

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

JOHN THOMAS, Editor. NEW YORK, DECEMBER, 1856—
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“A BOLDLY BAD WORK.”

In a letter addressed to the editor of "The Star," a paper published in the island of Guernsey, the writer says concerning "Elpis Israel" that it is a "boldly bad work." Having read it, he testifies that he can say that it is a painful compound of heresy, false doctrine, and railing against dignities. "In it," says he, "Dr. T. denies the divine glory of the Lord Jesus, and assails His perfect humanity, rejects the personality both of the Holy Spirit, and of Satan, explodes the immateriality of the soul and the eternal punishment of the wicked, and, if I recollect aright, for justification by faith substitutes salvation by baptism; destroying in short every fundamental truth of revelation, save those of the resurrection, and the future kingdom of God, but even those cast in the corrupt mould of Cerinthus. Such are the doctrinal views, or rather the infidelity, of the person commended in 'the Coming Struggle,' as the first to find the key of prophecy. May all Christians be kept from the influence of so blind a guide! And what can avail prophetic notions, even if correct, where all the foundations of Christianity are thus destroyed?"

The veracious zealot for orthodoxy who penned the above, signs himself "W. K.;" and appears to have been so enamoured of his own beauty in the Guernsey print, that he could not resist the temptation of giving a still wider currency to his lucubrations, in republishing them for gratuitous distribution in tract form. Who this anonymous tractarian may be, we have no knowledge. His zeal for the "dignities," which say they are Apostles, and are not but are found to be liars," Rev. ii. 2—alleged to be so unceremoniously treated by Elpis Israel, would lead us to conclude that he was a loyal inamorato of the ANGLO-HIBERNIAN HARLOT, * whose Act of Parliament institutions and dogmas he has mistaken for the Christianity of the Bible! But be he whom he may, it is of little consequence; and to whatever sect he may belong he is no credit, seeing that the doctrine of his pietism has not taught him to speak the truth. A blind man is an object of commiseration; but a zealot who says "I see," and with his eyes open bears false witness against his neighbor, deserves to be bastinadoed with many stripes. This is "W. K.'s" desert; for he says he has read Elpis Israel, and yet affirms that it teaches doctrines that can nowhere be found in it, from first to last.

* ROME, "the Mother of all churches;" the Church the "HARLOTS" she hath produced in her converse with the kings. Henry VIII, Cranmer, Luther, Calvin, Knox, &c., the sons of Romanism, the generators of State Harlots, and all the Ecclesiastical Abominations of the earth. Rev. xvii. 5; xiv. 4. With these "Women" the saints are not "defiled."

If "W. K." had affirmed that Elpis Israel destroyed every view taken by him of what he calls the "fundamental truths of revelation," we should probably have acquiesced, when we came to know what his views were; but to affirm without such qualification, that Elpis Israel destroys by its exposition the fundamental truths themselves, is what he, nor any other reviewer, has never yet been able to show. They who understand what we teach, know that "W. K." is a false witness. If Elpis Israel is to be judged by the semi-Popery of England's State Church, we have nothing to say against the charge of "heresy and false doctrine." We simply content ourselves in this case with denying the Christianity of the Church of England in toto. When its "dignities" and lovers shall have proved its virgin purity—its identity in faith, spirit, and practice, with the system founded by Jesus and his Apostles—we shall then begin to look about us with considerable anxiety for evidences to establish our uniformity with Canterbury and Windsor; but till that can be done, we are as indifferent to the charge of "heresy and false doctrine" from that quarter, as from any other whose "lights" we can prove make void the word of God by their traditions.

IMMATERIALITY AND ENDLESS TORMENT EXPLODED.

"W. K." says that Elpis Israel "explodes the immateriality of the soul and the eternal punishment of the wicked." Very good. If this be so, then "the immateriality" and "the eternal punishment;" in the scholastic sense, cannot be true; unless it be possible to "explode" the truth. If these dogmas be true, it is easy to demonstrate them from Moses and the Prophets, and from Jesus and the Apostles, whose teaching was in harmony with them. But this has never yet been done, and cannot be done; for the Gentile foolishness current upon these subjects in the schools of divinity, is not there. The Bible teaches the post-resurrectional immortality, or deathlessness of an incorruptible body, not an immaterial soul hereditarily existent in sinful flesh. This is mere pagan foolishness, or mesmerism run mad. Immortality is for the righteous only. The wicked have no part nor lot in it. Immortality is promised to those who seek for it by a patient continuance in well-doing, Rom. ii. 7; and a reaping of flesh-corruption is decreed for those who sow to the flesh, Gal. vi. 8. Post-resurrectional flesh-corruption, with its accompaniments, is the threatened punishment of the wicked who refuse submission to the truth. As they are not immortal, they suffer pain and their pains terminate in death. Nowhere does the Bible teach the immortality of sinners. Immortality is for saints alone, to be received after they have appeared before the judgment-seat of Christ. Rom. xiv. 10; 2 Cor. v. 10. In reading the latter text, leave out the italic words, "done" and "his;" they are not in the original, and only pervert the sense Paul taught that "every one should receive the things in body according to that he hath done, whether good or bad." Gentilism, or the contrary, teaches, that man shall receive the things done, out of and not in, body; hence it points to death, when what it terms "the soul" is out of the body, as the time and state in which good or bad is to happen to it. This is the very opposite to Paul's teaching. The rewards and punishments he proclaimed were for living bodies, not for inconceivable immaterial entities! These are the foundations of the inanities of "Christendom"—the fundamentals of its Christianity. Its gospels are for the salvation of an immateriality from torment in fire and brimstone for ever! Now, if it be proved that the subject of God's salvation is material or something; that is, the mortal body (Rom. viii. 2), it is also proved, that his salvation has nothing to do with the salvation of immateriality, which is in truth nothing; and the gospels of Christendom are consequently demolished. "W. K.," blind as he is, can see this; and therefore he charges Elpis Israel with "destroying every fundamental truth of revelation." There can be no doubt but that Elpis Israel's exposition does destroy "every fundamental" of Christendom's Christianity in exploding the immaterialism it has stolen from Plato. Its author rejoices in such an explosion; for with him no truth is more self-evident than that the christianity of

Christendom is not the christianity of the Bible. But, in exploding the dogma of immateriality, the truths of revelation have been untouched. Elpis Israel's explosions have strengthened their position by silencing the artillery of those who object to Christianity because of its supposed connexion with Platonism and Plutonism, the soulology and devilology of paganism. These we heartily reject; but with full assurance of faith believe and advocate the rewards and punishments taught in the Scriptures of truth. When called upon to defend the truth, we are not encumbered with the defence of popish and protestant traditions; we reject them all, and are thereby strengthened, having only to concentrate our forces on points impregnable to all assaults, because defended by the simple letter of the word. Here we are entrenched, and rest secure, fearing neither Jew nor Gentile, "orthodox" nor infidel. The word of God is a strong tower; and no one ever yet advanced to storm it, but had sorely to repent of his temerity; it is a sharp two-edged sword, and woe worth the day for that man whose presumption provokes its temper upon his flesh.

THE DIVINE GLORY OF JESUS NOT DENIED IN ELPIS ISRAEL.

"Deny the divine glory of the Lord Jesus." What next? We may probably deny what "W. K." styles "the divine glory;" but the divine glory revealed in scripture, never. We believe in "the glory which" the speaker of the words "had with the Father before the world was," John. xvii. 6; a glory which, we doubt not, would put "W. K." to his wits' end to define according to the truth. That eternal glory the Lord Jesus had not when he uttered the words; or he would not have prayed to the Father to impart it: but he hath it now; for "he was raised from the dead by the glory of the Father," (Rom. vi. 41,) and "received up into glory," (1 Tim. iii. 16,) where "God gave him glory," (1 Pet. i. 21,) having "crowned him with glory and honor," (Heb. ii. 9,) as he had promised in Psalm viii. 5. With this glory he will reappear upon the theatre of his reproach; for "the Son of Man shall come in his glory * * * and THEN shall he sit upon the throne of his glory." (Mat. xxv. 31,) "In the regeneration" (ch. xix. 28) and "sitting and ruling upon his throne, he shall be a priest upon his throne; and shall bear the glory." Zech. vi. 13. Is this glory human or divine? It is the glory we believe in, the glory pertaining to Israelites," (Rom. ix. 4,) and destined to fill the whole earth. (Numb, xiv. 21; Ps. lxxii. 19; Isa. vi. 3,) as expounded in Elpis Israel.

THE PERFECT HUMANITY OF JESUS.

Another charge, as baseless as the former, is, that we deny "the perfect humanity of Jesus." This is a phrase nowhere found in Scripture concerning the Christ or Jesus; so that we cannot tell how to define it by the word of God. If by "perfect humanity" our accuser means that "the body prepared for" the Spirit was in every respect human, how can he say that we deny it, when we fully respond to the words of Paul, who saith, "Jesus truly taketh not hold of angels, but of the seed of Abraham he taketh hold: wherefore in all things it was necessary that he be made like to the brethren." The brethren constituting "the seed of Abraham" were and are perfectly human. There is nothing of the angelic nature in their constitution; but, on the contrary, one of the best specimens of "the brethren" says, "in me, that is, in my flesh," dwelleth no good thing." (Rom. vii. 18.) He that saith this of himself was "seed of Abraham," according to the flesh, and spirit too. Now, this distinguished teacher of Christianity declares, that "the body prepared for" the Spirit, or Glory of the Father, was made like to his flesh, or body, "in all things;" for, says he, "It was necessary that he should be made like to his brethren in all things." This we believe firmly. If by "perfect humanity" our accuser means this, then his accusation falls to the ground; and it is manifest that we do not deny "the perfect humanity of Jesus." If, in the days of his flesh, the Lord had not been perfectly human, what

resemblance would there have been between the lifting up the prepared body on the cross, and the lifting up of the serpent in the wilderness? If that body had not been perfectly human in all things like ours, how could God have "sent his Son in the likeness of sinful flesh?" Is not sinful flesh perfectly human? Is it not "flesh of sin?" This is all the "perfect humanity" men are acquainted with. If the body crucified had not been thus perfectly human, how could sin have been condemned IN it? Or, how could "the Anointed," "his own self, have borne our sins IN his own body upon the tree?" Read Rom. viii. 2; 1 Pet. ii. 24, and think upon them.

But, we suspect, that this is not "W. K?'s." meaning, seeing that this is the doctrine of Elpis Israel, which is obviously in harmony with Scripture. He objects to the exposition there, and consequently denies that the Son of God became incarnate in flesh like ours; and under the foolish idea of conferring a great honor on the Lord Jesus, asserts, we presume, after the teaching of his sect, that his body was made of a better kind of flesh than his brethren's! — that it was essentially holy, pure, immaculate, and immortal per se, and consequently in no one respect similar to human nature, or similar even to any creature whatever! This is what the superstitions of "W. K.'s" class of heretics style, "the perfect humanity of Jesus." They affirm that his flesh was a different and better flesh than "the brethren's"—that theirs is an imperfect, and his a perfect, humanity. But theirs is "the flesh," common to the race of man. To say, then, that Jesus was not made in all things like to this—that he had a better nature—is to say that "Jesus did not come in the flesh." This is the heresy that Elpis Israel is condemned for not teaching. It is true, Elpis Israel affirms, that Jesus came in sinful flesh; but that notwithstanding the plague of such a nature, he was obedient in all things, "did no sin, nor was guile found in his mouth;" in which sense there was no sin in him, "he was without sin;" thus, "he who knew no sin, was made sin for us, that we might become the righteousness of God in him." In opposition to this, Rome and her meretricious progeny heretically affirm, that Jesus did not come in the flesh; but in a different nature, which they style "immaculate." They perceive, however, the difficulty of bringing a clean, unwrinkled, spotless nature, out of an unclean; so that they have fallen upon the expedient of cleansing the nature of Mary, by a papal decree. Protestants, the seed of the papacy, however, would object, that they do not believe in the immaculate conception of the Virgin; true, but they believe the equivalent absurdity of pure and spotless flesh coming of sinful flesh! Doth not the Scripture inquire, "How can he be clean that is born of woman? The stars are not pure in God's sight; how much less man, who is a worm? And THE SON OF MAN, WHO IS A WORM?" Job. xxxv. 6. And that the reader may see that this has reference to Christ, styled the Son of Man in the New Testament, we will quote the words of the Spirit in David concerning him, saying, "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in Jehovah that he would deliver him; let him deliver him if he delight in him." Ps. xxii. 6. This was fulfilled to the letter in Jesus; for "they that passed by reviled him, wagging their heads. Likewise also the Chief Priests mocking, with the Scribes and Elders, said, If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him, for he said, I am the Son of God." Matt, xxvii. 39-43.

To affirm, then, the immaculate nature of the body prepared for the Spirit, is as unscriptural and absurd as to affirm the immaculate conception and nature of its virgin-mother. One absurdity begets another; and the spirit of Antichrist has generated them both. These two heresies, idolized by papists and protestants, prove them to be all of one family. They all, who claim to be "orthodox," deny that Jesus came in the flesh. This is not a modern heresy; but an element of "the Mystery of Iniquity" which was festering in "the heritages," *οἱ κλήροι* in the days of the apostles. "Many deceivers," says John, "are entered into the world,

who confess not that the anointed Jesus is come in flesh. This is the Deceiver and the Antichrist" 2 John 7. In another place, he styles these "deceivers" false prophets, or "spirits;" for they professed to have the Spirit, and to speak by it, like the Gentile pietists and spiritualists of our day, who make the word of God of none effect by their foolishness. In John's time there were those who really had divine gifts; but when did men ever possess the genuine without the world being imposed upon by the counterfeit? It was so in the heritages of the first century; and so great and subtle did the evil become, that the authority of the apostles themselves was imperiled. John, therefore, found it necessary to lay down a rule by which the true might be distinguished from the false. "Beloved," says he, "believe not every spirit," or prophet; "but try the spirits, whether they be of God: because many false prophets are gone out into the world." He then gives the rule by which they are to be tried. "Hereby," continues he, "know ye the spirit of God: Every spirit that confesseth that the anointed Jesus came in flesh is of God; and every spirit that confesseth not that the anointed Jesus is come in the flesh is not of God: and this is that of the Antichrist which ye have heard that it comes; and is now in the world already." Here, then, was the heresy, from which has ripened the fruit of the "Immaculate Conception"—the latest edition of Antichrist's infatuation and stupidity. Its seed was sown by false prophets, or teachers, before popes and popery had raised aloft their serpent forms. In the apostles' day it existed as a spirit, or dogma, opposed "to the doctrine of Christ," which did not acknowledge the distinctiveness of the Father and the Son, but merged them, as Gentile Sectaries of the Nineteenth Century do, into one. But, "he that abideth in the doctrine of Christ, he hath both the Father and the Son,"—2 John 9; he maintains the real humanity of Jesus, or the Father by the Spirit, manifested through Sinful Flesh; or as Paul states it, "God manifest in the Flesh"—a mystery incomprehensible to the darkness of the anti-christian apostasy. John i. 5.

This heresy against the proper humanity of Christ is far more subtle than the counterpart of it, which denies His proper divinity. The orthodox have never been slack in excommunicating those who reject this; but they had better look well to themselves; for the "Sinful Flesh" is as much an element of the divine Jesus, as "the Spirit." In body, Jesus only differed from other men in paternity. God was the father of that body, not Joseph; therefore the body was Son of God, as Luke testifies of the first Adam. The logical consequences resulting from the denial of the true humanity of Jesus, are destructive of the Mystery of the Gospel; for if the Spirit did not take our nature, but a better nature, then is that better nature not our nature, and redeemed from whatever curse it may have laid under, and been reconciled to God. But if the human nature of Christ were immaculate, (excuse the phrase, O reader, for since the Fall we know not of an immaculate human nature) then God did not "send Jesus in the likeness of sinful flesh;" he did not "take hold of the seed of Abraham;" he did not "become sin for us;" "sin was" not "condemned in the flesh;" and "our sins were" not "borne in his body upon the tree." These things could not have been accomplished in a nature destitute of that physical principle styled "Sin in the flesh." Decree the immaculateness of the body prepared for the Spirit, Psal. xl. 6. Heb. x. 5, and the "Mystery of Christ" is destroyed, and the gospel of the kingdom ceases to be the power of God for salvation, to those that believe it. If the Son of Man did not live a life of faith, and if he did not experience all the temptations which we feel, then is his life, and his resistance of evil, no example to us. But "he was tempted in all things after our likeness without sin;" this, however, can only be admitted on the ground of his nature, and "the brethren's" being exactly alike; hence,

He knows what sore temptations are,
For he has felt the same:

enticements within and persecutions without, made up the sum of his "sufferings for us, leaving us an example, that we should follow in his steps; who did no sin, neither was guile found in his mouth."

But, as a last resort against all this, the doctors of the apostasy fall back upon the saying of Gabriel, in Luke i. 35, that the child to be born of Mary was a "holy thing," and consequently of an immaculate nature. But they forget that all the first-borns of Israel were "holy things." Jesus was Jehovah's first-born by Mary; and therefore one of the first-borns of the nation: so that the law of the first-borns applied to him equally with the rest. "All the firstborn are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am Jehovah." Hence, the holiness of Mary's babe was not of nature, but of constitution by the law. Gabriel declared his legitimacy, in styling it a "holy thing"—a declaration ratified by Jehovah himself, before the multitude, when he acknowledged Jesus as his Son, in whom He delighted, Matt. iii. 17.

In conclusion, upon this point we may remark, that previous to the resurrection of the first-fruits, the Scripture knows nothing of two kinds of flesh, one immutable, immortal, and incapable of acting otherwise than in conformity with the will of the Creator; and another flesh mutable, mortal, and capable of acting contrary to the will of God; it knows but of one kind of flesh, and pronounces condemnation upon those who deny that in that one kind came the Son of God to do His will, as it is written of him in the volume of the book. Christ made sin, though sinless, is the doctrine of God—a deep and wonderful scheme, that the wisdom and power of Deity could alone devise.

Such was Jesus "in the days of his flesh," when "through weakness he was crucified" for sin; but now, no longer weak, "he lives by the power of God." In power he rose from among the dead, and ascended into glory. The revival of his body was its begetting as Jehovah's first-born from the dead; not first in order of immortalization, but first as pre-eminent over all. Of his resurrection, it is written, "Thou art my Son, this day have I begotten thee." This was his second begetting by the spirit; at the first, he was begotten of Mary after her nature; at the second, of the grave, with a nature incorruptible, glorious, and powerful—a spiritual body, or life-imparting Spirit; flesh and bones "perfected" for evermore (1 Cor. xv. 42-45; Luke xxiv. 39; xiii. 32). This is a higher nature, and one to which few of Adam's race have yet attained. Paul styles it in Rom. i. 4, πνευ α ἁγιωσνης, pneuma hagiounes, spirit of holiness, an hebraical expression for πνευ α ἁγιον, pneuma hagon, holy spirit. His words are, "Jesus was made of the seed of David according to flesh: and decreed Son of God in power according to holy spirit, by resurrection from the dead." Hence, resurrected spiritual body is holy spirit; because "that which is begotten from the spirit εκ, τον πνευ ατος is spirit"—a clean and perfect nature. Such is the Son of God now; and such will "the brethren" be, when he shall have made them ισαγγελοι "equal to the angels," or holy spirit.

PERSONALITY OF THE HOLY SPIRIT.

Personality is defined "the existence or individuality of any one." Now, one of "W. K's." accusations, is that we deny the personality, and consequently, the existence, of the Holy Spirit! But after reading what we have written on the humanity of Jesus, the reader will doubtless anticipate us in saying, that upon this count of his indictment, also, he is a false accuser. It would seem to be unnecessary to declare distinctly and formally that we do believe in the existence or individuality of the Holy Spirit, and that most assuredly. But in affirming

this, we by no means pledge ourselves to an acquiescence in all the twaddling sentimentality of Gentile pietism about the Holy Spirit. We believe in the existence of the spirit of Antichrist; but we emphatically deny its holiness; while we admit that it is characterized by pietistic thought, feeling, and expression. Æneas, one of Virgil's heroes, though a pagan, was so "pious" that he is styled by the poet "pius Æneas." The spirit of paganism like the spirit of Antichrist, was the spirit of the flesh; and then, as now, was "the spirit that worketh in the children of disobedience." These spirits, then, are one and the same, only manifested through media modified by the circumstances of the times. The spirit of paganism, when it showed itself in the disobedience and gospel-nullifying traditions of professors in the apostolic churches, became the spirit of Antichrist—a spirit that made of none effect the doctrine of Christ, by substituting for (or *ἀντί* in the stead of) it, interpretations subversive of it. This "spirit," misnamed "christian" from its development through sanctimonious professors in the primitive churches, now reigns as the Spirit of Christendom. It palavers through the pope, cardinals, bishops, priests, clergy, and ministers of Romanism and Protestantism, in the blandest and oiliest speech, copiously interlarded with the words and phrases of Scripture, and uttered in tones the most soothing to the phrenal organs of the flesh. The living saints of its calendar, trained up in its traditions, live, and move, and have their being, in its afflations and exhalations, constituting for them an atmosphere of spirituality. It is generated by the flesh, operates upon the flesh, and gratifies the flesh; and all it has to do with the word of God, is so to construe it as to administer comfort and consolation to the flesh.

The generation of this spirit is a natural process, and susceptible of the following explanation: The brain, that part of the flesh which does the thinking of the man, styled by the apostle "the thinking of the flesh," is a congeries of organs, whose motive power is generated by digestion and respiration, and distributed to their minutest particles by arterial circulation. Among these organs are certain, go congenitally endowed as to be capable of manifesting moral or spiritual results. They are styled according to the most prominent sentiment they are capable of reflecting. Thus, one is styled Veneration; another, Benevolence; a third, Conscientiousness; a fourth, Marvellousness; a fifth, Hope; and so forth. These sentiments are intrinsically blind, and incompetent to discern between the true and the false. Like all the organs, they experience pleasurable sensations in their normal exercise. The pleasurable is not derived from the nature of the individual ideas or objects of the class of images peculiar to them; but from their healthy physical exercise. The worship of a piece of wood, or the bone of a dead man, is as pleasurable to Veneration as the worship of a king, an angel, or God. It is not the object worshipped, but the worshipping action, that gratifies the organ. Every organ is excited by its own peculiar stimulus, irrespective of its intrinsic qualities. Set all the organs named into action by their peculiar excitants, and a spirit will be developed compounded of reverence, kindness, credulity, hope, conscientiousness, &c. When this spirit is observed in Christendom it is styled a christian and a holy spirit; in Mohammedom, the spirit of the faithful; and so forth. The particular creed is not regarded. The different creeds act as excitants, being adapted to different classes of mind. The spirit is the same, whether the creed-excitant be the Koran, the Mass Book, the Liturgy, or pulpit declamation; it is the spirit of the flesh which sings consolation to its own ignorance, saying,

For forms of faith let senseless bigots fight,
He can't be wrong whose life is in the right.

This same spirit reigns in. all sects, and dwells in the hearts of all their pious ones. It is a spirit that talks a great deal about union, and grace, and love—love of souls, love of Christ, love of brethren; but the talk begins and ends in adorable self. So notorious is it that the Bible

has nothing to do in the production of this "christian," or rather, "Christendom spirit," that when an enlightened faith is advocated as the basis of a genuine Christian spirit, it reviles the principle, ignores "head religion," and becomes marvellously enraptured with "religion in the heart," and grace in the immortal soul!

"Religious experiences" so called, are the vagaries of this spirit of the flesh. Babes are born into sectarian families dwelling in the material mists of the Apostasy. As they grow up, they become infected with the "strong delusion" everywhere prevalent. Their Cautiousness is powerfully acted upon. They hear of eternal torments for graceless souls; they hear long and fervid "prayers" for God to give them religion; to send the Holy Ghost and fire into their heads to convert them: the spiritual atmosphere becomes intensely hot, and they begin to relax under the exalted temperature. They sleep; they dream; and spectral images scare them in the visions of their heads. They awake, and find their organs permanently mesmerized; and, knowing no better, they declare it is the Holy Ghost that has converted them, and pardoned their sins! Their infatuation is complete. They have experienced a change; and they know that the Bible has had nothing to do with it. In their case, then, they discover that "the Spirit operates independently of the word." Of what value, then, is the word to them? They were converted without the word. They knew nothing of the kingdom when they were converted. It is therefore of no vital consequence; hence the word is laid aside as the letter that killeth, while the spirit makes alive!

Now, we believe in the existence of this spirit; we believe that it is this spirit that converts the people; but we deny, *toto cœlo* that God, or the Holy Spirit, or the truth, have anything to do with its operations. "W. K." will see that we do not deny the personality of what he calls the Holy Spirit; only we deny that the spirit cherished by the Apostasy is anything else than that old perverse spirit styled by John "THE SPIRIT OF ERROR," and which is always in hostility to "the spirit of the truth." The spirit of Christendom is "another spirit," as its gospel and its Jesus are "another gospel" and "another Jesus," than those preached by Paul—2 Cor. xi. 4. It is a subtle, specious, God-dishonouring spirit—it is the serpent of the flesh, and where the word of God is not intelligently and firmly grasped, well calculated to deceive and lead astray

Speaking of those in whom "the spirit of error" is incarnate, and especially of those who under its inspiration teach its heretical theology, the apostle saith, "They are of the world; therefore of the world they speak, and the world hearkens to them." These fleshly pietists are a part of the world, although they pretend to be great saints. They speak of it, or speak the things which its superstitious portion approves; therefore the world, "the professing world," gives heed to and approbates their anti-scriptural sophistry. Thus they are men-pleasers, highly popular, and pass for "orthodox;" which is an infallible sign that they are "not the servants of Christ;" as it is written, "If I yet pleased men, I should not be the servant of Christ." Gal. i. 10. "By their fruits ye shall know them." This is a rule that never deceives. Read the addresses of the Pope, Cardinal Wiseman, the Bishops of Queen Victoria's Church, &c, to their respective clergies; if piety and saintship are to be determined by honeyed words, and phrases tricked out with scripture finery, who more spiritually-minded and sanctified than they? Is it possible to determine whether they are "of the world," or not, by the seeming spirit of their words? Nay; the cant of error is a drawling intonation of misapplied scripture phrases, which passes with the ignorant as the type of internal holiness and purity of heart! Behold Louis Napoleon surrounded with imperial pomp sitting in Notre Dame upon his fauteuil, his velvet-cushioned prie dieu before him, near the high altar, devoutly listening to the Archbishop of Paris and his priests, singing *Te Deum* for the fall of Sebastopol! What a

spectacle of piety; what a holy and godly creature he must be! And yet this is but an imperial specimen of that same fleshly spirituality which reigns in the hearts of the humblest votaries of the three-fact-sky-kingdom gospel and institutions of Christendom. They all profess to be "taught of God." The feelings and sentiments of their unenlightened hearts they attribute to the Holy Spirit; and thus impute to God the wickedness of denying himself in teaching errors mutually contradictory of each other, and collectively subversive of his truth! Thus, the papist, the Anglo-Hibernian, the Caledonian Kirkist, the Lutheran, Wesleyan, three-fact immersionists, &c, all profess that they are "taught of God." Does God teach one man to worship dead men's bones and ghosts, and to go to the pope's priests for absolution? Does he teach another to protest against such practices, but to observe saints' days, and to seek congregational absolution from the lips of parochial readers of "Common Prayer?" Does he teach others on the North of the Tweed to deny divine honors to bones, ghosts, days and bishops, and to rejoice in the ensanguined true blue of "holy league and covenant?" Does he teach trans-substantiation to the papists, con-substantiation to the Lutherans, and emblematicism to Calvinists, Arminians, and their kin? Does he teach in his word, that "without faith it is impossible to please God; for he who comes to him must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6—and by his spirit speaking or pathetising the heart, teach baby-sprinklers to "suffer infants to come to him" without faith in his existence and rewardership? Does he teach the papist and Anglo-Hibernian that the sprinkling the face and signing with a cross-sign the forehead of a dark-minded infant or adult, is baptism; and the Caledonian and his kin, that the cross-sign is the beast's mark; and the baptists, that immersion is the only true action, and sprinkling and cross-signing are both blasphemies; and to cap the climax, does he teach the pious and non-resisting quaker, that sprinkling, cross-signing, pouring, and immersion, are all useless carnal ordinances; and that baptism of the heart with the spirit, is the only way of baptism in which he delights? Yet all these sectaries profess to have the spirit; and though bitter in their mutual anathemas, proclaim that they are all "the children of God," and the pious members of one common Christianity! Yea, this "common christianity" is the Christianity of "the world" to which they belong. It is the world they love; and therefore the world loves them; for "the world loves its own:" but being friends of this world they are of necessity the enemies of God; as it is written, "the friendship of the world is enmity against God; whosoever, therefore, will be a friend of the world, is the enemy of God."—James iv. 4. The "world" here, is that community which, though very pious, is subject to "the thinking of the flesh"—*το φρόνη α τηςσαρκός* styled in the common version, "the carnal mind," which is "enmity to God; for it is not subject to the law of God," and is "death" to all who obey it. This "thinking of the flesh" has a spirit peculiar to itself—"the Spirit of error;" and which is in all points opposed to "the thinking of the spirit," or "the spirit of the truth." Hence, all the dogmas peculiar to "Christendom" are false; for they are what the thinking of the flesh concludes ought to be the meaning of the Bible; and what God ought to be satisfied with from his creatures. This is the spirit of iniquity, transgression, and sin—"the spirit that now reigns in the children of disobedience;" and excludes the authority of the word of God ministered by prophets and apostles, from their hearts.

But of these pious, men-pleasing, three-fact and sky-kingdom gossellers, the beloved apostle, for himself and coordinates, expressly declares, that they are not. "They are of the world; we are of God." Yea, says Paul, "we are ambassadors for Christ; who hath put in us the word of reconciliation." "They are false apostles, deceitful workers, transforming themselves into apostles of Christ." He admitted their apparent piety, for he says, "They be transformed as ministers of righteousness;" but nevertheless, he styles them the "ministers of Satan." Against these rivals of his ambassadors, the Lord Jesus is very pointed in the epistle to the

church in Ephesus. "I know," said he, "thy works, and thy labors, and thy patience, and how thou canst not bear them who are evil; and thou hast tried them who say they are apostles, and are not, and hast found them liars." Is this race of apostles or ambassadors extinct? Nay, verily. The world abounds with them; all of them claiming divine honors, and recognition as "the successors of the apostles," presumptuously avowing themselves to be the "ministers of Jesus" and "the ambassadors of Christ!" The world, which lieth under the wicked one, admits their pretensions, and confers upon them its riches and honors. But we also have tried them, as did the Ephesian believers the pretenders of their day; and have "found them liars," and "deceitful workers," "who handle the word of God deceitfully," "teaching things they ought not, for filthy lucre's sake." They are of the world, but the apostles are of God. Here are two classes of apostles; the one, which teaches for hire what the world approves; the other, which is hated of the world, because faithful unto God—John xvii. 14; xv. 19. To these, the Lord Jesus said, "All things that I have heard of my Father I have made known unto you;" "take no thought how or what ye shall speak; for it shall be given you what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh by you:" "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me;" but "he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Great indeed, then, must be the authority of the apostolic teaching—teaching that can be no less than the teaching of God. Truly might such apostles say, "We are of God;" and exhort the faithful to be "mindful of the words before spoken by the Holy Prophets, and of the commandment of the apostles of the Lord and Saviour;" for Christ makes their authority in doctrine equal to the Father's, whose Spirit spoke by them all, teaching but one system of truth from Genesis to Revelation.

Being, then, thus divinely authorized, they laid down the following rule by which it might be known; who, like themselves, were "of God," and "knew God;" and who had his Spirit, and who had it not. "He that KNOWETH GOD heareth us; he that is NOT OF GOD heareth not us. HEREBY know we the Spirit of Truth, and the Spirit of Error." A man, then, deceives himself if he say he knows God and is a child of God, and yet speaks in opposition to, or not in accordance with, the obvious teaching of the apostles. He deceives himself if he say he is taught of God, and what he professes to have learned is contrary to their words. He deceives himself if he say he has the Holy Spirit, which is the Spirit of the Truth in his heart, and at the same time it can be shown by the teaching of the apostles that he does not understand the truth. Yea, he deceives himself with the deceivableness of unrighteousness if he say he has the Spirit of Christ in disposition, or the Holy Spirit as a gift, even though he understand the truth, if that understanding leave him in disobedience. Under all these states of self-deception, he may be very sanctimonious; talk a great deal about Providence, and grace, and love in the heart; roll up his eyes, and lift his hand in pious adoration; have the gift of prophecy, understand all mysteries, and have all knowledge; he may have a faith that will remove mountains; he may bestow of his goods to feed the poor, and give his body to be burned: he may be proficient in all these striking manifestations; but if he have not *αγαπη* love, which is "the fulfilling of the law"—the doing whatsoever Jesus commanded—Rom. xiii. 10; John xiii. 15, 21, 23, 24; and which rejoiceth in the truth, believeth and hopeth all things promised, and set forth in the teaching of God—he is as a sounding or a tinkling cymbal. "He that doth not love me," saith the Lord Jesus, "is he that doth not keep my sayings," to which the apostle adds, "If any man consent not to the wholesome words of our Lord Jesus Christ, and to the teaching which is according to godliness, he is proud, knowing nothing"—1 Tim. vi. 3. Shall we, then, after such averments, permit the wordy lip-service of sectarian nullifiers of the truth, to pass current without rebuke? Shall we admit that profession and principle are the same? That a man has the Holy Spirit in his heart because he talks piously, while he is ignorant of the apostles' doctrine, and consequently without true faith, and

disobedient? We do not believe in the holiness of a spirit that dwells in such hearts. The Holy Spirit dwells not in those who "get religion" apart from the word of reconciliation, ministered in the writings of prophets and apostles. The religion they get in this way comes not from the Spirit of God, but from the spirit of error, which reigns in the schools, colleges, and "sacred desks" of Anti-Christendom—the phrenal sentiments, mesmerically excited by the traditions of the Apostasy.

MINISTRATION OF THE SPIRIT.

But, while we condemn such a spirit as this, and the sickly piety it generates, we devoutly believe in the Spirit of God, which is holy and true. This Spirit is coeternal with God himself; is the emanation of his incorruptible substance; out of which he has generated the universe; by which he is present everywhere, and with which he pervades all things. God and his Spirit are inseparable. His Spirit is combined or "free"—combined in measure, and sometimes without. In measure, it sustains all created things in life; so that when withdrawn they perish, and man returns to dust, Job xxxiv. 14; but in immeasurable combination with sinful flesh, it is "God manifest in the flesh" and named "I SHALL BE THE POWERFUL," or Jesus in the Greek.

God speaks by his Spirit through prophets and apostles, therefore what they say the Spirit says. God, by his Spirit, also spake through Jesus, so that what he said the Father said; in their doctrine, therefore, the prophets, apostles, Jesus and the Father are one. God has rarely spoken to mankind by his Spirit, except through certain selected individuals. What the Spirit caused them to utter has a quickening effect upon them that believe it; therefore their words, which are also the Spirit's words, are said to be "spirit and life"—John vi. 63. Hence, when a man believes the truth, he believes the Spirit, "because the spirit is the truth"—*οτι το πνευ α εστιν η αληθεια*—1 John v. 6; but when he rejects the truth, being faithless or not obedient, he resists the Spirit. It is absurd, therefore, for such, however pious, to profess to have the Spirit. The spirit, in a moral sense, dwells in the heart when the truth dwells there in full scriptural assurance of faith and hope, and then only.

Before the Day of Pentecost there were many believers of the truth in Judea. Jesus was "the truth and the life," and many believed in him as such, and believed also the gospel of the kingdom which he preached. They were truly pious people, who feared God, and were of good report, praying also to God alway. They had been baptized, likewise, in the Jordan, with the baptism of repentance for the remission of sins, "applauding God being baptized of John's baptism." Added to this, they were approved of Jesus, who said to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Are there any of the pious of our day who can put forth greater evidences of sanctity, or higher claims to the divine favor, than they? Are our contemporaries believers in Jesus? So were they; nay more, they not only believed that he was the Son of Israel's God, but they believed what he preached, which nineteenth century sectarians do not. Are these "converted?" We speak ironically; so were they. Do sectarians receive the Holy Spirit, in order that by its physical operation upon their hearts, they may be converted; or, being converted, that they may be comforted and guided into all the truth? So did not they, the companions of the Lord. Let the reader mark this well. We repeat, with all the emphasis that can be thrown into the words, that the saints, the personal friends of the Lord Jesus, did not, while he was with them, receive the Holy Spirit. Now, no statement is susceptible of easier demonstration, by Scripture, than this. Behold the proof. In John vi. 37, it is written, that "On the last day, that great day of the feast (of Tabernacles), Jesus stood, and made proclamation, saying, If any man thirst, let him come

unto me and drink. He that believeth into me—εἰς ἐ μέ—as the Scripture hath said, out of his inward shall flow streams of living water!" What did he mean by this announcement? Hear the explanation of the apostle, who saith: "But this spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified." Thus, men are invited first to believe. The Spirit is not promised to enable them to believe, or to convert them, or to "give them religion;" but, if given at all, it is given to those whose faith has first inducted them εἰς Ἰησοῦν, into Jesus.

But, it may be with apparent reason objected, that that was true before the ascension; but that then Jesus was glorified, and therefore now the Spirit is given. We admit that "he ascended on high, leading captivity captive, and received gifts for men," but these gifts were not to enable the recipients of them to believe on him, but were bestowed because they had "purified their souls in the obedience of the truth in regard to spirit," and therefore had become clean vessels, or fit receptacles for so holy and peculiar a treasure. The apostles were first cleansed by the word before they received the spirit—John xv. 3; and on Pentecost, the three thousand believed before the Spirit was promised to them. In short, the Holy Spirit was only for the obedient in word and deed. "We are witnesses of these things," say the apostles, "and so is the Holy Spirit, which God hath given to them that obey him."

There is a sense in which the Holy Spirit operated upon the minds of men to produce faith in apostolic times, which, however, does not apply to ours. He operated as a witness. He spoke by the apostles, and confirmed what was spoken by signs and wonders, and divers miracles, and gifts. The seeing and hearing of these things, with the organs of sense, was the operation of God upon the minds of the people; and the delivery of his testimony in this way is styled by Peter, "preaching the glad tidings with the Holy Spirit sent down from heaven," and by Paul, "speaking and preaching in demonstration of spirit and power; that faith should stand in Gods power." But there is no such preaching as this now. The Spirit doth not bear witness by signs, and wonders, and miracles, and gifts now. His testimony is confined to the written word, which contains all that God has to say to men until Jesus comes again. There are no spiritual ideas or feelings in Christendom worth one cent, which are not contained in, or produced by the written word. All else is spurious, and exhales from the flesh, like the spirituality of ghost-seers, and seekers of the dead. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

The faith-producing power resides in, the testimony. Hence, Paul went to Corinth to "declare the testimony of God." No testimony, then no faith. But this proposition makes sectarians mad; because they know that their piety and the thing they call "faith," has nothing to do with the Spirit's written testimony. This makes them so zealous for their traditions about spirit. Explode these, and you leave them naked infidels; for confessedly the Bible is to them a sealed book. "The Spirit," "the testimony," "the truth," "the word," in regard to sinners, are but different phrases expressive of the same converting, or faith-producing power. By this, and not by a physico-spiritual operation upon the brain, with or without the word, does God beget men and women as sons and daughters, to be a kind of first-fruits of his creatures. Speaking of the Father of lights in relation to this matter, James saith, "Of his own will begat he us by the word of truth, that we might be a kind of first-fruits of his creatures;" of whom Peter also as one of them, saith, that they were begotten by the word of God, which as good news was preached unto them. James i. 18; 1 Pet. i. 23-25.

When these people's hearts were purified by belief of the testimony ("with thy precepts thou hast quickened me;" "the entrance of thy words giveth light,") some of them

became recipients of the Holy Spirit, or "spiritual gifts." They were not bestowed upon all; but upon obedient persons, having certain natural and moral attributes, qualifying them for a proper use of the gifts. The Spirit was given, not for their own private advantage, but for the profit of all the members of a particular heritage. Those who had received the gifts by the imposition of hands and prayer, became *οἱ πνευματικοί* *hoi pneumatikoi*, the pneumatics, or spiritual men, of the church; while those who received them not, "occupied the room of *ὁ ἰδιώτης* *ho idiotēs*, the unlearned,"—unlearned, not in the doctrine of the kingdom and name, but in the foreign tongues spoken by those who had the gift of tongues, &c. —1 Cor. xiv. 13-16. The gifts were imparted to those who were spiritualized by them, that they might be "perfected for the work of the ministry, in order that they might build up the body of Christ." In those days, saints were not sent to college to be educated for the ministry. Neither, indeed, are they now; for the striplings that frequent those dens of stale divinity are not saints. The ministry of God's heritages was "THE MINISTRATION OF THE SPIRIT," through certain approved and qualified saints, styled, "apostles, prophets, evangelists, pastors, and teachers," "overseers and servants;" among whom were distributed "diversities of gifts," "differences of administrations," and "diversities of operations;" distinctively named, "the word of wisdom," "the word of knowledge," "faith" for signs and wonders, "gifts of healing," "the working of miracles," "prophecy," or speaking to edification, and exhortation, and comfort; "discerning of spirits," "kinds of tongues," and "the interpretation of tongues." Here were nine distinct gifts of the Holy Spirit; and all that possessed them could give indisputable evidence to others that they had them; which modern pretenders to the Holy Spirit cannot do. The spiritual and temporal affairs of God's heritages were ruled by ministers thus endowed; so that they could be addressed in truth, as those "whom the Holy Spirit had made overseers over the flock, to feed the congregation of the Lord which he had purchased with his own blood." It was from among these ministries that grievous wolves not sparing the flock were to arise, speaking perverse things, to draw away disciples after them. In process of time they arose abundantly, as Paul predicted; and from the perversities they established have fructified those ministerial shams which pertain to the Roman and Protestant sectarianism of the Apostasy.

The "Ministration of the Spirit" placed by the Lord Jesus in "the heritages" shone forth in each of them. The Spirit was the holy oil which supplied the lamps of the stem-body and its branches. Hence, each "heritage" was a seven branched light-stand burning with holy spirit-oil. For this reason, the seven congregations of Anatolia are styled in the Apocalypse, "seven light-stands" *λυχνιαί*; "in the midst of which," Jesus says, he walked. Reader, consider what a luminous spectacle it must have presented to the faithful eye of an observer, surveying the Roman Habitable, and beholding these spirit-light-stands, like cities upon lofty hills, shining in a multitude of its towns and villages, continental and insular! Was that a dark and gloomy era? So large a portion of earth had never shone so bright before; truly, therefore, might an apostle exclaim, "the darkness is passing away—*παράγεται*—and the true light now shines."—1 John ii. 8. But, from contemplating these spirit-lights, turn and view the more extended habitable of the nineteenth century. Dost thou now, O reader, behold an illuminated world? Where are the heritages enlightened by the spirit shining forth on a retiring darkness? You behold ministrations in abundance on every side; but where in the midst of them all do you discern the "Ministration of the Spirit?" You see multitudes of pretenders to spirituality in person and administration; but the thing, the reality, where is that? If thy vision be enlightened by the word, canst thou perceive aught but darkness visible, a darkness that may be felt? The children of the night, blinded by the flickering of "the light within," that rushlight of the flesh they call "the spirit," do not judge thus of their "living age." With them its light is a blaze of glory, shining more and more to the perfect day; when telegraph wires, and iron-roads will belt the globe, and Anglo-Saxonism will control the destinies of mankind! This is

their glory, which takes no account of Jehovah's oath which he swore to David, saying, that his son should have the nations for his inheritance, and earth's utmost bounds for his possession. Thus, "the true light" that shone so brightly in the days of John, has passed away; and the prediction of Isaiah obtains, who testified that, when Zion should arise and shine, because her light had come, and the glory of the Lord had risen upon her, "darkness should cover the earth and gross darkness the people." This is the true condition of Christendom at the present time. Its language, however, is, "I am rich and increased in goods, and have need of nothing;" thus, it knows not that "it is wretched, and miserable, and poor, and blind, and naked." Being unconscious of disease it seeks no relief; but hastens blindfold to its doom.

The ministration of the Spirit was established in a hierarchy provisionally appointed. The members of the hierarchy were not all of the same rank. Though all brethren in Christ, some of them held more elevated and important positions than others. Those who ranked first were apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healings, helps, superintendents, diversities of tongues. Thus, the ministry of the word was first, the confirmation of the word next, temporal affairs after that, and tongues, so much coveted, last in honor and degree. But this hierarchy was not intended to be permanent. It was to continue only until perfection should come. —1 Cor. xiii. 10; Eph. iv. 13. The age of the apostles was the childhood, youth and manhood of the "one body." This body attained the perfection of manhood when all its members came "into the unity of the faith, and of the knowledge of the Son of God." This "unity" was perfected when the Lord sent them a revelation of the times and seasons, by his servant John. —Rev. i. 1. The faith and knowledge were then summed up in what we now call the Bible, which came to supersede the "Ministration of the Spirit" in a hierarchy. Spiritual gifts were withdrawn, and "faith, hope and love" alone remained. Thus, "that which was in part was done away." Spiritual gifts had answered their purpose. They had enabled Christianity to strike its roots deeply into society, so that no power could eradicate it entirely. God had presented his heritages with a complete book; and he now said to them, "testify," "overcome the great red dragon by the blood of the Lamb, and by the word of your testimony, and love not your lives unto the death."—Rev. xii. 11. This injunction many faithfully obeyed; for in the fifth-seal period of their conflict, they were in a remarkable degree "slain for the word of God, and for the testimony which they held;" for in that persecution, of ten years' duration, the Roman emperor, concluding that Christianity could not be suppressed while they were in existence, did his utmost to exterminate every copy of the sacred writings extant. Many delivered up their copies to save their lives, and were consequently stigmatized by their brethren as Traditors; but multitudes jeopardized life, liberty, and estate rather than be guilty of so vile a thing. From that time to the present, the policy of the beasts, their image, and the dragon, has been to suppress the Bible. It is the policy, likewise, of all in whom their spirit reigns, if not to suppress it, to cause it to be interpreted by rules that will prevent it testifying against their "vested interests." While Protestant Bible Societies diligently multiply and circulate the Scriptures in all parts of the earth, "Protestant divines" teach that the spirit gives religion without an understanding of it, and that it is for the most part unintelligible. This teaching is almost as effectual in excluding it as the decrees of princes who proscribe it from their dominions. The Bible, intelligently read by the people, if they were hearty in their convictions, would break up every sect in Christendom. But there is no fear of this result. The leaders of the people have brought the Bible into neglect and disrepute by their mar-text abuse of it. They have taught the people to say that anything, the most contradictory, can be proved from the Scriptures; for the clergy of all sects teach that their mutually destructive theologies are all taught in the Bible! It has, therefore, just come to this: that the doctrine of the Scriptures is acknowledged so far as it

comports with the stereotyped creed, and where it does not sanction this, it is to be understood as signifying something else than what the words declare.

In the ministration of the Spirit by a hierarchy, the "faith and knowledge" were distributed in the preaching, teaching and exhortation among apostles, prophets, evangelists and teachers; but when perfection of manhood, "the measure of the stature of the fulness of Christ" was obtained, this distribution ceased. Bible unity of doctrine is now all-sufficient for making men wise to salvation, purifying their hearts, and reducing them to obedience. Read what Paul says upon this point, in 2 Tim. iii. 15-17. The spirit dwells in a man, by this doctrine, believed and obeyed. Where the doctrine is not, the Spirit is not; but where the testimony concerning Christ dwells richly in a man, in all wisdom, and he teaches it faithfully, the spirit ministers by him, and says, "come." In these times, we have no faith in any inspiration that comes in any other way than by the truth believed. It is all delusion talking about having the Spirit, and being at the same time ignorant of the truth. The Spirit does not dwell in dark and dirty places.

In the days of the Apocalypse, the seven churches of Anatolia were becoming thus defiled. They had left their first love, they were infested with the disciples of Balaam, and the adherents of Jezebel; death had overshadowed them, debility had seized upon them, and lukewarmness paralyzed their enterprise. The Lord Jesus, who walked among them, saw that apostasy was establishing itself in their midst. He accordingly threatened them with various evils he would bring upon them, if they did not change their minds, and return from their misdeeds to the position from whence they had fallen. Among these threatenings, was the very remarkable one, namely, that the hierarchical ministration of the Spirit should be removed. Thus, to "the angel," or hierarchy of the Ephesian heritage, one of "the stars of his right hand," he says, "Remember from whence thou art fallen, and change thy mind, and do thy first works, or else I will come unto thee quickly, and will remove thy light-stand out of its place, except thou repent." As Paul had foretold, men had entered into the Ephesian hierarchy, saying they were apostles, but were not so. They acted perversely, teaching the doctrine, and doing the deeds of the Nicolaitans, which were hateful to the Lord. We have no means of knowing whether his exhortations to repentance were regarded or not. If they were, it was probably but a fitful and transient reformation. Those in the church who had tried these self-styled apostles, and found them liars, would, doubtless, redouble their efforts to eject them, and to suppress their heresies, on receiving from the Patmian Exile, the Lord Jesus' approbation of the stand they had taken. But experience teaches, that when evil sets in, the resistance of faith is sooner or later overcome; for, though truth is mighty, righteousness will not prevail in Churches or States, until the presence of the Lord shall intimidate the vile. This experience is illustrated by the fate, not only of the seven Anatolian congregations, but of all the Lord's heritages planted by the Spirit in the primitive ages. In all the Roman habitable not one remains. Smyrna, Thessalonica, Athens, Philadelphia, Pergamos, Thyatira, Sardis, &c, still exist, but, as containing lights for the illumination of the surrounding darkness, they exist no more. The fate of Ephesus and Laodicea, uninhabited ruins, is the type of Christianity in those once populous and divinely-favored cities. The Lord's threat is an accomplished fact throughout the habitable. The light-stands have been removed, and the lights extinguished. Roman, Greek, and Protestant hierarchies lord it over the countries, but they are carcasses without life, ecclesiastical corporations of "mockers, who walk after their own ungodly lusts, sensual, and without the Spirit. —Jude 19

From this view, then, of the Spirit in conversion, administration, and gift, it is evident that we are not to be imposed upon by pretenders. If Mynheer d'Esprit come to us, and testify

that the Spirit of God converted him, we ask him what he knows about the kingdom of God? If he tell us that the church is the kingdom of grace, and beyond the skies the kingdom of glory, we know that he is self-deceived, that the Spirit has had nothing to do with his "conversion," for the Spirit, being the truth, converts men to the truth, and not to falsehood. If Signor Baptistes declare that he "got religion from the Spirit," and at the time knew nothing of the prophets, we know that he is self-deceived; for the Spirit preached the prophets by Jesus and the apostles. If Herr Factus Campbello say that he received the Holy Spirit when he was immersed, and yet have no more wisdom, knowledge, faith, hope and love than before he went into the water, we know that he is self-deceived; for the Holy Spirit was never given unattended with results. If Domine Millerismus affirm that he is converted, and has the Spirit in his heart, and at the same time makes a bonfire of all the promises, and denies, consequently, the restoration of the Jews to the holy land, we know that he is self-deceived; for the Spirit dwells not in hearts that rebel against his testimony as false. If my Lord Orthodox say that he also has the Spirit, and yet has never yielded obedience to the faith, we know that he is self-deceived; for the Holy Spirit when given, abode only with the obedient. And what shall we say more? Time would fail us for enumerating the instances of self-deception. "The pious" practice upon themselves in matters concerning the Spirit. Our experience is that they who talk most about "the Holy Ghost," when tried by the Word, are they who have it least. They mistake their own flesh-pleasing, spiritual pride for the Spirit of God within them. Hearts inhabited by God's Spirit rejoice in all the truth, "because the Spirit is the truth;" but they who rejoice in history, but are ignorant or sceptical of "the promises," be they ever so pious of tone, face, or phrase, stand they ever so high in the minister's grace, the bland and complacent spirit that makes them "feel so good" is the "Spirit of Error," ever and anon most congenial to "simple flesh." Our conclusion, then, is this, that they who receive the truth, receive the Spirit in receiving the truth, and that the measure of the Spirit enjoyed is that of the truth believed, and intelligently and heartily obeyed. An ocean of free spirit could not produce more acceptable and highly spiritual Christian results than this: "This is the victory that overcometh the world—our faith."

President Campbell and the Herald.

In the March No. of the Millennial Harbinger, to which our attention was called by some friends while in Kentucky; and under the general caption of "Editorial Notices" p. 175, we find the following pretty specimen of presidential veracity and good taste!!

"JOHN THOMAS, M.D.—The celebrated Dr. Thomas, of annihilation fame, has sought to scandalize us for not paying him for his 'Herald of the Future Age.' He has published his bill against us. This is in good taste with his materialism. If he will pay us for the series of years he has been receiving our Harbinger, mailed to him every month since first his name was on our books, we shall send it back to him in more than full payment for his unread, and, to us, unreadable scepticism on the subject of everlasting punishment, in an everlasting impossibility of being punished, because they are not in existence!! A luminous herald, indeed, of the coming age of nonentity!!"

In the small compass of the above are the following misstatements, which look very much like intentional falsehoods, uttered where the President of Bethany College may safely slander his neighbor without fear of being exposed to the contempt of righteous men: for his Machiavelian policy in relation to us and the things we advocate, is, to say what he pleases against us and them, without permitting a word to appear in his pages from our side. This is

very contemptible; but quite in keeping with the organization of a man whose ambition is not controlled by conscientiousness. See his phrenology by Mr. Fowler. But to the misstatements. He says—

1. That we seek to scandalize him;
2. That we have received his Harbinger for a series of years;
3. That he has mailed it to us every month since first our name was on his books;
4. That we teach everlasting punishment in an everlasting impossibility; and,
5. That our periodical is the herald of a coming age of nonentity.

1. We deny that we have sought to scandalize him in publishing a bill against him. As our readers know, we have several times complained of his discourtesy in receiving the Herald of the Future Age, and "Herald of the Kingdom and Age to Come," and sending us no Millennial Harbinger in return. We have remarked, as is known, that we would send on the money for the Harbinger, but that we did not like to pay two dollars a volume for what we esteemed mere Gentile twaddle, and to send the Herald too. We thought this paying too dear for a penny trumpet! Nor did we think Mr. Campbell would send us the Harbinger even for double pay, remembering that he had said to a friend of ours, that he "wanted nothing to do with Dr. Thomas ecclesiastically, politically, or in any other way."

Our forbearance towards him has certainly been very great and disinterested. We had said nothing about payment until we found him incorrigible. We have all along been seeking to convert him, not to scandalize him—to convert him to the gospel of the kingdom which Jesus, and after him the apostles, preached; to make him courteous and polite; and if possible an honest and truthful man. But in this laudible endeavor we have totally failed, as we must of necessity do in all similar cases; for where a man will neither read nor hear, all the avenues to his understanding are closed, and the dominion of Satan over him remains intact.

He has scandalized himself, by his pettiness and paltry policy against the truth we advocate, which he dare not honorably and fairly discuss with us in the pages of his pseudo-Millennial Harbinger. He dare not permit his readers to peruse both sides of the questions at issue between us. He can be defiant and courageous against non-Campbellite Sectarrians; but against our feeble and contemptible few, armed only with the law and the testimony, he is too cowardly to enter the lists in fair and open combat. This is a great scandal to so boastful a Goliath; and ought to make the whole army of Philistines, whose champion he is, hide their diminished heads in the bottomless abyss of mortification and shame. Will they not compel their stalwart and gigantic chief to give us battle? Will they not fix bayonets, and prick him on to the fight? Will they not charge him in honor's seat to toe the mark, while we meet him on his own ground with a pebble from the brook? Alas, how are the mighty fallen! How is Goliath scandalized!

2. It is a positive falsehood for President Campbell to say, that we have received his Harbinger for a series of years. The last paper we have received from his office was his "Extra on Life and Death" published Dec, 1844. From 1839 to that date we resided in Illinois, and never saw the face of his paper during that time. From 1844 to 1848, the period we lived in Richmond, before our visit to Britain, no Harbinger was received. From May, 1847, to Nov., 1850, we were absent from the United States, during which also none was received. From Nov, 1850, to Dec, 1852, we sojourned in Richmond. Now all this series of years from 1844 to 1852, eight years, our letters and papers were deposited in the letter-box belonging to Mr. Richard Malone, with whom we boarded; and as he was a regular visitor at the post-office at

mail hours, he kindly saved us the trouble, and brought out our papers, &c, at evening. He knows that the M. Harbinger, with the exception of the Extra now before us, never was received. From Dec, 1852, to Dec, 1856, we have lived at Mott Haven, and not a single Harbinger has been received. Here is a total of seventeen years, during which only one number of the Bethany Millennial Harbinger has been received. But Mr. Campbell says we have received it. We deny it. During that time our post-office has been changed seven times. Now if he knows we have received it, he can, doubtless, specify at what offices it has been received! He cannot do this; and he knows he cannot establish what he says. We have been desirous of receiving his paper, that we might know the politics of his sect. We wished to take note of its downward course, since he first began to kick against the goads; but its non-reception has in some measure prevented us. On no other ground do we feel any interest in its traditions; for Campbellism we know in all its details, and know, too, that it is a superficial, anti-Christian, and unscriptural device.

3. His excellency of Bethany declares, that he has mailed his paper to us every month since first our name was on his books! This is possible, but by no means probable. Our name was first inscribed on his books in 1834 or '35, about twenty-two years ago; and in seventeen of these we only received one! He admitted to a friend of his, when in Canada last, that he received the Herald; and indeed admits as much in his "Editorial Notice," in styling it "unreadable scepticism." If he had not received it, how could he form an opinion of its matter! But he says the Herald is unread by him; how, then, does he know whether the matter be scepticism? But he judges blindly. He condemned Elpis Israel without reading it, as he insanely confessed; and he judges of the Herald by the same rule!

He received the Herald, then; is it not therefore extraordinary, if he really mailed the Harbinger for seventeen years, that only one should come to hand, and he a postmaster too? There is no evidence before us to prove that he did mail it, but his own assertion; and with us the assertion of a man who condemns a book before he knows what it says, is utterly valueless and unreliable. We do not believe he mailed them; for if he had, some of the 204 monthly issues would certainly have come to hand.

4. We teach no such thing as he imputes to us in this item. He stigmatizes what he either cannot, or will not, or does not, understand. He is as palpably ignorant of the damnation as of the salvation, taught in the Scriptures. A man that ignores Moses and the Prophets, and believes not all they have said, is styled a "fool" by the Lord Jesus—Luke xxiv. 25. What can such an one know aright? Let him reflect on this, and make the application.

5. This is as false as number 4. The Age we herald a nonentity! It certainly does not exist now; if it did, it would not need to be heralded. Was "the acceptable year of the Lord" preached or heralded by Jesus a nonentity? As much so as the age we preach; for they are the same. But the kingdom and its age are things too high or heavenly for so blind a Nicodemus as he at Bethany!

EDITOR.

Nov. 1, 1856.

ANALECTA EPISTOLARIA.

Leavened Bread, and Mode of Worship.

Dear Brother —You will, I am sure, rejoice to hear that the word sown by you when here in July last, did strike home to some honest, earnest, hearts. Bro. Scott, of Paris, assisted five of the number in rendering obedience to the faith by immersion, predicated upon an intelligent and sincere belief of "the things concerning the kingdom of God and the name of Jesus Christ;" and speaking at the water with very considerable effect. We have met every Sunday since, and are not without hopes of having others yet added to our "little flock." I have great faith in the formative and conservative power of the truth.

Doubts occur in some minds about using leavened bread at the Lord's Table on the first day; a few hints from you on this point, and on the general mode of your weekly meetings in New York, would be very acceptable, as we are all neophytes comparatively herein.

Trusting that your health has improved, and that you have been enabled to "hold forth the word of life" with your wonted degree of zeal and power in Virginia and the "Monumental City,"

I remain, dear brother,
Sincerely yours, in the one hope,

JOHN COOMBE.

Toronto, C. W., Oct. 24, 1856.

The Mosaic law was the *ορφωσις*, or "representation of the knowledge and the truth" (Rom. ii. 20)—the *σκια*, or "shadow of the future good (or heavenly) things, not itself the image of the things," (Heb. x. 1; viii. 5.)—the *υποδείγματα*, or "patterns of the things in the heavens," not "the heavenly things themselves" (Heb. ix. 23): for the *σωμα*, or "corporeal substance is of the Christ." Col. ii. 17. That, namely, which is constituted of the good, the true, and the heavenly, pertaining to him in all his relations.

Unleavened breads were representative, shadowy, or typical things. They represented "purity and truth." This is apparent from the apostle's allusion to them in 1 Cor. v. 8. "Christ our Passover," says he, "is slain for us; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened (cakes) of purity and truth." When therefore the law saith, "Thou shalt not offer the blood of my sacrifice with leaven" (Exod. xxxiv. 25), we have a typical enactment before us, which was fulfilled in the letter by offering the blood with dough baked before it was leavened. This observance was an element of the typical righteousness of the law, which was to be "fulfilled" by those "who walk not after the flesh, but after the Spirit." (Rom. viii. 4.) If a Christian drink of the Lord's cup, not discerning the Lord's body, or with malice and wickedness he eats and drinks condemnation to himself; and does not "fulfil the righteousness of the law;" but on the contrary, "offers the blood of Jehovah's sacrifice with leaven," which is death. To eat bread and drink wine at the table of the Lord is to "offer up spiritual sacrifice." This offering is "acceptable to God through Jesus Christ," 1 Pet. ii. 5, when offered, not in the letter, but in the spirit of the law. The letter of the law is, "Thou shalt not offer the blood of my bulls and goats, heifers and lambs, with fermented bread;" but the spirit of the law, "Thou shalt not eat my flesh and drink my blood with malice and wickedness; or thou shalt be guilty of the body and blood of the Lord." John vi. 53-58; 1 Cor. xi. 27. We conclude, therefore, that the quality

of the bread matters not, so that we eat it in purity and truth, discerning the Lord's body. To strain at the quality of the bread and wine, is to Judaize; and to eat unleavened bread and drink unadulterated wine with the old leaven, or the leaven of malice and wickedness, is to swallow a camel. We walk by faith, not by the five senses. The quality of our meat or drink commendeth us not to God, 1 Cor. viii. 8; but the fulfilling all righteousness witnessed by the law and the prophets. Matt. iii. 15; Rom. iii. 21. In doing thus, "we worship him in spirit and in truth." John iv. 24.

As to the general course of things in our weekly meetings in this city, it is about as follows: The brethren being assembled, the brother whose duty it is to preside, takes the chair at the appointed time, and invites us to unite with him in invoking the blessing of the Father of Lights, and his acceptance of our spiritual sacrifices, in the name of Jesus Christ, "the Apostle and High Priest of our confession." After this, the brother presiding invites us to sing a portion selected from the Psalms of David, or the Paraphrases, which may be proposed by himself, or by some other of the brethren, as he may prefer. The singing being ended, scripture reading begins. A portion is read from each of these four divisions; namely, first, from Genesis to Job, inclusive; second, from Psalms to Malachi, inclusive; third, from Matthew to Acts, inclusive; and fourth, from Romans to Revelation, inclusive. The brother presiding distributes the reading among the best readers, (at least it is desirable so to do, that the word may be read correctly,) reading a portion also himself according to his discretion. The four divisions are each read continuously on Lord's days, beginning with the first chapter of Genesis, the first Psalm, the first chapter of Matthew, and the first chapter of Romans. This constituted the regular reading of our first meeting; the second chapters of these books, of our second; and so on till we read through the Bible publicly. After reading, a contribution is taken up from the brethren to defray whatever expenses may be incurred in carrying out the objects of our association, which are to "make known the manifold wisdom of God" in the city of New York; and to help the poor in Christ according to its ability. The recognition of visitors in the faith, and the acknowledgment of brethren recently immersed, are attended to at this juncture. Singing as before.

After this, the brother presiding proceeds to the breaking of bread, any brother he may call upon being the medium of its distribution. He reminds his brethren of what it celebrates—the love of God in Christ; the self-sacrifice of Jehovah's King, the Mediator of the Abrahamic Covenant, better than the Mosaic, being founded upon "better promises;" their deep indebtedness to him as the justifier and sanctifier of the ungodly; their glorious inheritance as children of the covenant, and joint-heirs with Abraham and his seed, &c. He then gives thanks for the things memorialized by the bread, or invites some other brother so to do. After its distribution he proceeds in like manner with the wine. A psalm or paraphrase is then sung.

Breaking of bread being finished, he states how much time remains till the close of the meeting, and that it can now be occupied by exposition of the word to the edification, exhortation, and comfort of the faithful. At this stage of the meeting, it is well to remember (especially if strangers be present) the saying of the royal preacher, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth; therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by a multitude of words." Eccles. v. 1-3.

The Apostle James hath also said, "Be swift to hear, and slow to speak, slow to wrath." Yet it was said to certain of old time who were "perfected for the work" by the Spirit, "Ye may all prophesy, one by one, that all may learn, and all may be comforted." "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Exhortation is therefore a part of prophesying; and in being attempted should be done without debate "to the edifying of the church," or not at all. Hence the apostle saith, speaking to the prophesiers, "Seek that ye may excel to the edifying of the church;" and to all "members in particular," he saith, "Let all things be done unto edifying."

We understand from these and other portions of the word, that it inculcates much thought and few words. Exhortation is hortatory instruction of a consoling and comforting character, founded on the testimony of God. They, therefore, who attempt to edify the church should first call its attention to some portion of Scripture by reading it. Its interpretation should then be given, if not in itself sufficiently clear. Being sure of its meaning, it should be brought home to the hearts of all in words of kindness for edification and comfort.

Lastly, prophesying upon these principles being finished, the meeting is closed by singing and prayer. This course of things may be succinctly stated as follows:

1. Singing;
2. Prayer;
3. Singing;
4. Scripture Reading;
 - a. From Genesis to Job;
 - b. " Psalms to Malachi;
 - c. " Matthew to Acts;
 - d. " Romans to Revelation.
5. Contribution; and Receptions, if any;
6. Singing;
7. Remarks by presiding brother in reference to the breaking of bread;
8. Thanksgiving with the bread;
9. Breaking of the loaf and distribution;
10. Thanksgiving with the cup;
11. Distribution of the Cup;
12. Singing;
13. Exposition of the Word to edification;
14. Singing,
15. Supplications, prayers, intercessions, and giving of thanks, for all in authority; that the saints, wheresoever they may be, may lead a quiet and peaceable life in all godliness and honesty.
16. Dismissal by invocation of blessing.

The above is submitted to the brethren in Toronto and elsewhere, as a decent and orderly course; and as approximating as nearly as possible the apostolic method in the absence of spiritual gifts. We think that brethren intelligent in the Scriptures might fill up such a programme acceptably to God; and greatly to the edification of themselves, and of all that hear them.

Nov. 1, 1856.

EDITOR.

Letter from the Church in Halifax, England

BELOVED BROTHER THOMAS, —Grace, mercy and peace be multiplied unto you, from God our Father, and from our Lord Jesus Christ.

The brethren in Christ meeting in assembly, in Halifax, send unto you greeting, by our beloved brother George Wilson, who this week leaves the shores of England for America. We cannot allow the present opportunity to pass by without taking advantage thereof, to convey to you an expression of our deep-felt gratitude for the many spiritual benefits which, under God, we have received from the perusal and study of the various works edited by your own hand. We rejoice greatly that through your instrumentality we have been brought to a knowledge of the truth as it is in Jesus. None of our number have had the pleasure of personal intercourse with you; but your published works have found their way to our town, and have been blessed of God, in turning some few into the path of life, and away from the follies of superstition and paganism in which they had been trained. We have found a sure hope in the Gospel, and have been enabled to lay hold of the same. At our commencement we were few, and comparatively weak in the faith; in due course we became wiser and stronger, inured to fight, and have been in some small measure enabled to communicate to others the light which ourselves had received. In some cases the truth hath been received, and hath made the recipients thereof free; in others a deaf ear has been turned towards us. We number now about sixteen persons, who have put on the Lord Jesus by immersion into his name, in hope of the kingdom of God; others are soon expected to be immersed. Several have been separated from us by death and removals; and it is with deep sorrow that we part from our beloved brother, George Wilson, who is now about to sojourn on your side the Atlantic. We feel, however, abundant pleasure in testifying to his unwearied efforts to spread the fame and praise of the name of Christ; in labors he has surpassed us all; he has been a blessing in our midst, and one whose example and precept has been worthy of our imitation. We commend both him and you to God, and to the Word of his Grace, who is able to build you up, and to give you an inheritance among all those who are sanctified. Our dear brother will furnish you with any particulars you may wish for, as to our progress and movements as a church. We need hardly say that our love for you is ardent. We love you as a brother, we love you as a father, and none would rejoice more than ourselves to see you over in England, which privilege we hope to have. But whether we ever meet in this mortal or not, we hope to meet you in the immortal state, and to share with you the kingdom of our Lord Jesus Christ. May God preserve us unto his coming. Amen.

I am, dear Brother Thomas, yours on behalf of the church at Halifax,
DANL. BAIRSTOW, JR., Cor.
Aug. 24, 1856.

A Literal Translation Sought.

DEAR SIR, —I am encouraged to apply to you concerning the following matter, by the assurance of a friend that you would take pleasure in rendering such assistance as I wanted:

I wish to know what is the exact translation of the word rendered, "MIGHT KNOW," in John xvii. 3. ("And this is life eternal, that they MIGHT know thee the only true God, and Jesus Christ whom thou hast sent") As it stands, it gives no certain sound; and I thought that perhaps the sign of the mood and tense of the verb might throw some light upon it. If you

could also give a literal translation of the verse, with, out much trouble, I should be much obliged.

Hoping that your health is better than it was when you were in Milwaukee, I remain
yours truly,
Pewaukee, Waukesha, Wisc.,
Sept. 22, 1856.

L. W. WILLAN.

The original words are ἵνα γινωσκῶσι, the exact rendering of which is, that they may know. The verb γινωσκῶσι is the third person plural, present tense, subjunctive mood, and governed by the conjunction ἵνα, that, or to the end that. The literal rendering of the passage is, "O Father, the hour hath come; glorify thy Son, that thy Son may also glorify thee, when thou givest to him the dominion of all flesh; that all which thou hast given to him, to them he may give age-life. And this is the age-life, that they may know thee, the only true God, and Jesus (the) anointed whom thou sendest. I glorify thee upon the earth: I finish the work which thou hast given to me that I may do (it). And now, O Father, glorify thou me nigh to thyself for the glory which I was possessing with thee before the existence of the world."

Such was the utterance of the Spirit of the Father by the mouth of Jesus. A few citations from other parts of the record will show the sense in which the Spirit spake the words, "that they may know thee the only true God, and Jesus the anointed whom thou sendest."

1. Peter said, "Thou hast the words of eternal life: and we have believed, and have knowledge that thou art the Anointed, the Son of the living God." John vi. 68. Thus, the apostles believed the words of eternal life spoken by Jesus; and knew also that he was what he claimed to be. Hence they knew the only true God and Jesus, whom the world did not know.

2. "No one knows who the Son is, except the Father; and who the Father is, except the Son, and he to whomsoever the Son may be willing to reveal him" Luke x. 22. Thus, the Son revealed the Father to his disciples, (John xiv. 7-11, 22-24; xvi. 29, 30,) but not to Herod, Pilate, and their confederates. Hence, also, the Father and the Son are manifested or revealed (John xiv. 22-24,) for the knowledge of them who are foreknown (Rom. viii. 29,) in the words and sayings of Jesus contained in his teaching, "which," says he, "is not mine, but the Father's. And if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

3. "The world by its wisdom knew not God," 1 Cor. i. 21; and, "though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16. Hence, the knowledge is a doctrinal and preceptive knowledge of the true God and Jesus, as a basis of eternal life: as it is written, "Blessed they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. And,

4. "Hereby we do know that we know him, if we keep his commandments, 1 John ii. 3; and "he that knoweth God," saith the same authority, "heareth us" chap. iv. 6: "and this is the testimony that God gives to us eternal life; and this life is in his Son. He that hath the Son hath the life; and he that hath not the Son of God, hath not the life:" and this life is "through his name" which they only can receive who "believe the things concerning the kingdom of God, and the name of Jesus Christ," and are united to it by baptism, both men and women. 1 John v. 11, 12; John xx. 31; Acts viii. 12.

EDITOR.

The Truth in Lawrence, Mass.

RESPECTED BROTHER THOMAS, —I have been thinking of writing to you for some time, and giving you a slight account of the progress of things pertaining to the kingdom which we are earnestly looking for to be established in Palestine. We now number four who have been immersed into the "one faith," having the "one hope of the calling," even "the hope of Israel." Our hope is so different from that entertained by the hirelings of the day, and their legion of dumb spirits, that the treatment we receive is anything but agreeable; but then the Master has said, "it is enough for the disciple to be as his Lord." Knowing how he was treated we are not disheartened, nor cast down, but press on in the hope of reaping if we faint not. I said there were four of us who had obeyed the gospel. Sister B—n, whose zeal and ardor in the cause should put to the blush many of the brethren who have the means to aid the cause they profess to be interested in, and love so well. But every one must stand upon their own base, so there I leave them. My wife and my unworthy self are trying to "work out our salvation with fear and trembling;" but are often led to feel, as did Paul when he exclaimed, "who shall deliver me from the body of this death!" We are thankful that we have a great High Priest who was touched with our infirmities, and is able to keep us if we put our trust in him. Tho fourth is a Miss C. B—y, who the Baptist believers in sky-kingdomism were very sanguine, until very recently, would be numbered within their pale; but through the instrumentality of Miss B—n she has escaped their toils. She was induced to take that one-idea paper, the so-called Bible Examiner, through which she learned she did not possess an "immortal soul" looking out of the body, viewing the landscapes of nature, and capable of existing independently of flesh and blood. She also learned that Christ is he who will give eternal life at the last day. This is what friend Storrs calls the gospel. About two months ago her attention was called to the gospel Jesus preached; and to what Paul says about the gospel of the kingdom, and the hope of Israel. She was enabled to see that Friend Storrs', and Jesus' and Paul's definitions of the gospel do not agree: and concluding that they knew best what the gospel is, she came to believe in "the covenants of promise" made to Abraham and David, through the assistance of Sister B—n, and the reading of Elpis Israel. (Sister B—n says it is too bad she can't have a copy of Elpis Israel.) Miss C. B.'s parents, her mother especially, were very much opposed to her believing and obeying the gospel. I had almost given up hope in her case; but she came out clear, and of her own accord asked Miss B. if she thought I would assist her in obeying the gospel. She told her she expected there would be no objection on my part. I was then on a visit in New Hampshire. On my return I saw Miss B., who said it was her desire to obey the command of Christ; and accordingly we both went down into the water. Without, therefore, going into any more particulars, you may see that the truth is gaining ground even here. There are some others in this place styling themselves "Age to Come Believers;" mere milk-and-water theorists, however, bleating forth the gospel-nullifying traditions of Elder Marsh & Co.

But now we want to know if you can come to Lawrence, and give us some lectures on the truths of the Bible, that the people here may have the gospel preached to them. We don't ask you to come on your own expenses. We will provide for them, and pay you for your labors. We will do the best we can. We should like to hear from you on the subject at your earliest convenience.

What I mean by paying you for your labors is, we suppose your body is constructed similar to our own, and requires to be fed and taken care of as well as ours. We are among "the poor of this world," but we mean to do all we can for the spread of the truth. We shall be able to pay your expenses, and have a surplus for you too.

Yours, in hope of the kingdom,

HORACE M. CHASE.

Lawrence, Mass., Oct. 13, 1856.

We shall try to visit Lawrence next year; the present is too far spent, and our literary affairs too pressing, to allow of our absence till the beginning of the summer of '57. In the meantime, let the faithful there not relax their efforts, which will in due time have great recompense of reward.

Nov. 1, 1856.

EDITOR.

The Herald Neither Unread nor Unreadable.

DEAR SIR, —I appreciate the Herald the more I investigate the things pertaining to the future age and the kingdom of God, and it has now become to me quite indispensable. Your views in regard to the nature and design of the kingdom of Christ, I regard as in the main scriptural and correct; and I look with deep interest for the development of events in Europe to bring about that order of events preparatory to the introduction of the Stone Kingdom, which is to smite and scatter all the other kingdoms of the world, and to stand forever.

Yours, in "the hope of the gospel,"

P. P. LEARNED.

Charlestown, Mass., Sept. 25, 1856.

Letter from Mr. Albert Anderson.

DEAR BROTHER T., —It appears to me a matter of some importance, that the disciples of Jesus our great Teacher, should be acquainted with each other, and inasmuch as this cannot be easily accomplished by direct personal intercourse, it ought to be done through some common and accessible medium, such for instance, as your periodical. This is generally read by them, and is thus a fit means of forming an acquaintance to some extent. This is one object with me at present, in requesting a place in the Herald. While we admit, that the truth is powerful in itself towards sustaining even a solitary believer of it, we must also concede, that it is very cheering to be associated with others, advocating the same truth.

It is to me gratifying and encouraging to know, that I have brothers and sisters in sundry locations, co-operating in one common cause, dear to us all. These disciples, although not personally known to one another, nevertheless, when informed concerning one another, find this information exerting a most kindly and comforting, and cheering influence over the whole brotherhood.

According to agreement, brother A. B. Magruder and myself met on Saturday, the 2d of August, in Washington, (D. C.) We quickly became acquainted with the brethren in this Metropolis of the Union, being with them privately and publicly. We can both bear witness to their faith, and hope, and love, manifested in their fervent attachment to one another, in their zeal for the truth, in their kind, warm-hearted hospitality to us. In a word, we were delighted with their society.

On Tuesday, the 5th, at 4½ P. M., we entered the cars for Henderson, Kentucky, as our destination. On the Baltimore and Ohio railroad, the train appeared to move without labor,

yea, even to play in a life-like manner, upon its track, beautifully curving right and left, along the valleys, through a mountainous region of great extent. On the next morning early, we found ourselves safely arrived at Ben-Wood, near the Ohio, and about four miles below Wheeling, 379 miles on our route. Having crossed the river in a boat, we took the central rail through Ohio and through Indiana, touching a little at the capital of each. On account of some delays, we did not reach the city of Henderson until Saturday, the 9th. We met with a kind reception and entertainment amongst the disciples of Kentucky, and were kept closely employed in attending appointments from day to day, without intermission, except one rainy day. We found them nine, and left them twelve in number. We found them rather too diffident on account of a moderate estimate of themselves; we left them considerably emboldened from faith in the truth, and determined, I humbly trust, to meet regularly, and to stand up for the truth in the practice of it, both privately and publicly. I can truly say, I experienced a liberal kindness at their hands, for which I pray the Lord to bless them. I enjoyed their society, and I shall remember it with gratitude. Accompanied and conveyed by brother James M. Stone, on Tuesday, the 26th, I found myself safely seated in the train near Evansville, at twenty minutes past one. I thank him for his affectionate attention to me, for he did not leave until he saw me well fixed.

On Thursday, the 28th, at 10 A. M., I arrived in Baltimore. Here I was made to experience comfort and satisfaction in the hospitality and brotherly kindness of our highly esteemed and efficient co-laborer, William P. Lemmon; and made to feel at home in his interesting family. I met three times with them in their place of assembly. On Tuesday, the 2d of September I left Baltimore, in which I should remember the Lord has a little, but very choice flock, eleven in number, I humbly pray Him in behalf of these few, to increase them, and bless them, and cause them to rejoice in hope of the kingdom. When he was here, he said to another little band: "Fear not, Little Flock, for it is your Father's good pleasure, to give you the kingdom."

In Washington, on the 4th, much to my satisfaction, my wife arrived in safety from Virginia, after an absence of more than a month. We remained with our friends, the friends of the truth, until the 15th, and formed a more intimate acquaintance with them both privately and publicly. I can truly say, that it gratifies, and enlivens, and strengthens me to remember them. They continued to meet regularly on the first day, as their delight; they also met one evening in the week, for one another's edification. If they persevere as they have begun, they must be like a city on a mountain. May the good Lord continue to bless them, and to make them a blessing far and wide, sending forth their influences through the truth as the rains and sunshine of heaven. May no root of bitterness trouble and defile them. May God Almighty be their shield and their exceedingly great reward. They are twenty-seven in number.

I say nothing of the costly capitol, by reason of the transcendent brightness of a city which I have long been contemplating, Mount Zion, on the sides of the north, the joy of the whole earth, the city of the great king.

It should be a great satisfaction to you, Brother T., that you have not labored in vain. You are beloved for the truth's sake.

We are all indebted to the Lord, for his goodness, all our lifelong.

Believe me, yours, in the love of the truth,
28th October, 1856.

A. ANDERSON.

I am, indebted, also, in the way of gratitude, to some excellent disciples of Virginia, for their liberality toward me, in this western excursion, particularly to Brother T. Hamlin, of Nottoway, who gave me \$25, and Brother M. \$25.

Better not to Know, than Knowing, Not to do.

BR. THOMAS. Dear Sir: After so long a time, I have obtained another subscriber for what I esteem more highly than all other papers put together, viz., The Herald of the Age to Come, a paper I should be glad to do more for than I am doing, both in the way of obtaining subscribers and remittances of my own. But I shall do what I can, and hope to keep out of debt.

And I earnestly hope the Herald may live, and prove to be unlike some religious papers I have known, which were none too good at first, and at this time I consider worthless, yea, dangerous. Any paper or man who will advocate the Gospel, and not "the obedience of faith," does no good in the world, so far as his influence goes. Would it not be better for individuals not to hear the Gospel, than to hear, believe, and then refuse or neglect to obey it, or be baptized? Br. Thomas, I believe your position and arguments upon that subject are truly, that is, scripturally orthodox; yes, I know it. And I for one, am glad that Elder Marsh is on trial; and trusted that he would be convicted before he presumed to give the Apostle Paul, and Philip the Evangelist, the privilege of saying what the conditions of salvation should be. Since then I have but little hope in his case. I have always understood that the Lord Jesus Christ is the life-giver. And does he say that if one believe that Jesus Christ is the Son of God, he shall be saved? If he did say so, then it is all right; for he had a right to say it.

But did he say it? I say no, never! But what did he say should be the conditions upon, or by which we might be saved? He said to his chosen ones, "Go into all the habitable, and preach the Gospel to every creature; he that believes what you preach, and is immersed, shall be saved." Who shall dare say that a person may be saved short of doing both in the order laid down? Brother, be encouraged to go on. There are many with you that you probably will never hear from. And what is much better, the Lord is on your side of this all important subject; for it is the truth. But I must conclude, in asking our friends to give Cornelius and the Eunuch credit for all they knew before they had Christ preached to them.

Yours, truly,
Worcester, Mass., Nov. 2, 1856.

S. W. GERELDS.

The Question Answered.

In answer to Bro. Gerelds' inquiry, "Would it not be better for individuals not to hear the gospel, than to hear, believe, and then refuse or neglect to obey it, or be baptized? —we answer in the words of Peter, to whom were given the keys of the kingdom of the heavens, that he might bind and loose on earth in respect to sins; and whose sayings in this regard the Lord Jesus promised to endorse. He says, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known THE WAY OF RIGHTEOUSNESS, than after they have known it, to turn from the holy commandment delivered unto them." Therefore, he says in the next chapter, "I now write unto you, that ye may be mindful of the words which were spoken before by the

holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Ep. ii. 20, 21.

Men, however, cannot be said to have "escaped the pollutions of the world through the knowledge of Jesus Christ," through which (knowledge) Peter also says, "are given to us exceeding great and precious promises, that through these (promises known and believed) we might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust—Chap. i. 1-4; who are ignorant of the promises contained in that knowledge; or who, if they know them, set them aside by their traditions, substituting the faith and trembling of demons for a scriptural understanding of them; or who, believing them, are unmindful of the commandment of the apostles. All this is "corruption" of the way of righteousness through lust of popularity, or some other equally unworthy object. The gospel Peter preached are these promises evangelized in the name of Jesus, who also preached them and made the belief of them the foundation of salvation in the kingdom of God.

Nov. 5, 1856.

EDITOR.

A Coincidence.

DEAR SIR: My apology for thus addressing a stranger is this: A short time since, I accidentally came across one of your books "Anatolia," the reading of which was quite a treat to me. More particularly, as I had published one on the same subject, and in all the important points or positions had taken the same grounds. We differ a little in some minor points, and I am free to admit that your views are pretty clearly substantiated, and are therefore just as likely to be true as mine. But the subject is of such deep importance, and has been so little investigated, that I feel that we have not done justice to the questions considered. If you have not seen my work entitled Future of Russia, I will send you a copy. It must be a consolation to you, as well as to me, and to all lovers of truth, and who also are anxiously looking for the redemption of Israel, that the signs of the time look so propitious. That while "darkness covers the earth and gross darkness the people, "that the glory of the Lord is risen upon Zion," the time to favor her is come. Indeed, more has been done to prepare the way for "the restoration of Israel," since my book was published, a little more than a year ago, than all that had been done before. Mount Olivet is redeemed. "The place of his feet (Christ's) will soon be made glorious." The yoke of the Gentile is taken off their land and off the people. The fig tree and the Olive shoot forth their branches, and yield their fruit unto God's chosen seed, for "they are at hand to come."

With respect, Sir,

Your brother in the bond of truth,

JOHN GAYLORD.

Dekalb Centre, Illinois, Oct. 26, 1856.

The yoke is not finally taken off yet, nor will it be, till the Assyrian is broken on the mountains of Israel by, and at the appearing of, the Bethlehem-born ruler of Israel. Then will the glory of Jehovah have risen on Zion, and Mount Olivet be redeemed. Present indications are the shadows of these results.

EDITOR.

II. Signor Incognito Denies.

We are informed that our friend of The Expositor denies having admitted that Il Signor Incognito, his second self, was without faith previous to his immersion into the Christ-yan

sect; in which he was an editor and preacher for some years before he came out from it, and united himself with Messrs. Miller, Himes, Cook, Field, Storrs, and others, in blaspheming Israel and her mountains; denying the exceeding great and precious promises of God; falsifying the covenants; and so with their mouth boasting against Jehovah, and multiplying their words against him. For proof of these charges, see Ezek. xxxv. 12,13; Lev. xxvi. 44; Deut. iv. 30, 31; Isa. xli. 8, 9; Jer. xxxi. 36, 37; Rom. xi.1, 2—all of which testimonies they stoutly denied; and denounced all that believed them as "carnal Judaizers!" Il Signor Incognito was one of these deniers of the promises made to the fathers, which he professes now to believe. As a Christ-yan (for we cannot conscientiously style such a sect christian) he either believed these promises or he did not; if he did, then he became an apostate when he joined Miller and Himes; if he did not, then he had no faith; for a faith that does not include the promises "of things hoped for," is not recognized as justifying faith in the word of God. But he denies that he admitted or said he had no pre-immersional faith. This impugns our veracity; for we have said that he did say so. Therefore, to relieve ourselves of the opprobrium of "inventing a lie," we must reveal our authority. Bro Joseph Pierce, then, of Melugen Grove, Lee Co., Illinois, informed us, while visiting us in N. Y., that Elder Marsh made the declaration to him in his own office, last winter; and requested us, if we could, to bring it up in our conversation with Josedec. This not being convenient, we introduced it into our article under the caption of "Immersed Infidelity," p. 207. But our friend denies having said so, as we are informed, (for having been much absent we have not seen all his numbers, nor seen his words.) He must then settle the matter with Bro. Pierce. We have done all that can be required of us, if our friend did not say so; there is, nevertheless a remarkable congruity between the logical reality and his alleged admission. EDITOR.
Nov. 5, 1856.

Signs of the Times.

These are working out a verification of our interpretation of the prophets. Politicians are beginning to confess that they were mistaken with respect to Russia; and that they fear she will yet establish her ascendancy over Europe. In our next, we shall present the reader with some of their confessions.

A crisis is rapidly forming in Italy, which will soon introduce us into the second stage of events preliminary to the appearance of the Lord. The fourth and last, characterized by Jerusalem being subject to Russia, and Palestine the seat of war between her and Britain, will witness the descent of the Stone upon the Image-Feet. —EDITOR.

Parable.

"PARABLE is that kind of allegory which consists of a continued narration of fictitious or accommodated events applied to the illustration of some important truth."—Bp. Lowth.

"We are renewed by knowledge; and alienated from the life of God through ignorance." —Paul
