 4-5. Are these things mysterious and incomprehensible, requiring years to discover and learn? Is it necessary to pass through

the mazes of Baptistism, Christianity, Campbellism, Millerism, and innumerable other phases of Gentilism, as disciples in the church of christendom's god, before the understanding of the gospel of the covenants can be mastered? Nay; it is the befuddlement of men's intellects by these foolishnesses that makes the acquisition of this gospel of the kingdom as a qualification for immersion, so Herculean and impossible a preparation! But all who would be the subject of the "one Baptism" must have this "one faith" and "one Hope," in the understanding and love of them.

Josedec. —But in this summary of the whole gospel, you have said nothing about the proposition, that "Jesus is the Son of God"; what place does it occupy in the system of truth?

Elpis. —You make it the system itself, as if there were nothing else proposed for faith; for if a man profess to believe this, and become very lugubrious and lachrymal over his sins, and be dipped in one, or, as our friend says, three names, you proclaim him to be a good Christian and true; although in your church-school he may remain ignorant of the kingdom, the covenants—in a word, of the every thing else but that proposition in the Gentile-theological sense thereof, to the end of his days.

But in the gospel of the kingdom, that proposition occupies a terminal position. Suppose there be daguerretyped upon the fleshy plates of a man's heart the gospel summary before us as enumerated in the preceding items, does it not occur to you, that the questions, presenting themselves in the natural order of things, would be, Who is that Seed of Abraham represented by Isaac? and, Who that anointed king or Christ, of the house of David, that was to be at once Son of David and Son of God? But, in whose minds would such questions arise if they were ignorant of the gospel of the covenants—"strangers," as Paul says, "from the covenants of promise?" Ignorant of these, the declaration that "Jesus is Christ, the Son of the living God," only excites in a cogitative and candid person, the inquiry, "What does 'Christ' signify? It certainly refers to a man, because it is in apposition with 'Son'; but why is this Son called Christ? Is it the name of his father; and therefore a part of his own patronymic?" He goes on in his reflections, and says, "There is no doubt that there was such a person; for all christendom avers it; and what everybody says must be so. I have grown up into that creed, and cannot tell when I did not believe it. On this ground, then, I believe in Jesus Christ; but whether he was Son of God, I cannot tell. Our preachers, who say they are successors of the apostles, and ambassadors of Christ (which I suppose is so, though I have never seen their credentials; still the sentiments of all christendom acquiesce, and it is not for the like of me to dispute such universal authority) say that he is; though it is a rare thing to hear the testimony and reasoning in proof; for they do not consider it necessary to prove what they say every body believes. However, not being a theologian, it is not expected of me to be able to prove what I assent to, nor is it necessary; I suppose, indeed I may say, I believe, Signior Jesus Christ is Son of God."

This is the general condition of the minds of panchristendom sentimentalists from the pope to the meanest African-Methodist—of all not hostile to the Bible, whether professors or not. The theological system of the day is to excite the non-professing believers (!) that "Jesus Christ is Son of God," to repent of their sins as it is termed. To do this, all the Gentile church-machinery is set to work under high pressure. The terrors of hell, the groans of the damned, surges of melting pitch, and burning brimstone, the eternal torture of immortal souls, as the immediate punishment of those who die unpardoned, are the bolts thundered from the pulpits at the people, to scare them into the schools of the clergy to learn the gospel!

In the fulness of their ignorance of the scriptures, certain excitable minds, supposing that this pulpit rhodomontade is a correct account of the matter, or may possibly be so, become alarmed, and conclude to place themselves at the disposal of the theologians, and to do their bidding. These, like themselves, ignorant of the way of truth, ascertain their feelings and wishes, and report them fit for church service. If the door into the church be immersion, they are dipped into one or three names; if sprinkling, and they were not sprinkled in unconscious babyhood, they are sprinkled, and perhaps signed with the sign of the cross on their foreheads, “the mark of the beast;” and so become pious christians, good and true, their creed being of the smallest possible dimensions, namely, that “Jesus Christ is Son of God!”

In the gospel system of truth this proposition occupies a very important place; for if Jesus be not the Christ and Son referred to in the covenants, then those covenants have never yet been brought into force; the Abrahamic covenant has no sanctifying efficacy; there is no remission of sins through the name Jehovah Elohainu; immersion is of no use. But, Jesus is the Christ, the Son of God; and therefore the foundation corner stone of the whole gospel superstructure. He is the “glorious and fearful mane, Jehovah Elohim”—the Father and the Son One Jehovah; the “who was, and who is, and who is to come, the Almighty.”

Now, Jesus, the filial Eloh of this Name, commanded men to “seek first the kingdom of God and his righteousness.” He did not say, “seek first the righteousness of God, and his kingdom,” because “the righteousness of God” is only for those who have sought the kingdom and found it. But your system reverses, or rather destroys, the divine arrangement. In effect, you say, never mind the kingdom; you can obtain God’s righteousness, or justification, or remission of sins without it! But in this you deceive yourselves. It is faith in the covenants of promise, and the name, which is counted to a man in obedience through baptism for remission of sins; and not assent to the abstract article of faith, “Jesus is Son of God,” and hell-fire excited sorrow for sins—sorrow, not for committing sins displeasing to God, but for being liable to eternal torture for the same: fear brings torment, and is no part of repentance unto life.

You see, then, the distinction between “the truth,” and “the truth as it is in Jesus.” The prophets and disciples of John the Baptist, believed the truth; while those taught by the apostles, believed it “as it is in Jesus.” But one who merely believes that “Jesus is Son of God,” though the proposition is true, do not believe “the truth” in him or out of him; therefore an immersion on such a basis is not valid; for in baptism we are justified by faith in the truth, and by that truth as it is in Jesus.

But, on the other hand, he that understands the covenants of promise, and from an examination of the apostolic writings, confesses, that Jesus is the Son of God, and both Lord and Christ; and is immersed into the One Name (not into three), is validly baptised; and should not be, under any considerations, immersed again. Was this your case, my Josedec, when you were immersed believing that Jesus was Son of God, and were so very sorry for your sins?

Josedec. —Nobody ever thought in those days about covenants of promise. I made a lumping business of it, “believing that all has been is, and will be, just as God has revealed it in the Bible,”—Expositor 22 though, I honestly confess, I knew very little about what was there.

Elpis. —Suppose you were to be immersed now upon your present faith, which Josedec would you prefer to be—him of the one-article creed, or him who might now believe the whole gospel?

Josedec. —Without question, I would rather be the one immersed upon the belief of the whole gospel.

Elpis. —On the supposition, then, that you now believe it, you perceive the practicability of understanding all the gospel before immersion, though a man may not understand all the book contains. I have set it before you in a conversation that would not take you more than a hour, at most two, to read; and I am sure, you have easily comprehended me. The difficulty is not in the subject abstractly; but in the ignorance of those who undertake to lead, and the inability of the people to teach themselves. In what you call “the school of Christ,” that is, “the church” in the Gentile sense, I have learned nothing but that nothing is to be learned there aright. Because of this, a want of proper teaching, you strayed like our friends Critonus and Jeffersonville, into all sorts of crotchets and conceits, you are now ashamed of. I hope, however, that you have at last got through the bush, though with garments all tattered and torn; and that you will not rest contented until you are panoplied from head to heel in one new wedding suit, that you may appear splendidly apparelled among the sons of God. Being sincerely your friend, and believing you to be an honest man, which is “the noblest work of God,” I address you with great plainness of speech, being assured you will receive it according to the intent.

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#### APOLOGY FOR PLAINNESS OF SPEECH.

“But before concluding, I beg, for what I have set forth, to apologise to the soft and effeminate spirit of this generation of saints whose untempered edge I must oft have injured—and to the political and expedient spirit of this generation of saints, whose zeal for congressional and parliamentary questions I must oft have taken aback—and to every spirit of loving-kindness for the enemies of Christ, and of compromise with the powers of this present world, to whom my discourse must have been like gall and wormwood. To all such spirits sorely tried by the above discourse, I have my apology to make, before I leave the subject of this stroke of doom—which I make by referring them back to the history and enumeration which I made of God’s former dealings with the impenitent generations of men since the world began; therewith preparing the way to the unwelcome strain which I had to sing. But, if they will not be satisfied with the analogy of the doings of the Lord, nor interpret his future purposes by the past, then I have in the next place to make this other apology for my unsavoury discourse—that it sticketh close to the letter of the Word of God, not magnifying that which the holy and true word hath to the utmost magnified; nor imagining in more terrible forms, that scenery of destruction which the spirit of truth hath exhausted the whole machinery of terrible imaginations to body forth. But if they will not take these my two good and sufficient apologies—if they will not be enlightened by the past history of truth, natural and revealed, nor give ear to the perpetual voice of prophecy since the world began; what do these dreamers of poetical and sentimental fancies—these good-natured despoilers of christian charity whereof they affect the reverence, say to the awful and overwhelming debt of justice, which the enemies of Christ and his church have contracted upon their unbelieving and persecuting heads? Or, is Christ a king no more? And hath he

forgotten to be a deliverer of his people? And is God no more “a man of war,” and hath “Jehovah of armies” ceased to be his name? And shall his dealings with his saints no longer be justified in their sight, and in the sight of all the nations round about? And what! shall he allow his children to be captive for ever, and for ever to hang their harps upon the willows, and mourn for Zion which is desolate? Shall the remnant which still remaineth scattered among the nations, and oppressed with scorn and cruelty, remain a despised and rejected people? And shall the names with which they rail against us not be written against them, and the evil measures which they served out, be returned upon their own heads, and their cursings return into their own throats, and their prosperity perish, and all their glory and their strength be scattered like chaff before the wind? Then hath the Lord forgotten to be gracious, and his covenant is no longer sure; and there is no more a judge over all the earth who doeth righteously. Call they this hardness of heart? that the wicked should perish. Call they this unmerciful? that the nations which forget God should be cast into hell. What would these soft-hearted fools? That God should cease to be holy? That Christ should cease to be the manifestation of love and holiness in embracing communion; of mercy and justice in sweetest accordancy? That the Holy Spirit should cease from being named holy, and true, and comforter? That there should be no separate people—no *ἐκκλησία*, or elected church? No apostate and perishing world? All things returned to chaos again, all things confused and intermingled? As the Lord liveth, and hath testified for what he liveth, they are ignorant, and blind, and foolish, and wicked, who pervert the minds of men with such wretched imaginings of short-sighted good nature, of all-tolerating injustice.

“To the soul of every truly spiritual man who hath been made a partaker of the divine nature, there is nothing but the most blinded error, and ill-directed spirit in that puling pity which sigheth, and weepeth, and maketh lamentation over the poor souls whom the papal superstition doth oppress, and whom the son of infidelity doth gall unto death; but while it sighs, and weeps, and makes its pitiful lamentations over the captive and imprisoned souls, will lift no voice of hatred and rebuke, utter no withering curses, and bring no effectual blow against those evil powers which have caught the sinner in their iniquities, and by their iniquities continue to secure them in their fearful hold. If they have faith in the doctrine of Christ, and the all-prevalency of his kingdom, why do they not set the battle in array against these his enemies, who maintain so mighty a head against him? As I live, it is because I love the souls of men that I hate these oppressors of their souls. If their lives were not dear in my sight, I would not be moved with horror against those who consume souls by thousands and tens of thousands. If the liberty of the soul were not glorious, I would not thus be grieved by the captivity of so many millions, or rejoice that the day of their redemption draweth nigh. The Lord judge between me and those soft-hearted optimists, if I love not the souls of men better than they; and endeavour to frame my discourse according to his word, more exactly than they. But if I utter any malice to the person of any man, or wish any wish but redemption to any man, while I hate the oppressors, and rejoice that their rod is to be soon broken, the Lord forgive me, for I mean it not so, and do only desire to be the mouth of his holy prophets who have prophesied since the world began, and of his Son Jesus Christ, whose testimony is the spirit of prophecy.

“These apologies for that which I have set forth concerning the last catastrophe of divine wrath, I make as to a generation of Zion’s children, whose travail in the prophecy is small, and whose faith of it is therefore faint; who have forsaken the promises which God hath given, and are leaning unto the broken reed of state policy and power, and look for their salvation from ungodly and unbelieving statesmen, of whom many will be found themselves underlaying the captivity of superstition, on the wide-spread sore of infidelity. But the true

apology is to teach them what this battle of Armageddon is, if indeed they will be taught; which I count to be no less than the last crisis of the strife between Good and Evil, which hath been waged upon the earth since the world began, whereof the event is to determine, whether Satan or Christ shall have it, and hold it for ever: when in their true sense and full significancy, all the promises made to the saints, which have but budded, or shown tender and delicate shoots, shall flourish like the cedar of Lebanon, and all the prophecies fully ripened, shall shed fruit everywhere; and the weary, way-worn house of Christ shall begin to enter into rest, and its labours be accomplished; and Canaan shall no longer be a figure, and Christ's Kingdom shall no longer be a figure, the resurrection shall no longer be an expectation, but a reality; and there can be no more scepticism, when the faithful people are standing in their lots—Abraham, Isaac, and Jacob, and all the patriarchs—Job, David, and Daniel, and all the prophets. And let no man calling himself a Christian, go to sicken the life of these conclusions from the faithful word of God by his puling sentiment concerning this miserable earth, and his desire to escape from it as fast as may be. Who art thou? A man! that speaketh so of this earth, to reclaim which the Lord of glory came down, and was a despised and rejected servant! And what are thy sentiments, thou fallen reptile, to set them up against the true and faithful book of God; which, forsooth, thou wilt foreclose, because thou hast a sentiment? Perish thy sentiment which thus veileth one word of the everlasting truth. Of which, before one iota shall pass, heaven and earth, and thou too with all thy sentiment, shall likewise pass. But if thou wilt bring thy meagre mind, and more meagre faith to take a moment's thought upon the subject, wilt thou please to answer me this question—If this earth was deemed of God worthy to be the place of the contest between Christ and Satan, why should it not be worthy to be the place of the triumph? If saints are regenerated on earth, and on earth maintained in their warfare, why on earth should they not have the rest, and the victory? Thou and thy sentimentality are hateful to God, and pitiful in the sight of true and sufficient reason.

But besides this childish sentiment of the mind, there is another of the heart widely prevalent in “the church” (if I might call that heterogeneous mixture of worldly wisdom and divine wisdom, of human fancies and faithful doctrines, of form and expediency, by the holy name of church) that these judgments of the Lord upon the nations in general, and the papal nations in particular, are not to be spoken in charitable ears; and that the man who broacheth such doctrines, is a hard-hearted fanatic, and blinded apostle of his own maliciousness. Ye tender-hearted objectors to God's most righteous judgments, what say ye to the holocaust of a generation at the Deluge? What to the smiting of Egypt's first-born of man and beast? What to the root-and-branch destruction of the Canaanitish nations? And to Saul's cutting off because he spared any creature of Amalek which breathed the breath of life? And what say ye to the five city-fulls of men who were consumed with fire from heaven? And what say ye of all the burdens of the prophets? Nineveh had but sixty days for repentance. The nations of our system have had 1200 years. Oh! but the Lord will not send such as you to do his errands! Fear not that your tender hearts will be wounded. Ye who cannot hear his messages shall not know his works. Now, was not Jesus of Nazareth as tender as you, who wept over Jerusalem, yet brought on it that destruction which maketh the ear still to tingle? Weep, yea, weep; and because you pity, cry aloud like Jonah. It is a weighty commission, but flee not from it, ye who bear the name of the prophets; lest the Lord overtake you in the way, or swift destruction demolish you. Ye lovers of your natural tastes, and your natural feelings, more than of the revelation of God! Ye disbelievers of his holiness and his truth! Ye intolerant indulgers of heresy, and the arch-heretic! Ye disguised lovers of the Mother of Harlots! Fear greatly, fear, I say, lest ye be overwhelmed with her. But take not on you the name of God's prophets, call yourselves no longer preachers of Christ, if ye dare not declare his fearful messages. Let

others stand forth to be the videttes of the camp, the watchmen of the holy city, if ye will speak favourable words, and hold out signals of peace to the enemy. The promises shall be taken from you, and ye shall not enter into his rest, by reason of unbelief. Fear, fear, lest a promise being left you of entering in, any of you should seem to fall short.”

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## INTERPRETATION OF PROPHECY.

From the Journal of the Rev. Joseph Wolff, L.L.D., Missionary to the Jews.

In revising my arguments with the Jews of Palestine, and their objections to the Messiahship of Jesus from prophecies unfulfilled, I came to the full conviction that the mode of interpretation generally adopted by Christian divines, of interpreting fulfilled prophecy literally, and giving to the unfulfilled prophecies a so-called spiritual meaning, will be and has already been most fatal to the whole system of Christianity, and has been the nursing mother of infidels like Voltaire and Diderot. For what is prophecy? It is a prediction of history. If prophecy is a prediction of history, and history a revelation of political events that have passed in the world, then time must fulfil the political events predicted and thus turn prophecy into history; and therefore the events must come to pass according to the grammatical sense of the word. Moses himself has laid down this rule for discovering whether a prophet be true or false—Deuteronomy 18: 21-22, “And if thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.” Also Jeremiah declares chapter 28: 8-9, “The prophets that have been before me, and before thee of old, prophesied both against many countries and against great kingdoms.” The prophets, according to Jeremiah, were predictors of political events, of war, evil, and pestilence. “The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him.” Also Habakkuk 2: 3, The vision may be “for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.” Zechariah 1: 5. —“Your fathers, where are they? and the prophets, do they live for ever?” (no their bodies have mouldered into dust.) 6<sup>th</sup> verse—“But my words and my statutes which I commanded my servants the prophets (now departed) did they not take hold of your fathers (just as the Lord had spoken,) and they returned and said, ‘Like as the Lord of hosts thought to do unto us, according to our ways and our doings, so hath he dealt with us.’” Therefore after the reiterated assurance of the Lord that he would perform according to all he had said; I say, that to aver after such repeated assurances that some events shall take an historical fulfilment according to the grammatical meaning of the words, and that others shall not, is downright infidelity. But men’s eyes are blinded when they read those passages which speak of the future restoration of the Jews and their conversion at the glorious appearing of the Lord Jesus Christ upon Mount Zion. The greater part of the Christian church has swerved from the plain sense of scripture, and turned to the phantomising system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air. These blinded minds suppose that when they read ‘Jews’ they must understand ‘Gentiles,’ and when they read ‘Jerusalem’ they must substitute the ‘church,’ and if it is said ‘earth’ it means ‘sky,’ and for ‘the coming of the Lord,’ they must understand the progress of missionary societies, and going up to the ‘mountain of the Lord’s house,’ signifies a grand class-meeting of Methodists!!

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“O fools, and slow of heart to believe all that the prophets have spoken!”—Jesus.

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## JEWISH AFFAIRS.

### PALESTINE AND ITS PROSPECTS.

Will our readers who are in possession of the eleventh volume of the Occident, refer to three articles on Palestine in the December, January and February numbers? They will see there what views we entertained of the feasibility of bringing the ancient wasted fields again under cultivation. These papers were indited before the benevolent Touro, in his last days of mental strength, endowed so liberally our ancient patrimony with the means of relieving the sick and suffering; it was before the cry of starving thousands was wafted across the waters, and echoed and re-echoed over the Atlantic, Pacific and Indian Oceans, wherever a feeling heart beat in the bosom of a true son of Israel, and all poured forth their means with almost unheard of liberality, to satisfy the hungry soul, and to cheer the drooping spirits of those fainting for lack of food. No doubt many thought we were writing merely some high-coloured editorials only to fill up the pages of a popular magazine, for the purpose of creating a sensation by the startling novelty of an impracticable theory.

But though two eventful years have since elapsed, though a new face has been placed on things by events following each other with marvellous rapidity; we have had no cause to change our views, or to be induced to doubt the practicability of converting the idle and impoverished Jewish population of Palestine into contented and industrious mechanics and farmers, if the proper means would be only employed, and if the right men could only be found to carry into practice any well-digested plan which might be adopted.

In the articles referred to, we maintained that we did not believe that the people were voluntarily idlers, or that their chiefs, the Rabbins, discouraged habits of industry, so as to make all dependent on charity which they dole out. And we are happy to be able to confirm the opinion, formed upon the best data at our command, by the actual observation of an intelligent traveller, who has just returned from the Holy Land, and spent a few days in our city on his return to his home. We allude to Mr. Gershom Kersheedt, who, as executor of Mr. Touro's will with regard to Palestine (among other matters), went last spring to England, for the purpose of repairing, in company with that well-known philanthropist, Sir Moses Montefiore, to Palestine, to devise measures for the relief of the people, and to lay out the bequest of Mr. Touro in the most useful manner, and to produce the utmost good, all things being taken into consideration.

We are not yet in possession of the official report of the commission; as an accident, which happened to Sir Moses after his return to England, has prevented him, up to the latest accounts which reached us from England, to publish an official statement; consequently it could not be expected that Mr. K. would of his own behalf, furnish an account without the concurrence of his venerable associate. But this much we learned from Mr. K., and he authorised us to state it especially in his name, that the Jews of Palestine are indisposed to toil, is erroneous in every sense of the word, that on the contrary, they are willing to labour for the merest pittance, so as to provide for themselves and families the means of subsistence from their own earnings.

Mr. K. tried them in various ways, and purposely bargained with them before he engaged them as guides, or in other work. And what will the public think they were willing to run for on foot over hills and mountains, in a hot August sun? Just five piasters, or a sum of from 20 to 25 cents per day; and they were grateful for the employment thus conferred.

It will be readily perceived that it was from no motive to save a few pennies, or to underbid them, that Mr. K. acted so; but to convince himself whether they were willing to labour, and whether their being unemployed is not the fault of circumstances, and no crime of their own; for crime it would be if a whole population should stand about at the corners of streets, and expect to be fed by other's bounty. Mr. K. moreover informed us that men asked him to give them employment, which request he complied with as far as the circumstances permitted him, which of course as his stay was but a few weeks, and stranger as he was, could not extend very far.

But it is to be hoped that the commencement now made to employ Israelites only, to the number of forty, to labour on the hospital which is to be erected out of the Touro fund, and through the other institutions enumerated in the "News Items," will gradually pave the way for the accumulation of capital in the hands of some, so that they may again employ others, and thus by degrees bring about what is so much desired, the cessation of general pauperism in Palestine. We would mention in this connection, that it is probable that an annual contribution will be needed to maintain the hospital when it is completed; and we trust that American congregations and individuals will be ready to become regular contributors whenever they will be called upon by those duly authorised to place the subject before them.

This much, however, is deducible from the hints we have received from Mr. Kersheedt, that it will not be difficult to engage the Palestine Jews both in agricultural and mechanical employments, the moment they see that there is a prospect for them to exert themselves for their own benefit, and not for the advantage of tyrannical rulers and rapacious officials, and when they find the ways of industry, agriculture and commerce opened to them the same as they are to all others. Hitherto no Jew, we think, as also no foreigner of any kind, could obtain the title to landed estate in Palestine; we are not quite sure that we are right; but there were certainly great difficulties in the way; the Jew, moreover, was absolutely under the control of any and every Mussulman; liable to be maltreated and plundered at all times, and harassed with all manner of exactions. But by a decree issued not many months ago by the Sultan, all rayahs, non-Mussulmans, are placed on an equal footing in the whole Turkish empire; wherefore, the arbitrary rule of Sheiks and Pachas has been ended; and it is now to be seen what effect this more enlarged field of freedom will have on the Jewish population.

Those who imagine, however, that the result will be a sudden transformation of the people into citizens and farmers, without capital and without proper instructors, must decidedly have a very limited knowledge of human nature; since national foibles require the same patient eradication as those of untutored children; and you must furnish both means and teachers to induce grown men, no less than children, to cast aside ancient, and assume in their stead, new and better habits. Men may deeply feel that they are in a wrong position; the prisoner may sigh to enjoy the bright sunlight, a single beam of which penetrates through a grated window into his gloomy cell; but, without a chance to change our painful position, we must remain cramped and constrained, no matter how distressing and odious it be; and, if no one comes to unlock the prison door, the poor captive within will sigh in vain for the solar light and the fresh air of heaven.

It must also be observed that nearly all the Israelites who inhabit Palestine, are either natives of the country, or are emigrants from states where no political privileges are accorded to Jews. The larger portion came from Russia and northern Africa, where contempt and oppression are the daily portion of Jacob's sons. Few only have gone to Palestine from Germany, and these are mostly old men, who have resorted thither from motives of piety, to spend their last days on soil consecrated by a thousand miracles and a thousand memorable events in our marvellous history.

If, therefore, any good effect is to be produced, the impulse must come from abroad; but the movement must be initiated by those in whom the people can have confidence—those whom they feel sure come to uphold our holy religion, not those who mean to destroy or weaken it.

Distress hitherto has driven many to seek shelter and to ask for aid in the hospital erected and maintained by missionary funds collected in England presided over by a missionary bishop, appointed by the King of Prussia—conjointly with the Queen of Great Britain; while it is also superintended by a missionary physician, aided by an apostate apothecary and renegade nurses. But let it be said to the credit of the sufferers from disease and famine, that few indeed have succumbed to the persuasion to forsake their faith addressed to them in moments of bodily ailment and mental weakness; and that the poor have shown heroic constancy and a noble disregard of worldly interest which few in higher life practise so thoroughly, though all must admire.

It is therefore, quite in character with the highest object of universal benevolence and the strengthening of faith, not less than to superinduce a better social state, to open, as the first step, a Jewish hospital, founded by Jewish physicians and nurses, and embracing within its circuit a Jewish house of prayer, that those who are sick and dying, as also those who are convalescent, may always breathe the air of pure religion, and be refreshed by words of hope and kindness, while the heavy hand of disease is laid upon them. Not to encourage dependence, not to stipulate to wastefulness in days of health, as they will find a comfortable home in case of sickness; but to show them that the Jews all over the world are not less sedulous "to seek the peace of Jerusalem," than are the Christian and Mohammedan states of Europe, Asia, and Africa, and, as even from America pilgrims come there to admire the lovely land of Israel, and even to aid in reclaiming it from its state of barrenness and desolation into which it has been plunged by ages of warfare, barbarism and ruthless persecution.

It would certainly be a woeful spectacle to see, that the Jews who (let their reason for being there be what it may) live in the ancient patrimony of Israel shall be more exposed to temptation in a country now ruled over by Mohammedans to become Christians, than are those living in any other part of the world, simply because the benefaction of Protestant England has provided a house of refuge for the sick, and furnishes also labour, and thus independence, in a limited degree it is true, for those who have been restored.

Hitherto, indeed, the ancient spirit of conformity has protected our brothers and sisters against the fell demon of self-interest and worldness. But suppose the love of change, which has almost ruined the religious mind in America, Germany and France, should seize on them also, which is to be expected by the more frequent intercourse with the western nations; owing to the rapidity of steamship communication, more and more extended every year: how

will the case then stand? may we not hear, under such circumstances, that those now staunch have by degrees lent their ear more and more to the voice of the seducer? We say, therefore, that it is wisely done, to supply a Jewish hospital as a means to infuse a spirit of religious pride, so to say, into the heart of the Israelites of Palestine; for they will be able to point to its ample halls and well-supplied wards, clean beds, and the religious air which breathes through all its departments, with a sincere satisfaction, as an evidence that the Jews all over the world will not permit, if money can effect it, the voice of flattery and deceit, even whilst bringing healing to the sick and gifts to the needy, to withdraw the poorest of us from the path of salvation.

Besides this, by such a means alone have those of us who look farther into the matter than the mere surface the right to tell to the hitherto unemployed able hands, "Go and work." But while their distresses are disregarded, and their grievances unredressed, we should like to know what right we have to tell them that they must change their mode of life, and adopt what is called European civilisation in lieu of oriental or rather Turkish indolence, which places the highest attainable happiness in the largest amount of and the longest continued idleness.

Yes, when we have shown the sufferers that we are not indifferent to their woes, that it was not merely the spur of an evanescent burst of humanity which provided bread for starving hundreds, but a sincere desire to ameliorate their physical and measurably their spiritual condition permanently: then can we come with well-matured plans for effecting a revolution in their domestic habits and regulations, and tell them, "All study which is not accompanied by labour must at least be destroyed and produce sin;" then can we insist that, while the aged and those of high intellectual endowments busy themselves, as elsewhere, with contemplation and study, the able-bodied, and those whose mind is not capable of doing more than retain them as tyros forever in religious inquiries, shall, as a prerequisite to public sympathy—endeavour at least to earn their subsistence by the labour of their hands.

Let the poor of Palestine be convinced that in their toiling they are regarded with a deep interest by their brethren abroad, that they need not resort to false friends in the hour of distress: and we at once make them feel that independence to which they have been so long strangers. They will have the strongest incentive to make the best of surrounding circumstances, seeing that Israelites elsewhere are only enabled by these very means to come to their help; since were it that in other hands too the hand of industry would be checked by a self-imposed unlabouring life, or stayed by the power of outward pressure, all would be sunk into precisely the same poverty and indolence which afflict them.

Nothing is so powerful a preacher as experience; you may talk and reason to the end of time, but you will fail of making a solitary convert, if theory is all you have to offer. But make an experiment which all can understand, show that you and yours can do, if only one thing, even at first, as well as others, and you have inspired confidence in your counsel in other matters, and have convinced the bystanders that there is something more in you than mere speech-making, which will tire public patience at length, if it be ever so fine. Such a hospital, moreover, will give some employment to various individuals, as gardeners and labourers in the garden which ought to be attached, and no doubt will be, to the institution; and those who have learned this ennobling science of horticulture will soon be enabled to cultivate on their own account, small tracts of land, for the purpose of producing vegetables of all kinds, which entering as they do so largely into the consumption of families, if they can be procured readily and at a moderate cost, will both be remunerative to the producers, and tend to cheapen food to those able willing to buy. No one knows how far such a chain of internal

relief may extend. If people see that their companions, formerly as poor as themselves, have become small capitalists from the mere useful employment of their leisure time, which formerly was spent without furnishing them with any thing but tediousness and enervation: they will hasten to become like them, self-reliant, useful and happy, through industry.

Let it no be imagined that Palestine even now is what it was twenty years ago; on the contrary, many changes for the better have taken place already, and the arts of European civilisation, and the requirements, luxuries and comforts attending them, are gradually making their way, at least in Jerusalem. We have just learned from Mr. Kersheedt, that the Austrians have purchased a piece of ground in the Holy City, and are engaged in erecting a hospice on it, for the accommodation, we suppose of travellers and the reception of sick strangers.

Other structures have also been erected of late years, and all in a style of strength and permanence more becoming forts than ordinary public buildings. —The walls are erected there to last, like the city itself, to endure for ages, not in the tumble-down fashion which is so often witnessed elsewhere, as though those who erect the house expect to enjoy it but a brief season. And it must not be overlooked that, with the erection of every new house, more capital in the shape of money is put in circulation—while at the same time the value of the ground is measurably enhanced.

That our brothers cannot be permanently excluded from the benefits arising out of the means of wealth which are produced around them, is too self-evident to require any argument. Only let them have an opportunity to enter the race of competition, let them see that they can labour without fear of being plundered by their temporal rulers: and we have every reason to suppose that they will enter the struggle for independence with the ardour which distinguishes them elsewhere, and their success will not long remain problematical.

We do not wish to be understood that the hospital alone can effect this; but that it is a step in the right direction, and a happy idea to commence with it, so as to assure those who wish to labour that they shall not be excluded from public protection, because they are plain, hard working people, and not learned in the law and mere idle students; that labour no less than learning is honourable, and that both must go conjointly if a people are to be prosperous and happy.

It is evident that a hospital cannot become a nursery for idleness, nor that any one will remain there longer than is necessary for his recovery, since simple fare for convalescents and the strict bodily care there requisite, are both too severe a discipline for those who are well. No one need therefore to apprehend that, unless disease stares them in the face elsewhere, the wards of the hospital will be filled with proper subjects only; and for these surely none will contend that it is not a noble offering from the Israelites of the West, —through a benevolent founder and liberal supporters, to maintain a home for the sufferers by the pressure of illness, where they can remain long enough, and no longer, to recruit their exhausted strength if medicine and skill have yet the power to ward off a fatal doom, or to prepare for them the soothing comforts to make their last days at least easy and free from care, as respects their means of support, if the stroke of death cannot be averted.

That this is a great object gained in working a reformation both of habits and thoughts in a people, is not to be denied for a moment, and many blessings will be poured out upon the heads that contrived and the hands that shall carry out the plan. The other requisite measures for the promotion of industry have already been partially illustrated in the articles written

some time since, and other points will be probably discussed hereafter, so soon as we deem it expedient to enter upon the topic more at length.

In conclusion, we will merely comprise all we have said in a few words: —The Israelites of Palestine are willing to work, if they are furnished with means to exercise their industry and ingenuity; they are unwillingly idle; the land itself is gradually improving by the extension of a more intimate intercourse with the West, the accumulation of capital, and arrival of useful immigrants; and that it is the first duty of Israelites to prove to the Jewish inhabitants of the East that they regard them as friends and brothers, in whose well-being all feel a lively interest, since they occupy the soil which was given to use as an inheritance while the heavens are extended over the earth.—The Occident for February, a Jewish Monthly Periodical, Philadelphia.

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#### PALESTINE.

We hear from various quarters that Sir Moses and Lady Montefiore, with their travelling companions, Dr. L. Loewe, Mr. G. Kersheedt, and Mr. and Mrs. Hyam Gedalla, lately established at Jerusalem, first, a hospital, the corner stone of which was laid on the 1<sup>st</sup> day of Elul (the 14<sup>th</sup> of August); secondly, a girl's school, opened on the same day, under four female teachers, two German and two Portuguese, with the attendance of 82 scholars; thirdly, a society for bestowing small loans, to be paid gradually without interest; fourthly, a weaving establishment; fifthly, a sewing and washing institution for the employment of poor women; and sixthly, a lying-in society for the protection of indigent women and their children for a limited number of weeks.

In addition to this, forty Jews are to be employed in the erection of the hospital. We hear also that Sir Moses has purchased the farm of Rabbi Levy, of Jaffa, and employs Jewish labourers thereon; and we think that a number are also to be furnished with similar work about Jerusalem. By a firman from the Sultan, Jews are allowed to erect the hospital and to hold real estate in Palestine.

No official report has yet been published by the commissioners, and hence we do not deem it proper at this time to offer any opinion, or to copy non-reliable details; but Israelites may rejoice in the meanwhile that brighter days are dawning for our brothers in the Holy Land, and that their days of compulsory indolence will soon be at an end.

We learn farther from the Jewish Gazette, that Mrs. Herz, of Vienna, whose maiden name was Von Laemel, has devoted the sum of 50,000 florins, or say \$25,000, in 4½ per cent. Austrian State Loans for Jewish children at Jerusalem, at the same time poor Christian and Mohammedan children are to be admitted. Dr. L. A. Frankl, the poet, has the merit of having counselled this benefaction. In case the plan should prove impracticable, the money is to be equally divided between the congregations of Vienna and Prague for the objects of benevolence. —The Occident.

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## “WHO GOVERNS EUROPE?”

The talk is of republicans and monarchical, of constitutional or absolute government. The people ask for liberty of which they do not always appreciate the value; princes are jealous of a power for which their individual capacity is insufficient; but Europe is governed neither by liberty nor by absolutism, but by the Jews. A hundred of these legitimate descendants of the tribe of Reuben, who a half century ago wandered about the streets with a bag of rags on their backs, and crying “O’clo,” have possessed themselves of all the floating capital of Europe, are at the head of all the banks, of every exchange, and of every so-called credit institution. They command both governments and people, and enrich themselves exorbitantly on the spoils of both. Around these usurious chiefs move minor capitalists, like satellites around their planet. Lending their pecuniary aid, they help the audacious speculations of their chiefs, and in recompense for their loans receive a portion of the gains. Emperors, kings, princes, and even the Pope, are all in the hands of the Jews. Five per cent. — the new doctrine of the plutocracy—regulates the conferences of diplomacy, inspires the notes of ministers, directs their protocols, amputates the legs of their soldiers, and makes the people die of hunger. In our days we are proceeding towards a revolution of equality—All governments, in consequence of governing ill, are indebted to such an extent, and rendered so completely the slaves of the Jews, or of the autocracy of the exchange, that they cannot arrange their affairs otherwise than by failure. They speak of credit and loan societies, but credit has been abused until it has become a fiction, which has created an exorbitant capital that has no real existence, and of which the slightest breath of suspicion may in a moment destroy the whole value. Can this state of things continue? Society is already beginning to weary of it. In eight years prices have risen to an onerous extent, while neither labour nor merchandise is augmented in proportion. The public taxes are doubled, and are laid in preference on the most useful and productive classes. Everywhere political ordinances are more or less vicious; religion is of no force, or is made use of to serve party purposes; governments see in the people only the material life, and believe that they have satisfied every want, because there are banks, exchanges, telegraphs, railways, and enormous speculations. But intellectual life, suffocated on the one side, seeks to exert itself on the other. Hence exists a permanent struggle between matter and spirit, between the intelligent and suffering multitude, and the oligarchy of the privileged parasites of Society. Thus Europe stands upon a volcano, which from time to time utters menacing sounds foretelling irruption, and the Jews, at present masters of the world, will not long be able to suppress it, and may themselves shortly be engulfed within its burning abyss. —Crusader.

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## EFFECTS OF THE WAR ON THE JEWS IN PALESTINE.

“Your readers will rejoice to learn that the war has already given promise of great results in favour of liberty. —Nothing however, is likely to interest them more than the news from the Holy Land, where Sir Moses Montefiore, an enlightened and benevolent, though not Christian Jew, is diligently occupied in carrying out measures for establishing his despised race in numbers over the face of their own land. Under the protection of a firman obtained a few months since from the Sultan, the Jews are now entitled to settle there as farmers and husbandmen, already several colonies are planted with good prospects of success. Can this be the first decided movement towards the accomplishment of prophecy relative to the history of this wondrous people? We will watch its progress with intense interest.”—Presbyterian.

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## THE GREAT MOSQUE IN JERUSALEM.

It is now becoming a regular practice for travellers to visit the interior of the Great Mosque, on the site of the Temple. The Pasha of Jerusalem went so far as to offer to the Jews to enter the Mosque, in order to pray for rain; but they refused for two reasons; first, because they were all ceremoniously unclean; and secondly, they might have put under their feet the words of the law, which they believe to be buried under this Mosque. The Jews, however, went to the tomb of David to pray for rain, which came the next day.

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## A PASHA ATTENDING CHURCH.

A letter from Jerusalem states that on a recent Sabbath, his Excellency, Kiamil Pasha, attended the English service, in company with his two secretaries, and followed as far as the door by a long train of servants. Who would have anticipated such an occurrence a few years since! —the English church bells ringing in the Holy City, and a Turkish Pasha walking gravely to the church.

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## ITALY AND THE FROG POWER;

Or, Sardinia inspired by Louis Napoleon,  
preparing trouble for the False Prophet and the Beast.

It is but natural that those evils in the State of Italy to which we have called attention should interest the Italian Power which has not long ceased to suffer from many of them. The King of Sardinia, before he entered on a war with Russia, had fought a long battle with foes nearer home. The domination of Austria and the privileges of the priesthood were clearly seen to be the chief impediments to prosperity both in Piedmont and the States of the Peninsula. By a course of policy both bold and cautious, the Sardinian statesmen freed their country from these obstacles. They have given their sovereign the right to speak in the name of the whole Italian race, and have insured him allies who will listen with the fullest sympathy to his remonstrances. We have heard with great pleasure, therefore, that the State of Italy has been formally brought before the Conferences by the Sardinian Plenipotentiaries. To a reported exclamation of the French Emperor, of “What can one do for Italy?” Count Cavour has answered by a memorial which states the principal grievances of Italy in general, as well as of the individual States. The Milanese and Venetian territories, the Papal States, the kingdom of Naples, all suffer from different forms of the same malady. Despotic Government and priestly interference ruin and taint everything from the Alps to Sicily. No improvement has taken place during long years of peace; on the contrary, the Governments are every day becoming more narrow in their principles, more rigid in their discipline, more relentless in their resentments. The Sardinian statesmen have therefore felt that the time has come when the whole matter should be discussed and a remedy applied. No one can believe that the present state of things is permanent; and, if reforms be not adopted, there can be no alternative but fresh convulsions, succeeded by even more grinding tyranny. Confident in her position Sardinia has resolved to speak out, and it is difficult to form too high a notion of the boldness which animates the State papers put forth by her plenipotentiaries. Certainly neither the

statesmen of liberal England nor democratic France have ever inveighed in such plain terms against the corruptions of any foreign Government. Things are indeed called by their right names in the Sardinian memorials, which, if responded to by the Allies, must be the commencement of a new period in Italian history.

Taking it for granted that there must be for a long time to come a struggle between the Liberal and Absolutist principles in Europe, Sardinia is anxious to range herself and her sister States on the side of freedom, as represented by France and England. Austria she considers as only temporarily and by chance the opponent of the Czar. The Emperor of many disjointed provinces and discordant nationalities can only rule by the full supremacy of the autocratic principle, and by that cunning refinement of it which is expressed in the maxim, "Divide and govern." The Sardinians therefore believe that the Western Powers will do well to encourage such an amount of national independence and political liberty in Italy as will unite in some degree the various States, and place them for the future on the same side which Sardinia has taken in the late conflict. The matters brought before the Conferences relate to every part of Italy, but the chief importance is given to the deplorable condition of the Papal territories. Nothing that a Protestant Assembly in Edinburgh or Belfast could say of the Government of Pope Pius IX would go beyond the diplomatic representations which a Catholic and Italian State now makes solemnly in the presence of Europe. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the Government of the sword is better than the Government of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression. The character of the priesthood is spoken of in severe language, and its incapacity for its high functions boldly declared. Then comes the practical part of the matter. The Allies are invited to deliberate on the reconstruction of the Roman Government. Sardinia totally repudiates the position that temporal power is necessary for the Pope in order that he may fully exercise his spiritual authority. She considers that his functions might be wisely restrained to ecclesiastical matters, or, if his rights as a temporal sovereign be deemed inalienable, it might be insisted that he should entirely distinguish between his duties as head of the Church and his duties as an Italian Sovereign; and that, while ecclesiastical posts are held by Cardinals and Bishops, all that concerns the population which is subject to him should be committed to responsible Ministers, chosen from the laity, under the safeguard of new and salutary laws.

While Rome is held by French troops the Legations are under the control of an Austrian General. This section of the Papal territory formed part of the kingdom of Italy, and at the downfall of Napoleon received with reluctance the old system. As the people are bitterly opposed to the Papal sway, which has condemned them to years of foreign occupation, Sardinia proposes that they should be at once released from it and dissevered from the States of the Church. The territory so constituted should be placed under the Government either of an hereditary House or a Viceroy nominally dependent on the Pope, but appointed under conditions sanctioned by the Allies. Austrian occupation should be strictly prohibited, the Code Napoleon introduced with such modifications as might be necessary, and the administration by the clergy entirely abolished. These measures Sardinia considers of the highest importance, and necessary for the peace of Italy.

With respect to Naples the Plenipotentiaries are very outspoken. They look on the state of that kingdom as a disgrace to the Italian name, and suggest the intervention of the Allies, and the establishment of guarantees for a just administration. The case of Poerio is

alluded to by name and he is declared to be the victim of a Government which seeks to crush all that is noble and healthy in Italy. When Sardinia comes to speak of the direct Austrian dominion it is, of course, necessary to proceed with caution. The plenipotentiaries state that circumstances will not allow them to discuss the separation of Lombardy and Venice from the Austrian empire. Any change in this direction must arise from the eventualities of the future. However, they assert that these provinces form part of Italy and are inseparably united with their own country and the rest of the Peninsula. They complain of the political proscriptions which have taken place, and the unsatisfactory nature of the so-called amnesty. The obstacles interposed between Lombardy and Piedmont are mentioned. High duties, it is said, are placed on Piedmontese productions, and passports are with difficulty obtained by Austrian subjects, and needlessly scrutinised when a Sardinian would cross the frontier. The discontent which prevails in the Austro-Italian States is noticed, and declared to be the effect of an oppressive Government. For all these wrongs Sardinia asks redress. Some acknowledgment of a national unity in Italy is considered by the statesmen of Turin to be the first step in insuring prosperity and peace. A Customs' union, it is alleged, would develop the resources of the country and facilitate that intercommunication which is so much wanted. Material improvements would follow the removal of political oppression. The whole state of Italy is recommended to the care of the Plenipotentiaries now assembled in Paris, who are reminded that the Congress of Vienna did not scruple to interfere in the affairs of every nation, and to settle questions relating but little to the war which then ended.

We have laid before the public this sketch of the questions which have grown out of the late conflict, believing that they will not possess less interest than the terms of the pacification itself. We cannot but be surprised and gratified at the courage with which a small State has ventured to appeal for justice in the face of Europe. A spirit and a language almost new in diplomacy, seem to augur changes which may astonish Old World statesmen. Every Englishman will await with interest the result of these new discussions. —London Times.

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#### RIGHT DIRECTION FOR THE GOGUESHIP.

The energies of the Russian government are said to be now devoted to three objects, namely, first, alliance with France; secondly, completion of the great railways; and thirdly, the manufacture of Russian feelings on the Continent, especially in Germany.

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From the N.Y. Evening Post.

#### IS THE PRINCE OF ALGIERS HEIR TO THE FRENCH THRONE?

That an heir to the house of the present Emperor of France is born is known by this time throughout the civilised world, but the question will be asked—is he heir to the throne of France? Most of our readers have probably forgotten that the three most considerable of the continental powers of Europe, exclusive of France, some time since settled that question for themselves. They determined, four years ago, that no male descendant of Louis Napoleon should be regarded as the heir-apparent of the crown. The Empire, according to this arrangement, was to be Louis Napoleon's only for life; when he died, Russia, Austria and

Prussia pledged their word to each other “to restore the legitimate heir of the throne,” and to recognise no other.

The treaty in which this declaration was embodied, and these pledges made, was signed at Warsaw in 1852 by Austria, Prussia and Russia. As it has not been published in this country that we are aware of, we lay it before our readers:

“In the name of the Holy Trinity—

“Their Majesties, the Emperor of Austria, the King of Prussia and the Emperor of Russia, considering that the laws of concession to the throne form the basis of European order, and that in this respect a community of responsibility and interest exists between all European States.

“And, furthermore, considering that so far as France is concerned, the House of Bourbon is the embodiment of the principle of hereditary sovereignty, and the Count de Chambord the present head of this house;

“That the power exercised by Monsieur Louis Napoleon is a power de facto, which cannot even be supported upon the plea of the apparent right of the Emperor Napoleon, since the latter, in the first article of the Peace of Fontainebleau, voluntarily resigned, for himself, his descendants and successors, and likewise for all the members of his family, all rights and claims to the sovereignty and government of France, or of the kingdom of Italy, or of any other country;

“That furthermore, the origin of the present power of the President of the French Republic is a negation of the principle of hereditary monarchy;

“For these and many other reasons which it is superfluous to account, the signers of this compact regard it as their duty unanimously, to assert beforehand the attitude which they would assume in case any of the following contingencies should arise:

“If Prince Louis Bonaparte, now President of the French Republic, should be named Emperor for life, by the voice of universal suffrage, the powers will only recognise this new form of the elective empire, after having demanded from Prince Louis Bonaparte explanations of the signification of this new title, and after having drawn from him the pledge—first, that he will respect existing treaties; second, that he will not seek any increase of the territory; and third, that he will forbear any pretensions to found a dynasty.

“In case Prince Louis Bonaparte should declare himself hereditary Emperor, the powers will not recognise the new Emperor; but will send to the French and all the other governments a protestation, grounded upon the principles of public right, and the literal interpretation of treaties. —They will then according to circumstances, consult upon new measures.

“In case that a rising of the people or army shall overthrow the government of Prince Louis Bonaparte, or in case he should die, the powers pledge themselves to favour the restoration of the legitimate heir of the throne by all means in their power, and to recognise in future no dynasty but that of the Bourbons.”

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“In sectarian phraseology ‘religious prosperity’ means the secular advancement of a sect in proportion to its worldly conformity; so that true religion is a desperate struggle with the insidious corruption of professed allies.”

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Everywhere political ordinances are more or less vicious; religion is of no force, or is made use of to serve party purposes; governments see in the people only the material life, and believe they have satisfied every want, because there are banks, exchanges, telegraphs, railways, and enormous speculations. But intellectual life, suffocated on the one side, seeks to exert itself on the other. Hence exists a permanent struggle between matter and spirit, between the intelligent and suffering multitude, and the oligarchy of the privileged parasites of society.

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Deep, sympathising, effectual benevolence, does not find its way often into ostentatious lists. Neither does it go about in mysterious melodramatic disguise, on purpose to be found out and be all the more blazoned; but, with unostentatious earnestness, gives its intellect and its time, as well as its money, to the needy and suffering. It discriminates, inquires, and affords judicious help rather than unqualified alms; which though it may bless the giver, seldom blesses the receiver; unless in cases of utter helplessness.

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